

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

September 2013



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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* the Christian life, and to *encourage* the local church.

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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

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From the President's Desk

Dear Brethren,

It has been correctly said, "Among the many inventions of man, the book, without a doubt, is the most astounding....Only the book is an extension of our imagination and memory." Of course, there are many effective ways of communicating the gospel, but the printed page is perhaps the most enduring. Long after an author lies in the dust of the earth, his words and thoughts continue to march onward through time. Books written decades ago by Pastor Stam are frequently purchased at used bookstores around the country. After reading the newly found treasure, these brethren are thrilled to find the light on the Scriptures for which they had searched for years. The refrain is often the same: "I knew I was missing something, but I was unable to put my finger on it until I came to see the Word, rightly divided, through your writings."


The innovations of man seem to be endless these days. The creation of iPods, eReaders, and Smartphones has opened a whole new realm of possibilities, one of which is *eBooks*. This is the wave of the future and we want to be on the crest of the wave. While the *Berean Bible Society* will always publish its works on paper in hard and soft covers, we are expanding the ministry to include this new electronic format. Beginning this month, *Things That Differ*, *Moses and Paul*, *Exploring the Unsearchable Riches of Christ*, and *Revelation, Volume 1* are all available in eBook format. They can be purchased at a reasonable price on our BBS website or at *Amazon.com*. We are in the process of adding six more titles to the list, with a goal of having all of our books eventually available in this format.

There are many advantages to offering eBooks to our readers. For those who live overseas, the cost of shipping materials is terribly expensive; eBooks are a convenient and inexpensive way to purchase our works by a simple download, thus avoiding the cost of shipping and handling. This will also be a great help to our missionaries on the foreign field who will now be able to have grace literature at their fingertips. Another benefit is that it eliminates hauling a book or two along when you travel. If you were to have an electronic tablet with you, this makes it easy to take numerous books, plus you'll have the ability to search them for info on a topic or Bible verse.

I still enjoy having a good, old-fashioned book in hand, but I do find myself using eBooks more and more in the ministry. One word pretty well sums it up: *convenience!* I personally want to thank those who had the foresight to make this project a reality. May it be to the praise of His glory!

In His service,

Paul M. Sadler, President

A photograph of a person in a blue swimsuit diving off a rocky cliff into the ocean. The title is overlaid on the image.

THE ADVENTURE, THE TYRANT, AND THE BEAST

By Paul M. Sadler, D.D.

As an author, I have discovered that writing a book is like diving off a jagged cliff into the ocean below. You don't fully grasp what you are getting into until you've taken the plunge. The project begins as an *adventure*. You can't wait to get started. After thoroughly researching the subject, you choose a title, jot down the chapter headings, and pen the preface and introduction. This is *fun*!

It isn't long, however, before the work becomes an *obsession*, consuming all of your time. It's like that summer your family took a trip across the country: Not long after beginning, Dad became obsessed, driving obsessively mile after mile until the family nearly collapsed from exhaustion. Dad was on a mission; he was focused! Well, this pretty well describes the second stage of writing a book.

Then, just about the time you think you're making headway, the work turns into a *tyrant*. Between trying to turn a phrase differently and writer's block, the taskmaster is unrelenting, driving its captive to finish the project. At this point, the famous line by Garfield the cartoon cat comes to mind: "Are we having fun yet?" But then, finally, as Sir Winston Churchill once said after completing a novel, "...you slay the *beast* and throw it to the public."

With Volume 2 of my commentary on the Book of Revelation nearing completion, we earnestly pray that it will prove to be as much of a blessing to you as it was for me to write, in spite of the attendant obsessions and tribulations. One dear couple recently wrote to say, "I love *Revelation, Volume 1*, and would like to know when the remainder of the series will be ready?" Of course, one of the reasons for these types of responses is that very little has been written on *Revelation* from a grace standpoint. For example, in this commentary, I take every opportunity to make apparent the difference between John's gospel and Paul's gospel. Like Volume 1 before it, Volume 2 is a clinic in rightly dividing the Word of truth. We thank the Lord for the interest the book has generated and for His goodness in helping us bring it to completion.

I extend most sincere appreciation to all those who faithfully prayed for us and gave sacrificially to bring forth the message in this work. I told the staff that, when I finish it, they can reach me at 1-800-VACATION!

The New Covenant

Connection

By Pastor Ricky Kurth

If the president was to announce that he was making a new agreement with the citizens of Iowa, something he called “The New Arrangement,” you would naturally assume that this would have nothing to do with you if you lived in Illinois, or some other state. But if the president then went on to tell you that you are a minister of The New Arrangement, you would certainly want to know what possible connection you could have to an agreement that was made between your president and the people of another state.

Similarly, here at *Berean Bible Society*, we are often asked about our connection with Israel’s New Covenant, a connection that Paul draws in II Corinthians 3 where, speaking of God (v. 5), he says,

“Who also hath made us able ministers of the new testament...” (v. 6).

We believe Paul refers here to the New Covenant that God promised to make with the people of Israel:

“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah” (Jer. 31:31).

We know that some maintain that there is a difference between a covenant and a testament, and so argue that Paul’s reference to “the new testament” cannot be a reference to Israel’s “new covenant.” However, just as the Old Covenant of the Law is sometimes called a “testament” (II Cor. 3:14; Heb. 9:18,20), the New Covenant is sometimes called a testament as well (Heb. 7:22; 9:15).

But if the new covenant was made “with the house of Israel” (Jer. 31:31; Heb. 8:8-10), how can Paul say that members of the Body of Christ are able ministers

of a covenant that was made with other people? This very sincere question merits a careful consideration of Paul's words here, and a thorough investigation into what it is that he is trying to teach us with these words.

What Some Are Saying

The careful investigation that some very good grace teachers have given these words has led them to conclude that Paul must have had some *other* new covenant in mind here, since the Jeremiah 31 covenant was made with Israel. However, Paul *quotes* the Jeremiah 31 New Covenant a few verses earlier in this passage:

“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart” (II Cor. 3:3).

Since Paul mentions “the new testament” a few verses later, it seems certain that he has Jeremiah 31:33 in mind here:

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put My law in their inwards parts, and write it in their hearts...” (Jer. 31:33).

And so it is that if, after quoting the Jeremiah 31 passage which speaks of *Israel's* new covenant, Paul were then to mention “the new covenant” in reference to some *other* new covenant, we feel it would be incumbent upon him to explain that He was not speaking about the same new covenant that he had just finished quoting.

In the absence of such an explanation, we feel it is more consistent to conclude that he is speaking about the only new covenant mentioned in Scripture, the one made with the people of Israel.

