

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

October 2013



Feature Article

The New Covenant Connection, Cont'd, by Ricky Kurth.....5

Articles

The Kingdom of Heaven, by Cornelius R. Stam13
A Worry-Free Life, by Paul M. Sadler21
Worried about the Willful Sin?, by Ricky Kurth23

Departments

The Seasons of Life.....4
On the Wings of the Morning.....12
Question Box.....25
News and Announcements30

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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From the Editor to You

Dear Friends in Christ,

Every ministry has its unsung heroes—you know, the people who work behind the scenes, whose names you seldom, if ever, hear mentioned. Such unheralded support team members could even be found in the ministry of the Apostle Paul. While many Bible students are familiar with names like Mark, Aristarchus, Demas, and Lucas, men whom Paul was pleased to call his “fellowlabourers” (Phile. 24), few believers will recall “the beloved Persis, which laboured much in the Lord” (Rom. 16:12). Yet every minister knows that, without such devoted servants of the Lord, the work of the ministry would come to a screeching halt.

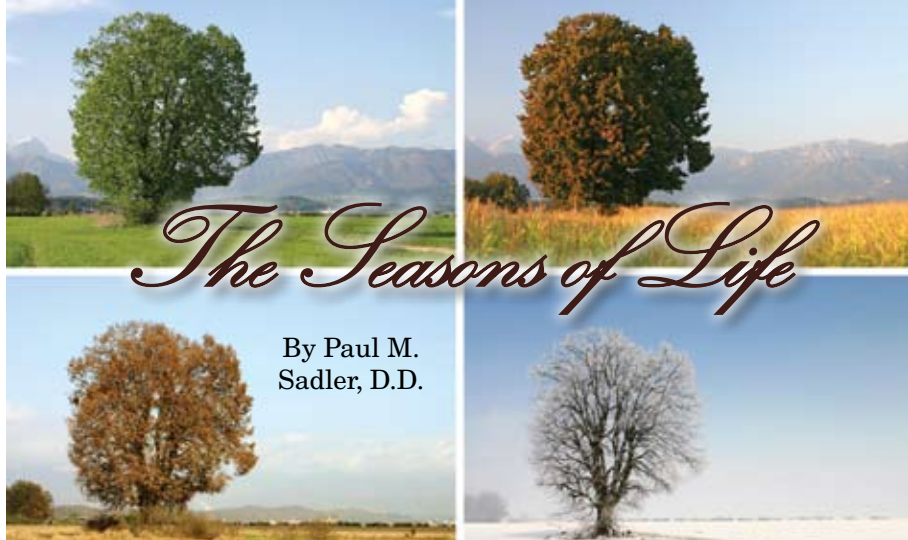
Here at *Berean Bible Society*, our proofreaders are a good example of what I’m talking about. You may never have read anything in the *Berean Searchlight* about Fred Wisniewski, Dan Dobler, Alan Neubauer, or newcomer Charlie Fouché, and yet every word that you read in our monthly magazine is carefully scrutinized by these four men. In addition, every new book and booklet that we put into print is similarly subjected to the same careful analysis by one or more of them.

They say you can’t judge a book by its cover, but many readers judge a book by its split infinitives and dangling participles, and our proofreaders serve as our first and final line of defense against these egregious assaults on the English language. These four men are also grace believers and careful students of the Scriptures, and so their watchful eyes look for more than just misspellings and the aforementioned grammatical errors. They are also encouraged to point out the doctrinal problems or inconsistencies that are sometimes found in the work of even the best of writers.

I’ve been meaning to tell you about these dedicated coworkers for quite some time, but was moved to do so this month when I heard that Fred Wisniewski, the patriarch of our team, had suffered a severe stroke. He’s doing much better now, but the hard work he has employed to overcome this serious challenge to his health reminded me that recognition of his many years of hard work in the background here at BBS is long overdue. And so as you remember him in prayer, be sure to follow the example of the Apostle Paul, who often thanked God upon every remembrance of the work of faith and labor of love of unsung heroes of grace like Fred.

Yours in Christ,
Pastor Ricky Kurth





By Paul M.
Sadler, D.D.

It's great being grandparents! My wife and I have enjoyed every minute. If children are an heritage of the Lord (Psa. 127:3), then grandchildren are a twofold blessing. In fact, if it were possible we would have had them first! The signs around our house range from "Grandchildren spoiled while you wait" to "Grandma and Grandpa's parking space—all others will be towed."

These little ones keep you on the move. This probably is ordained of God so we older folks don't rust away in our rocking chairs. They seem to have a propensity for ducking behind the corner, which has a way of sharpening our reaction time! Our youngest granddaughter, Vanessa, is now 3 going on 33! I've always thanked the Lord for a good memory, but I'm convinced Vanessa has a photographic memory. Vicki and I recently moved in order to downsize, so Vanessa came over to help (sort of?) us pack. While we were packing on one side of the room, she was on the other side of the room *unpacking*. To our amazement, she put everything back in the *exact* spot where it originally was. Pap-pap's mind doesn't work that fast; I was still trying to make my way through the maze of boxes to see what she was doing. My wife is convinced that the Lord created naps, not so much for the little ones, but for the adults caring for them!



I guess one of the great things about being grandparents is that you can have a bundle of fun with your grandkids, spoil them a little, then send them home with mom and dad who have the primary responsibility to rear them in the nurture and admonition of the Lord. Of course, grandparents should always reinforce what the parents are doing in the home by setting a godly example for their grandchildren. This influence may help to bring them to Christ early in life.

It is difficult to express how much we love this little girl, but the experience in some small way helps me have a fuller appreciation of how deeply God must love us. He is not willing that any should perish, but that all might believe the gospel. God spared not His own Son but sent Him to the Cross where the blood was shed that we might have life and life more abundant. A provision has been made for *all*, but to be a beneficiary of God's gracious offer of salvation, you must believe that Christ died for your sins, was buried, and rose again.



The New Covenant Connection (Cont'd)

By Pastor Ricky Kurth

Have you ever wondered if someday you'll be able to sit down and talk with Old Testament heroes of faith like Moses, or David, or Daniel? Imagine how great it would be to gaze at the stars with Abraham, work out with Samson, or swap fish stories with Jonah (he'd win!). Most Christians take it for granted that someday we'll be able to fellowship with these Hebrew believers, but grace believers know that our hope is to be raptured to heaven (I Thes. 4:13-18), while Israel's hope is the kingdom of heaven on earth, and so they sometimes wonder if we'll be able to take sling lessons from David, or compare childbirth experiences with Sarah (she'd win!).

