

The **Berean Searchlight**

Studying God's Word, Rightly Divided

June 2010



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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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Editor: Ricky L. Kurth

Composition and Layout: Kevin J. Sadler

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

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

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

Internet: www.bereanbiblesociety.org
E-mail: berean@bereanbiblesociety.org

Hours: Monday-Friday, 9:00 a.m. to 5:00 p.m., CST

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From the President's Desk

Dearly Beloved,

A year or so ago I was sharing with the brethren that while God is no longer miraculously healing people today as He did in the days of the apostles, I believe He has allowed the advancement of knowledge in the medical community to ease our pain and suffering. As the rain falls on the just and on the unjust, by God's grace, these medical advancements benefit both the saved and the unsaved, for which we should be most grateful.

Although the supernatural sign gifts of the Acts period have ceased, this does not diminish whatsoever from the truth that God in His sovereignty can physically heal whomsoever He will today. He is still the Great Physician! Of course, this would be the *exception*, not the rule in the age of grace. More often than not, His grace is sufficient in a time of need and His strength is made perfect in our weakness.

I can personally attest to the fact that His grace is sufficient, having been diagnosed with *lymphoma* earlier this year. After the initial shock of the doctor informing me that I had cancer, the peace of God swept over me like a comforting breeze. Since that day I haven't felt anxious or troubled by the matter, but have simply left it with the Lord. Of course, I know that I am going to go through a "fiery trial," but I plan to look for those things the Lord will teach me along the way. One thing I know for sure, these types of trials have a way of drawing us even closer to the Lord.

This particular type of *lymphoma* is treatable; therefore, Lord willing, I should make a full recovery. Between now and then, however, I will be out of commission for a period of time, but I still plan to write as strength permits. During my convalescence, our staff and Board are more than capable to continue the work of the ministry in my absence, so please don't hesitate to contact us if you have a question or would like to place an order.

Isn't it wonderful to know that we have full access to come before the throne of grace in times like these? As our Apostle Paul wrote, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." We will be placing announcements in the *Searchlight* from time to time to keep you informed as to how things are progressing during my recuperation. Thanks so very much for your prayers on my behalf and on behalf of the ministry.

Amazed at His grace,
Paul M. Sadler, President



A GRACE LEGACY

Last September and October, we were pleased to share with you a message by grace evangelist Art Fowler on the important subject of *How to Win Your Family and Friends to Christ*. Just as we were going to press with September's installment, we learned that Art had been diagnosed with a serious Stage 4b cancer, and within a few months he was ushered into the presence of the Savior. Recently we received the following letter, a letter that reminds us that Brother Fowler had a heart for the grace message, as well as a burden for the souls of men.

My name is Laura Olson, and I am Art Fowler's daughter. I want to express my thanks, on behalf of my mom and sister and I, for we are so grateful to you for remembering us as we struggle with the loss of my dad last November. It has been quite difficult adjusting to the big void that has been left with his home-going.

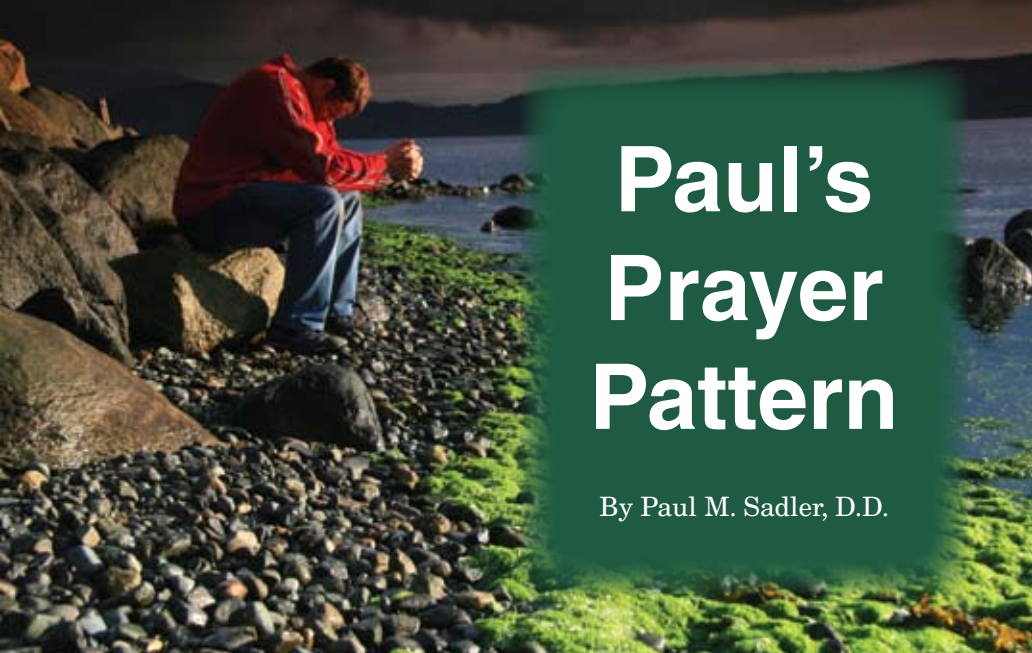
I often think about those last weeks before he passed away, and the things that he made sure I knew and understood before he went to be with the Lord. Throughout the thirteen weeks from his diagnosis to his death, he wrote me many letters and we had many conversations and Bible studies about the grace message. It was so important to him that I understood how to accurately divide the Word of God, and what this means for us today as believers. Just a few weeks before he died, he bought me a copy of *Things That Differ* and obtained a subscription for me to the *Berean Searchlight*. I am incredibly thankful that he left me with so much wisdom and insight. He loved the Lord like no one I have ever come across, and I know heaven is an even brighter place with him there.

Thank you for your ministry.

Sincerely, Laura Olson

We asked Laura for permission to present her letter to you, for we share Art's conviction that after our family and friends are won to Christ, they must be firmly "rooted and built up in Him, and stablished in the faith" (Col. 2:7), and this establishing can only come from "the preaching of Jesus Christ, according to the revelation of the mystery" (Rom. 16:25).

—Pastor Kurth



Paul's Prayer Pattern

By Paul M. Sadler, D.D.

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers.”

—Ephesians 1:15,16

The Book of Ephesians has been called the Alps of the Pauline Epistles. It brings us to the very pinnacle of Body truth, where the teachings of Grace can be viewed in their fullest sense. In Ephesians, Paul uses very specific terminology and phraseology that only pertains to us. Here we learn about “the Mystery” and “the unsearchable riches of Christ.” It is in this writing that the apostle introduces us to the truth that there is “one baptism” today.