We pause here to say that if the difference in the wording of Paul's quotation of Jeremiah 31:33 has you doubting that he is indeed quoting the New Covenant, it helps to remember that Spirit-inspired New Testament writers had the liberty to change the wording of Old Testament passages, and did so on many occasions. For instance, Isaiah said that “the Redeemer shall come *to* Zion” (59:20), but in quoting this verse, Paul changed it to say, “there shall come *out of* *Sion* the Deliverer” (Rom. 11:26). This is to teach us that when the Lord leaves heaven, He will come *out of* the heavenly Zion (cf. Heb. 12:22), and then come down *to* the Zion here on earth, the city of Jerusalem. Thus it is that



when we see the Old Testament quoted using different wording in the New Testament, we should always try to determine what the Spirit wants us to learn by such variances. With that in mind, let's try to determine what the Spirit is trying to teach us with the different wording found in Paul's quotation of Jeremiah 31:33.

What's on Your Heart?

We know that God's New Covenant promise to write His Word on the hearts of the people of Israel began to be fulfilled at Pentecost since John wrote to those saints to remind them that, as he told them, "the word of God abideth in you" (I John 2:14 cf. II John 1:2),



an indication that God had written His Word on their hearts. We also know that the new heart and new spirit that God put within them at Pentecost, in accord with the promise of Ezekiel 36:26, came with a promise to "cause" them to walk in His statutes (Ezek. 36:27). The inability of the saints at Pentecost to sin (I John 3:9, 5:18) demonstrated that God's Spirit was indeed causing them to walk in perfect accord with the precepts that were so obviously written in their hearts. Of course, the fulfillment of these promises that were made to the people of Israel was interrupted by the dispensation of the mystery, but God will resume the fulfillment of these promises once this dispensation concludes with the Rapture.

But if all that is true, why would Paul take God's New Covenant promise to write His Word on the hearts of the people of Israel, a promise that was accompanied

by a promise to control them with His Spirit, and apply this promise to us, we who *can* sin, and aren't controlled by the Spirit, and so don't have His word as obviously written on our hearts? To answer this question, we must back up a little to something that Paul said earlier, in II Corinthians 2:

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

"To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" (vv. 15,16).

Who indeed is sufficient to represent God in matters of eternal life and eternal death? Certainly the Spirit-filled and Spirit-controlled saints at Pentecost were sufficient for such eternally weighty matters, and when the Rapture brings an end to this present dispensation, God's Hebrew believers will again be Spirit-filled and Spirit-controlled. In that day, they will be God's priests to the Gentile nations in the coming kingdom of heaven on earth, and they too will be sufficient to represent God in matters of eternal life and death. But in quoting the promise made to them and applying it to us, Paul is saying that God is fulfilling this promise among Gentiles in the dispensation of grace in such a way that *even the carnal Corinthians* were sufficient for the eternally weighty responsibility of representing Him in matters of eternal life and death. He was careful to add, however:

"Not that we are sufficient of ourselves to think any thing as

of ourselves; but our sufficiency is of God;

“Who also hath made us able ministers of the new testament...” (3:5,6).

The Corinthians were not sufficient for the high and holy calling of representing God on earth because of anything in themselves, but because they were “the epistle of Christ” ministered by Paul (v. 3), “written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” And so it is that when they shared the simple gospel of “Christ died for our sins” (I Cor. 15:1-4), they were sufficient *of God* to represent Him in eternally weighty matters.

Who Are You Calling Able?

When Paul included the carnal Corinthians in the “us” whom God had made to be able ministers of the New Covenant, this surely demonstrates that even the most carnal believer is sufficient of God to proclaim such a simple message as is found in the proclamation of Christ’s blood, or as Paul called it, “the preaching of the cross” (I Cor. 1:18)! And by making the gospel of salvation as simple as can be, God has made even the sorriest of believers *today* to be “able ministers” of the New Covenant as well. Of course, like the Corinthians, we are not sufficient for these things in the same way that they were at Pentecost, when believers were caused to do God’s will in a supernatural way, but it can be said of the humblest believer today that “it is God which worketh in you both to will and to do of His good

pleasure” (Phil. 2:13), just as He did at Pentecost. And so we see Paul taking a promise of supernatural power that God made to Israel and applying it to us in a way that is *not* supernatural, but is powerful enough, in a different way, to make us sufficient for God’s purposes in this dispensation.

“...it was ‘prophesied’ that New Covenant grace would come to Israel (I Pet. 1:10)...”



This is similar to how we are not supernaturally filled with the Spirit as they were at Pentecost (Acts 2:4), even though Paul uses the same terminology of being filled with the Spirit and says that it is available to us (Eph. 5:18) without the supernatural aspect that accompanied the original term. If Paul could take something as Jewish and as supernatural as the filling of the Spirit and say that we Gentiles can have it in a non-supernatural way, we feel it is equally legitimate for him to take God’s promise to cause the people of Israel to walk in His statutes in a supernatural way and apply it to the Corinthians, who had God working in them both to will and do of His good pleasure in a non-supernatural way.

And so we have seen how Paul could say that the New Covenant promise of Jeremiah 31:33 was fulfilled in the Corinthians (II Cor.

3:3). And now that we have a glimpse into just one of the things of Israel's New Covenant that we as Gentiles receive, let's now continue in II Corinthians 3 to find out how God has made us able ministers of this covenant:

“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life” (II Cor. 3:6).

The “letter” here is a reference to the Old Covenant of the Law, as it is elsewhere in Paul’s writings (Rom. 2:27,29; 7:6). Since Paul is drawing a contrast to the letter here, if the letter is the Old Covenant, “the spirit” must be a reference to the New Covenant of which Paul has just finished saying we are able ministers. Since no one can keep the Law perfectly (Gal. 3:10,11), “the letter killeth,” but the spirit, the New Covenant, gives life. As Paul says elsewhere:

“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter” (Rom. 7:6).

A Covenant of Grace

If you are wondering *how* the New Covenant gives life, it helps to remember that unlike the Old Covenant of the Law, the New Covenant is a covenant of *grace*. You see, the Law was a system of *conditional* blessing. Under the Law, God told Israel that “if” they would walk in His statutes, “then” He would bless them (Lev. 26:3,4). The words “I will” feature

prominently in the Old Covenant (vv. 4,6,9,11,12) as God told them about all the wonderful blessings that He would do for them *if* they were obedient. Grace, on the other hand, is a system of *unconditional* blessing. Speaking of how things are in our own dispensation, Paul says that God has already “blessed us with all spiritual blessings” (Eph. 1:3), blessings that are *unconditionally* given to us the moment we trust Christ as our Savior.

