

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

May 2014



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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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Editor: Ricky L. Kurth — Graphic Design: Kevin J. Sadler

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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 Editor to You

Dear Friends in Christ,

Here at *Berean Bible Society*, we are turning a page that brings back a lot of precious memories for me.

Soon after I was saved in 1970, I enrolled in the *BBS Tape Lending Library*, and a short time later I was eagerly learning how to rightly divide the Word, as my old Sony reel-to-reel tape deck brought BBS founder C. R. Stam right into my home as my own personal teacher! That was cutting edge technology back then, but show a 7" reel of magnetic tape to a teen today, and he will view it with the same puzzled look I gave to some old wire recorder spools that I found at BBS after Pastor Stam hired me to typeset the *Searchlight* a few years later!

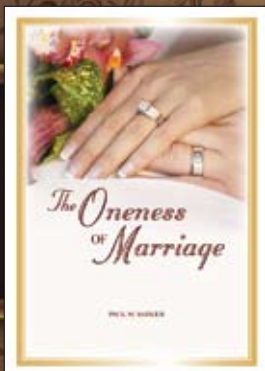
Well, as you know, technology has turned many pages since then, and we here at BBS have done our best to keep up with the times. With that in mind, we are pleased to announce that we are currently transferring all of the messages in our lending library to the MP3 section of our website, where you can hear them free of charge with a mere click of your mouse. I can tell you that the precious memories I have of the *Tape Lending Library* did not include waiting for my next tape to come in the mail, or paying the postage!

As of this writing, all of Pastor Sadler's lending library messages have been posted, and we are in the process of posting Pastor Stam's messages as well. These lending library messages are joining the hundreds of other messages already posted on our site, taught by such men as J. C. O'Hair, Ken Lawson and myself, addressing a wide range of Bible study topics and verse-by-verse studies of different books of the Bible. To benefit from this ministry, all you have to do is access the home page of our site and scroll down and click on "Sermons." Within seconds, these men will become your own personal teachers right in the comfort and privacy of your own home. Or you can take them on the road with you by downloading the messages into your iPad or other electronic device, or just listen on your smartphone. If you aren't online, I'm sure there is someone you could ask for help.

We can't close the lending library without expressing our heartfelt thanks to Sam and Ruth Castrova and Randy and Mickey Leigh, who faithfully conducted this ministry for many, many years. You can thank them too, by continuing to learn from the lending library messages in this new venue, as we turn this latest page of technology together.

Yours in Christ,
Pastor Ricky Kurth





The Oneness of Marriage

By Paul M. Sadler, D.D.

When the inventory of my booklet, *The Institution of Marriage*, was nearly depleted, I decided to expand the work and retitle it, *The Oneness of Marriage*. From this day forward, we will be offering this volume in a paperback format.

During the time I pastored local Grace assemblies, I did a great deal of marriage counseling. It was heartbreaking to see couple after couple come to my office with serious marital problems that they were sure could never be resolved.

One thing I found interesting over the years was that the various problems husbands and wives described to me were usually secondary issues that had spiraled out of control. What they failed to realize was they never got to the underlying root of the real problem. This was where I began. The counseling book I used was the Word of God. It is the service manual for broken relationships.

Early in my ministry, I adopted what is called the *nouthetic* method of counseling based on Genesis 4:6,7. When Cain failed to obey the Lord, and bring the required sacrifice, God *confronted* him. The word *nouthetic* is derived from the Greek terms *nouthesis* (noun) and *noutheteo* (verb). It has the idea to put in mind, warn, or reprove, which is especially true of the ministry of a counselor. The Apostle Paul used the verb form of this word when he wrote to the Romans:

“And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish [*noutheteo*] one another” (Rom. 15:14).

While I was always gracious in these sessions, I was *direct* in unmasking the real problem, which neither party usually wanted to hear. Patience is a virtue in counseling! With the Lord’s help, I first addressed the major problems, then with the Scriptures worked to deal with the additional complicating issues. I used specially designed charts in these sessions, and always gave homework assignments for both the husband and wife to complete before our next meeting. After two or three sessions, it was amazing to see couples begin to reconnect with each other. What they thought was an insurmountable problem was resolved by understanding how to apply God’s Word properly to their marriage relationship.

I share this because *The Oneness of Marriage* is based on my counseling ministry, and forty-six years of being happily married. For a limited time, we are offering this work at a special introductory price. Please see page 28.

God's Perfect Plan



for Your Life

By Paul M. Sadler, D.D.