But while the Body of Christ has a different gospel, a different program, and a different hope than Israel, we have many things in common with them as well. We know that someday we'll be

gathered together to fellowship with them (Eph. 1:10), and in this article, we'll consider many other things that we share with God's earthly people, including Israel's New Covenant.

In our last issue, we saw that God has "made us able ministers of the new testament" (II Cor. 3:6), but this is not the only verse in which our apostle refers to the New Covenant.

The New Covenant Allegory

When trying to convince someone that we are not under the law but under grace (Rom. 6:14,15), most grace believers will turn to the pages of Romans and Galatians, epistles that pound this truth home again and again. But did you ever notice where Paul himself turned to argue this point? When the Galatians fell into legalism, Paul didn't try to dissuade them from returning to the Law by making reference to

the mystery or to the dispensation of grace. He rather sought to point out the error of legalism by citing an allegory that contrasted “the two covenants” (Gal. 4:24), speaking, of course, of the Old Covenant of the Law and the New Covenant of grace. If members of the Body of Christ have nothing to do with Israel’s New Covenant, as some affirm, why would Paul draw upon this analogy to combat the legalism that was afflicting these dear saints?

Here it is important to remember that nowhere in the Old Testament do we find even the faintest hint of the Body of Christ, the mystery, or of anything that is happening in the dispensation of grace, not even among the types or allegories. The Apostle Paul surely knew this, and yet he was more than comfortable using Israel’s New Covenant to oppose the Old Covenant legalism that threatens members of the Body of Christ, even to this day. As Paul points out, the son that Abraham had “of the freewoman was by promise” (Gal. 4:23), and Paul concludes from this that “we, brethren, as Isaac was, are the children of promise” (vv. 28,31). Here Paul takes the New Covenant that belonged in God’s prophetic program and brings it into the dispensation of grace by taking a promise that belonged to Isaac and making us “heir with the son of the free-woman” (v. 30).

The Old Covenant Connection

If we deny our connection to the New Covenant simply because it was originally made with the

people of Israel, then to be consistent, we would also have to deny our connection to the Old Covenant of the Law, since it too was made with Israel (Ex. 24:8; Deut. 4:23; 9:9). However, while our Apostle Paul admits that “what things soever the law saith, it saith to them who are under the Law” (Rom. 3:19)—that is, the Jews—he adds that the Law spoke to the Jews “that *every* mouth may be stopped, and *all the world* may become guilty before God.” If you are wondering how a covenant that was made with Israel could condemn the Gentiles, remember that, after making that covenant with Israel, God showered them with blessings, working miracles for them, fighting their battles, and showing Himself to be their God in every imaginable way. If such a blessed people could not keep the Law, it pretty much demonstrated that *no one* could keep it. This is how the Old Covenant that was made with Israel condemned the whole world in the process of condemning Israel.

But we know that the Law *continues* to condemn unbelieving Gentiles even today, in the dispensation of grace, for after saying this Paul goes on to argue that “*therefore* by the deeds of the Law there shall no flesh be justified in His sight”—even today. Well, if the Old Covenant that was made with Israel continues to condemn unbelieving Gentiles in the dispensation of grace, then it should not be hard to imagine how the New Covenant that was also made with Israel could be used of God to *save* us Gentiles today. This reasoning is especially easy

to understand when we remember that the New Covenant is centered *in the cross* (Heb. 9:15-28; 12:24;), something the Lord made clear when He instituted the Lord's Supper in the very shadow of the cross (Matt. 26:28).

The New Covenant and the Cross

The cross is God's answer for sinners in every dispensation! It is the basis of all the good that God can do for Israel, and it is the basis of all the good that God can do for us as well. This is why our apostle commands us Gentiles to observe the Lord's Supper that remembers the cross *and* the New Covenant (I Cor. 11:23-26), even though this supper was originally given to the people of Israel (Mark 14:22-25), as was the New Covenant. Some of the brethren



who teach that we have no connection with the New Covenant do not observe the Lord's Supper, and in this we feel that while they are in error they are at least being consistent with the Scriptures that tie the Lord's Supper to the New Covenant. However, in so doing, they have unintentionally aligned themselves with our Acts 28 friends, who reject the Lord's Supper and any other connection

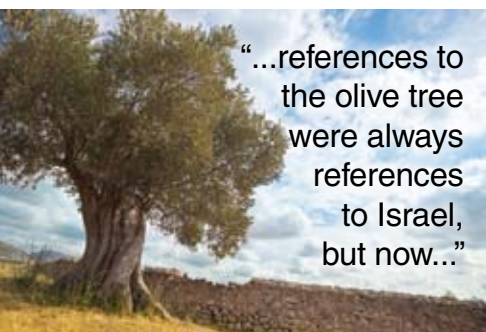
that we, as members of the Body of Christ, have with things pertaining to Israel, and this is a dispensational error.

More Connections with Israel

While it is important to observe the distinctions between Israel and the Body of Christ, it is equally important to recognize the things that we have in common. We have the same God, the same Bible, and the same eternal life. We share a common spiritual father in Abraham, "who," Paul says, is "the father of us all" (Rom. 4:16), and a common spiritual mother in New Jerusalem, "which," Paul says, is "the mother of us all" (Gal 4:26), making us part of the seed of Abraham. Anyone reading about the seed of Abraham in the Old Testament portion of our Bibles would naturally infer that such verses referred to the patriarch's *physical* seed, the people of Israel, for being a part of the seed of Abraham was something that originally belonged to the Jews alone. Being of the seed of Abraham is still another example of something that originally belonged solely to Israel, but our Apostle Paul says that "if ye be Christ's, then are ye Abraham's seed" (Gal. 3:29).

In addition, the spiritual circumcision that only pertained to Israel in time past (Deut. 30:6) has now been given to members of the Body of Christ, who "are circumcised with the circumcision made without hands" (Col. 2:11), enabling Paul to say that "*we are the circumcision*, which worship God in the spirit" (Phil. 3:3). "The adoption" was also something

that originally pertained to Israel alone (Rom. 9:4), but now has been expanded to include us through the ministry of the Apostle Paul (Rom. 8:15; Eph. 1:5). In time past, references to the olive tree were always references to Israel, but now this too has been changed through the mystery presented in Paul's ministry (Rom. 11:17), and the same can be said for the concept of being a part of God's kingdom (Col. 1:13). We believe things like these are what Paul had in mind when he said of Israel that "the Gentiles have been made partakers of their spiritual things" (Rom. 15:27), and we believe that the New Covenant is yet another of Israel's spiritual things of which we have been made to partake.