But unconditional blessing is also a characteristic of the New Covenant that was made with Israel. The words “I will” also feature prominently in the New Covenant (Jer. 31:33,34), as God carefully delineated all of the blessings that He would give them. Here, however, these blessings are not conditioned upon Israel’s obedience. The word “if” is conspicuous by its absence in the wording of the New Covenant. After the people of Israel demonstrated their total inability to merit God’s blessing under the terms of the Old Covenant, God promised to make a New Covenant with them, a covenant wherein He planned to favor them with the blessings that they could not merit by their works. Well, God has a word for unmerited favor—He calls it *grace*! The New Covenant is an unconditional covenant of grace.

God made it clear from the very beginning that the New Covenant was going to be very different than the Old Covenant in this regard. Right after saying, “I will make a new covenant with the house of Israel” (Jer. 31:31),

He quickly added, “not according to the covenant that I made with their fathers” (v. 32). We believe He was saying that unlike the Law, a system of conditional blessing, the New Covenant would be a covenant of grace, a system of unconditional blessing. If that is not the contrast that God is drawing with the words “not according to,” then we are not sure what other contrast He might have had in mind. Indeed, when Hebrews 8:9 quotes this passage it reads,

“Not according to the covenant that I made with their fathers... because they continued not in My covenant, and I regarded them not...”

This indicates that God made the New Covenant an unconditional covenant of grace “because they continued not” in the conditions of the old covenant of the Law.

Comparing the Covenants

We see the contrast of these covenants when we compare what Moses told Israel to do under the Old Covenant to what he promised that God would do for them under the New Covenant. Under the Old Covenant, he told Israel,

“Circumcise therefore the foreskin of your heart...” (Deut. 10:16).

But later, in describing one of the blessings of the New Covenant, he told Israel:

“And the LORD thy God will circumcise thine heart, and the heart of thy seed...” (Deut. 30:6).

Here we see God promising to graciously do for Israel under the New Covenant what He knew

they could not do for themselves under the Old Covenant. But isn't this what God has done for us as well? When Paul says that “we are the circumcision, which worship God in the spirit” (Phil. 3:3), doesn't that indicate that we have the same circumcised heart that God always looked for among the physically circumcised in Israel? We couldn't circumcise our own hearts any more than the people of Israel could, but God has done this for us by New Testament grace.

We see the contrast between the Old and New Covenants again in the Book of Ezekiel. The prophet gives us a good example of the Old Covenant when God says to Israel through him,

“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?” (Ezek. 18:31).

Compare this to Ezekiel's description of how things will be under the New Covenant, when God will fulfill the following promise to Israel:

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh” (36:26).

Here we see God promising to give the people of Israel the new heart and new spirit that they could not create in themselves. Well, isn't that what God has done for us by grace as well? When Paul speaks of our “fleshy tables of the heart” (II Cor. 3:3), doesn't that indicate that we partake of God's

promise to Israel to “take away the stony heart out of your flesh”?

Grace for Everyone!

It is important to remember that we who live in “the dispensation of the grace of God” given to Paul (Eph. 3:1-3) don’t have a corner on the market when it comes to grace in the Bible. “Noah found grace in the eyes of the LORD”

“...the coming of New Covenant grace to the Gentiles was part of the mystery.”



(Gen. 6:8), and even under the Law, no one was ever saved apart from the grace of God. Obedience to the Law expressed the faith that God was looking for and allowed Him to save people under the Law, but no man could keep the Law perfectly, and so all men stood in need of God’s grace, even under the Law. When we come to the New Testament portion of our Bibles, the Lord brought New Covenant grace to Israel during His earthly ministry among them (John 1:16,17) when He, as the testator of that testament, died for their sins (Heb. 9:16-24).

This same New Covenant grace will be extended to Tribulation Jewish believers during the day of God’s wrath (Rev. 1:4). Under the terms of the New Covenant, God will receive the people of Israel “graciously” (Hosea 14:1,2) in the

kingdom, just “as Christ also received us” graciously “to the glory of God” (Rom. 15:7) under the same unconditional terms of that same New Covenant of grace. Of course, it was “prophesied” that New Covenant grace would come to Israel (I Pet. 1:10), while the coming of New Covenant grace to the Gentiles was part of the mystery. In our next issue, we’ll talk more about that, and about other things that were only promised to the people of Israel according to the prophets, but that are dispensed to us through Paul’s presentation of the mystery.

Now that we have established that the New Covenant was a covenant of grace, it is easy to see why Paul would say that we are “able ministers of the new testament,” for we are certainly able ministers of His grace! And since he says we are “ministers” of the New Covenant, when he went on to talk about “the *ministration* of the spirit” (II Cor. 3:8), we know that he is speaking of the ministration of the New Covenant throughout the rest of this passage.

As a good citizen of the United States, we know that you would work hard to understand your connection to “The New Arrangement” that your president made with the citizens of Iowa if he named you to be a minister of that arrangement. As a good citizen of heaven, we trust that this first installment of our thoughts about the New Covenant have whetted your appetite to learn more of our responsibility as “able ministers of the new testament.”

To Be Continued!



Central Tennessee Bible Conference

Dates: October 18-20, 2013

Location:

Goodlettsville Nazarene Church
400 Loretta Drive, Goodlettsville, TN

Guest Speaker:

Pastor John Fredericksen,
Berean Bible Society

For more information, please contact:

Pastor Vitis Bailey at 270-384-2731 or
Mrs. Patsy Davenport at 615-851-7490

***The Tennessee hills are alive with the
sound of the music of Paul's gospel!***



Central Indiana Regional Bible Conference

Date: Saturday, November 2, 2013

Location:

Das Dutchman Essenhaus Restaurant
240 US Hwy. 20, Middlebury, Indiana

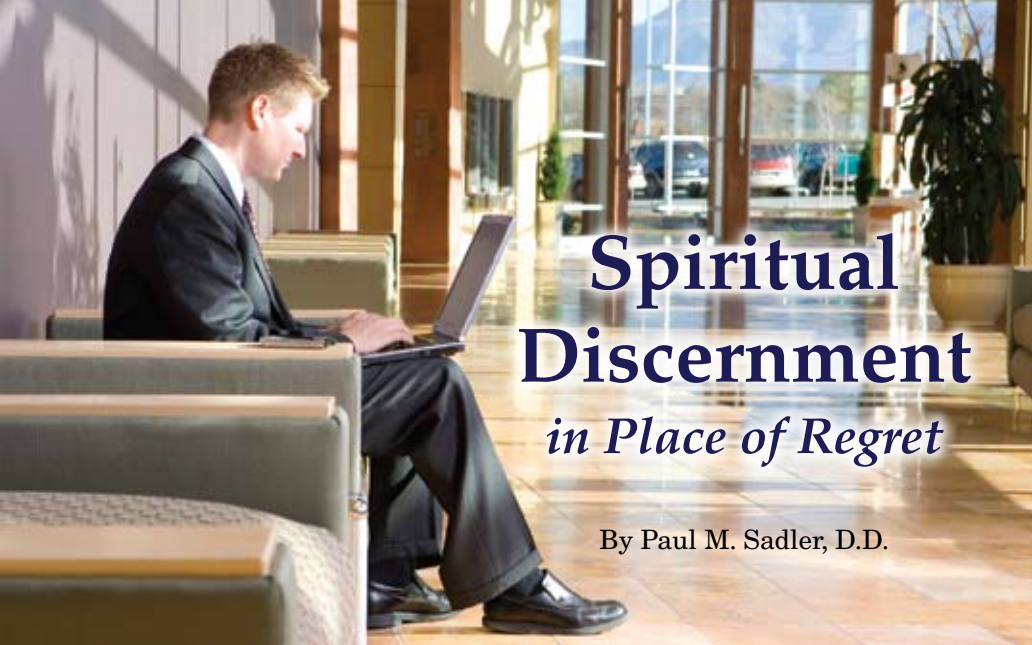
Guest Speakers:

Pastor Paul M. Sadler, *Berean Bible Society*
Pastor Joel McGarvey, *Bible Doctrines To Live By*

For questions, additional information or
to receive a brochure, please contact:

Luke and Darlene Hunt at 260-774-9300
or thehunts@centurylink.net





Spiritual Discernment *in Place of Regret*

By Paul M. Sadler, D.D.

Regret can be a terrible burden to bear. But we fear that some believers, due to their neglect of the things of God, will have much to regret when they stand before the Judgment Seat. In the case of the unbeliever, this neglect is understandable because the natural man is at enmity with God. The believer, however, is without excuse because he has received the Spirit of God that he “might know the things that are freely given to” him by God (I Cor. 2:12), and his empowerment to make them known. Perhaps you are somewhat unfamiliar with the blessings God has prepared for us. If so, come with us to the fountain of God’s Word where many a weary soul has quenched his spiritual thirst.

THE THINGS OF GOD AND THE NATURAL MAN

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness

unto him: neither can he know them, because they are spiritually discerned.”
—I Cor. 2:14

On more than one occasion I have read a passage of Scripture such as this one, only to pause and say to myself, “How very, very true.” Tell the unsaved that Christ shed His blood for their sins and prepare yourself for a barrage of antagonistic objections. For instance, it is commonly said, “Christianity is nothing but a slaughterhouse religion.” Without a doubt, “the preaching of the Cross is to them that perish foolishness” (I Cor. 1:18).

Those who are lost are unable to receive the communication of God’s Word. As an example, Wi-Fi signals are being transmitted throughout the very room in which you are sitting and reading these words. But unless you have the proper *electronic* device, like a laptop computer or a cell phone, the signal cannot be picked up. The same is true of the unsaved.

Until the Holy Spirit tunes them to the frequency of God's Word, they will never be able to receive the things of God. We must always remember this important principle: Spiritual truth cannot be discovered by natural means. Consequently, all the schools of higher learning, all the powers of persuasion, and all the disciplines of human reasoning will never bring the natural man to peace with God.

The Spirit of God must disclose to the unregenerate man the correct password, which is B-I-B-L-E. He accomplishes this by temporarily suspending the blindness of their hearts, thus allowing *"the light of the glorious gospel of Christ...[to] shine unto them"* (II Cor. 4:3,4). While under the conviction of the Spirit, the unbeliever is given the opportunity to believe or reject the gospel. "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

We challenge all those who carry the torch of grace to forsake the empty programs of men and hold forth the Word of life that is the power of God unto salvation. God always works through His Word to convict the sinner. May we humbly acknowledge that the sovereignty of God and human responsibility are eternally wed.

THE THINGS OF GOD ARE REVEALED BY THE SPIRIT

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10).

Here we learn that the Holy Spirit alone can know the mind of God. The Apostle Paul illustrates

this simple truth by asking, "For what man knoweth the things of a man, save the spirit of man which is in him?" (I Cor. 2:11a). As I pen these words, I am thinking of "a thing of value"—can you name it? There is no possible way you could know what particular "thing of value" I have in mind. Oh, you may venture a guess but, in all probability, you will be wrong. Even if you did guess it, you would have no way of knowing for sure that you were correct. Since you are unable to probe my thoughts, I must reveal this "thing of value" to you or it will remain a mystery.¹

"Even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11b). One of the surest evidences of the deity of the Holy Spirit is His *ability* to reveal the mind of God. The Spirit, therefore, must bring to light the "things of God" if we are ever to comprehend His will for our lives.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9).

Unlike most of us, the Apostle Paul had an outstanding knowledge of the Old Testament, and effectively used it when ministering the Word. The foregoing passage "is written" in the Book of Isaiah (64:4). Like the surgeon who carefully performs an excision, Paul meticulously selected these words of Isaiah in order to draw an application for us. The main point is that we can never discover through human wisdom the things that God has prepared for them who love Him. We give God

thanks that He has made these blessings known to us through His Spirit. Read prayerfully the Apostle's words once again: "But God hath revealed them unto us by His Spirit." We do not have to wait until we're in heaven to learn what blessings are ours during this Age of Grace. We can, and should, have a knowledge of them *now*.

It is regrettable that many saints are content with simply being saved. They have no desire whatsoever to search out the things that God has prepared for them. Their motto is, "I'll learn all about that when I get to heaven." Whatever the cause for such reasoning, there are two things these saints are failing to consider: first and foremost, they are grieving the heart of God; secondly, they will suffer terrible loss at the Judgment Seat of Christ.

THOSE THINGS THAT ARE FREELY GIVEN TO US OF GOD

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12).

When we yield ourselves as instruments of righteousness, the Holy Spirit reveals to our spirit the deep things of God. He does so through the written Word. Bearing this in mind, some of the spiritual blessings that are *freely* given to us are as follows.

Things Past: Through the revelation given to the Apostle Paul, we learn that our heavenly Father had a *secret purpose* in mind for this present Age of Grace. Accordingly, God had predetermined the

existence of the Church, the Body of Christ, *before* the foundation of the world (Eph. 1:4,9,10). What a privilege it is to understand that we are a part of God's eternal purpose in Christ Jesus. The Gentiles, who were once in a faraway place, are now made near by the blood of Christ (Eph. 2:11-13). Those who are the recipients of the redemptive work of Christ are justified freely by His grace and know the joy of sins *forgiven* (Eph. 1:7).

Things Present: It is interesting that Paul speaks in the present tense when addressing the marvelous truth that He has "made us sit together in heavenly places" (Eph. 2:6). God views us much differently than we view ourselves; positionally, He sees us in Christ with all things summed up in Him. On the experiential side, we have a new nature that is holy and righteous by virtue of the indwelling Holy Spirit, but we must be cautious never to *quench* the Spirit. Sin and a failure to yield one's life to Him can do just that.