Of course, we’re well aware that there are some these days who have eliminated these terms and phrases from their ministries hoping to appeal to a wider audience. But in so doing, they are depriving the Lord’s people of the distinctive

character of Paul’s apostleship and message. Paul experienced this same thing in his day, which prompted him to declare boldly these words to Timothy and those who ministered with him:

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (II Tim. 1:8).

We want to challenge all those within the sound of these words not to be ashamed of the Lord’s heavenly ministry or His divinely appointed apostle, the Apostle Paul. May we *encourage* you to stand fast in the preaching of Jesus Christ according to the revelation of the Mystery. Paul calls it “that precious deposit,” which has been committed to us by God to make known and defend. May we never be of that number who apologize for it or diminish it in any way. Why? Because it is

God's *special* revelation for the Church today! It's the counsel of His will! Shall we apologize for the will of God? May the thought be far from us!

As we consider the pattern of Paul's prayer life, we are going to be touching on some very important distinctions that matter, distinctions which are uniquely Pauline.

PATTERNS

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting" (I Tim. 1:15,16).



We have all worked with a *pattern* at one time or another in our lives. A pattern is a desired design that is to be followed to the letter. If a seamstress, for example, is preparing to make five dresses for the bridesmaids of a wedding party, she begins with a pattern. She wants the bridesmaids' dresses to all have the same cuts and all be the same style.

If you are planning to add a deck onto your house, you start by going down to Home Depot® to pick up what's known as a working drawing—a pattern! It gives you a sketch of the shape and dimensions of the deck that, if followed closely, will produce a favorable end result. However, if you ignore the drawings, thinking that you have a better way, well, let's just say you may want to increase the liability insurance on your homeowner's policy!

We learn from the above passage that Paul is a *pattern* of the longsuffering of God "to them which should hereafter believe on Him to life everlasting." Instead of raining fire down from heaven on the chief of sinners, which would have been the human response, Christ reached down and saved the leader of the rebellion. God eliminated His principal enemy by saving him and making him an ally.

Everyone who has been saved since Paul is a demonstration of God's longsuffering. With this in mind, every day is another day of grace! But we are to understand that Paul is not only a pattern in this manner, he also serves as our *example* in every area of the Christian life. This is why we are to follow him, as he followed Christ (I Cor. 11:1). We then are to order our prayer life after him.

PAUL'S PRAYER LIFE

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable

life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth” (I Tim. 2:1-4).

When Paul states we are to pray for kings and those in authority, he is speaking about the *unsaved*. In the apostle’s day, King Herod and the Emperor Nero, both of whom reigned supreme in the affairs of men, would be prime examples. We are to pray that those who rule over us might rule with authority, but not be a tyrant or oppressive like Herod and Nero. This would allow the gospel to go forth unhindered, while at the same time allowing believers to lead a “quiet and peaceable life in all godliness and honesty.”

“Who will have all men to be saved, and to come unto the knowledge of the truth.” The term “will” used here by Paul is the Greek verb *thelo*, which has the idea of “desire.” It is essential to understand God has *not* willed all men to be saved or that all men will come to a knowledge of the truth. If this were the case then all men would be saved and all would know the truth. Rather, it is God’s “desire” that all men be saved and come to a knowledge of the truth. This strikes a perfect balance between the *sovereignty of God* in giving these opportunities and *human responsibility* that men need to respond to them.

Since it is God’s *desire* to have all men saved, we are to *pray* that lost souls will come under the sound of the gospel that they might be convicted of their sins. As we know, “faith cometh by

hearing, and hearing by the Word of God.” We are not only to pray for the souls of men, but we also have a *responsibility* to put feet to our prayers and tell men that God loves them and Christ died for their sins. Whether this takes the form of personally sharing Christ with someone or placing a tract into the hand of the lost, we are not to sit idly by while men go off into a Christless eternity.

It is also God’s desire that we come to a knowledge of the truth *after* we trust Christ. The truth God would have us come to see today is the revelation of the *Mystery* (Rom. 16:25). For those who are diligently searching for God’s will, they need look no further than Paul’s epistles. While prophecy progressively unfolds the *searchable* riches of Christ, the Mystery reveals the *unsearchable* riches of Christ which were kept secret from ages and generations past. What was once kept secret by God is now fully revealed for us in Paul’s epistles.

The Nature of Our Prayers

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers” (Eph. 1:15,16).

Prayer is *communication* with God. It’s the channel through which the finite has access to the infinite. Having been accepted in the Beloved, we have access to talk to God at any time. We usually think of prayer in the context of kneeling beside a bed, which, of course, is a good place to begin. If we follow Paul as our pattern,

we learn that he prayed without ceasing. But where did Paul find all the time to pray?

We know that when the apostle came to Corinth he supported himself by making tents. Since he instructs us to continue in prayer, to persevere in prayer, and to pray without ceasing, we can safely conclude that Paul was lifting his heart before the throne of Grace as he stitched together the tents he was making. As he traveled the hundred miles or so from Philippi to Thessalonica, he prayed along the way. In view of the fact that we have an intimate relationship with Christ, God would have us talk to Him throughout the day, just as a husband carries on a conversation with his wife. They are in constant *communication* with one another, as we should be with our heavenly Father.

As Paul communicated with the Lord, his prayers were filled with thanksgiving. Elisabeth Elliot once said, “Thanksgiving requires the recognition of the Source.” Therefore, the apostle never ceased to give thanks to God for the saints at Ephesus after he learned of their faith and love for the saints. He had personally lead many of them to the Lord, and now as a part of his follow-up ministry to them, he prayed that God would increase their understanding in spiritual things to the praise of His glory.

I want to pause here for a moment to point out something that has often given the wrong impression when we come together in prayer. Having conducted and attended numerous prayer meetings over the years, I’ve observed that a

new believer could easily draw the conclusion that we only pray when things go wrong! Now please don’t misunderstand me, we should offer intercessory prayers for those who are suffering through an affliction or those who may be dealing with a family crisis, but we should not limit ourselves only to praying for others. Our prayer life should, first and foremost, be filled with praise and thanksgiving to God for Who He is and what He has accomplished for us at Calvary. We need to remember and remember well that He is the Creator and Sustainer of all things. He merely spoke and worlds came into being, both visible and invisible. We need to praise Him for His infinite greatness!