The different decades of man have been aptly categorized: “The Tender Teens; The Torrid Twenties;

The Thrilling Thirties; The Forceful Forties;

The Fretful Fifties; The Sensible Sixties;

The Serene Seventies; The Aching Eighties; and

The Nodding Nineties.”¹

Since they say, “You’re only as old as you feel,” I will allow you to choose the group with which you feel the most comfortable—how’s that for being diplomatic! The years of man are years of change. As the Psalmist once said, “For all our days are passed away in Thy wrath: we spend our years as a tale that is told” (Psa. 90:9). The story of life for some is a short story, while for others it is a full-length novel. In either case, it is important to take advantage of the time God gives us on earth.

These years contain many joyous times and occasions—graduations, weddings, children,

grandchildren, and great-grandchildren. We are often brought to tears when we think back on the day we trusted Christ and were set free from the burden of our sins. Then there was the day we came to understand the Mystery that God committed to the Apostle Paul. What joy flooded our hearts when we saw the Word rightly divided for the first time. It made us pause and think, “Where in the world have we been all these years? It doesn’t get any simpler than this.” These are some of the moments of our lives that we so fondly remember!

But let’s face it, the Christian life is not a bed of roses as some would have you believe. It also contains those times that are too painful to remember. We are sometimes called upon to endure hardness as good soldiers of the Cross (II Tim. 2:3). The “unholy trinity” of sickness, disease, and death stalks each and every one of us, like a lion stalks its prey. It is not a question of *if*, but *when* one of these three enemies will

overtake us or one of our loved ones, bringing with it sorrow and grief.

During his lifetime the Apostle Paul had his share of rewarding experiences; but we must not forget he also experienced a lion's share of adversity. The same will be true of us if we take a stand for Paul's gospel. We're sure that most will agree that Paul probably suffered more than any other believer who has ever lived. He had been beaten with rods, stoned, shipwrecked, robbed, endangered in the wilderness, and so forth (II Cor. 11:23-28). Yet despite all he endured, it was he who penned the famous words, "And we know that all things work together for good."

A Well-Used Passage

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

"Hudson Taylor had definite convictions about how God's work should be done. We can make our best plans and try to carry them out in our own strength. Or we can make careful plans and ask God to bless them. 'Yet another way of working is to begin with God; to ask His plans, and to offer ourselves to Him to carry out His purposes.'"²

Without a doubt, Romans 8:28 is perhaps one of the most beloved and widely used passages in all of Paul's epistles. When things go wrong, you can be sure, as the sun rises and sets, that this Scripture verse will be quoted by some well-meaning Christian. However, in the day of calamity, the last thing

we need to hear is that what has just happened to us is good. That is surely not what the apostle meant when he recorded these words under the watchful eye of the Holy Spirit.

While Paul could write to the Romans "we know," that is, by Divine revelation I am not so sure we could say that of many in our day who fail to rightly divide the Word of truth. My experience has been that there are scores of believers who *don't know* and *don't understand* what the apostle is expressing here concerning God's perfect plan for the Christian life.

Surely we would not call the breakup of a Christian marriage good—nor would the parties involved. Then there is every parent's nightmare: the dreaded phone call in the middle of the night to inform you that your child has been in a terrible car accident—I wouldn't call that good either. When I was diagnosed with cancer four years ago, I didn't consider that a good thing at the time; but thankfully, by God's grace, I have made a full recovery. Although these are moments we would rather forget, they are to be viewed as bitter circumstances that come into our lives because we live in a world of sorrow and human frailty.

In our attempt to understand what Paul meant by his statement "all things work together for good," it is necessary for us to dissect this passage to examine it more closely. First of all, the "all things" spoken of here, refers to *everything* that has transpired in the Christian life, from the day we came to know Christ to the hour of our departure to be with the Lord.

Everything includes the *honorable things* to which we have given ourselves, such as bringing lost souls to Christ, speaking the truth in love, or reaching out to someone in need. It also embraces the *unpleasant things* which beset us as we serve Christ—times of discouragement, misunderstandings, unfortunate delays, and much more. This also includes the adverse things that God allows in order to reveal Himself, and accomplish a greater good that supersedes or overcomes the bad.

An Important Illustration

Charles Spurgeon once said, “Illustrations are windows that allow more light to shine through.” With this in mind, I would like to share an illustration, hopefully to help you better understand Romans 8:28. I’ve used this illustration many times over the years because it captures the sense of this verse so well.

Do you remember back when you were a little boy or girl and your grandmother used to bake cakes from scratch? This is a rare sight indeed today. Grandma began by setting all the ingredients out on the kitchen counter, as she prepared to create another memorable moment for a young, impressionable child. There was the bowl of raw eggs, the canister of sugar, the container of flour, and the bars of baking chocolate.

Of course, most of us weren’t satisfied with just watching. We wanted to be active participants in the process. As taste testers, we began by sticking our finger in the canister of sugar which proved to be rewarding—after all, it was one of the sweet ingredients. Next,

was the container of flour, which at best was bland, making us more than happy to pass up this ingredient. Finally, we tried tasting the sour milk. After we untwisted our face, we said, “That’s awful!” Thankfully, the Lord never said, “Man shall live by raw ingredients alone!” No doubt about it, there were some bitter ingredients on that counter.