When a fire begins to dwindle, it is still present in the glowing embers of the coals. If action is taken quickly, the fire can be rekindled. The Spirit, of course, can *never* be extinguished, but it is possible to *resist* His prompting (Acts

7:51). Unwillingness to follow the Spirit's leading to study and apply the Scriptures is usually the result of giving oneself over to the desires of the flesh. It's but little wonder that the Church of our day is so spiritually shallow. Does the fire of God's Word need to be rekindled in your life? (I Cor. 6:19,20; Eph. 4:23,24; I Thes. 5:19).

Upon our conversion, Christ gives us a purpose for living. Just think, we have a lifetime to consider all that we enjoy in Christ! Before we were saved, we wandered foolishly through this life without God and without hope. Back then, worldly things were extremely important to us. "Keeping up with the Joneses" was a lifetime objective. Well, I thank God that this "Jones" died in Christ and is now freed from the bondage of sin that once enslaved him. Christ is all that He claimed to be and more—He is our joy, contentment, and fulfillment.

You may feel lonely, but if you have Christ you are never forsaken.


You may be overwhelmed with sorrow, but if you have the Lord you are never without hope.

You may be penniless, but if you have Christ you have eternal riches untold. "In whom [Christ] are hid all the treasures of wisdom and knowledge....For in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:3,9).

Things To Come: If there is one thing that a believer has, it is a future. Someday soon the trump is going to sound and, as the young people say, "We're out of here." Christ's coming in the Rapture is our confident expectation. The late Pastor Win Johnson used to tell of

the old preacher in the Midwest who told his congregation, "It's a good thing we are all going to be changed otherwise there would be a *riot* on the way up!" (I Cor. 15:51-53). Imagine it, heaven is going to be our home. When we arrive in glory, our heavenly Father is going to show us His *kindness*. This, my friend, goes far beyond our comprehension. He has already justified us, sanctified us, and will one day glorify us. In glory, He is personally going to show us our eternal inheritance that He was more than pleased to prepare for us.

To think that He took a poor, wretched sinner like me and saved me, washed me in the blood of His beloved Son, forgave me, and will one day take me home to be with Him in heaven! And marvel of all marvels, He also plans to show me His *kindness*. Now that is grace in the fullest sense of the word!

These are but a few of the "things of God" He has so graciously blessed us with. We conclude with the question, "Who hath known the mind of the Lord?" (Rom. 11:34; I Cor. 2:16). We believe the answer lies in those who study the *entire* counsel of God in light of Paul's epistles. Therein is the mind of Christ by order of the Holy Spirit (I Cor. 2:16; Phil. 2:5). It is impossible to exhaust the matchless grace of God; however, those who seek the truth will find favor with the Lord. Our heart's desire is that our readers will have **no regrets** when they stand before the Judgment Seat of Christ. 

Endnote

1. See *News & Announcements* on p. 30.

Dispensational or Disobedient?



By Dave Stewart

“And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD” (Ex. 6:8).

They were the chosen people of God. The great I AM had personally led them from the iron furnace of Egypt with the promise of a land flowing with milk and honey.

So when the children of Israel came to the border of that promised land, they went up to take it. “We have the word of Almighty God,” they said. “We have His promise that He will deliver this land into our hand.” So up they went, and down they fell in horrific defeat, disillusionment, and despair.

“And they rose up early in the morning...saying, Lo, we be here, and will go up unto the place *which the LORD hath promised...* Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them...” (Num. 14:40,45).

The people acted on a clear promise of God, yet He refused to honor their “obedience” to His word and instead saw them all destroyed. Before we see the reason, let’s consider a similar case.

“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink” (Ex. 17:6).

Moses and Aaron were great men of God, faithful in all His house. When the children of Israel tried their patience beyond all human limits, Moses and Aaron interceded on their behalf. When they cried that they had no water to drink, Moses took their complaint to the Lord, and then followed God’s instructions. But what did he get for “obeying” God’s directive? He was barred from entering the promised land:

“And Moses lifted up his hand, and with his rod he smote the rock... And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them” (Num. 20:11-12).

Like the children of Israel did before—in fact, *exactly* like them—Moses acted as the Lord had commanded, and was punished for his actions.

Same Difference

Now as the reader may be less patient with us than Moses was with his people, we will quickly admit that we did skip some passages in the quotes above. But we ask, didn't God say that He would deliver the land into Israel's hand? He most certainly did. Didn't He command Moses to smite the rock? Yes, we saw the verse! Then what possible difference could the intervening passages make? God said it, I believe it, and that settles it!

But the difference made by the missing passages is the very difference that brings “faithful, trusting, obedient” Christians the world over into that same experience of defeat, disillusionment, and despair. So we would do well to consider those intervening passages to see the “difference” they do make.



Too Late

In our first example, the people did go up to take the land, but not until after God had *revoked* His order to do so. When the spies returned from searching out the land, most reported that any attempt to take it would be sheer suicide (Num. 13:31-33). The people believed their evil report, and God responded by reversing His previous command. No longer were they to go up and take the land, *but now* were commanded to remain for a generation in the wilderness.

“But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years...” (Num. 14:32,33).

But rather than submit themselves to the change, the people presumed upon God to act on His former promises, promises of a time now past, and no longer theirs to claim. Someone might say, “But at least they obeyed in the end. Better late than never, right?” But that's exactly the problem, they didn't obey at all! You see, to “obey” a commandment that God has revoked is not obedience, and to do so contrary to the present instruction is outright transgression:

“And Moses said, Wherefore *now* do ye *transgress* the commandment of the LORD?” (Num. 14:41).

To obey a word from God which He Himself has since overridden cannot be called obedience in any sense. The people did not “obey in the end.” First they disobeyed *by not going up* as God commanded and then they transgressed further *by going up* in “obedience” to an order that God had since rescinded.

We find Moses himself committing the very same trespass at the waters of Meribah. We said above that Moses followed God’s instructions when he smote the rock, and indeed he did. But like the children of Israel before him (and like so many Christians do today), Moses followed the Lord’s *former* instruction and, in so doing, disobeyed God.

Moses did have a word from God telling him to smite the rock, but that was before, on a previous occasion (Ex. 17:6); *but now* the Lord required something different:

“Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and SPEAK YE UNTO THE ROCK before their eyes; and it shall give forth his water” (Num. 20:8).

Unfortunately, Moses’ mood at that moment was more in line with the former instruction than with this later one. Moses was hot with anger and the Lord’s previous call to *strike* the rock was more suited to his passions than merely speaking to it.

So now Moses had two sets of instructions, and both from God. He merely chose which divine command he would follow. But what was true of Israel was true of Moses, and is just as true today: to obey a commandment that God has changed is not obedience; it is transgression; it is not faith; it is unbelief.

“Because ye *believed Me not*...ye shall not bring this congregation into the land which I have given them” (Num. 20:12).