“Prayer is...the channel through which the finite has access to the infinite.”

Paul instructs us to always persevere in prayer (Eph. 6:18) for this reason: Have you ever noticed that, when you’re in prayer, your mind tends to wander? Seeing that Paul makes reference to perseverance in the context of our spiritual warfare, *distraction* is one of the enemy’s ways to keep us from the throne of Grace. No sooner do you begin to pray than the thought crosses your mind, “I forgot to put the monthly mortgage payment in the mail this morning.” Before it slips your mind again you jump up to run to the post office, but in

so doing, you fail to return to the Lord in prayer. Or perhaps you just remembered that you forgot to file your taxes—"oh my, it's April 16th!" Satan's distractions are very effective in keeping us from seeking the face of God.

What Should We Pray About?

Everything!

"In EVERY THING give thanks: for this is the will of God in Christ Jesus concerning you" (I Thes. 5:18).

"Giving thanks always for ALL THINGS unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

"Be careful for nothing; but in EVERY THING by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

As we have seen, Paul prayed for earthly rulers that those of the household of faith might lead quiet and peaceful lives, but he also prayed about physical infirmities. Paul sought the Lord, not once, but *three times* that He might heal him of his eye affliction. In response to the prayers of the saints, when Epaphroditus was sick and near death, God had mercy on him and raised him up so he could continue in the work of the ministry. In so doing, God also showed mercy to Paul, seeing that Epaphroditus was so instrumental in helping him during his incarceration.

Furthermore, Paul was convinced that he would be released from prison as a result of the prayers of the saints at Philippi, and indeed he was set free by Rome in answer to their petition.

This enabled him to continue his itinerant ministry among the Gentiles, traveling from city to city, preaching the gospel of the grace of God. Here, too, Paul often lifted his heart in prayer to God, requesting that he might have a safe and successful journey (Rom. 1:9,10).

As you can clearly see, a strong case can be made from both Paul's early and latter epistles regarding praying about physical things. If we are going to follow Paul consistently as he followed Christ, we too should pray about *everything*, including giving thanks at meals (I Tim. 4:4,5). It has been correctly said, "Ingratitude is one of our great sins."

THE PRIMARY FOCUS OF OUR PRAYER LIFE

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened..." (Eph. 1:17,18).

Woven throughout the tapestry of our prayer life should be our exaltation of the One Who is above all others, in acknowledgement of the great things He has done. To help us more fully understand the significance of the riches of His grace, Paul desired that the saints would be brought into a "knowledge of God." The Greek word the apostle uses here in Verse 17 is *epignosis*, which signifies "a full knowledge, an experiential knowledge."

For example, when a couple is engaged, they really don't know one another until after they are

married and establish a permanent relationship with each other. It's not until they are living together that a new wife discovers that the man she now calls her husband is downright miserable in the morning. Of course, when he wakes up at the crack of dawn and looks at his bride, he's trying to figure out who that strange woman is in his bedroom with her hair all over the place. He's never seen her like that before. They are both thinking to themselves, "what else don't I know about this person?"



How do we really get to know someone? We spend time with them. We talk to them to learn their likes and dislikes. Over time we develop a mutual trust for one another, which grows stronger the longer we are in each other's company. The same is true with God. We can know about God by viewing His creation. The very design and complexity of His handiwork not only demonstrate He exists, but they also clearly show His eternal power and Godhead.

But to really know Him personally you must first be saved. This establishes a spiritual relationship with God, a blood relationship based upon the finished work of Christ at the Cross. Then

you need to apply these three "T's" to your life. To know Him more intimately you need to spend **time** with Him. One of the ways to accomplish this is by studying the whole counsel of God, from Genesis to Revelation. You need to **talk** to Him in prayer, not just when you're in trouble, but daily, hourly, moment by moment. As your relationship grows, you will find yourself **trusting** Him more and more. And you will find Him using you to a greater degree in His service.

Paul prayed that God would give the saints at Ephesus the "spirit of wisdom and revelation." Here Paul speaks of the ministry of the Holy Spirit on our behalf. The wisdom spoken of here is those things that flow from the ministry of the Holy Spirit (Isa. 11:2). It is the Spirit of God Who imparts wisdom. He helps us understand the revelation of God through the process of illumination, so the eyes of our understanding might be opened to that which has been revealed through the ministry of the Apostle Paul.

When Paul makes reference to believers being given "revelation," we are to understand that there are **NO** special revelations being given today. But we can have a *fuller* understanding of the revelation that God gave to Paul by studying the Word, rightly divided (Gal. 1:11, 12 cf. II Tim. 2:15).

Paul's Three Prayer Requests

"That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, And what is the exceeding greatness of His

power to us-ward who believe, according to the working of His mighty power” (Eph. 1:18,19).

It was Paul’s prayer that we might know “what is the hope of His calling.” When we rightly divide the Word of truth we learn that we have a *heavenly hope* and calling. Only the members of the Body of Christ have a heavenly hope. This is God’s calling for us. All the other saints spoken of in the Scriptures have an earthly hope and calling.

Contrary to popular belief, we are not coming back to the earth to reign in the kingdom at Christ’s Second Coming. This only serves to confuse the two programs of God. Whatsoever God has *separated*, let no man join together. Rather, we are listening for the sound of the trumpet when the dead in Christ will rise first and we who are alive and remain will be caught up to forever be with the Lord. Our hope is the Rapture! If this isn’t your hope, then someone has misled you!

It was also Paul’s prayer before God that we understand “what the riches of the glory of His inheritance in the saints” is. If we compare Ephesians 1:11 with 1:18, we are to distinguish between *our inheritance* and *His inheritance*. Our inheritance, as we have seen, is heavenly in nature, which includes being blessed with all spiritual blessings and being seated with Christ in glory.

His inheritance is the true Church. Christ will ultimately be glorified in us, the members of His Body. When all things are summed up in Christ, He will be **admired** in His saints, similar

to an artist who is admired for his work. The angels who sought to understand the manifold wisdom of God will be in awe of Him when He presents the Church to Himself without spot or blemish (Eph. 5:25-27). In eternity, the prophetic saints will glorify Him when they witness the completion of His secret purpose regarding the Church. They will bow in humble adoration and acknowledge, “how unsearchable are His judgments and His ways past finding out.”