Grandmother would take those sweet, bland, and bitter ingredients, mix them all together into a batter, and pour it into a waiting pan. She would then place the pan into the oven, baking the cake for a certain amount of time. When the cake was frosted, it was one of the most delicious things you had ever tasted. The point is this: all those ingredients, both bitter and sweet, worked *together* for good. The end result was not only good, it also brought a sense of satisfaction to Grandma’s heart for a job well done.

God’s perfect plan for our lives is much like Grandma’s chocolate cake. The key word in Romans 8:28 is, **TOGETHER**. As only God can accomplish, He is working in and through us to carry out the counsel of His will (Phil. 2:13). He takes all the favorable seasons of our lives and all the unfavorable

ones, and blends them all together in the mixing bowl of life. When He pours them out into the mold of eternal life, in conjunction with the Judgment Seat of Christ, the *final outcome* is going to be for His ultimate glory.

You see, the “all things” do not always work out for our *present apparent* good, but surely for our *future eternal* good. So then, the next time the check-in clerk at the airport tells you that your flight has been canceled, instead of making a scene, perhaps it would be better to accept the news as one of those bitter ingredients that in the end will prove to be a blessing. Sometimes our disappointments are God’s appointments! After the well-known missionary, Jim Elliot, was killed by the Auca Indians for preaching the gospel, his wife Elizabeth often shared in her lectures and writings this nugget of wisdom, “From acceptance comes peace.”

If God Be For Us, Who Can Be Against Us?

In most cases we will have to wait to see the final outcome of why things sometimes go wrong, but there are examples in life’s experience where we witness the truth of Romans 8:28 firsthand. In a sermon entitled, *Why Do Bad Things Happen to Good People?* Charles Sligh shared a tragic story about his childhood.

“Imagine the following scenario: Three little boys walk into a large electrical compound in Okinawa when the workman momentarily walks to his truck to get some tools. One of those boys touches a live wire and is instantly electrocuted to death.

“The parents are beside themselves with grief. They had never sought God in their lives, but one thing they did know about God was that little ones, like their dead son, before the age of accountability go to heaven. For the first time in their lives, this dad and mom sought the Lord, which culminated a month later in their salvation.



**“Sometimes our
disappointments are
God’s appointments!”**

“That little boy was my older brother, and I was one of those three boys. Because of my brother’s death, my parents came to faith in Christ and later became missionaries after retiring from the Air Force. God used my parents to reach hundreds of military members in churches they served in Okinawa, Puerto Rico, Panama, and mainland Japan. The end result of one tragic, sad, horrible physical death led to hundreds coming to eternal life.”³

Should you have the occasion to quote Romans 8:28, be sure to take great care not to add insult to injury. This is exactly what we do when we tell someone that their loss is good. We need to acknowledge a tragedy to be just that, and “weep with them that weep” (Rom. 12:15).

Our counsel for those who are hurting ought to be to take comfort

in the God of all comfort, who comforts “us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (II Cor. 1:4). I have personally witnessed these words in action!

A number of dear saints over the past couple of years have sought me out when they learned they had cancer. They were naturally anxious, not knowing what to expect when their treatments began. In some cases, they had received mixed messages from their family and friends who had never been through the regimen of treatments. Of course, most oncologists have a room full of patients waiting on them, so their visits are normally short and to the point. It proved to be very beneficial when I shared with them my experience from a patient’s perspective.

Of course, everyone responds differently to treatment, but I was at least able to convey to them the different stages of the chemo procedures and the likely side effects. By God’s grace, I had the opportunity to calm their fears and encourage them to keep their eyes on the Lord, who is a present help in time of need (Psa. 46:1; Heb. 4:16). When we do battle with such a dreadful disease ourselves, it equips us to minister to others more effectively. Having kept in contact with these saints, I can confidently say that Paul’s words of consolation to the Corinthians are true.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will

with the temptation also make a way to escape, that ye may be able to bear it” (I Cor. 10:13).

The Greek word *peirasmos* (temptation) in this passage has the idea of a trial, testing, or a proving of oneself. It can refer to the fidelity of man, such as we see in the case of Abraham and Isaac, or it can speak of an enticement to sin. A good example of the latter is when Paul established the church at Thessalonica. During the time he was with them, he was unmercifully persecuted at the hands of evil men and driven out of town for preaching Christ. When the apostle arrived at Athens, he was naturally concerned for these dear saints, fearing that the afflictions he endured in their presence would be used by the Tempter to tempt them to depart from the faith (I Thes. 3:5). Every temptation we face in this life is “common to man.” In other words, someone before us has endured the same experience. Seeing that God was faithful to see them through it, He will see us faithfully through these times of trouble as well.