"...references to
the olive tree
were always
references
to Israel,
but now..."

If you think about it, the Cross itself is something that originally pertained only to Israel, but was later expanded to include the Gentiles through the ministry of the apostle of the Gentiles. In Isaiah's vision of the cross, he clearly saw that "for the transgression of *my people* was He stricken" (Isa. 53:8), his people being *the people of Israel*. When it came time for the Lord to be born, the angel told His earthly father that "He shall save *His people*," the

people of Israel, "from *their* sins" (Matt. 1:21). The Lord Himself understood that the atonement that He was about to make would be limited to the "many" in Israel (Matt. 20:28) and would not include the Gentiles. It was not until the mystery was revealed to and through the Apostle Paul that it is said of Christ that He "gave Himself a ransom *for all*" (I Tim. 2:6). And so it is that, if Christ's death for sinners was something that originally belonged exclusively to Israel but was expanded to include us Gentiles through the mystery revealed to Paul, it shouldn't be hard to believe the same about the New Covenant that is based on the death of the same Savior.

More Unconditional Promises

The promises of the New Covenant are not the only unconditional promises of which we partake that were not originally made to us. God made an unconditional promise of eternal life to Abraham that Paul applies to us (Gal. 3:14-16). Here the apostle explains that it is the work of the cross (3:13) that makes it so "that the blessing of Abraham [eternal life] might come on the Gentiles through Jesus Christ" (v. 14). If Gentiles could be made partakers of the blessing of eternal life that was originally promised to the father of the Jews and his seed, why should it be thought a thing incredible that we could be made partakers of New Covenant grace that was originally promised to the seed of Abraham alone? If we can "receive the promise of the Spirit" (v. 14), something that

was promised to Israel alone and which they received at Pentecost, why can't we be part of the New Covenant that was also promised to Israel alone?

In the Old Testament, all of the promises that God made were made to Israel (Rom. 9:4), but we “receive the promise *of the Spirit*” that God made to Israel “through faith.” That is, the Spirit that Israel received at Pentecost *by promise* is the same Spirit that we receive *by grace through faith*. Speaking of Christ, Paul says that “through Him we *both* have access *by one Spirit* unto the Father” (Eph. 2:18). In the dispensation of grace, both Jews and Gentiles have access to the Father by the Spirit that was originally promised to Israel alone. While it was never promised that Gentiles would be sealed with the Spirit, Paul says that we “were sealed with that holy Spirit *of promise*” (Eph. 1:13), the Spirit that was originally promised exclusively to Israel.

The Devil Is Not in These Details

Perhaps you are thinking that this all sounds well and good, but that “the devil is in the details”



of the New Covenant, which are seen by some as not applicable to the Body of Christ. But when God

said of Israel that He would, as He said, “put My law in their inward parts, and write it in their hearts” (Jer. 31:33), we have already seen how Paul applied this promise to us. He told the carnal Corinthians that “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). The law of first reference says that the Bible’s first reference to something often defines it, and the Bible’s first reference to the law being written in the heart of a man (Psa. 37:30,31) refers to the heart of a “righteous” man, that is, the heart of a Hebrew *believer*, of whom it was said that “the law of his God is in his heart.” Speaking to the Hebrews of his day, Isaiah added,

“Hearken unto Me, ye that know righteousness, the people in whose heart is My law...” (Isa. 51:7).

Surely if it can be said of these Old Testament saints that the Law is written in their hearts by virtue of their faith in Him, then surely it can also be said of us that the Law is written in our hearts by virtue of our faith in Christ, since we too “know righteousness” now that we have been “made the righteousness of God in Him” (II Cor. 5:21).

As for the other details of the New Covenant, we read:

“I will...be their God, and they shall be My people” (Jer. 31:33).

Well, is He not our God as well as Israel’s, and are we not His people? Doesn’t Paul tell us Gentiles that Christ “gave Himself for us,

that He might...purify unto Himself a peculiar people" (Titus 2:14)? Doesn't Paul *quote* Jeremiah 31:33 and other passages that pertain to Israel and say to members of the Body of Christ, "as God hath said, I will dwell in them, and walk in them; *and I will be their God, and they shall be My people*" (II Cor. 6:16 cf. Lev. 26:11,12; Ezek. 36:27,28; 37:26,27)?

It's not *What You Know...*

The New Covenant goes on to predict of Israel,

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them..." (Jer. 31:34a).

Under the Old Covenant of the Law, it was never true that all of the people of Israel knew the Lord. They were always "a mixed multitude" of believers and unbelievers (Ex. 12:38; Num. 11:4), and the unbelievers among them stood in constant need of being encouraged by their believing brethren to know the Lord. This will cease to be the case, of course, when this New Covenant promise finds its ultimate fulfillment in the New Jerusalem. But in the meantime, don't all of the members of the Body of Christ know the Lord as well as Paul did (II Tim. 1:12), and as well as the people of Israel will in that day?

The final plank of the New Covenant promises the houses of Israel and Judah:

"...I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34b).

Has God not forgiven our iniquities as well as Israel's sins (Rom. 4:7; Eph. 1:7)? We know of no verses in Paul's epistles that even hint that God remembers our forgiven sins any more.



"...the Cross itself is something that originally pertained only to Israel..."

We know that some would say that the re-gathering of Israel back into the promised land is also a part of the New Covenant, but here it is important to notice that Paul does *not* say that we are made partakers of Israel's *physical* things (Rom. 15:27), things like the land or the healing that was available to them when the Lord was preparing to gather the nation back into the land. The details of the New Covenant are spiritual, not physical, and Gentile members of the Body of Christ partake of them; we have Paul's word on it.


The New Covenant Conclusion

The Apostle Paul tells us that we are "able ministers of the new testament," and so we can either deny that we have some connection to the New Covenant or we can try to understand that connection. It is this latter that

we have sought to do in these two articles. It seems inescapable to us that, if we are *ministers* of the New Covenant, then that means that the New Covenant is part of our *ministry*, that is, part of what we should minister to others. “Ministers of the word” (Luke 1:2) are to minister the Word, “ministers of Christ” (I Cor. 4:1) are to minister Christ, and “ministers of the New Covenant” must minister the New Covenant. If Paul were here, he would tell us, as he told Archippus so many years ago, “take heed to the ministry which thou hast received in the Lord, *that thou fulfil it*” (Col. 4:17).