Finally the apostle prayed that we might fully comprehend, “what is the exceeding greatness of His power to us-ward who believe.” In the Old Testament when God wanted to demonstrate His power, He pointed back to His parting of the Red Sea. It gave the Lord’s people confidence and courage in time past. In the New Testament, God points us to the resurrection of His dear Son. We personally believe that this is the greatest display of God’s almighty power.


When Christ died and was placed in the tomb, all the powers—that-be were intent on keeping Him there—the power of darkness, the power of sin, the power of death, and the prince of the power of the air. It is important to remember that when Christ died for the sins of the world, He died the death of deaths.

Interestingly, God does not point us back to creation to demonstrate His power, when He spoke and worlds came into being. He doesn’t point us to the planet Jupiter, which He created one hundred times larger than the earth. Instead He points us to the resurrection of Christ, whom

He raised from the dead. When you think about it, this was a major achievement. Have you ever noticed that most cemeteries are enclosed with iron fences? I guess it's because everyone's dying to get in, because no one leaves once they enter. Christ was the *first* to conquer death and rise again forevermore. Only He has a glorified resurrected body, which is the guarantee of our future resurrection (I Tim. 6:16).

Paul says that the exceeding greatness of His power was "to

us-ward." In other words, this same *power* is freely offered to us. We experienced it at the time of our conversion. It is at our disposal daily to overcome temptation, and to reckon ourselves dead to sin. That's power!

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen!" (Eph. 3:20,21). 

42nd Annual Berean Bible Fellowship Conference

"Walk Worthy of Your Calling"



Location: Cedar Lake Bible Conference Center
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Moses and Paul (Part 3)

The Dispensers of Law and Grace

By Cornelius R. Stam

THE IMPORTANCE OF STRICT OBEDIENCE TO PAULINE AUTHORITY

We have seen in the case of Moses that he was not to be considered merely *another* godly man who deserved an equal hearing with others. He was *the* man, the *one* man, to whom God had committed the dispensation of the law, and every other man of God for the fifteen hundred years that followed had to take his place under Moses, so that even Christ on earth was obedient to Moses' law and taught His followers to be (Matt. 23:1-3).

As we have seen, there was one occasion when Miriam and Aaron, Moses' sister and brother, complained—apparently at the provocation of Miriam:

“...Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?...” (Num. 12:2).

For this *“the anger of the Lord was kindled against them”* (12:9). Miriam was smitten with leprosy (12:10) and even though, upon the confession and intercession of Aaron, she was restored, she was made to be *“ashamed”* and *“shut out from the camp seven days”* (12:14).

Later Korah, Dathan and Abiram, with “two hundred and fifty princes...famous in the congregation, men of renown” (Num. 16:2) gathered themselves together against Moses, complaining that he and Aaron had taken too much upon them and had lifted themselves up above the congregation

of the Lord (16:3). But at God's command, Moses had his critics stand together in a company and said to them: *"Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind"* (16:28).

"And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods" (16:31,32).

It is fortunate for most believers today that this is the dispensation of grace rather than of law, for how many, alas, have rebelled against the God-ordained authority of Paul as His apostle for this age! How many, even among Fundamentalists, have fallen into the sin of the Corinthians and keep forever comparing Paul's merits with those of the other apostles or with those of Christ, arguing: "Was Paul so much better or greater than the other apostles?" and, "Which are more important, the words of Jesus or the words of Paul?" Frequently such people feel they have won a great victory when they quote to us the words of Paul himself:

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions...from such withdraw thyself" (I Tim. 6:3-5).

But first let us inquire why these critics thus compare "the words of Jesus" with those of Paul, and why they quote the above passage to us. Is it because they are so sincerely desirous of *obeying* the words which the Lord Jesus spoke while on earth? It is not, for they constantly *disobey* them, from the "Sermon on the Mount" to the "Great Commission." Do they sell what they have and give alms (Luke 12:33)? Do they refrain from laying up treasures on earth (Matt. 6:19)? Do they take no thought for the morrow (Matt. 6:34)? They do not quote I Timothy 6:3 to us because they really mean to *obey* the words of Christ on earth, but because they are determined to minimize what God has magnified: the office of Paul as the apostle of the Gentiles (Rom. 11:13).



Even a superficial examination of I Timothy 6:3-5 should show them that far from supporting them in their contention, this passage proves a boomerang to them, for it is in connection with the instructions which *Paul*, by the Spirit, had given to Timothy, that he wrote:

"If any man teach OTHERWISE, and consent not to...the words of our Lord Jesus Christ... he is proud," etc.

In other words, the apostle is here insisting that his words *are* “the words of the Lord Jesus” and that therefore it is the more serious to disobey them. The apostle writes in the same vein to the carnal Corinthians who had belittled his apostolic authority, comparing him with Apollos, Cephas and Christ:

“...If I come again, I will not spare: since ye seek a proof of Christ speaking in me...” (II Cor. 13:2,3).

Those who, like the Corinthians, would minimize the office of Paul, should learn that it is not a question of personalities but of *a message and a program* committed by the glorified Lord to one man, Paul, for us, for as they fail to recognize Paul’s God-given authority they also fail to glorify Christ as they ought, for it was to and through Paul that the absent Lord revealed His infinite glory at the Father’s right hand. It is Paul, and no one until Paul, who says:

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more” (II Cor. 5:16).

The point to be remembered, then, is that it is not a question of personalities—of who is greater, Peter or Paul or Christ (for Christ is not to be compared with fallen man) but of the simple fact that the risen, exalted Lord, *after* His earthly ministry and His commission to the twelve, after Israel’s rejection of the Pentecostal message, raised up *another* apostle and committed to him the message

and the program for the day in which we live.

From this we conclude that it is our solemn responsibility to pay particular attention to the Word of God *through Paul*, in order that we may understand it thoroughly and obey it fully.

In his message to the people of Israel, Moses said:

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you” (Deut. 4:2).

It was not enough to “get the gist” of Moses’ words and to carry them out “in substance.” They were to be obeyed to the letter. Similarly we are to carry out in detail the program outlined for us by the Apostle Paul, for he likewise says, by the Spirit:

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus” (II Tim. 1:13).

Today it would be *disobedience* to place ourselves under the law of Moses, for spiritual authority is no longer vested in Moses, but in Paul, and Paul informed the Galatians of this in no uncertain terms.

