

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

October 2012



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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 President's Desk

Dear Friends in Christ,

I have had the privilege over the years to sit under the ministry of a few pastors who have had a profound impact on my life, one of whom was Pastor David Caslander. Pastor C., as he was affectionately known, was promoted to glory in August, after many years of failing health. He firmly believed, "For to me to live is Christ, and to die is gain." He now has a full understanding of the latter part of this passage, having stepped into the glory of Christ's presence.

Pastor Caslander was the Founder and President of the *Berean School of Bible and Theology* in western Pennsylvania, where my wife and I attended Bible school. The school was established in the late 1960s to prepare students for full-time ministry. Pastor Caslander and the other faculty members at *Berean* were totally committed to the preaching of Jesus Christ according to the revelation of the Mystery. They faithfully taught the Word, rightly divided, without apology.



Pastor C. was the first to show me the importance of Paul's apostleship and unique message, for which I will be eternally grateful. Considering that I was a dyed-in-the-wool Baptist, Pastor Caslander handled my introduction to Paul's gospel brilliantly. As I look back on that time, he could have written a primer on how to share the grace message effectively with someone who is entrenched in denominationalism. He had a very gracious spirit when he defended the mid-Acts position and you weren't in his presence for very long before you realized that here was a man who had an extraordinary knowledge of the Scriptures. You may not have always agreed with Brother Caslander but, to the very end of his pilgrimage on earth, there was absolutely no question whatsoever as to his uncompromising stand for the truth. In fact, Paul's farewell to Timothy is certainly appropriate here:

"I have fought a good fight, I have finished my course, I have kept the faith."

The grace movement has lost a gifted Bible teacher and theologian. While Pastor Caslander is going to be missed, his legacy can be found in the lives of those he touched for the Lord. Please keep his family before the throne of grace in their time of loss as they mourn the passing of one who was so dear to them.

Affectionately, in Christ,
Paul M. Sadler, President



Peppermint

By Pastor John Fredericksen

I like peppermint. It has a refreshing taste and it can help refresh my breath, when it needs it, making it more suitable to interact in public. Peppermint also serves as an illustration or reminder of what we should be striving to be for the Lord.

Among Paul's praises of Philemon was that *"the bowels of the saints are refreshed by thee"* (Phile. 7). This precious saint had chosen to be like a peppermint for all the believers with whom he came in contact. It's wonderful to read about this kind of testimony and what made him so refreshing to others. *He demonstrated a sense of "love and faith... toward all saints"* (v. 5). When these characteristics are present and genuine, they manifest themselves in a warmth and interest in others that is unmistakable. It will also be obvious in the tone and content of every word that comes out of one's mouth.

Philemon was approachable even about sensitive matters. Paul felt free to be bold in asking him to kindly and lovingly receive someone (Onesimus) who had wronged him (vv. 10-16). This quality of being approachable engendered a respect, closeness, and freedom in relationships that made Philemon a blessing to others.

Philemon could be expected to respond in a correct spiritual way. Paul had *"confidence"* (v. 21) that Philemon would do the right thing in the right way and with the right spirit. No wonder, then, that this believer refreshed the saints around him, including the Apostle Paul. Philemon was a grace believer who not only believed in grace doctrine, he lived and demonstrated grace.

As we consider this godly example, we should apply these truths by asking ourselves if we truly want to be the kind of saint that is like a refreshing, spiritual peppermint. We should want to be this kind of saint! A good way to begin is by asking the Lord to help us develop the kind of Christian character that makes us refreshing to other saints: loving, approachable, and so responsive to the Scriptures that others can be confident in our actions and reactions. If this is your prayer and heart's desire, we encourage you to look for verses in Paul's letters that will further empower you toward becoming this kind of godly example.



CHRIST IN YOU, THE HOPE OF GLORY

By Paul M. Sadler, D.D.

The following message was preached at the 44th annual *Berean Bible Fellowship Conference* in Cedar Lake, Indiana.

I recently read the story of a young man from a wealthy family who was about to graduate from high school. It was customary in the affluent community in which they lived for parents to give their graduating children a new car. So the young man and his dad spent weeks visiting one dealership after another. The week before graduation they found the perfect car. The young man was certain it would be in the driveway on the day of his graduation.

On the eve of graduation, however, his father handed him a small package wrapped in colorful paper. It was a Bible! The young man was so angry he threw the Bible down and stormed out of the house. He and his father never saw one another again.

Several years later, the news of his father's death finally brought the son home again. Following the funeral, he sat alone one evening, going through his father's

possessions, when he came across the Bible his dad had given him. Overwhelmed with grief, he opened it for the first time. When he did, a cashier's check, dated the day of his graduation, fell into his lap. It was for the exact amount of the car they had chosen together.¹

As I thought about this story, it occurred to me that God the Father has given us His Word, wherein we learn of the riches of His grace. But we must open the Book to understand all the treasures of wisdom and knowledge that are hidden in Christ. If we fail to do so, we will be like this young man who was filled with regret. We will lament that we didn't spend more time with the Word, which is able to equip us for our personal ministries. We don't want you to have any regrets when you come to the end of life's journey. This is why we have gathered this evening in this forum. We have come to spend time together in the Scriptures.

MADE A MINISTER

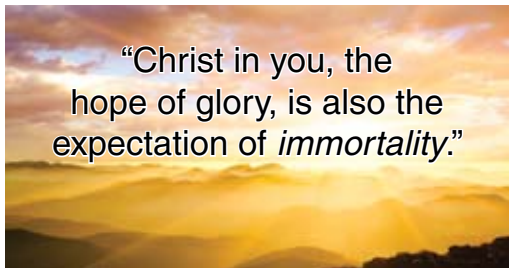
“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God.”

—Col. 1:25

It has been correctly said, brethren, that the Church today is like concrete: it's all mixed up, and hardened in its traditions. We are painfully aware that the reason for this sad state is that the Church, for the most part, has rejected Paul's apostleship and message. Paul says that the Lord *made* him a minister. A minister to whom? The Gentiles! This is confirmed for us in the apostle's letter to the Ephesians: “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ” (Eph. 3:8).

It is a wonderful thing that Paul was sent to the Gentiles. Talk about the Scriptures being relevant to our time. That's you and me! We are privileged to go back to our rooms this evening and thank God for the riches of His grace. I'm not sure whether or not we fully understand that God sent Paul to the Gentiles, **as Gentiles**. This was unheard of in time past. In order to have concord with the one, true, living God of the Bible, Gentiles back then had to become Jews by religion, thus joining themselves to Judaism, whereby they received a new identity. They were required to be circumcised, observe the Law of Moses, including Israel's Sabbath, and offer blood sacrifices. But even then, they were only secondary citizens of the nation; they were not permitted to hold the offices of prophet, priest, or king.