How ironic is it then that these very passages are used continually today as warnings to every congregation from every pulpit. Just after taking the tithe and just before the baptismal ceremony, preachers the world over warn their congregations not to fall into the sins of “those stiff-necked people.” But judging by these examples, one sure sign of a stiff neck is the inability to turn one’s head from “time past” into the “but now” and recognize the division God has put between them.

Too Early

Now, forcing God’s instructions for time past onto the present is not the only dispensational error one can make. God’s Word for the ages to come must also be handled with great care. Consider, for example, the offense of Dathan and Korah.

“And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, *seeing all the congregation are holy, every one of them*...wherefore then lift ye up yourselves above the congregation of the LORD?” (Num. 16:3).

The argument of Korah and Dathan concerned the priesthood of Israel. They had heard God's declaration by Moses,

"And ye *shall be* unto me a kingdom of priests, and an holy nation" (Ex. 19:6).

God had promised that if they obeyed His law, the time would come when every Israelite would be made a priest. But they were not content to leave the truth of the ages to come where God had put it. They insisted that what God said "shall be" must be true today. By their refusal to divide the Word of truth rightly, Dathan and Korah concluded that every Israelite was *now* a priest, and that therefore, the Aaronic priesthood was illegitimate, all of which will be true in the ages to come (Heb. 7:12,18; I Pet. 2:9; Rev. 1:6).

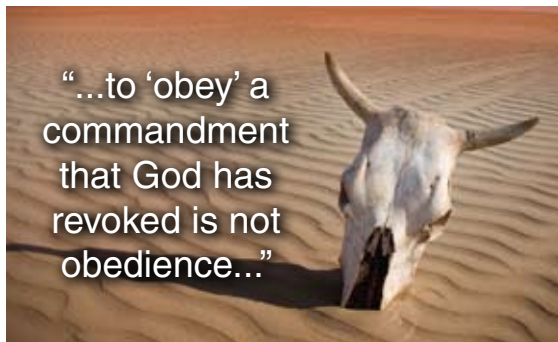
Once again, the Lord's attitude toward this denial of divisions is made clear:

"And the earth opened her mouth, and swallowed them up...They, and all that appertained to them, went down alive into the pit, and the earth closed upon them" (Num. 16:32,33).

In their rebellion against the rightly divided Word of truth, Dathan and Korah had not only sinned against God, but had become "sinners against their own souls" (v. 38), bringing destruction upon themselves and all that followed them.

No Difference

There are those who insist that "what *was* true, and what *will be* true, must be true today, for God changes not!" But is it an accident that the Lord responded to this very notion by creating "a new thing" (Num. 16:30) for the punishment of Dathan and Korah?



God changes not, we agree. From the very beginning He has required men to recognize their "present truth" (II Pet. 1:12). If the Lord counted the refusal to do so as rebellion then, He counts it rebellion today, for God changes not.

We conclude therefore that the people of God in every age are either dispensational or disobedient. Moreover, this particular brand of disobedience is not one that God regards lightly. Moses was banned, the armies of Israel were slaughtered, and Dathan and Korah were swallowed whole as Jonah, only without the hope of expulsion.

Well, At Least They Were Scriptural, Right?

You will notice that in each case we've seen, not once did the offender *change* the command or the promise of God. In fact, if someone had

tried to deny or to change God's Word as they were trying to claim it, they no doubt would have defended the Scripture vigorously. They did not deny those precious Bible promises; they simply *moved* them, claiming either that which was no longer theirs or that which was not yet theirs. They were "scriptural," but not dispensational, and this was their great offense. You see, just as obedience to a word which God has put away is not obedience at all, being scriptural but not dispensational is not being scriptural at all.

Now since all these things were written for our admonition (I Cor. 10:11), we should not be surprised when Paul warns us of similar offenders even in his day.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the Word of truth.

"But shun *profane and vain babblings*: for they will increase unto more *ungodliness*.

"And *their word* will eat as doth a canker: of whom is Hymenaeus and Philetus;

"Who *concerning the truth have erred*, saying that the resurrection is *past* already; and overthrow the faith of some" (II Tim. 2:15-18).

In this passage we have two more hosts, like Dathan and Korah, of this same disease. Hymenaeus and Philetus would not dare speak against the resurrection. They are "Bible teachers" and will not refute the doctrine. They will only move it from its future place on God's timeline, and impose it back onto some time past.

But notice that once having done that, having carefully preserved the resurrection itself while changing its dispensational place, the word that these teachers are now peddling is no longer God's. It has become "their word." It is no longer truth; it is "error." What was godly has become "ungodliness" and "profane." Though the doctrine itself was carefully maintained, their handling of it with dispensational disregard has taken that which ought to be for spiritual health and made it a destroying cancer.

They "maintain the creed" but do they build up the saints? No. Like Dathan and Korah they "overthrow" the faith of God's people. Had these men lived in Moses' day we might expect the earth itself to swallow them alive. We can praise God even on their behalf for a new dispensation, though they themselves will not.

Too Offensive?

Are we being too harsh against this anti-dispensational spirit? Transgression, unbelief, ungodliness, profane: these are not flattering words. We could defend ourselves by pointing out that not one of these words is our own, but seeing that the Word of Christ should dwell in us, God forbid that we resort to that defense. The words of God must always be our own.

But our intent is not to offend. Our goal is, first, to encourage the soldier who stands resolute in the defense of Paul's gospel. Your sacrifice is not in vain. Only the judgment seat of Christ will reveal the full and eternal value of your "stubborn" insistence on rightly dividing the Word of truth and your refusal to give place, no, not for an hour, to anything less.

Secondly, our prayer is that the dear brother or sister who has until now taken right division lightly would see that God does not count it the same way. These are not marginal issues, but issues so fundamental and so grave as to leave those who disregard them broken and snared and taken.

"This persuasion cometh not of him that calleth you" (Gal. 5:8).

So as we consider one final, "unflattering" label that the Holy Spirit puts upon the anti-dispensational spirit, we pray that it would move us with all zeal against this power of darkness, and move us with all grace toward those who are taken captive by it.

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods" (Gal. 4:8).


Here Paul reminds the Galatian believers of their former religious state, how that they were servants "unto them which by nature are no gods." Put simply, the Galatians were idolaters. What the apostle says next is positively bone-chilling.

"...how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. 4:9).

Do you see what Paul is saying here? He is flatly accusing these believers of returning to *idolatry*! But the Galatians had not returned to idols; they only took the Law of Moses, the Word of God from time past, and determined that they would live by it now.

Was Paul being too harsh when he equated their anti-dispensationalism with the worship of false gods? It was error, yes. Profane, maybe. But idolatry? Does the Holy Spirit go too far here, or is it possible that bowing to serve a commandment from God which He Himself has replaced is nothing less than the idolatry of this Christian age? Can it be that the very thing God had once instructed, but has since been done away, has now itself become the doctrine of devils? (Lev. 20:25 cf. I Tim. 4:1-3).