The Galatians, after having come to know Christ through Paul’s “preaching of the cross,” had begun to submit themselves to the law of Moses. They had not meant to be disobedient. They had not indulged in worldliness or sins of the flesh. They had meant to be *more* obedient. They were *adding* the teachings of Moses to those of Paul. But by this they

were denying that to *Paul*, and *not* to Moses, had been committed the particular message and program *for them*, and for this they were rebuked and called *disobedient*:



“O foolish Galatians, who hath bewitched you, that ye should not obey the truth...?” (Gal. 3:1).

“Ye did run well; who did hinder you that ye should not obey the truth?” (Gal. 5:7).

In seeking to obey Moses, they had *disobeyed the truth*, for God had since brought in the dispensation of grace through Paul.

Alas, many today still continue to disobey the truth as they go on under the law. Indeed, many disobey the truth as they strive in vain to carry out the so-called “Great Commission” with its legalism, its baptismal salvation, its miraculous signs, etc., for God has since given to Paul and to us a greater commission: that of II Corinthians 5:18,19.

We praise God that many who presume to be working under the so-called “Great Commission” do not even try to carry out its details, for if they did they would be still more seriously out of the will of God, but they think only of going into “all the world” with

“the gospel.” Their failure to see that this commission has been superseded by that which was later given to Paul, however, only serves to confuse them and those to whom they minister.

How important, then, to remember that while all Scripture was written *for us*; that is, for our *learning* and *profit*, it is not all addressed to us, nor is it all written about us. Our “private mail” is to be found in the epistles of Paul.

THE RESULTS OF DEPARTURE FROM THE PAULINE MESSAGE

Before comparing the messages of Moses and Paul we have yet to enlarge upon the point that, as it was in the case of Moses with Israel, so it is a grievous sin for believers in this dispensation to depart from the message of Paul. In Moses’ exhortation to his people, he said:

“When thou shalt beget children, and children’s children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke Him to anger:

“I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

“And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you” (Deut. 4:25-27).

The Israelites were not to take their blessings in Canaan for granted as time went by, and become indifferent to the commands of God through Moses. Indeed, Moses warned them, even in his own day, that if they did this they would soon “utterly perish from off the land” which they had gone to possess, and would be scattered among the heathen.

And so Paul also, in his own day, warned believers that they would lose the blessings intended for them if they departed from the truth and the program made known through him. Indeed, some had already begun to depart, and the loss of blessing had immediately become evident. The Galatians are a striking example of this and a lesson to us.

**“In seeking to obey
Moses, they had
disobeyed the truth...”**

How they had rejoiced when Paul first came to them with “the preaching of the cross” and “the gospel of the grace of God”! As they heard him preach, and noted the difficulty (and perhaps pain) he experienced with his eyes, one said to another: “I wish I could give him *my eyes*! I would gladly do without them. He needs his sight so badly, and think of the joy and blessing he has brought to us!”

But Paul had hardly left them before they were taken in by the Judaizers who “zealously affected

[courted]” them to draw them away from Paul and his message (Gal. 4:17).

And now Paul had to write them:

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel” (1:6).

“O foolish Galatians, who hath bewitched [charmed] you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently [plainly] set forth, crucified among you?” (3:1).

“Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me” (4:15).

The blessedness was gone! Those who had rejoiced together in the riches of God’s grace, proclaimed by Paul, had now turned back to Moses and the law. Though God had sent Paul to declare: “*Christ hath redeemed us from the curse of the law*” (3:13), these Galatians had “*desired to be under the law*” (4:9,21) and had left Paul for Moses.

In doing this they “*disobeyed the truth*” (3:1; 5:7) and lost the blessedness for, strangely, while they “*desired to be under the law*” they did not “*hear the law*” (4:21), but “*bit and devoured one another*” until Paul had to warn them: “*Take heed that ye be not consumed one of another*” (5:15).

Thus it is still today. The Church has lost “the blessedness” (Gal. 4:15) and reaped the “curse” (1:8,9) in the measure that she has forsaken Paul and his message. Her multiplied sects still “bite

and devour one another” and are all but “consumed one of another.” Even when, professing a desire to obey God more perfectly, she goes back to Moses and the law, or to the “Great Commission,” she does not fulfill “the righteousness of the law” (Rom. 8:4) nor truly obey the “Great Commission.” Indeed, she cannot carry out the “Great Commission,” nor can the law ever produce the fruits that grace consistently yields.

Thus the apostle says by authority received from the risen Lord:

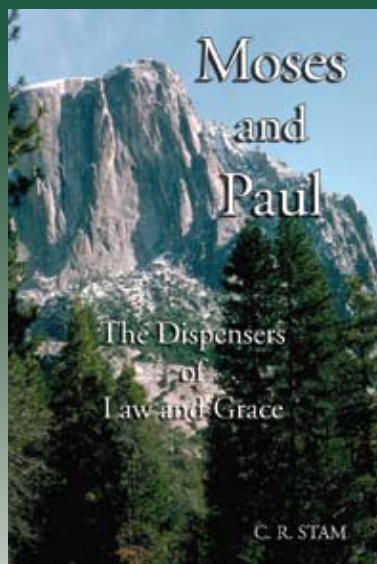
“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

“Behold, I Paul say unto you....

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:1,2,4).



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The Measure of the Ministry

By Pastor Ricky Kurth

(A study of the ministry in II Corinthians 1-6—Part 8)

We come now to our final study of the ministry in Paul's second epistle to the Corinthians. In Chapter 5, we learned that all believers are "*ambassadors for Christ*" (5:20), a high and holy calling that bestows upon us more honor than we deserve. But as we enter Chapter 6, we learn that this high calling is actually a call to roll up our sleeves and *get to work*—especially if you plan to enter the ministry!

Paul opens this chapter by describing himself and his co-workers as "workers together *with Him*" (6:1), speaking of Christ, the "Him" of the previous verse. The apostle then goes on to demonstrate that there is much more work to be done for co-workers of Christ than merely beseeching the lost to be reconciled to God, a sacred duty he covered in the previous chapter (5:20). Paul and his fellow Christian workers *also* called upon the *believers* in Corinth, saying: "we...beseech *you also* that ye receive not the grace of God in vain." Just as unbelievers need to be begged to receive God's grace, *believers* need to be begged to receive not His grace "in vain." If the reader is wondering what that means, it helps to remember that Paul said that "His grace which was bestowed upon *me* was *not* in vain; *but I laboured*" for the Lord (I Cor. 15:10). Thus we know that to receive God's grace in vain is to receive it and *not* become a laborer for the Lord!