While God had made a provision for the Gentiles to be saved through Israel in the Old Testament, only a rare few responded to His gracious offer. We Gentiles had no hope and were without God in the world (Eph. 2:11-14). Once again, no one was sent to the Gentiles in time past. When we knew God, or at least knew *about* Him, we glorified Him not as God, but became vain in our human reasonings. Consequently, God gave us over to our sinful ways. We were under the condemnation of God and perished in our sins (Rom. 1:21-32)!



“Christ in you, the hope of glory, is also the expectation of *immortality*.”

For example, when God delivered His people from their bondage in Egypt, He brought them to the shores of the Red Sea on their journey to the Promised Land. As the Israelites camped by the sea, they probably were curious when they saw a cloud of dust on the horizon, but they soon realized it was Pharaoh's army in pursuit of them. As the enemy drew near, the angel of God moved in the midst of the pillar of cloud, barring the way of the Egyptians. This supernatural cloud separated the two camps. It provided warmth and light for the Israelites, while the Egyptians suffered through the night in the cold and darkness.

During the night watches, God parted the waters of the Red Sea

and the waters stood as a wall on the right and on the left. But the children of Israel crossed through the midst of the sea on dry ground. Once they arrived safely on the other side, God told Moses to stretch forth his hand over the sea, and the entire Egyptian (Gentile) army that was present that morning was covered in a watery grave (Ex. 14:19-28).

At Ai, under Joshua's command, 12,000 souls (Gentiles), who were squatters in the chosen nation's Promised Land, were slain in one day (Josh. 8:25).

When Samson came to Lehi, he slew 1,000 Philistines (Gentiles) with the jawbone of an ass (Judges 15:15,16).

On another occasion, 185,000 Assyrians (Gentiles) were camped around God's people preparing to crush them. But one angel, in one night, destroyed them all (II Kings 19:35; Isa. 37:36).

So you see, in time past, we Gentiles were without God, without hope, and without Christ in the world. Life was hopeless and meaningless!

Now for some good news! God has changed His dealings with mankind. The way God deals with mankind today is what Paul calls the dispensation of God (Col. 1:25). This change is substantiated by the apostle's frequent usage of "but now" in his writings. God would have us understand that a change has taken place in regard to the status of the Gentiles. **"But now,** in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). God sent Paul to the Gentiles to make this wonderful message known. In the dispensation of grace, we

learn for the first time that God is saving Gentiles according to the riches of His grace, *apart* from Israel. It is indisputable that Paul is the apostle of the Gentiles (Rom. 11:13).

THE WORD OF GOD

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God" (Col. 1:25).

Paul was given the responsibility to fulfill or *complete* the Word of God, but in what sense? Did the apostle complete it with a further revelation about the miraculous sign gifts? We believe the answer to these questions is found in Paul's letter to the Corinthians.

"But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (I Cor. 13:8).

Will prophecies fail? By no means, the apostle is referring here to the *gift* of prophecy. Will tongues cease? Obviously not, for even to this very day, tongues, or *languages* are being used as a means of communication. Paul is speaking about the gift of tongues, that is, the ability to supernaturally speak, without any prior knowledge, foreign languages for the purpose of imparting the gospel (I Cor. 14:22). The gift of knowledge will also vanish away, which enabled the believer to know the mind and will of God in any given circumstance. This is how Peter knew that Ananias and Sapphira had lied to the Holy Spirit and kept back part of the price of the land they sold (Acts 5:3). He had the gift of knowledge!

Have you ever paused to consider why the apostle selected these particular sign gifts from a long list of others that could have been chosen? We have found that they all bear a direct connection to the Word of God. Those, for example, who exercised the gift of prophecy not only predicted future events; they were sometimes foretellers, but they were also *forth-tellers*. Their words were exactly what God wanted spoken.

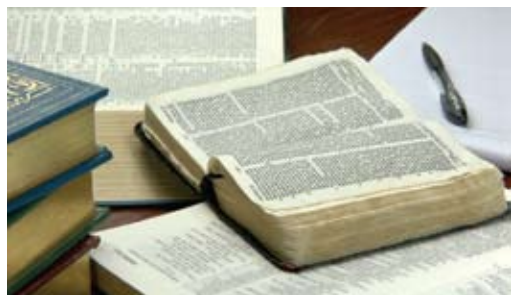
Today, if we desire enlightenment on “things to come,” we must diligently search the Scriptures. So then, the gift of prophecy has given way to the *written* revelation. In like manner, if the believer is seeking the counsel of God’s will, it is no longer conveyed through the supernatural gift of knowledge, but through the written Word of God. The gift of tongues, of course, was the vehicle through which prophecy and the knowledge of God were communicated in oral form. But it, too, became inoperative with the completion of the Scriptures. Consequently, God speaks to us today through translations of His written Word.

That Which Is Perfect

“But when that which is perfect is come, then that which is in part shall be done away” (I Cor. 13:10).

The pressing question here is this, when were these gifts withdrawn? Paul is very clear that a change was indeed in the wind (I Cor. 12:31). With this in mind, the Corinthians were to understand that these miraculous manifestations would soon give way to something far *superior*.

The timeline for this change is given to us here in I Corinthians 13:10. If we consult the original language, we find that the construction of this passage is in the *neuter gender*, which indicates an inanimate object is in view, such as a book. The translators did a superb job of carrying this thought over into the English. That is, if the person of Christ is the subject of this passage, as some claim, the construction would require the masculine gender. To be grammatically correct, the verse would have to read, “But when He who is perfect is come, then that which is in part shall be done away.” However, since the pronoun “that” is in the neuter gender, we believe the passage should be construed in the following manner:



“But when that [the Word of God, in particular Paul’s epistles] which is perfect [Gr. *teleiosis* ‘Completion—an end accomplished as the effect of a process.’]² is come, then that [supernatural sign gifts] which is in part [the incomplete way] shall be done away.”

In other words, with the completion of Paul’s epistles, the sign gifts vanished. This interpretation is in keeping with the grammatical construction of the passage and, even more importantly, with the *context* and with actual experience.

This position is further reinforced when we remember that it was given to the apostle to fulfill or *complete* the Word of God (Col. 1:25). **And with what did Paul complete the Scriptures? The Mystery!**

“And now abideth faith, hope, charity, these three; but the greatest of these is charity” (I Cor. 13:13).

The supernatural sign gifts of the Book of Acts have passed with the transition period, and NOW abide *faith, hope* and *love*. The mark of a Pauline assembly is not speaking in tongues, but exhibiting faith, hope and love in accordance with Paul’s gospel (Col. 1:4,5). AMEN!!

THE MYSTERY PROGRAM OF GOD

“Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints” (Col. 1:26).

This passage confirms once and for all that the Apostle Paul completed the Scriptures with the *Mystery*. The Mystery is the mind and will of God for the Church during this dispensation of God (v. 25). Today, there is a new agency, the Church, the Body of Christ, which is made up of Jews and Gentiles without distinction. We are blessed with all spiritual blessings in the heavenlies, seated with Christ in glory, and look forward with great anticipation to the blessed hope of the Rapture.