It has well been said that, if the devil cannot keep a believer from seeing the distinctions that Paul’s gospel draws between Israel and the Body of Christ, he will push a believer all the way through to the Acts 28 position and unite him with the brethren who can see *nothing but* these distinctions, and none of the connections.

We believe that the failure to recognize our connection with the New Covenant is a first step in the direction of the Acts 28 position, and we feel that this concern is sufficient to warrant the address of this issue in these two articles.

We hasten to add, however, that with these words it has not been our intention to demean the good grace pastors and teachers who hold that we have no connection with the New Covenant. In expressing our convictions, we seek only to clarify the position that *Berean Bible Society* has always held on this issue, since this is something about which we are frequently asked. If our words have left you unconvinced that we are able ministers of the New Covenant, you have only our word for it when we say that we love and respect you, and pray for God’s blessing on all of your efforts to make all men see what is the fellowship of the mystery. 

Puerto Rico Bible Conference

Dates: January 10-12, 2014

Location: *Juana Diaz Bible Church*
Juana Diaz, Puerto Rico

Guest Speaker:

Pastor Ricky Kurth, *Berean Bible Society*

For questions or more information,
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On the Wings of the Morning

John Newton wrote, "Through many dangers, toils and snares I have already come; 'tis grace that brought me safe thus far, and grace will lead me home." In late August, our dear sister Suzanne Potter was led home to the presence of the Savior whom she loved and faithfully served for longer than anyone can remember. For Suzanne, to live was Christ, and to die was gain! She had the confident expectation that to be absent from the body is to be present with the Lord.



Suzanne and her late husband, George, were instrumental in establishing the annual *White Sulphur Springs Bible Conference*. Through the years, when I had an opportunity to speak at the conference, George and Suzanne often extended an invitation for me to stay in their home. I must say that they could not have been more courteous hosts! And we always had a wonderful time of fellowship around the Word that I will long remember. I should add that Suzanne was a great cook! I always appreciated that you never had to wonder what Suzanne was thinking because she was happy to tell you, in a very gracious way, what was on her mind. She asked me one time if I would like to have fish for dinner. I hesitated a split second, and said, "Yes, that would be fine." Suzanne responded, "You don't like fish, do you?" then added, "How about if we have roast beef and mashed potatoes tonight?" I replied, "If you're giving me the option, I'll take you up on the second choice." She laughed and said, "You and George are two peas in a pod; he told me the same thing this morning."

If there was one thing that characterized George and Suzanne's ministry together, it would be this: they never wavered in their stand for the truth of Paul's apostleship and message. Like the apostle, they could say in the end, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). Oh, that this may be our testimony when the wings of the morning sweep us into glory.

We want to convey our love and sympathy to Suzanne's family and her extended family. May the Father of mercies and the God of all comfort console you with the blessed assurance that we will soon be reunited with all those who have preceded us to glory.

—Pastor Paul M. Sadler

THE KINGDOM OF HEAVEN

Bible Study Notes

The King from Heaven and You

By Cornelius R.
Stam

Students of the Word would have less difficulty understanding the truth about the Church if they first understood more clearly the truth about the prophesied kingdom to be set up on earth. As a help in this direction, we offer this brief consideration of God's Word respecting this kingdom, as it is given to us in the Gospel according to Matthew.

MATTHEW THE KINGDOM GOSPEL

While all four gospel records deal with the earthly ministry of our Lord when He and His disciples proclaimed "the gospel of the kingdom," Matthew has rightly been called "the kingdom gospel." He opens by presenting Christ as "The Son of David, the Son of Abraham," which immediately takes us back to the two great covenants made with David and Abraham concerning the nation and the throne. Then Matthew alone begins the story of the Lord's earthly life with the account of the wise men coming from the East to Jerusalem and saying,

"Where is He that is born King of the Jews?" (Matt. 2:2).

And like the other records, Matthew finally portrays Him crucified among thieves, while over His head is written His "accusation":

"THIS IS JESUS THE KING OF THE JEWS" (Matt. 27:37).

Matthew alone uses the phrase, "kingdom of heaven," and those who would learn just what John the Baptist, the Lord and His twelve apostles preached—what was the *theme*, the *subject* of their message—should especially take note of three passages from Matthew's gospel.

Matt. 3:1,2, "In those days came John the Baptist, preaching in the wilderness of Judaea,

"And saying, Repent ye: for the kingdom of heaven is at hand."

Matt. 4:17, “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”

Matt. 10:5-7, “These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

“But go rather to the lost sheep of the house of Israel.

“And as ye go, preach, saying, the kingdom of heaven is at hand.”

To be sure, John the Baptist, the Lord and His apostles did more than merely repeat the phrase, “The kingdom of heaven is at hand,” but this is singled out as the *theme*, the *subject* of their message.

From beginning to end, Matthew’s record deals with Christ as King. As we consider it, let us rejoice, not only in the glorious kingdom someday to hold sway on earth, but in the greater glories which God has planned for us who take our stand with the King in this present evil age, the period of His exile.

OUR LORD’S KINGDOM MINISTRY OUTLINED

The following outline will give us some idea of the course of our Lord’s ministry as it is presented in Matthew’s gospel. To complete the picture, we add one prophecy from Daniel, written before Christ’s ministry and rejection, and another from Revelation, written after.

From this we see that the crucifixion did not take God by surprise; it was part of His plan, and the kingdom promises are insisted upon as emphatically *after* His crucifixion as before.

Dan. 2:44, “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

Matt. 3:17, The voice of God: “This is my beloved Son, in whom I am well pleased.”

Matt. 4:8, Satan takes Christ into a high mountain to show Him “the kingdoms of the world, and the glory of them.”

Matt. 4:17, “From that time” Jesus cries, “The kingdom of heaven is at hand.”

Matt. 4:18-16:20, Body of the Book. His ministry and rejection.

Matt. 16:21, “From that time” Jesus explains how He must “suffer...be killed, and be raised again.”

Matt. 17:1,2, Christ takes 3 apostles into a high mountain and shows them the kingdom of heaven and the glory of it.

Matt. 17:5, The voice of God: “This is my beloved Son, in whom I am well pleased; hear ye Him.”