So how about it, men? Have you received the grace of God? If you have, but are not *laboring* for Him, *you have received His grace in vain*. That's not just our assessment of your spiritual life, it is the evaluation of an apostle writing by the inspiration of the Holy Spirit, who then goes on to prove that this is an interdispensational principle by quoting the prophet Isaiah to substantiate his point (II Cor. 6:2).

We know that II Corinthians 6:2 is often used to call upon the lost to be saved, and we do not mean to imply that this is an illegitimate use of this verse, for God's Word works on many different levels. However, in the context, Paul is addressing *believers*, and that is also the context of the passage Paul is quoting in Isaiah 49:8. There God tells believers that the reason He "helped" them was "that thou mayest say to the prisoners, Go forth" (v. 9). In other words, God helped them *so that they might help others!* And this is Paul's point in asking you to receive not God's grace in vain. God helped *you* in a day of salvation, and it is *still* the day of salvation. Why not get into the ministry and help others while you can? The day of His wrath is coming.

But if you are thinking and praying about entering the ministry, we feel it only fair to warn you that here in this passage the apostle sets the bar pretty high when he describes himself and his co-workers as "giving no offence in any thing, that the ministry be not blamed" (6:3). God does not mind when *the gospel* gives offence to people, for He knows this is bound to happen. Galatians 5:11 speaks of "the offence of the cross" because people are always offended when they learn salvation is by grace through faith, without good works or religious rites. But it is one thing when *the gospel* offends people, and quite another when *ministers* offend people. When doctors misbehave, they bring reproach to the field of medicine, and when lawyers and judges misbehave, they bring reproach on the law. But when *pastors* misbehave, they bring reproach *on the work of the Lord!* This is why Paul says that he and his co-workers spent their lives "giving no offence in *any* thing...but in all things *approving ourselves as the ministers of God*" (II Cor. 6:4).

But in what things did they approve themselves? The apostle does not leave us guessing, but rather goes on to list dozens of areas wherein he and his co-workers approved themselves as God's ministers. We like to refer to what follows as a job description of the ministry, as seen through the eyes of the Apostle Paul. If you are entertaining thoughts of becoming a grace pastor, we invite you now to see the ministry as Paul saw it before you make your final decision.

The number one thing in which a minister must approve himself is not something you'd expect to find at the top of Paul's list, but he nevertheless insists that a minister must approve himself first of all "*in much patience*" (v. 4). We must be patient with *unbelievers*, of course, for it is still true that we are to be "fishers of men," and impatient fishermen usually end up eating sandwiches, not fish. In I Corinthians

3:5-8, Paul compares evangelism to *farming*, and every farmer knows that after he has sown and watered the seed, there is nothing left that he can do but patiently wait for God to give the increase.

But grace pastors must be patient with *believers* as well, for while ministers are “laborers together with God,” God’s *people* “are God’s *building*” (I Cor. 3:9), and everyone knows that Rome wasn’t built in a day. Even with all the amazing tools available to modern builders, it still takes time and patience to build a building, and it likewise takes time and patience to build what Paul calls “the work of God” in a believer (Rom. 14:20). Yes, approving one’s self in *much patience* is “Job 1” in the ministry.



But approving one’s self “*in afflictions*” (II Cor. 6:4) is not far behind. If you are thinking that afflictions are something that only happen to ministers in other countries, think again. While proclaiming the gospel in some countries might bring affliction *of the flesh*, Paul endured “much affliction and anguish *of heart*” over the spiritual wellbeing of God’s people (2:4), *and you will too*, if you enter the ministry. In addition, grace pastors must approve themselves “in necessities” (II Cor. 6:4), and “necessity” is laid upon *all* of us *to preach the gospel* (I Cor. 9:16). While faithfully expounding the Word is a must in the ministry, failure to preach the gospel is not an option.

Paul also approved himself “in distresses” (6:4) by remaining “not distressed” (4:8) in stressful situations—a *must* for the modern grace pastor as well. When “distressed” (cf. I Sam. 30:6), we must be like David who “*encouraged himself in the Lord*.” Then while “stripes” and “imprisonments” (II Cor. 6:5) are not a part of the American grace pastor’s experience *yet*, they may not be far off. Meanwhile “tumults” (6:5) are often a part of modern congregations, just as they were in Corinth (12:20), and a grace pastor must approve himself in these stressful situations as well.

Next, when Paul says that he approved himself “in labours” (6:5) he speaks primarily of the “labour” in which he engaged to “present every man perfect in Christ Jesus” by warning and teaching them the grace message (Col. 1:28,29). It should go without saying—but we’ll say it anyway—that grace pastors must *teach God’s Word rightly divided*, and warn men of the natural consequences of disobeying it. But Paul *also* had to “labour,” as he told the Corinthians, “*working with our own hands*” at his secular job of tent making (I Cor. 4:12 cf. Acts 18:1-3), and

the modern grace pastor may also have to work a secular job. While Paul encouraged *churches* to pay their pastor (I Cor. 9:3-14; Gal. 6:6), he reminded *pastors* not to be afraid to work a secular job as he did (Acts 20:34). When grace churches and grace pastors are both willing to do their part in response to these instructions from our apostle, they will meet somewhere in the middle, and the pastor's needs will be met.

Grace pastors must also approve themselves "in watchings" (II Cor. 6:5). Here we know Paul speaks of the danger of "grievous wolves" from outside the assembly, and "men...speaking perverse things" from within it, for after warning the Ephesian elders of these threats, he told them to "watch" for such false teachers (Acts 20:29-31).

But there is yet another danger for which we must watch. After telling Timothy, "*the Lord give thee understanding in all things*" (II Tim. 2:7), he told him to "*watch thou in all things*" (4:5). You see, Paul knew that "the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (4:3,4). Thus Paul was warning Timothy to watch *himself*, lest he quit teaching all the things in which the Lord had given him understanding, and allow himself to become an ear scratcher.

It is so easy for pastors to forsake the sound doctrine that people *need* and begin giving them the fables they *want*. While a thoughtful illustration can go a long way toward explaining Bible truth, too many pulpits have degenerated into an endless parade of fable after fable, story after story. Man of God, can *you* be one of the pastors whom God describes as "*pastors according to Mine heart,*" men on whom He can count to faithfully *feed* God's people "*with knowledge and understanding,*" and not with *stories* (Jer. 3:15)?