Now that the Mystery has been revealed, it can in good measure be explained and understood. Most assuredly, it magnifies the grace of God despite a conspiracy of silence today! You rarely hear

the terminology or phraseology *Mystery*, dispensation of grace, Paul’s gospel, or Paul’s apostleship and message. You, brethren, are to be commended this night for your willingness to stand for this wonderful truth, which is demonstrated by your presence. Let us never be ashamed of our Lord or His apostle.

In Ephesians, Paul reveals that the Mystery was hidden in God (Eph. 3:9). It was not hidden in the Old Testament types, or the four Gospels, or even the early part of Acts. It’s just not there! This is why the apostle calls his message “the unsearchable riches of Christ” (Eph. 3:8). It was unsearchable or imponderable in time past. But please don’t take my word for it; I challenge you to search it out for yourself.

Christ in You, the Hope of Glory

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (Col. 1:27).

It is important to understand that Paul’s reference to “the Mystery” in verse 26 refers to the overall program of God, but here in verse 27, he speaks of “this mystery.” There are at least seven Pauline mysteries that make up *the Mystery*. Normally they are introduced as “this mystery” or “a mystery” (e.g., I Cor. 15:51). The riches of His glory are the glorious riches of the Mystery, specifically those riches that pertain to the Gentiles, one of which is “Christ in you, the hope of glory.” We are to recognize that Christ is actually dwelling, through His Spirit,

in the hearts and lives of all those who have trusted in Him (Eph. 3:16,17). According to Ephesians 3:6, the above statement in Colossians 1:27 would also include the following:

“That the Gentiles should be fellowheirs”—that is, **joint heirs!** Who would have ever dreamed in the Old Testament that the inheritance of the Gentiles would include the privilege of being joint heirs with Israel’s Messiah? We share in all that rightfully belongs to Him (Rom. 8:17). When the trump sounds, we will rule and reign with Christ in glory. But continuing in Ephesians 3:6,

“And of the same Body”—that is, **a joint Body!** Jews and Gentiles today are one in Christ. We are members of one Body; therefore, the Gentiles are now *equally* accepted of God (I Cor. 12:13). Again, in Ephesians 3:6,

“And partakers of His promise in Christ by the gospel”—that is, **joint partakers** of the promise of eternal life (Titus 1:2). While Israel was promised eternal life, the Gentiles faced everlasting condemnation in time past. *But now*, this promise is extended to the Gentiles according to the riches of His grace.

Christ in you, the hope of glory, is also the expectation of *immortality*. When we speak of mortality we are speaking about the physical body that is destined for suffering and death. *Immortality*, on the other hand, pertains to our glorified, resurrected body, which is dependent on Christ! It is not subject to the frailties of this life. The guarantee of this wonderful hope is the resurrection of Christ, Who showed Himself alive by

many infallible proofs after He rose from the dead (Acts 1:3). At this point in time, only the Lord has immortality, dwelling in the light (I Tim. 6:16), but, oh, how we long for that day when the same will be true of us.

While Plato believed in the immortality of the soul, the teaching that it pertained to the body sent shock waves through the Greek world of Paul’s day. We see this in the skepticism of the Corinthians who had trouble accepting the truth of the bodily resurrection.

“But some man will say, How are the dead raised up? and with what body do they come?” Paul’s response: “Thou fool, that which thou sowest is not quickened, except it die” (I Cor. 15:35,36).

What or Whom Do We Preach?

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col. 1:28).

Paul didn’t preach currents events, nor did he preach a theological system of extremes. He preached Christ! Christianity is centered in a living Person. It is not a religion, but rather, a personal relationship with Christ. The goal of true preaching is to reach “every man” within the scope of our outreach with the gospel of salvation. Paul makes reference to this terminology three times in this passage, which we do well to note. You see, the gospel is universal; it crosses all racial boundaries, applies to all gender-identities, and speaks to every station of life—rich, poor, young and old, the respectable

and the outcast. But whenever men rejected Christ, Paul always warned *every man* of the judgment to come. He apparently left such a vivid picture of the fires of Hell in the mind of Felix that he *trembled* at the thought of it (Acts 24:24,25).


As for those who did receive Christ, the apostle was always faithful to teach “every man in all wisdom.” Why? So he could present them *perfect* or mature in Christ. At Colosse, false teachers were offering their own brand of esoteric philosophy called Gnosticism. This system of teaching was only understood by a select group, a so-called spiritual aristocracy. The wisdom that Paul taught was according to *epi-gnosis*, or a full knowledge of God. One of the underlying thoughts here is Paul’s contrast between the so-called mysteries of Gnosticism and the *Mystery* that was revealed to him by the Lord of glory. The knowledge Paul speaks of here was available to *all* members of the Body of Christ. The Mystery and everything contained therein is the wisdom of God. It is God’s special revelation about the Church.

We are “perfect” or *complete* in Christ positionally. If death were to lay its icy grip on your shoulder tonight, you would step immediately into the presence of Christ. But it was Paul’s desire to present every believer functioning as full-grown in the faith at that day. That’s true of us too! In this context, we begin with “Christ in you” and end with “in Christ Jesus.” Christ is not only our source of life; He is the source of maturity as well.

“Whereunto I also labor, striving according to His working, which worketh in me mightily” (Col. 1:29).

I stand before you this night to say with Paul that the ministry is a labor on the Lord’s behalf, and don’t let anyone tell you otherwise. It is also a struggle because Satan and the world will oppose you continually if you stand for the truth. If you’re not experiencing this, then you probably aren’t in the good fight of the faith. How is it that Paul accomplished so much in his life? I get tired from just reading about his apostolic journeys. You see, Christ’s enabling Spirit was working in him to energize him to carry on the work effectively (sovereignty of God). Paul labored, day and night, striving to make all men see what is the fellowship of the Mystery (human responsibility). The Scriptures always strike a **BALANCE** between the sovereignty of God and human responsibility, as demonstrated in this passage.

Notice how Paul labored alongside his coworkers! He didn’t lift himself up to the position of a pope, lording it over the saints. He was “in the trenches” every waking moment. Can the same be said of us? Remember, let there be no regrets when you say farewell to this life.

May the Lord bless the preaching of His Word to our hearts! 

Endnotes

1. Charles Swindoll, *Day by Day with Charles Swindoll* (Nashville, Tennessee: Word Publishing, 2000), “Surprises,” p. 151 (adapted).
2. W. E. Vine, *Expository Dictionary of Old and New Testament Words*, Word Bible Publishers, Iowa Falls, Iowa, p. 175.

North Central Indiana Bible Conference

Location: *Das Dutchman Essenhaus Conference Center*
240 US Hwy. 20, Middlebury, Indiana

Date: Saturday, November 3, 2012

Guest Speakers:

Pastor John Fredericksen, *Berean Bible Society*

Pastor Joel McGarvey, *Bible Doctrines to Live By*

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

Mike Karnes at 317-984-4799 or r.karnes@comcast.net

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Chicagoland Special Meeting

Location: *Faith Bible Church*
560 E. Sauk Trail, Steger, Illinois

Date: Sunday, November 4, 2012

Guest Speaker:

Pastor John Fredericksen,
Berean Bible Society

For additional information, please contact:

Pastor Ricky Kurth at 262-255-4750 or
pastorkurth@bereanbiblesociety.org

Sound Doctrine and Warm Fellowship!