The church at large may refuse to preach and defend Paul's gospel today, but one day Satan and his ministers will preach it. The day *after* this dispensation has ended, when access to God is no longer offered apart from works, the gospel of salvation by faith alone will be declared by so-called "ministers of righteousness" (II Cor. 11:14,15) far and wide. The very existence of the second chapter of James assures us of it, as this inspired defense against Pauline doctrine is written to strengthen the saints in the ages to come, when mystery truth will take its place among the Christian idolatries of the day.

In every age it is Satan who holds forth what God has put away. In every age the adversary disguises his tracks by treading in God's former footsteps. And in every age the faithful are upheld in the fight against him by their present truth. This was the armor of the saints in time past, and by it the saints will triumph in the ages to come. *But now* the battle is ours. 

Question Box

"Pastor Sadler, you referred to our having physical blessings today. What exactly do you believe those are?"

While we are primarily blessed with all spiritual blessings in the heavenlies (Eph. 1:3), God has also blessed us with physical things. The Bible that you hold in your hand is a physical book with a spiritual message.

When we observe the Lord's Supper, we are partaking of physical elements, the bread and the cup, which convey a spiritual message (I Cor. 11:23-26).

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; For it is sanctified by the Word of God and prayer" (I Tim. 4:4,5).

The very food we eat everyday would also be classified a physical blessing. Notice that "every creature of God is good"; that is, every piece of beef, chicken, pork, fish or shellfish we eat is good and not to be withheld as unclean today. Under grace, eating a ham sandwich is acceptable. Paul adds that it is set apart by God in accordance with His Word and prayer, a clear indication that we are to offer thanks to the Lord for what we have at every meal.

The apostle instructed Timothy, "having food and raiment let us be therewith content" (I Tim. 6:8). While we are clothed spiritually in Christ's righteousness, I wouldn't advise leaving home physically unclothed. Our very clothing is a physical blessing.

In the context of prayer, Paul prayed that he might have the Lord's prospering on his physical journey to visit the saints at Rome (Rom. 1:9,10). "In everything [**not just some things and not just spiritual things**] give thanks: for this is the will of God in Christ Jesus concerning you" (I Thes. 5:18).

—Pastor Sadler

The Servant's Reward

By Roy Lessin

One day, when you are in heaven, someone will come up to you and thank you for the way you touched their life with hope and encouragement. The person's words will take you by surprise. Soon another person will seek you out, and then another, and another.

As you listen to each one's story, you will begin to discover all the ways that God used your life when you were completely unaware of it. You will find that it was not only through the big things you did, but also through the small things—through a spoken word that was not planned, a spontaneous act of kindness, a loving attitude, or a simple prayer of concern.

To your joy, you will discover that in all these ways and more, God used you to deposit an eternal measure of His love into many needy hearts.

From a card the BBS staff gave Pastor Sadler on his 25th anniversary at BBS



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The Crutch

By Andrew Lansdown
(Submitted by Earl Cameron)

"What do we say to people who claim that Christ is a crutch? Basically, I think we should agree with them.

"In a spiritual sense, we all have broken legs. None of us can stand upright without help. By God's grace, Christians understand and acknowledge this.

"Yet here is a paradox: By being dependent on Jesus, Christians can be independent of everything else. Drugs, gambling, pornography, peer approval, worldly pursuits—those crutches that take only so much weight before they collapse—are avoided or discarded by persons who walk with Jesus. Christians are often astonishingly free of vice and harmful dependence. There is no boasting in this, only joy.

"We are not ashamed of Christ our crutch. He is not like those worldly crutches that ultimately cripple those whom they appear to prop up. He uplifts whom He upholds. We gain independence through dependence on Him. We stand surely by leaning on Him."

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THE SECOND TRUMPET

BY PAUL M. SADLER, D.D.

The following article is a brief excerpt from the soon-to-be-released Volume 2 of my commentary on Revelation. May God use these words to give us a greater burden for lost souls. —Pastor Sadler

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed” (Rev. 8:8,9).

The blast of the second trumpet sends an object hurling out of the heavens that will destroy a third part of marine life, as well as a third part of the ships at sea. The Holy Spirit is careful to add that this heavenly body was “as it were a great mountain.” In other words, it was not a mountain as such, but had characteristics *like* a mountain—it was immense and had the appearance of solid rock. This could well be a description of an *asteroid*, which has many of the same features.

An asteroid can range from a few feet in diameter to hundreds of miles across and everything in between. There are tens of thousands of them, orbiting the sun in what’s called a band asteroid belt. It is well known that asteroids frequently pass by the earth, normally at great distances. Here it seems apparent that the finger of God will supernaturally alter the course of one of these heavenly objects. If a large asteroid were to pass through our atmosphere, we would probably describe it the same way that John did, as a mountain burning with fire.

The Apostle John then observed that this massive missile was *cast* into the sea. In all probability, this is the Mediterranean Sea since

the second bowl judgment of Revelation 16 will be far more extensive and destructive to the oceans of the world. It has been said, “The steps of God from mercy to judgment are always slow, reluctant, and measured.” At this stage of the trumpets, God’s judgments will still be tempered with mercy so as to give men an opportunity one last time to repent and turn to Him in faith; the full scope of His fury will be unleashed later, in the bowl judgments. The surface area of the Mediterranean Sea is roughly nine hundred sixty-five thousand, three hundred (965,300) square miles, a third of which would be three hundred twenty-one thousand, seven hundred sixty-seven (321,767) square miles. Once again, to give you some idea as to the extent of this second judgment, the area of the Mediterranean affected would be greater than the State of Texas.

An asteroid, or whatever this enormous object is, falling into the Mediterranean Sea will be catastrophic. John is very careful to point out that *before* the death of marine life, “the third part of the sea became blood,” reminiscent of Egypt again, when God *supernaturally* turned the water into blood (Ex. 7:20). Multiply that miraculous event a hundredfold, and you have some idea of the severity of this judgment. Men will undoubtedly look on in horror as the sea turns to crimson.

The apostle then adds, “And the third part of the creatures which were in the sea, and had life, died.” The death of marine life will not cause the bloody sea; to the contrary, the bloody sea will kill the marine life. Creatures of the sea such as fish, dolphins, and turtles will be unable to survive in these conditions. The result will be death on a grand scale! If you’ve ever gone fishing, you know that one dead fish on the water’s edge is enough to drive you to another fishing spot. Imagine millions of fish floating on the surface of the water; the stench will be unbearable, as it was in Egypt (Ex. 7:21).