One look at most of us grace pastors would suggest that we haven't approved ourselves "in fastings" (II Cor. 6:5), but here we feel Paul speaks not of religious fasting, but of the kind of privation that comes with the territory when doing the sort of pioneer missionary work Paul did, where "fastings" are part and parcel with the "hunger and thirst" he mentions in II Corinthians 11:27. In other words, he fasted because the hardships he endured often ensured that there was nothing to eat.

Shifting Gears

Paul's change of prepositions from "in" to "by" (II Cor. 6:6) indicates that he has finished addressing *things that happened to him* "in" which he approved himself as a minister of Christ, and will now discuss *things he possessed* "by" which he approved himself. Prospective pastors should not overlook the fact that approving ourselves "*by pureness*" tops this section. While some might look at the pureness required of

a *minister* as too much of a challenge, those who long to walk worthy of the Lord by living truly pure lives will *welcome* the added responsibility for this that the ministry brings.

Approving ourselves “in knowledge” of God’s Word (II Cor. 6:6) is a close second to pureness. *There is no spiritual power a pastor can impart to men* without a knowledge of God’s Word. People are slow to learn, however, and even slower to implement what they learn, and that’s where pastors must approve themselves “by longsuffering” (6:6).

Next, our friend George Foyer has long observed that the problem with the grace movement is *there’s no grace in it!* That’s why grace pastors above all others must approve themselves “by kindness” (6:6). The purpose of gaining a knowledge of God’s Word is not so you can vanquish grace believers who differ with you over the finer points of our message. Nor do we study the Word just so we can defeat cultists in debate, and argue denominationalists under the table. Our goal in learning the Word should be to win the hearts of men to the truth,



“The number one thing in which a minister must approve himself...”

so they can rejoice with us in the riches of His grace. “Knowledge puffeth up,” Paul writes, “and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know” it (I Cor. 8:1,2). That is, the man who knows a lot about God’s Word, but doesn’t know that “charity edifieth,” doesn’t know the Word *as he ought to know it*.

Moving on, our Pentecostal brethren no doubt believe that a minister must speak in tongues to approve himself “by the Holy Ghost” (II Cor. 6:6), but now that the sign gifts have ceased (I Cor. 13:8), grace pastors approve themselves by the Holy Ghost when “by His Spirit” we search “the deep things of God” (I Cor. 2:10), then allow His Spirit to write these things in our hearts (II Cor. 3:3) and change us into the image of the Lord “by His Spirit” (v. 18), causing us to “walk in the Spirit” (Gal. 5:16) and bear His fruit (5:22,23). When we are then “strengthened with might *by His Spirit* in the inner man” (Eph. 3:16), when we keep His unity (4:3) and wield His Sword (6:17) without grieving Him (4:30) or quenching Him (I Thes. 5:19), when we keep the precious message of grace committed unto us “by the Holy Ghost” (II Tim. 1:14)—*that is* how a minister approves himself “by the Holy Ghost” *today!*

And “by love unfeigned” (II Cor. 6:6). We once knew a Christian woman who freely admitted she was caring for an elderly woman just to be named in her will! Grace pastors must be motivated to serve God’s people by a *sincere* love for them, not by a *feigned* love that is only interested in what these saints can contribute financially to them personally or to their ministry.

Grace pastors must also approve themselves “by the word of truth” (6:7). Since Paul has already mentioned approving ourselves “by knowledge,” we feel “the word of truth” here refers to *the gospel of salvation*, as it sometimes does elsewhere (Eph. 1:13; Jas. 1:18), especially since the next thing he mentions is “the power of God” (II Cor. 6:7), yet another reference to “the gospel” which is “the power of God unto salvation” (Rom. 1:16). Grace pastors are not evangelists, but they must “do the work of an evangelist” (II Tim. 4:5). The Jews in our Lord’s day wanted to be saved from Roman tyranny, and people today seem only interested in being saved from poverty and sickness, but *God* is interested in saving men *from their sins*.

“The armour of righteousness” by which ministers must approve themselves (II Cor. 6:7) refers not to that perfect “gift of righteousness” (Rom. 5:17) by which we are “made the righteousness of God in Him” (II Cor. 5:21), but rather to our *personal* righteousness. While Satan is helpless to find a single chink in the armor of our gift of righteousness, he is a *master* at finding cracks in the armor of our personal righteousness, and so we must be watching out for his temptations “on the right hand and on the left” (6:7).

Grace pastors are also approved of God “by honor and dishonor” (6:8). Even the world knows that a man is judged by his enemies as well as by his friends. If the wrong kind of people honor you, and the right kind of people dishonor you, you are not being approved in the ministry “by honor and dishonor.” If the world crucified the Lord, but they honor you, *what does that say about you?* It says you must not be much like Him! Likewise if good men say evil things about you, and evil men say good things about you, you are not being approved as a minister of God “by evil report and good report” (II Cor. 6:8).



Shifting to Third

We can tell that Paul switches gears again when he switches prepositions again. Having already moved from “in” to “by,” he now moves to “as” (6:8), since he is about to tell us how he was perceived by others, and how grace pastors today will also be perceived by others. Paul and his coworkers were viewed “as deceivers” by some (6:8), and he tells us elsewhere that “deceivers” are those “who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” (Titus 1:10,11). In Romans 15:27, we believe Paul was accused of teaching things he ought not teach just to have an excuse to take up a collection for the poor saints in Jerusalem (v. 26), and then profit from it personally.


Grace pastors will also be thought deceitful by some people where the collection of money is concerned, but they must continue to teach things which they ought to teach to be approved as the ministers of God.

Paul was perceived “as unknown” by many (II Cor. 6:9 cf. Acts 17:18; 21:37,38), and yet was “well known” among those looking for instructions from God as to how to live in the dispensation of grace. Those who herald his message today will similarly remain unknown by the world and Christianity at large, but will be well known by those who know that God’s instructions for this age through Paul differ from His instructions for other ages. We will also be well known by non-grace pastors and teachers when our proclamation of the truth causes unrest among their constituency (cf. Acts 19:26).

Paul was also perceived “as dying” (II Cor. 6:9) by the unbelievers who persecuted him—not *physically*, of course, but as a force in the world. Yet every time they ran him out of town, they learned that reports of the demise of his ministry were greatly exaggerated! Then when it came to *believers*, the many afflictions Paul had endured to that point caused him to be perceived “as chastened” by God (6:9) in the eyes of those who knew only how God worked under Law. The apostle responds by pointing out that if he were as bad as they thought, he’d be dead by now, but as yet he was “not killed” (v. 9 cf. I Cor. 11:30). Similarly, the afflictions endured by grace pastors will also be interpreted as chastening by those who know only how God worked under Law, but grace believers know that when it comes to afflictions “we are appointed thereunto” (I Thes. 3:3), and will not think their pastors are being chastened because of the afflictions they endure.