Is There More Than One Gospel?

By Ken Lawson, Pastor,
Grace Memorial Church

For many who have come to see and rejoice in what Paul called “the preaching of Jesus Christ according to the revelation of the mystery,” that revelation is so vast and touches upon so many subjects that they are often at a loss as to where to begin to share it with those who need to know. Paul’s distinctive preaching of the gospel of grace is an excellent place to start, for it shows that the revelation is not a side issue but a fundamental one. After hearing grace teaching, the Spirit has sometimes shown people that they really did not understand the gospel of grace at all, beyond trusting in Christ alone for salvation. Others have been amazed at how it clarifies their understanding of God’s good news for today.

The conventional wisdom among many Christians today is that there is only one gospel in the Bible. Since gospel means “good news,” that is like saying that God has had only one piece of good news to share with man throughout all of redemptive history. There are many statements from Paul that would call into question the one-gospel view. His letter to the Galatians tells of God preaching the gospel to Abraham saying, “In thee (Abraham) shall all nations be blessed” (Gal. 3:8; Gen. 12:3). To him, that was good news indeed, and yet, there was still no revelation of Christ or his work on the cross. Of course, we would agree that Christ is ultimately the center and circumference of all the “good news” in God’s plan for man, but the revelation of the things of Christ was gradual and progressive. The Old Testament spoke in type and shadow.

When we come to the New Testament, many details surrounding the teaching and preaching of Christ show major distinctions between what the Bible calls the Gospel of the Kingdom and the Gospel of the Grace of God. The following points show these distinctions.

1. The distinctive terminology alone would strongly imply a difference between these two gospels. The Word of God is not indiscriminate in its terminology. Since we believe that the Bible is inspired by the Holy Spirit, every detail has spiritual significance, and we may understand if we seek His enlightenment. Therefore, when God refers to the Gospel of the Kingdom in one context and then to the Gospel of the Grace of God in another, it cannot mean the same thing.

The **Gospel of the Kingdom** is simply God's good news about His kingdom, a kingdom that was (and is) to be established on earth with Christ as king (Jer. 23:5-6; Isa. 2:2-4; 11:1-9). It was prophesied by Israel's prophets in the Old Testament and proclaimed "at hand" in the New Testament.

The **Gospel of the Grace of God** is God's good news about *His grace* reigning like a king on the throne (Rom. 5:20-21). It was a new revelation that came to Paul, the apostle, directly from the resurrected Christ in heaven (Gal. 1:11-12; 2:2; Acts 20:24). Both of these gospels deal with salvation from sin, but each address a different people, at different times, and under different circumstances.

2. The **Gospel of the Kingdom** was preached by John the Baptist (Baptizer), Jesus Christ, and the twelve apostles, and only to the people of Israel (Matt. 3:2; 4:17,23; 10:5-7; Rom. 15:8).

The **Gospel of the Grace of God** was first preached by Paul to the Gentiles after Israel had rejected the preaching of the Gospel of the Kingdom. Paul then committed the grace message to those who came after him (Acts 16:31; Rom. 3:24; 1 Tim. 1:14; 2 Tim. 2:2). *(There is no Biblical evidence that John, Jesus, or the twelve ever preached the Gospel of the Grace of God or that Paul ever preached the Gospel of the Kingdom. The grace gospel eventually superseded the kingdom gospel).*

3. The **Gospel of the Kingdom** centered in the *Person* of Jesus Christ, that is, *who* He was. That is why the emphasis was always on the *name* of Jesus Christ, the fact that he was the Christ, the Son of the living God (Matt. 16:16; John 20:31).

The **Gospel of the Grace of God** confirms the person of Christ but centers in his *work* on the cross for our redemption (Rom. 3:24-25; 1 Cor. 1:18; 2:2). It is significant that the twelve apostles preached the Gospel of the Kingdom for several years but did not even know that Christ was going to die, much less what that death would accomplish for our redemption (Luke 9:1-2,6; 18:31-34; Matt. 16:21-23).

4. The **Gospel of the Kingdom** required the ordinance of water baptism along with faith in Christ for salvation and the forgiveness of sins (Mark 1:4; 16:16; Acts 2:38).

The **Gospel of the Grace of God** requires only faith in Christ, the cross and resurrection, for salvation and forgiveness of sins (Acts 13:38-39; 16:31; 1 Cor. 15:3-4).

Paul refers to this as “my gospel” and refuses all works of righteousness, including circumcision, water baptism, tithing, or any other legalistic requirement (Rom. 3:21,28; 4:5; Gal. 2:16; 3:11; Eph. 2:8-9; Titus 3:5). Paul wrote that he was not sent to baptize, but to

preach the gospel (1 Cor. 1:17). But he does speak of a baptism where the Holy Spirit puts us into Christ and His Body: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Cor. 12:13). Notice this is a spiritual baptism accomplished by God that does not involve one drop of water. The

baptism by the Spirit corresponds to the “one baptism” that Paul mentioned in Ephesians 4:5 and agrees with the other six unities in the passage which bring unity in the Church which is His Body.

5. The **Gospel of the Kingdom** required the disciples to “endure unto the end” to be saved (Matt. 10:22; 24:13).

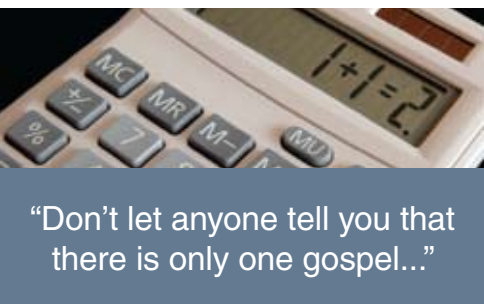
The **Gospel of the Grace of God** requires only faith in Christ to be saved. It promises the seal of the Holy Spirit until the day of Christ’s appearing and assures no condemnation or separation from his love (Eph. 1:13-14; 4:30; Rom. 8:1,31-39).

6. The **Gospel of the Kingdom** was preached to those who were still under the Law of Moses and affirms the necessity of rituals and ordinances (Matt. 8:4; 23:1-3). Jesus Christ was “made under the law, to redeem them that were under the law...” He was circumcised on the eighth day according to the law and kept all the commands of Moses, including the Jewish holy days (Gal. 4:4-5; Luke 2:21-24).

During the time of the dispensing of the **Gospel of the Grace of God**, we are not under the law but under grace (Rom. 6:14-15). That is true in both salvation and in the Christian life (Col. 2:6).