Rev. 11:15, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”

In examining the above outline, the reader will note the perfection of design in the inspired record, the beauty and force of the succession of the passages, and also what tremendous emphasis is added to our Lord's kingdom claims by the relation of those passages which we have connected by vertical lines.

THE PROMISED KINGDOM

First of all, it should be understood that the promised kingdom was to be heavenly as to character and source, not as to sphere. That is, "the kingdom of heaven" is not a kingdom *in* heaven. We call attention to this because there are those who teach that the kingdom of heaven is *heaven itself*.

Secondly, it must be remembered that, while this kingdom was to be heavenly in character, it was nonetheless to be a political government over the nations on earth, with Christ reigning as King of kings and Lord of lords. We stress this fact because there are those who teach that *the Church* is the kingdom of heaven.

Thirdly, it must not be supposed that the *kingdom of heaven* was proclaimed as a new idea under the ministries of John the Baptist, Christ and the twelve. Indeed, the very proclamation that "*the kingdom of heaven is at hand*" implies that it *had* been previously prophesied. The point of the proclamation was that it was *now* at hand.

Many, many Old Testament passages prophesy the setting up of the kingdom of heaven on earth, but none is clearer than Daniel 2:44. Predicting the successive rise and fall of Babylon, Media-Persia, Greece and Rome, the prophet Daniel goes on to say,

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Our Lord was, of course, born under the dominion of the last of these empires—Rome, hence it is not strange to find the kingdom of heaven proclaimed "at hand" under His ministry.

THE BELOVED SON

If anything is clear from such passages as Isaiah 7:14, 9:6, etc., it is the fact that the promised King was to be the Son of God as well as the Son of David and of Abraham. At our Lord's induction into office, it is thrilling to see the heavens opened and to hear the voice of God saying,

"This is my beloved Son, in whom I am well pleased" (Matt. 3:17).



THE PRINCE OF THIS WORLD AND THE KINGDOMS OF THIS WORLD

But no sooner had God's beloved Son been introduced into His ministry than we find Him tempted for forty days and nights, under the most trying circumstances, in the most cruel and subtle manner, by a relentless foe—Satan, the world's prince.

Satan's last three assaults are described for us, and doubtless the last of these, as recorded by Matthew, was the tempter's master-stroke.

"Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

"And saith unto Him, *All these things will I give thee, if thou wilt fall down and worship me*" (Matt. 4:8,9).

The Lord's reply was instant and direct:

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10).

Our Lord did not deny that Satan had control over the kingdoms of the world, but He was about to wrest this control from him by meeting him in conflict at Calvary rather than by bowing to him.

"...Satan had shown Christ **the kingdoms of this world and the glory of them**, but our Lord now shows His apostles **the kingdom of heaven and the glory of it.**"

THE KING FROM HEAVEN AND THE KINGDOM OF HEAVEN

But actions speak louder than words and our Lord gave Satan an even more emphatic reply. After being offered "*all the kingdoms of the world, and the glory of them*" by his majesty the devil, Matthew's stirring record goes on to say,

"From that time Jesus began to preach, and to say, Repent: for *the kingdom of heaven is at hand*" (Matt. 4:17).

What, after all, is the glory of the kingdoms of this world? To His holy eyes, those palaces and thrones, those ensigns and banners, those armies and navies had no appeal. All this "glory," tarnished by intrigue and faithlessness and sin, must have seemed to him like shame itself, brazenly marching in parade to make its vice appear as virtue. How different would be the character of the kingdom over which He would reign! How pure and spotless its glory!

And so He went forth, like His forerunner before Him, crying, "*Repent, for the kingdom of heaven is at hand,*" and sending His twelve apostles forth with the same message. Nor did His apostles lack credentials, for He sent them forth, saying,

“Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give” (Matt. 10:8).

HIS OWN RECEIVED HIM NOT

But, alas, our Lord’s glorious proclamation, though backed by signs and wonders, largely fell upon deaf ears and Satan seemed to be having his way. The favored nation itself was so blind as to prefer government as it was, ruled by Satan, the world’s prince, to the holy, blessed kingdom which had so long been prophesied.

Not only did the Sadducees, the Pharisees and the Herodians turn against Him, but the multitudes also failed to recognize and acknowledge Him as their Messiah (Matt. 16:13,14; John 6:66,67). So serious was the defection that Jesus finally “charged He His disciples that they should tell no man that He was Jesus the Christ” (Matt. 16:20).

With this we come to another important division in the book of Matthew:

“From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (Matt. 16:21).

From here on, the record turns from the proclamation of Jesus as the Christ to the story of His rejection by the nation. Now, again and again, He refers to His suffering, death and resurrection, explaining that He will leave this world to return again in power and glory, pronouncing woes upon the spiritual leaders of the nation and lamenting over Jerusalem.

THE TRANSFIGURATION

Our Lord’s words to His apostles, “*Will ye also go away?*” are fraught with deep significance. Even taking into consideration the great miracles He had wrought before them, it must have been a great strain on their faith to see the multitudes turn away from Him, to see Him fight, as it were, a losing battle, until His enemies plot His death and His ministry apparently fails. Nor, we imagine, was it too reassuring to hear Him explain that, though He would be slain, He would rise again the third day. This might well have seemed like a face-saving explanation or, at best, a vain hope to the disheartened apostles, for note that the same Peter who had said so unhesitatingly, “*Thou art the Christ, the Son of the living God,*” begins to rebuke His Lord the moment He speaks of His suffering and death (Matt. 16:16-22). The Lord’s words seemed to him like an admission of defeat.

But the strain on their faith was soon to be relieved by a wonderful experience.

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

“And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light” (Matt. 17:1,2).

As Satan had taken Christ into a high mountain to tempt Him with the glories of this world, so now Christ takes His three principal apostles into a high mountain, but to give them a vision of greater glory. Satan had shown Christ *the kingdoms of this world and the glory of them*, but our Lord now shows His apostles *the kingdom of heaven and the glory of it*.

Years later we find the experience still fresh with Peter, as he writes to the Jews of the dispersion concerning the promised kingdom.

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

“For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased.

“And this voice which came from heaven we heard, when we were with Him in the holy mount” (II Pet. 1:16-18).

Now, though the Lord had been gone perhaps thirty-odd years and He had not yet returned according to His promise, Peter had not the slightest doubt that He *would* return to reign in power and glory, for he himself had been “with Him in the holy mount,” had seen Him in His kingdom glory and had heard the voice from heaven.