Moving on, Paul and Silas were perceived “as sorrowful” (II Cor. 6:10) by those who saw only how they were beaten mercilessly and cast into prison at Philippi, but knew nothing of the “rejoicing” they enjoyed when the jailor believed in God with all his house as a result of these afflictions (6:10 cf. Acts 16:22-34). If you are thinking your grace pastor is a sorry guy, *think again*, for while the things we endure may make us *look* sorrowful, we are “*always rejoicing*” at the way God is able to work through our afflictions to the praise of His glory.

Finally, if you decide to join the ranks of the faithful men of God who are *standing for the truth*, you’ll probably be perceived “as poor” by others, just as Paul was (II Cor. 6:10), since standing for the truth will likely cost you financially, as it did him. But while you’ll never get rich preaching the grace message, you’ll be “*making many rich*” (6:10), rich in *grace*, and in *glory* (Eph. 1:7,18; Col. 1:27) and in *assurance* (Col. 2:2). Investment counselors no doubt feel great when their clients are enriched by heeding their advice, but discouraged when their customers *lose* money. But the life of a grace pastor is a guaranteed life of “*making many rich*,” for as men are enriched by the truth, the only loss they ever know is the loss of the shackles of religious error.

As we conclude this passage of Scripture and our study of this great theme of *the measure of the ministry*, we invite any and all men who have a “desire” for the ministry (I Tim. 3:1) to pause and *meditate* on the words with which Paul closes this passage, for if you enter the ministry, you will be perceived “as having nothing, *and yet possessing all things*” (I Cor. 6:10)—all things *that matter for eternity*. He “giveth us richly all things to enjoy” (I Tim. 6:17), and nobody, but nobody, enjoys these things like the faithful minister of the gospel of the grace of God. It is the richest life imaginable, and we personally cannot imagine living any other life *than the life of a grace pastor*. 

Question Box

“What does ‘blameless’ mean in Philippians 3:6 and I Corinthians 1:8?”

Like many words, this word has more than one meaning. When Paul said of his former life as Saul of Tarsus that “touching the righteousness which is in the law” he was “*blameless*,” he didn’t mean he never sinned, “for there is no man that sinneth not” (I Kings 8:46). He meant every time he sinned, he brought a sacrifice. This was also true of Zacharias and Elisabeth (Luke 1:6), though *they* were saved, while men like Saul were not, “because they sought it not by faith” (Rom. 9:31,32).

In I Corinthians 1:8, Paul promises that the Lord will “confirm you unto the end, that ye may be *blameless* in the day of our Lord.” Here “blameless” refers to our sinless position in Christ, as it does in I Thessalonians 5:23. Notice that in both places, confirming our blameless position depends on *God’s* faithfulness, not on our own (I Cor. 1:9; I Thes. 5:24).

Of course, it is the challenge of the Christian life under grace to make our everyday *practice* match our eternal *position*, and so Paul challenges us to live godly lives “that ye may be blameless” (Phil. 2:12-15). Also, “if ye continue in the faith,” the Lord will be able to “present you holy and *unblameable*” at the Judgment Seat of Christ as far as your *service* is concerned (Col. 1:22,23). Hence Paul exhorts us to love one another, “to the end” that the Lord “may stablish your hearts *unblameable* in holiness” when He comes to the Judgment Seat “with all His saints” after the Rapture (I Thes. 3:12,13). —Pastor Kurth



BBS Letter Excerpts

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From our Inbox:

"Thank you for spending so much time on my question...Wow, your second paragraph blew me away—great analogy! After some reading and thought, I can at least allow for your position and it seems to make sense."

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"I never understood the Book of Revelation before. Thank you for the Word, rightly divided!"

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"Thanks, Ricky, for a concise presentation of the subject in *Mind Your Magistrates*."

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"May God continue to bless you and meet all of your needs and thank you for rightly dividing the Word."



"These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."
—Acts 17:11

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News and Announcements

Bible Teacher Les Feldick will join BBS president Paul M. Sadler at the *Iowa Regional Bible Conference* in Ankeny this November 5,6 for what is sure to be a precious time of fellowship and feasting on the riches of God's grace. Just ask Ric Jennings, who will be happy to give you further information when you contact him at 515-964-2407 or riccardj@msn.com.

Mississippi Bible Conference: The *Quality Inn* in Tupelo will be the place to be on July 10th and 11th, as your editor will join speakers John Smith, Perry Anderson, Edward Mautz and Franky Tanner for what is sure to be a Grace Bible Conference to be remembered. John will be happy to provide you with additional information about this late entry in this year's BBS conference lineup, if you'll just call him at (662) 255-7893, or email him at gracebibleministry@att.net.

Mid-Atlantic Fall Grace Bible Conference: The wait for this much-anticipated annual conference will all be over come September 10-12, when the saints gather once more at historic White Sulfur Springs military retreat in Manns Choice, Pennsylvania. Paul M. Sadler is scheduled to lead the study of God's Word, Clyde Blount will lead the singing, and we hope you'll lead the charge to contact Suzanne Potter at 304-263-2411 for a brochure and further information.

West Virginia Special Meeting: After Pastor Sadler closes the Mid-Atlantic conference the morning of September 12th, he plans to join the warm-hearted saints of *Grace Bible Fellowship* in Ridgeley, West Virginia, for a special time of fellowship around the Word later that day. Be sure to say hello to Pastor Brent Biller for us when you contact him for further information at 304-726-4063 or brentbiller@atlanticbb.net.

Pennsylvania Special Meetings: The gracious saints at *Grace Family Bible Church* of Duncansville will be disappointed if they don't see you September 11,12, when they've invited your editor to come preach the Word and enjoy their fellowship. Pastor Jim Zaebst can tell you all about it, so contact him *today* at 814-696-4366 or Pastorjim@atlanticbb.net.



The cover lighthouse photo of *Cape Neddick Lighthouse* in York, Maine was taken by Hal Bekemeyer. Built in 1879, the light stands on Nubble Island and is commonly known as *Nubble Light*. Labeled as "the quintessential lighthouse in America," it is still in use today.

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