7. Preaching the **Gospel of the Kingdom**, Christ spoke of giving His life “a ransom for *many*” and His blood “shed for *many*” (Matt. 20:28; 26:28). This would refer to His people Israel, for the angel of the Lord had commanded Joseph that “thou shalt call His name JESUS: for He shall save *His people* from their sins” (Matt. 1:21). Israel was Jesus’ people, for He Himself was a Jew.

Preaching the **Gospel of the Grace of God**, Paul spoke of Christ, “who gave himself a ransom *for all*, to be testified in due



“Don’t let anyone tell you that there is only one gospel...”

time” (1 Tim. 2:6). This gospel included both Jews and Gentiles. The due time for its proclamation was after Israel rejected the preaching of the gospel of the kingdom under John, Jesus, and the twelve. Paul was converted and commissioned to preach the gospel of grace to the whole world (Acts 26:16-20).

8. Under the **Gospel of the Kingdom**, the crucifixion of Christ was not good news, but bad news. It was something to be repented of and confessed by those Jews who demanded His death. In the early chapters of the Book of Acts, Peter pointed the finger of accusation at apostate Israel to bring them under guilt so they could repent, be baptized, and receive the forgiveness of sins (Acts 2:14-40; 3:12-26; 4:8-12; 5:29-32).

Under the **Gospel of the Grace of God**, Paul does not accuse us of the crucifixion (although there is a sense in which our sins put him there), rather, he presents the preaching of the cross as good news for all people. Far from something to be ashamed of, Paul gloried in the cross. In it was revealed the secret that became the key to all of God’s good news to man (Gal. 6:14; Rom. 3:21-28; 5:6-11).



9. According to the **Gospel of the Kingdom**, Christ was raised from the dead to sit upon David’s throne in the kingdom. This is in accordance with prophecy (Luke 1:30-33; Acts 2:29-31; 2 Sam. 7:12-16).

According to the **Gospel of the Grace of God**, Christ was raised again for—that is, because of—our justification (Rom. 4:25). In other words, the resurrection of Christ is our “canceled check,” proving that our sins have been paid for, and that now we are in a right relationship with God.

10. In the **Gospel of the Kingdom**, redeemed Israel was to be God’s channel of salvation to the world. She was promised authority and superiority over the nations, and the salvation of those nations was to come through her rise (Gen. 22:17-18; Isa. 60:1-3,10-12; Zech. 8:13,22; John 4:22; Acts 3:25-26). Because of her rejection of Christ, Israel is now spiritually blinded and the fulfillment of the promises awaits a future day, after the completion of His program for the Gentiles in the present dispensation, the Dispensation of Grace (Rom. 11:25-27; Eph. 3:1-3).

In the **Gospel of the Grace of God**, redeemed people from the Church which is His Body become the channel of salvation to the world. Gentile salvation now comes through Israel’s fall. There is


now no difference between the Jew and the Gentile. They are all equally lost and in need of a Savior. All those who are saved have an equal position in Christ and equal access to Him as sons of God (Rom. 3:9,22-23; 10:12; 11:11-12,32; Gal. 3:28; Col. 3:11).

11. The **Gospel of the Kingdom** is also called “the gospel of the circumcision.” Like the term *kingdom of God*, it is possessive in meaning, and denoted the gospel *belonging to* the circumcision or the Jewish people. It is the gospel that takes us back to Abraham and the institution of circumcision as the token (or sign) of the covenant God made with Abraham and his descendants. Peter was called an apostle of the circumcision and made an agreement with Paul to confine his ministry to the circumcision—the Jews (Gal. 2:7-9; Gen. 17:9-14).

The **Gospel of the Grace of God** is also called “the gospel of the uncircumcision.” It means the gospel *belonging to* the uncircumcision or Gentiles. This gospel takes us back to Abram when he was an uncircumcised Gentile who was declared righteous before God prior to being circumcised. That means that his justification was by faith alone, without works. It is a good picture of how we are saved today under the grace of God without the ceremonies and works of the law (Gal. 2:7-9; Rom. 4:9-11; Gen. 15:4-6).

12. The **Gospel of the Kingdom** has as its hope the second coming of Jesus Christ back to earth to break the back of the world’s rebellion against Christ and rescue the remnant of His chosen people Israel after the Great Tribulation. This would culminate in the setting up of Christ’s millennial kingdom with the twelve apostles as judges. In the last days of God’s prophetic program, this Gospel of the Kingdom will once again be preached in all the world for a witness unto all nations, and then the end of the age shall come (Dan. 2:44-45; Matt. 19:28; 24:29-31).

The **Gospel of the Grace of God** has as its hope the catching up (Rapture) of the Church which is His Body to be taken to its home in heaven (1 Thes. 4:13-18; 1 Cor. 15:51-53; Phil. 3:20-21; Titus 2:13). This will complete God’s Mystery program with the Gentiles (Rom. 11:25; 16:25; 1 Cor. 2:7; Eph. 3:1-6; Col. 1:25-27).

Don’t let anyone tell you that there is only one gospel in the Bible. The recognition of these two gospels in the New Testament will go a long way toward understanding what God is doing and what he is *not* doing today under grace. Much of the division among Christians is caused by trying to amalgamate certain aspects of Israel’s Gospel of the Kingdom with truth for the Church today. Legalism, baptismal salvation, tongues, and sign gifts have all brought confusion and disillusionment to many churches and have divided true believers. Paul’s distinctive Gospel of the Grace of God is the divine remedy that brings clarity and encouragement to the saints of God. 



You Can't Judge a Spirit by His Cover

By Pastor Ricky Kurth

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (I John 4:1).

Don't Believe Everything You Hear!

Known for his wise sayings, Benjamin Franklin once advised, “Believe none of what you hear and half of what you see.” The Apostle John seems to have the same kind of thinking in mind as he opens the fourth chapter of this epistle with these words about testing the spirits.

But here we need to stop and clarify the kind of *spirits* John has in mind, since we often associate this word with *ghosts*. While the word *spirit* is certainly used this way in the Bible (Luke 24:39), this is *not* the kind of spirit John is talking about here. He is not saying, “When you see a ghost, don't believe what he says, test what he says.”

We know this because of what the verse *doesn't* say. John doesn't say, “Try the *spirits*, because many false *spirits* have gone out into the world.” He rather says, “Try the *spirits*, because many false *prophets* are gone out into the world.” Do you see how the parallelism that he uses here defines the word *spirit* for us? When John tells his readers to test the spirits, he is telling them to test “the spirits of the prophets” (I Cor. 14:32).