HEAR YE HIM

We must not leave the transfiguration scene without noting that the voice which Peter, James, and John had heard there was that of the Father, once more breaking through the heavens to say,

“This is my beloved Son, in whom I am well pleased; hear ye Him” (Matt. 17:5).

No, His blessed Son had not failed. The Father was not disappointed in Him. His coming crucifixion was part of a glorious plan. Indeed, it is distinctly stated in Luke’s record of the transfiguration that Moses and Elias “appeared in glory, and spake of His decease which He should ACCOMPLISH at Jerusalem” (Luke 9:31).

True, He had no sin. It was His wicked murderers who should have suffered for their sins, but God was in it and it is that very death on Calvary which is destined one day to touch and break Israel’s heart and bring about her conversion and redemption.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn” (Zech. 12:10).

Then shall the saying be gloriously fulfilled that is written,
“*He shall see of the travail of His soul, and shall be satisfied*” (Isa. 53:11).

THE RELATION OF BELIEVERS TODAY TO THE KINGDOM

“Art thou a king then?” asked Pilate of the rejected Christ. The Lord’s answer was emphatic: “*Thou sayest that I am a king*” (John 18:37). And with the same emphasis we reaffirm this today.

True, He is in exile, but voluntarily so, and only that He might the better display the exceeding riches of His grace.



“We should clearly *distinguish* between...Christ’s kingdom... and...the Body...but those who say there is no *connection* make a great mistake.”

The kingdom has not yet been established on earth; that, like the King, is in exile. Indeed the kingdom is vested in the King Himself. Thus while its earthly establishment is held in abeyance, it is by no means nonexistent.

When Israel refused God’s “*beloved Son,*” the Father “*set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named*” (Eph. 1:20,21). The King, then, and

His kingdom too, are rejected on earth, but recognized and exalted high in heaven. And while others reject His authority, we who gladly own it are raised to sit with Him in the heavenlies (Eph. 1:3; 2:5,6).

This is why we read in Philippians 3:20 that “*our conversation [citizenship] is in heaven,*” and in Colossians 1:13 that God hath “*delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son [the Son of His love].*”

We should clearly *distinguish* between the prophesied establishment of Christ’s kingdom on earth and the mystery of the Body of Christ, but those who say there is no *connection* make a great mistake.

Are Christ’s kingdom claims not as valid today as they ever were? Does He not send *us* forth as His *ambassadors* to a rebellious world, offering terms of peace? *And what terms!* Reconciliation by *grace*, through faith in the finished work of Christ! This is our message for this present evil age.

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.

“For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (II Cor. 5:20,21).

Those who take their stand with Christ in this age of His rejection, of course, have a much closer relationship to Him than that foretold by the prophets, for, delivering them (both Jews and Gentiles) from this present evil age, He unites them eternally and inseparably with Christ as members of His Body.

“That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Eph. 2:7).

One by one the members are being added as they accept the riches of God’s grace. When that blessed Body is complete, God will again resume His dealings with His ancient people until they turn in repentance and faith to Him. Then Messiah will return to deliver them and judge the nations until they too own His sway.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever” (Rev. 11:15).

Thus the blessing of the nations awaits the blessing of Israel.

“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” (Rom. 11:15).

True, the favored nation has been persistent in her rejection of Christ, but we read in Psalm 110:3,

“Thy people shall be willing in the day of thy power...”

But the day when God will bring Israel and the nations to Himself in judgment has not yet come. Still He tarries in boundless love, for this is “THE DISPENSATION OF THE GRACE OF GOD,” “THE DAY OF SALVATION” (Eph. 3:2; II Cor. 6:2).

Has this message fallen into the hands of an unsaved friend?

“We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.

“...behold, now is the accepted time; behold, now is the day of salvation” (II Cor. 6:1,2).



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A Worry-Free Life

By Paul M. Sadler, D.D.

“Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life?...For that ye ought to say, If the Lord will, we shall live, and do this, or that” (James 4:13-15).

The desire of James’s heart was that his readers would humble themselves before the Lord and not be presumptuous when they planned for the future, nor to worry about it. We might call it worry-free planning! We all probably know someone who gets worried when they don’t have something to worry about! Believers also struggle with this problem, but the Scriptures state, “Be careful [anxious] for nothing” (Phil. 4:6). In our contemporary language we would say, “Don’t worry about anything.” The Greek root word behind the term

“careful” here is *merimna*, which means to pull in different directions or a distraction. This is exactly what worry will do to you: it will tear you apart, both emotionally and physically. Worry always dwells on the *future* in regard to what may or may not happen. It mulls over every worst-case scenario imaginable until you are tied in knots. We might say it this way: the past belongs to the ages, the present belongs to us, but the future belongs to God.

Worry is a *sin*! It focuses on the future, which is divine ground. The only suitable way to deal with it is to find a biblical solution to the problem. Thankfully, the Scriptures provide for us the *key* to living a worry-free life. This age-old problem that can be traced back to the Fall has a simple solution. In fact, the antidote to this venomous attack is the same in every age. We find it noteworthy that the Lord Himself dealt with

this matter as He prepared the disciples to carry out the Great Commission.


“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them” (Matt. 6:25,26).

We are creatures of habit! We like the security of having a roof over our heads and knowing where we’re going to have dinner tonight. The same was true of the disciples, with this exception: the Lord had uprooted them from their comfort zone and transplanted them in His field of service. When He called them, they left their families and livelihoods to follow Him. At first it seemed the right thing to do, but the more they thought about their decision, it left them with a feeling of insecurity. In short, they were worried sick! What will we wear when the weather turns inclement? Who’s going to provide our meals today, and tomorrow, and next week? Goodness gracious, we completely forgot about our families! Who’s going to supply that need? Worry always has a way of producing more questions than answers.

Sensing their apprehension, the Lord said, “Take no thought for your life.” “Take no thought” is another way of saying, “Don’t worry about what may or may not happen!” Life is more than food and drink and clothing; they

were to be more concerned about the spiritual things of God. If God can provide for the birds that fly above, which neither plant nor harvest, surely He is able to supply the needs of His laborers. We must bear in mind that, if God foreordained the Cross in His determinate counsel (Acts 2:23), and the Lamb was slain before the foundation of the world (1 Pet. 1:19,20) in accordance with His foreknowledge, surely He knows *every* need of the disciples, not to mention ours, in advance (Matt. 6:32).

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Matt. 6:34).