“And the third part of the ships were destroyed.” An asteroid a mile wide, hitting the earth at 30,000 miles per hour would produce 10 to 50 million times the energy of the atom bomb that was dropped on Hiroshima during World War II. It would “flatten everything for 100 to 200 miles out from ground zero.” The carnage will be incomprehensible as many shipyards will be totally wrecked. Those ships at sea within the range of this blast will capsize and be swept away by the ensuing tidal waves. The aftermath of this judgment will devastate the fishing industry and hamper world shipping and trade on an unprecedented scale. It will be a financial disaster for hundreds of ports of call that rely on tourism.

As we are already witnessing, the Lord will be like a mighty man of war in the day of battle, with a military strategy that will make the warmongers of this world tremble (Isa. 42:13). With just two blasts of the trumpets, He will decimate trade and commerce on both land and sea.





BBS Letter Excerpts

From our Inbox:

"There is a reason that 99.9% of Bible-believing Christians don't agree with you...There is no special gospel revealed to Paul. You're deceived! The Devil has deceived you. The Mystery is no big deal to any other Bible believer now."

From Montana:

"People are starting to see the grace message here in Plains, Pastor Sadler, through your DVD series, *What It Means to Be a Grace Believer*. One individual said his questions of 30 years are finally answered."

From Florida:

"I have encountered the issue of Scriptural application (to us and for us). Seeking instruction from you is contrary to my pastor's warning concerning your doctrine. However, I cannot deny the clarity of the Scriptures when they are rightly divided, so please help me understand the Bible better."

From our Inbox:

"I love the conciseness of your response...I have copied and pasted the question and answer for a few people, as you help us to understand...the *Berean Bible Society* is pastor to all of us who do not have a grace-believing church and pastor to teach us. It is appreciated! I just signed up to have the *Searchlight* sent to me again. I think I'm missing opportunities to pass on pearls like the one you just gave me."

From West Virginia:

"As Pastor Kurth stated...'some of God's choicest saints are poor, and lie on beds of affliction'...In the past, many people discouraged and disheartened me...when I knew little of the Word, saying that the trials I was going through were due to my lack of faith in the Lord to heal and provide for me...So thank you, Ricky, for your article..."

From Illinois:

"I very much appreciate the *Berean Bible Society* because you always use Scripture to back up your statements. My father was a fairly well-known grace pastor from Des Plaines, Illinois, named Craig Massey. He used to tell his congregation to challenge him if he said anything that he didn't support from Scripture. That's the legacy I grew up with and the standard I seek to maintain in my work and personal Bible study." (From our good friend Roger Massey.—Ed).

From Florida:

"I have been reading your commentary on *Revelation*, Pastor Sadler, and I want to say this: you have a way of taking a complex subject and putting it into words we can understand. Not everyone can do that."

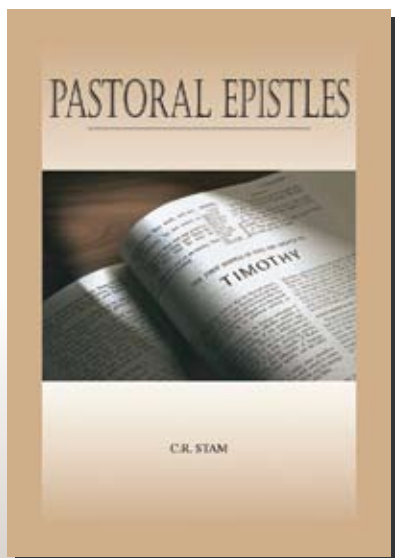
From Pennsylvania:

"I'm sorry I can't send more for the Lord's work but my finances are a little different now that my husband is gone. Just put this small amount wherever it will do the most good."

September Special

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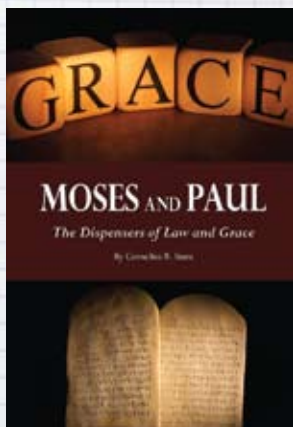
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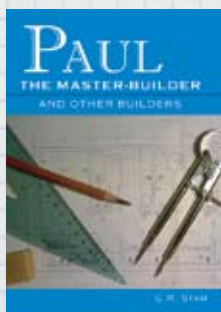
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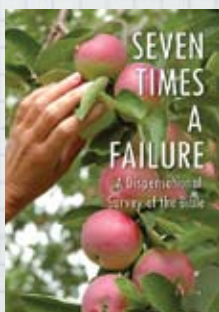
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News and Announcements

Our dear friend and co-laborer in the gospel, Suzanne Potter, was recently diagnosed with an inoperable brain tumor. In spite of the news, Suzanne is finding comfort in the Lord and has been a radiant testimony to the medical team. She and her husband, George, were instrumental in starting the White Sulphur Springs Bible Conference held every year in south central Pennsylvania. Your thoughts and prayers on Suzanne's behalf will be greatly appreciated.

The “thing of value” is a 1909-S V.D.B. Wheat penny. See the article beginning on page 13.



Berean Bible Fellowship Fall Conference: This year's fall classic will be hosted by *Grace Memorial Church* in Edinburg, Illinois, and held at the *Ramada Inn North* in nearby Springfield. The theme of *The Teaching of Grace* will be addressed by Paul Sadler, John Fredericksen, Ricky Kurth, Robert Nix, Wes Barteck, Ken Lyon and Kevin Sadler. Learn more about this October 5,6 gathering at www.bereanbiblefellowship.weebly.com, and if you call ahead (217-498-6958, kandblawson@sbcglobal.net), host pastor Ken Lawson will leave the light on for ya!

New Arizona Church: Our good friend Stephen Lafleur has introduced the faithful saints of *Wheatfields Chapel* in the city of Globe to the grace message, and Pastor James Moser is now leading their growth in grace and truth. They meet on Sundays at 11 a.m. and 5 p.m., and Wednesdays at 6 p.m. Church administrator Dixie Mundy is the lady to call to learn more about this new bastion for the truth of God's rightly divided Word: 928-425-2468.

Potential New Church: Pastor Hilbert Watson has learned the grace message and needs your help to get a church started in Milton, Delaware. If your heart is as gripped by the message of grace as his is, why not join this retired Methodist pastor in establishing a testimony to Paul's gospel in our nation's first state. Pastor Watson is praying that he'll soon hear from you at (302) 664-1270, or at Wilwats@aol.com.



The *Spurn Point Lighthouse* is located in eastern Yorkshire, England on the southernmost tip of a narrow, three-mile-long sandspit that reaches into the North Sea. There have been light-houses on Spurn Point since 1427 because of the dangerous currents and sandbanks that lie beneath the surface.

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"...be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).