In the days of the prophets, there was a spirit within each prophet that caused him to say the things he said. The prophets of *God*, of course, had the *Holy Spirit* within them, and when they spoke, they articulated the very words of the Spirit. But *false* prophets had an *unholy* spirit within them, which caused them to express the words of Satan and his host. Now that the gift of prophecy has ceased (I Cor. 13:8-10), there are no more prophets filled with God's Holy Spirit today in the

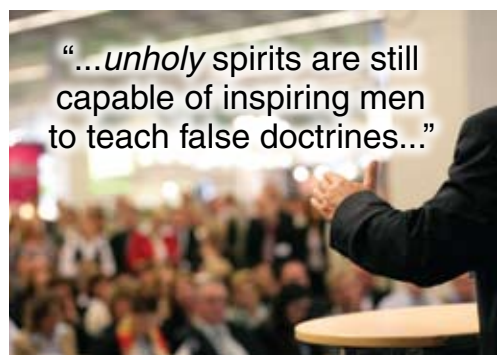
dispensation of grace. However, since our apostle Paul warns that the latter times of our age will be characterized by “seducing spirits, and doctrines of devils” (I Tim. 4:1), we know that *unholy* spirits are still capable of inspiring men to teach false doctrines today in the present dispensation.

This explains what Paul meant when he said that Satan’s ministers are “transformed as the ministers of righteousness” (II Cor. 11:13-15). He wasn’t saying that Satan’s minions are somehow mystically transformed into the pastors that teach these doctrines of devils. He was rather expressing the same idea that John is expressing here in our text, that just as Bible doctrines are inspired by God, the false doctrines taught by men are *inspired* by Satan, who is the *father* of lies (John 8:44). Since our apostle Paul seems as concerned about this issue as John was, we know that it is a good idea for *us too* to “believe not every spirit” when we hear a message preached, but to “try the spirits whether they are of God.”

Since the word “try” means to *test* (I Cor. 3:13; I Pet. 4:12), John is encouraging his readers to *test* the spirits of the prophets to determine whether or not they were of God. If you are thinking that John’s readers could easily evaluate the spirit of a prophet based on his ability or inability to perform a miracle, think again. In and of itself, the power to perform a miracle has never been an indication of the presence of the power of God. Remember, Pharaoh’s unsaved magicians were able to replicate the miracles performed by Moses, and the coming of Antichrist will

be associated with “all power and signs and lying wonders” (II Thes. 2:9).

John’s readers knew better than to employ such a faulty method of analysis to test the prophets of their day. You see, in accord with the terms of the new covenant, they had God’s law written in their hearts (Jer. 31:33), and the law expressly directed that prophets be evaluated on the basis of their *words* not their miraculous *works*. Even if a prophet could perform a miracle, the law taught God’s people to disregard the miracle if it was accompanied by a message that did not square with the written Word of God (Deut. 13:1-4).



Here we remind the reader that I John is a Tribulation epistle, and that Tribulation Jews will likewise have the law written in *their* hearts, and so will also know how to test the spirits of men. Speaking prophetically of the Tribulation saints at Ephesus, the Spirit writes, “thou hast *tried* them which say they are apostles, and are not, *and hast found them liars*” (Rev. 2:2). Here we have to ask, if they tested them and found them to be liars, for what did they test them? For the ability to perform a miracle? No, any test

that reveals that a man is lying is a test designed to evaluate his *words*, not his *works*. Tribulation believers will look past a man's ability to work miracles, and will instead correctly test the spirit within him by analyzing what he *says*, not what he *does*.

Even in John's day, however, it was important for his readers to try the spirits "because..." as he says, "...many false prophets are gone out into the world." And now that he has already established that prophets must be tested by their words, and not their works, John goes on to tell them what words they should look for when testing the spirit of a prophet:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I John 4:2).

The spirit within a prophet could either be holy or unholy, and John here supplies his readers with a way to test for the *Holy* "Spirit of God." If the spirit of a prophet caused him to confess that Christ had come in the flesh, i.e., in the flesh of the Lord Jesus, they could know that such a prophet spoke by the Holy Spirit.

Here it is important to remember that, in John's day, *the very gospel of salvation* involved a recognition that Israel's Christ had come in the flesh. "The gospel of the kingdom" (Matt. 4:23; 9:35) had to do with the coming of the kingdom and its King, and no one could be saved without acknowledging that "Jesus is the Christ" (John 20:31). So it comes as no surprise that testing a prophet for the presence of the Holy Spirit would require a confession that Christ had come in the flesh.

This test will also come in handy during the coming Tribulation, when it will again be true that "whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).¹ In that day, Antichrist will be claiming that *he* is Israel's Christ. To effectively claim this, of course, he is going to have to claim that Christ has not yet come. That's why the spirit of his false prophets will deny that Christ has come, and that's why this test will be again be a way to determine if a man is speaking by the Spirit of God.

Here it is absolutely critical that we point out, however, that this is *not* an adequate test *today* in the dispensation of grace. Today it is not enough simply to believe that Christ has come in the flesh. The gospel of salvation *today* concerns *Christ's death for our sins* (I Cor. 15:1-4), and any test for the Spirit of God in a man must begin with a confession of "faith in His blood" (Rom. 3:25).

As we move on to the next verse, it sounds like John is restating this test for the Spirit in a reverse sort of way. That's because, as every mathematician knows, the way to check subtraction is by addition, and the way to check division is by multiplication. In the same way, after stating that "every spirit that confesseth that Jesus Christ is come in the flesh is of God," John goes on to say,

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (I John 4:3).

The detection of false prophets was so crucial that John here restates the test in reverse. When it came to identifying false prophets who denied the very gospel of salvation, John was determined to approach the process from every conceivable angle.

Here we might pause to wonder who in John's day would *deny* that Christ had come in the flesh? After all, at that time there were still hundreds of witnesses to the Lord's resurrection (I Cor. 15:6), any one of whom could testify that Israel's Christ had come, since the resurrection of Jesus of Nazareth had proved so clearly that He was the Christ (Rom. 1:4). Sadly, despite the testimony of these and many others who were convinced of the Lord's Messiahship, most of Israel had only *heard* that their Christ had come, and most exemplified Ben Franklin's advice, believing only half of what they saw, and none of what they heard.

Come to think of it, there are millions of people *today* who deny that Israel's Christ has come in the flesh, who have heard that it is so, yet refuse to believe it. Among these are the Jews themselves, who consequently are still looking for Him to come to this very day. Whether they know it or not, in so doing they are exhibiting a spirit that John identifies here in our text as "the spirit of antichrist." Sadly, this will leave them ripe for the picking when Antichrist appears on the scene and claims to be their Messiah.



Endnote

1. In the Tribulation, they will know that Christ died for their sins. Yet the gospel that must be believed in order to be saved in that day will still be "Jesus is the Christ." That's because when Antichrist dies and rises (Rev. 13:1-3), he will claim to have died for our sins, and so it will not be enough just to believe "Christ died for our sins." Saving faith will involve *the identity* of the Christ that died for our sins.

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You Can't Judge a Woman by Her Cover

By Pastor Ricky Kurth

“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head...” (I Cor. 11:5).

If you haven't seen this in person, you've seen it in books or magazines or on television. Based on our text, women of certain religious persuasions wear a distinctive head covering whenever they are out in public, and not just when praying in church. Since the words of our text were penned by our apostle Paul, the apostle of the Gentiles (Rom. 11:13; 15:16), we are often asked if our grace churches should insist that women cover their heads in like manner. Since we believe the answer is no, we need to give a careful look at what the Word of God has to say about this sensitive subject, especially since Paul begins this passage by saying, “Be ye followers of me” (v. 1).