This passage is the Lord’s *solution* to the problem of worry. They were not to concern themselves with tomorrow’s circumstances, simply because those were beyond their control. It is natural to be concerned, but they weren’t to allow their concern to deteriorate into worry that consumed them because it would only serve to disrupt their service for Christ. Our Lord speaks of two days: *tomorrow*, a reference to the future, which belongs to God, and *today*. While it is impossible simply to turn off unwarranted concern, they were to *redirect* it. “Sufficient unto the day is the evil thereof.” In other words, there were enough troubles to deal with in any given day without concerning themselves with tomorrow. The answer to the sin of worry is to trust in God and *focus* on resolving the problems that are facing you today (Phil. 4:19). 



Worried about the Willful Sin?

By Pastor Ricky Kurth

“For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins” (Heb. 10:26).

Those who teach that a believer can lose his salvation have always been quick to quote the words of our text. Grace believers who know that the Epistle to the Hebrews is not written to members of the Body of Christ know that this verse does not threaten *our* eternal security, but some wonder what it means to the Hebrews to whom *it* is written. With that in mind, let’s carefully consider this verse that has virtually *haunted* believers for many centuries.

First, let’s define a willful sin. Under the Law, there were two kinds of sins, sins of ignorance (Num. 15:29) and sins of presumption (v. 30). Sins of ignorance were committed by people who were ignorant of what the Law said in the area wherein they transgressed. Sins of presumption, on the other hand, were committed *willfully* by those who knew what God’s Word said in the area wherein they transgressed, but they “*despised* the Word of the LORD” and sinned anyway (Num. 15:31). We know that this is the willful sin of Hebrews 10:26 since the writer goes on to speak of “he that *despised* Moses’ law” (v. 28).

Individual Hebrews could commit a sin of ignorance (Lev. 4:2), of course, but their rulers could also commit them (Lev. 4:22), as well as “the whole congregation of Israel” as a people (Lev. 4:13). The Apostle Peter surely had these verses in mind when he charged individuals in the whole congregation of Israel, and their rulers, with the death of Christ:

“And now, brethren, I wot that through ignorance ye did it, as did also your rulers” (Acts 3:17).

Here we see God prompting Peter to reduce the murder charge against Israel (3:13-15) to manslaughter, graciously allowing them to plead ignorance to the brutal slaying of their own Messiah. God's reasoning was that they could have known—and *should* have known—that they were crucifying their Christ by the way He fulfilled the Messianic prophecies, but the fact is that they *didn't* know it. They believed that this One claiming to be Christ *wasn't* their Messiah and so, in their minds, was guilty of blasphemy and worthy of death (Lev. 24:16; John 10:33; 19:7), and so God was willing to offer Israel this reduced charge.

Under the Law, a man guilty of manslaughter could flee to one of Israel's *cities of refuge* (Num. 35:6) and be safe from members of his victim's family who could legally pursue him for vengeance (v. 12). Such men were types of the Hebrew believers who accepted Peter's plea bargain offer and had "fled for *refuge* to lay hold upon the hope set before us" (Heb. 6:18). But

this means that the warning about the willful sin in our text was not directed at these *believing* Hebrews who were safe in Christ, who is the antitype to the cities of refuge. This warning was rather directed at *unbelievers* in Israel, who had now received the knowledge of the truth that Jesus was their Christ, but had not yet fled to Him for refuge.

Here it helps to remember that this epistle is written "to the Hebrews," and the nation of Israel was always made up of a "mixed multitude" of believers and unbelievers (Ex. 12:38; Num. 11:4). In using the word "we" in addressing them (Heb. 10:26), the writer was speaking as a Hebrew to Hebrews, not as a believer to other believers, in the old-fashioned way that preachers used to say to their congregations, "If we believe on the Lord Jesus, we can be saved from our sins."


At the cross, the unbelievers in Israel had sinned ignorantly, ignorant of the fact that Jesus was their Christ. But after Christ rose from the dead and showed Himself to be their Messiah "by many infallible proofs" (Acts 1:3), they knew the truth and could no longer plead ignorance to the charge of murder. If they continued to willfully reject Him after receiving the knowledge of this truth, it could no longer be considered a sin of ignorance; it must be viewed as a willful sin of presumption and, in such a case, "there remaineth no more sacrifice for sins."

What does that mean? Well, under the Law, a man guilty of sins of ignorance could offer an animal sacrifice for his sin (Lev. 4:2-12), as could the whole congregation (4:13-21), as could their rulers (4:22-26). However, *there was no sacrifice that could be brought for murder* (Num.

"...this verse
does not
threaten
our eternal
security..."



35:31). And so, if unbelieving Hebrews continued to willfully reject Christ after they had “received the knowledge of the truth” that He was their Christ, “there remaineth no more sacrifice for sins.” That is, there was no sacrifice under the Law that they could bring to absolve them of their guilt in the charge of murder, and the sacrifice of Christ, of course, couldn’t save them either.

Who among us does not continue to sin willfully on a daily basis? What a relief to know that our text refers to unbelieving Hebrews who were operating under the terms of the Law, and not to members of the Body of Christ who are not under the Law, but are under grace (Rom. 6:14)! 

Question Box

“I’m confused! In Philippians 3:17-20, is Paul addressing believers or unbelievers?”

“17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

“18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ:

“19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)

“20 For our conversation [citizenship] is in heaven....”

Paul is addressing both groups! In verse 17 the apostle begins by encouraging those at Philippi who were *saved* to follow his teachings and manner of life. Notice, however, that he digresses in verses 18 and 19 to add a *parenthetical* thought. The reason the apostle pauses momentarily here is to point out that there were many who claimed to be Christians, probably for some type of personal gain, but he clearly exposes them to be enemies of the Cross of Christ. They lived to satisfy the desires of the flesh. Their god was food, and drink, and sex, as they gloried in their shame. They were consumed with earthly possessions, which blinded them to their need of the Savior. As a result, their “end is destruction!” Surely this could not be said of the believer. After Paul completes the parenthesis, he resumes with his initial train of thought, confirming our heavenly hope with the saints at Philippi, “For our *citizenship* is in heaven....”

—Pastor Sadler



BBS Letter Excerpts

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"I am looking for information on dispensations, covenants....It does seem to me that God has dealt with certain people at certain times differently, but to what level I do not know. Also, is the Great Commission for us today, and what about the gifts of tongues and healing, etc.?"