To begin with, when Paul says that a woman with an uncovered head “dishonoureth her head,” this is a reference to *her husband*. You see, Paul had just finished reminding the women in the Corinthian church that “the head of the woman is the man” (v. 3). When a woman in Corinth went to church without a head covering, she dishonored her head, i.e., her husband. But why would that be?

Well, the word *cover* in Scripture often has the idea of *protection*. Moses once said of Benjamin:

“The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long” (Deut. 33:12).¹

The word *cover* is still used to indicate protection in our own day. When a soldier says, “Cover me,” to his fellow, he is asking him to *protect* him while he attempts to advance on the enemy. In the case of

a woman in Paul's day, a woman's head covering was a symbol of the protection provided for her by a husband. In essence, her head covering was a sign that she was married.² For a married woman to go to church *without* this symbol dishonored her husband, for it meant that she refused to acknowledge the headship of her husband. It would be like a woman today refusing to wear a wedding ring.

So why do our grace churches not insist that our grace women cover their heads? We believe this is a cultural issue, and cultural things like this often change over time. In our day, women use different symbols to indicate that they are married. They still take their husband's name, a tradition that dates back to when God blessed Adam and Eve, "and called *their* name Adam" (Gen. 5:2). But now, instead of covering their heads, women wear wedding rings to signify that they are married, a symbol that is recognized and understood in most, if not all, cultures around the world.

But what right do we have to ignore the plain words of our text and adopt this cultural change? Shouldn't God's people resist worldly trends and insist upon the plain teachings of His Word? Generally speaking, yes. But let's consider yet another area where time has introduced yet another cultural change that is almost universally accepted by God's



people. Five times in the Bible we are told to "greet one another with an holy kiss" (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; I Pet. 5:14), yet this is seldom if ever practiced in our grace churches. While believers in France or Italy or some of those other kissin' countries might still observe this custom, this cultural symbol of love for one another has long since been replaced here in the United States by the warm handshake, and in more recent years, by the hug.

But what right did God's people have to make this change, especially since it was our apostle Paul who issued four of the five commands to greet one another with a kiss? Well, we believe we can point to yet another area where God allows for cultural differences and changes among His people. It lies in the area of church government.

If you have ever studied the Scriptures looking for instructions as to how to set up the government of a local church, you know that God is very nonspecific in this area, and we believe that this was a purposeful omission on His part. You see, when God's people were found only in the nation of Israel, He was very specific about how they were to be governed (Deut. 1:13-17). This was because they were one people, with one culture, located in one geographic area of the world. On the other hand, God knew that the Body of Christ would eventually be located

throughout the world, encompassing many peoples and cultures.³ For this reason, He left the description of local church government purposely open-ended, to allow for cultural differences within the Body of Christ.

For instance, here in corporate America, all of our corporations are governed by a board of directors, in accord with our government's requirements for incorporation. Because most of our churches are incorporated with the state as non-profit organizations, most of our grace churches are governed by a board of directors. This arrangement has been criticized by some, but we see it as yet another example of how God allows culture to factor into how we live our lives as His children.

“...God allows culture to factor into how we live our lives as His children.”




To return to the matter at hand, when cultural symbols change, we must change along with them, or else fail to convey the message we wish to convey. In the 1940's, to extend two fingers in the air was a symbol that was commonly recognized as a “V” for victory sign. Ever since the 1960's, however, this symbol has come to stand for *peace*. If we refuse to recognize this cultural change, we will not be conveying the message we think we are conveying when we extend our two fingers hoping to convey the idea of victory. In the same way, if a woman today were to cover her head but refuse to wear a wedding ring, she would not be effectively conveying the message that God wants her to convey, i.e., that she is married and under the headship of her husband.

Having said all this, if you live in an area where the women wear head coverings in church, you might want to cover your head when visiting their churches, out of respect for their custom. While Paul made it clear that in such matters “we have no such custom” as *believers*, “neither the churches of God” (I Cor. 11:16), he advised the women in Corinth to show respect for the local culture in which they found themselves (I Cor. 11:6-13), and we should be quick to do the same. Don't forget, our text here in I Corinthians 11 comes close on the heels of Paul's exhortation to be deferential to the personal convictions of others (I Cor. 8:13; 9:20-23; 10:33).

It has often been said that “you can't judge a book by its cover,” but people often do, and so we regularly update the covers of our books here at *Berean Bible Society* in an ongoing effort to “adorn the doctrine of God” found within the pages of our literature (cf. Titus 2:10). In this article, we have attempted to show that you can't judge a woman by her cover either, or lack thereof, and that's why we gave that title to this article. But if you live in an area where people *do* judge you as a

woman by your cover, you might want to adopt the attitude that the Apostle Paul expressed when he said:

“...I am made all things to all men, that I might by all means save some” (I Cor. 9:22).

Your respect for the convictions of others just might be the thing that helps you lead a soul to Christ, or welcome a believer into “the fellowship of the Mystery” (Eph. 3:9). 

Endnotes

1. The word *cover* also has the idea of *protection* in Psalm 91:4 and Psalm 105:39.
2. Today this significance has been lost, and single women wear such coverings as well.
3. The word *Gentile* is a translation of the Greek word *ethnos*, from which we get our word *ethnic*. God knew that the Body of Christ would eventually encompass ethnic groups all around the world.

Question Box

“Will we judge fallen or unfallen angels (I Cor. 6:3), and how will we judge them? I understand that Christ is the judge.”

The reason Paul reminded the Corinthians that we will judge angels was to suggest that they should be able to settle disputes *among believers* (vv. 1-8). This implies that the angels we will judge are likewise unfallen. It is doubtful we’d be involved in judging fallen angels, or any beings, to eternal damnation.

The word *judge* has different meanings. Courtroom judges decide guilt or innocence and determine levels of punishment, while Olympic judges judge the performance of athletes and award them different degrees of reward. The Bible uses the word *judge* these ways, but in another way as well. The entire Book of Judges is all about the men who *ruled over* Israel. This is what the Lord meant when He told the twelve they would “sit upon twelve thrones, *judging* the tribes of Israel” (Matt. 19:28). We know that *judge* here also means *to rule over* since the Jews they will rule over will in turn rule “over” the cities of the world in the kingdom (Luke 19:17,19).

Psalm 82:1 said of God that “*He judgeth among the gods*,” i.e., the angels. While God will eventually condemn fallen angels to hell (Matt. 25:41), I Kings 22 shows how He judged among the angels in time past (vv. 19-22), and suggests how we will judge them in the ages to come. —Pastor Kurth



BBS Letter Excerpts

From Uganda:

"We preach the gospel of grace. We believe that through faith alone we are washed, we are purified, and we are holy. We're soooo happy, because of *Berean Bible Society!* To God be the glory."