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"Thank you for your help once again, as you have explained this very well indeed. I sure do have a lot of rightly dividing in my future. It is a process, but will be worth the learning."

From our Inbox:

"I am spending time going over the Bible study articles on your website! Starting at the top and going down in hopes of enriching myself with godly wisdom and revelation. *Ambassadors of Reconciliation* was my first, and I loved it! Learned something new and insightful! Thank you guys so much."

From Virginia:

"I'll be doing a pastor's conference when I return to Ghana...to help these pastors understand the difference between the gospel of the kingdom and the gospel of grace—the promises to each....Most of the teaching there is miracles, signs and wonders. The people have been very teachable. The message of grace through the message given by the Apostle Paul is being received and changing lives. I have been asked to go to Liberia, and into Nigeria in training pastors in the gospel of Grace."

From our Inbox:

"Thank you for the *Two Minutes* today, *The Day of Small Things*...just what I needed!"

From Florida:

"A...Christian brother gave me a publication from your ministry from January. I had an enjoyable study on Judas and the ordained sacrifice of Jesus. The publication tackles some difficult topics in the Bible, and I'm thankful. *Please* put me on your mailing list."

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"My letter is regarding your article on the term *sheol*. I just want to thank you for your work. It was thorough and very understandable. I have been on this website before and sought out information regarding questions I have on Scripture and I'm delighted in what I find."

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"Slowly but surely I am building my little research library of Dr. Stam's and Sadler's commentaries and books. I have recently earned my doctorate degree in Biblical studies...and have used a great deal of their material in all my thesis papers...the rich truths of God's Word are so well-defined and exemplified by the material found in these volumes that they have become the chief source of not only the body of work found in my curriculum courses, but in my own personal study of the Scriptures."

From Pennsylvania:

"I've been enjoying and benefitting from your magazine for years. I just got a small inheritance and would like to finally send you something."

From Brazil:

"We enjoy your work with the *Searchlight* and we are in the process of translating several recent articles....We were especially impressed with *A Christian Never Surrenders*." (From our good friend Leo Keiper, who translates grace literature into Portuguese.—Ed).

From Michigan:

"I thank the Lord for this ministry. I am truly learning so much, and I am greatly enjoying the Bible from a rightly divided standpoint."

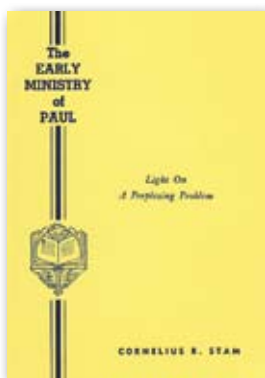


"These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."
—Acts 17:11

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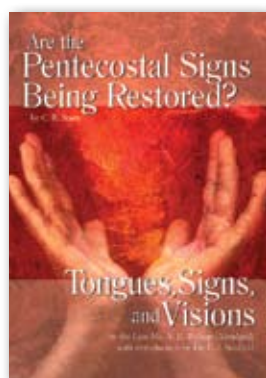
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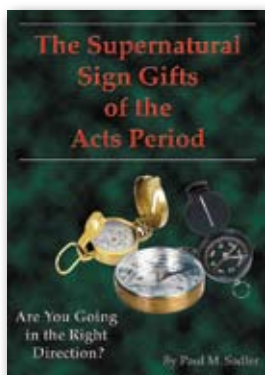
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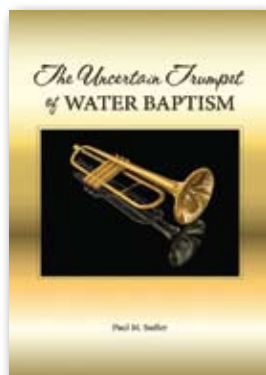
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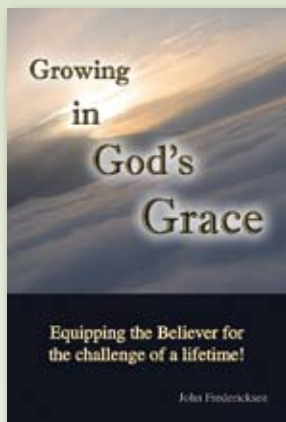
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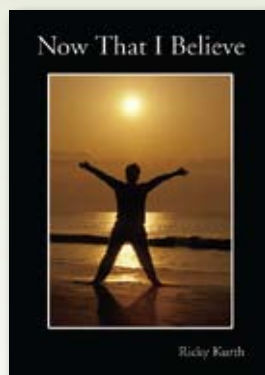
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News and Announcements

Thanks for Your Patient Pardon of Our Dust! BBS Webmaster Richard Church's remodeling of our website is now complete. You still have access to our Bible study articles and audio messages, of course, but now you'll find us easier to view on your tablet or phone. In addition, our secure online Bookstore has a new shopping cart and checkout process. The updated system will give you an immediate confirmation of your order, as well as an email notification when your payment has been accepted.

Central Tennessee Fall Bible Conference: Pastor Vitis Bailey and his flock have invited Pastor John Fredericksen to minister to their hearts at a conference to be held at the *Church of the Nazarene* in Goodlettsville. There's just no better way to spend October 18-20 than in the company of warm-hearted saints who are truly excited about the message of grace! One call to Pastor Bailey does it all: (270) 384-2731.

Central Indiana Regional Bible Conference: The tag team of Paul M. Sadler and Joel McGarvey would like to meet you in the conference room above the *Das Dutchman Essenhaus Restaurant* in Middlebury on November 2nd. Come for the sound teaching of God's rightly divided Word, and stay for the unbelievably tasty Amish food downstairs! Luke and Darlene Hunt can answer all of your questions about this annual spiritual treat at thehunts@centurylink.net or at (260) 774-9300.

Bible Conferences: Your editor was recently asked, "What's it going to take to get you to come to New York?" We replied, "An invitation!" This brother seemed surprised that this is all it takes, but if you would like to host a Bible conference in your area, we'd like to look into the possibility with you. Just let us know of your interest, and who knows, maybe we'll be announcing *your* Bible conference in the *Searchlight*!

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 *Eagle Bluff Lighthouse* is located near Ephraim in Peninsula State Park in Door County, WI. Built in 1868, it sits on a five-story limestone bluff overlooking the bay of Green Bay. The lightkeeper's house has been turned into a museum, restored and furnished to appear as it would have in the late 1800s.

PRICE LIST

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“The world around us can’t see our inner faith, but it can see our good works that flow from our faith.” —David Jeremiah