From our Inbox:

"I have been rejected from my childhood church and told that I was in heresy by several others because I stand by what is in the Scriptures regarding water baptism. I just discovered your site....You have a wonderfully refreshing message that will help me in my ministry of mission work in South America."

From Spain:

"I praise the Lord for your answer on this biblical brain-breaker! I started to think that the 480 years of I Kings 6:1 was a wrong translation of the Hebrew." (There's a better explanation for Acts 13:20.—Ed).

From our Inbox:

"I wanted to thank you for making sound teaching available via your website. I also get *Two Minutes with the Bible* in e-mail and absolutely love it. Dispensationalism is what set me free from charismatic beliefs and while it was a rocky road for a while, I'm so thankful to the Lord for bringing me out on the other side where I now have a much stronger, reality-based faith compared to the false and overly emotional 'faith' I had while a charismatic."

From Pennsylvania:

"You have helped my knowledge of the grace of God in the written pages of His Word; through showing me how to put things in their proper place, the Bible is so much more understandable. Not only that, but it comes alive, jumping off the pages, and increases my appetite to dig in and enjoy my relationship with the Father."

From Delaware:

"I am ordering a *Searchlight* subscription for a dear friend who is a former Methodist minister. He and I have been studying together and, through the Holy Spirit who led me to the *Berean Bible Society*, now the truth has been revealed to him and he understands 'things that differ.' To God be the glory!"

From Florida:

"I am so grateful for the gift subscription to the *Berean Searchlight* and for this ministry. I began receiving it after attending Les Feldick's seminar in Inverness in May."

From Alabama:

"I would like to share this wonderful subscription with my local Baptist church." (Please first ask if they would like to receive the *Searchlight*. Thanks!—Ed).

From our Inbox:

"Your position in *The Gap Theory* regarding Daniel 9 makes more sense to me in terms of the time necessary to consolidate things."

From Florida:

“Pastor Sadler’s article on unity in the bond of peace was truly exceptional...let us set aside all bias as we ambassadors of Christ Jesus bring the ministry of reconciliation to this lost world. The only way to truly evangelize this lost world, to the extent that the grace movement will become a movement that changes the course this country is on, and changes the world, will be if we, as Brother Sadler pointed out, keep the unity of the Spirit in the bond of peace.”

From Cambodia:

“‘Living the High Life’ is amazing...The timing of God is so awesome because I needed something to lift me up and your article about Grace is what I needed to hear today.” (From our good friend Myra, *Things To Come* missionary to Cambodia.—Ed).

From our Inbox:

“The feature article ‘Paul’s Ten Commandments,’ by Pastor Sadler in the August issue of the Berean Searchlight is extremely important, timely, and well thought out. As a Pauline Free-Grace-Dispensationalist for 44 years, I have been accused of being lawless, anti-law, etc. We are FREE! But what Pastor Sadler is showing in this article is the truth. I will use this in my own teaching (with proper reference to Dr. Sadler), and I am looking forward to the next installment! Thank you and praise God for all that you do.”

From South Carolina:

“I never tire of this little booklet. I wait patiently for the next issue as it spurs a 93-year old lady to just keep believing that Jesus will return for us!”

From Facebook:

“Thank you for the *Berean Searchlight*. I really like to read it. I am not a pastor, nor a Bible student, but I really like to read what God’s Word is all about. By reading the *Searchlight*, I can apply it to myself and teach it to other people.”

From Michigan:

“Your study on I John is well done. I have not heard any bad reviews as of yet. I think the introduction from last month is one of the best I’ve seen so far. You really nailed the explanation of the book and the main theme... You have some real eye-opening stuff in your material....”

From our Inbox:

“Just finished *Revelation*, Volume 1, by Pastor Sadler and enjoyed it tremendously. I now have a much clearer understanding of what is to take place after we, the Body of Christ, are caught up. Brother Sadler sure has a way with the Word. Now, when can we expect the next volume to come out?” (Sometime next year “DV,” as Pastor Stam used to say, *Deo Volente*.—Ed).

From Texas:

“A note of appreciation for your *Two Minutes* devotionals. Mine have turned into four minutes, two upon arising, and two upon retiring (sometimes more in between). Thank you for keeping our paths lit with your *Searchlight*.”

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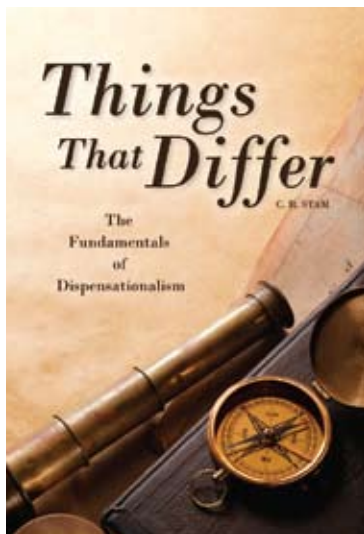


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News and Announcements

Website Wows! In June there were 45,867 total visits to our website, for an average of 1,480 sessions per day. There were a total of 159,109 total pageviews, for an average of 5,133 per day. This was the first time we have averaged over 5,000 pageviews per day. There were 13,533 MP3 downloads of our audio messages in June, and 15,455 in July. Finally, there are now 4,953 people receiving our *Two Minutes with the Bible* daily devotional e-mails. May God add His blessing to the reading and teaching of His blessed Word!

Shirley Elifson was warmly welcomed in heaven on August 12th by her Savior and by her husband, Pastor Don Elifson, longtime pastor of *Norwood Bible Church* in Chicago. BBS founder Pastor C. R. Stam attended *Norwood* for many years and held Don and Shirley in high regard. Together they raised four sons, all of whom entered the ministry, and all of whom will miss her—but only until we hear the Lord's shout.

Strong Women of Right Division Studies (SWORDS) is the name of a new online grace discussion group for women founded by our good friend Mari Edgekoski. Whether you are a new grace believer or a seasoned citizen in our faith, SWORDS will provide you with plenty of opportunity to share your thoughts on the Scriptures, ask questions, and grow in grace. Mari (rhymes with starry) is standing by at wordfromwisdom@smtel.com to answer all the questions about this new ministry that we know you are bursting to ask! Be sure to tell her BBS sent ya!

“Who’s Ed?” is a question we sometimes receive, after people read the comments that sometimes follow the letter excerpts in our mailbag (see Page 26). “Ed” is short for Editor, and the “PS” that you will sometimes see stands for Pastor Sadler. And now you know the rest of the story!

Our cover this month features a photo taken by Ken and Barb Wardius, a couple who travel extensively in search of unique photo opportunities. You can view some of their impressive gallery of photographs and e-mail them with any questions at their website: www.crestwoodcreek.com.



The *North Point Lighthouse* is located within scenic Lake Park in Milwaukee, Wisconsin. In 1888, after shore erosion caused 16 feet of the lighthouse's front yard to break loose and drop to the beach, the current 74-foot light was built 100 feet inland from the original light.

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are different than yours.”

—Author unknown