In all probability, Satan slyly suggested to the Thessalonians that if this is what this new faith is all about, perhaps they should consider returning to idol worship (I Thes. 1:9). After all, it was the religious thing to do in order to be accepted at the time. Sensing that they were under attack prompted Paul to send Timothy to establish them further in the faith, lest their “labor be in vain.” God will never allow us to be tempted beyond our ability to cope with the temptation, but He will always provide an exit strategy for us. At Thessalonica, Timothy’s arrival and

words of encouragement were the way of escape for these believers. In the end Paul's words served to strengthen their faith.

We need to assure those overwhelmed with sorrow that while we do not have all the answers now, we will have them in eternity when we understand all the whys and wherefores of the many events that have taken place in this life. Since there are so many factors involved that we presently do not understand, it is best to leave such delicate matters in the hands of the Lord. We can rest in the truth that the Judge of all the earth will do right (Gen. 18:25).

We can take great comfort in the fact that the final outcome of *all things working together* will manifest God's very best for the believer, and bring great satisfaction to our loving, heavenly Father, who worked out His perfect plan in our lives to the praise of His glory.

According to His Divine Purpose

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

We learn from the latter part of Romans 8:28 that believers are called according to His *eternal* purpose. God's eternal purpose is His design for the ages, which includes us. In eternity past, when God laid out the ages and the dispensations within them, the Mystery was an integral part of His original plan. It wasn't merely an afterthought! This is important because it shows that the Dispensation of Grace was

according to the foreknowledge of God—He had the Body of Christ in mind all along. Today, God is operating solely under the principle of *grace* (Acts 20:24).

Even though the revelation of the Mystery was hidden from past generations, it has *now* been revealed in the pages of Paul's epistles. This is why Paul's apostleship and message are so unique. It is distinct from all that came before, and all that will follow after him. Therefore, if you desire to understand more fully God's perfect plan for your life, you must acknowledge Paul's writings, which are God's love letters to the Church today. Herein you will learn that you have a treasure of spiritual riches in Christ (Eph. 1:3-14; 3:1-11).

But before you can make an application of all of these spiritual blessings in your daily life, you must first acquaint yourself with each of them. For example, we are said to be *identified* with Christ's death, burial, and resurrection. A proper understanding of Romans Chapter 6 will teach you that sin no longer has to control your life, as it once did. Paul's teaching of identification will set you free to live a more productive life for Christ.


Another example of the importance of knowing and applying your spiritual blessings is that it brings stability to the soul. One of the areas that many believers struggle with is whether or not they are eternally secure after they are saved.

"Harry Ironside stated that salvation was like Noah inviting a pagan in his day to place his trust in God's Word and come

into the ark. Some view salvation like Noah offering to put a peg on the outside of the ark. 'If you just hang on through the storm, you'll be saved.' Salvation is not dependent on our holding on to God, but on our being securely held by and in Christ."⁴

We've often asked these questions of those who believe they are in constant danger of losing their salvation: "Exactly which sin do you believe it is that will cause you to lose your salvation?" "How will you know for sure?" "Who will be the human judge and jury to make that determination?" Their silence is normally deafening! Thankfully, we are eternally secure in Christ. For eternal life is not eternal if it can be lost. Our salvation and security is not based on our actions or lack thereof, but on Christ's action at Calvary when He shed His precious blood to redeem us.

Are you safe and secure in His everlasting arms? If you, by faith, have laid hold of this spiritual blessing as taught by the Apostle Paul, I assure you that you are secure in Christ (see Eph. 1:13,14). Never allow anyone to rob you of this wonderful truth. Once this spiritual truth has set you free from worry, it will leave you more time to serve the Lord.

Remember and remember well what I stated earlier regarding Romans 8:28, that "all things" do not always work out for our *present apparent* good, but surely for our *future eternal* good. 

Endnotes

1. Roy L. Laurin, *Life Begins!*, p. 9.
2. W. Wiersbe, *Wycliffe Handbook of Preaching and Preachers*, p. 243.
3. From a sermon by Charles Sligh, *Why Do Bad Things Happen to Good People?* (4/15/2011), www.sermoncentral.com.
4. Author unknown.



The Weaver

My life is but a weaving between my Lord and me;
I cannot choose the colors He worketh steadily.

Oft' times He weaveth sorrow and I, in foolish pride,
Forget He sees the upper, and I the underside.

Not til the loom is silent and the shuttles cease to fly,
Shall God unroll the canvas and explain the reason why.

The dark threads are as needful in the Weaver's skillful hand,
As the threads of gold and silver in the pattern He has planned.

—Benjamin Malachi Franklin

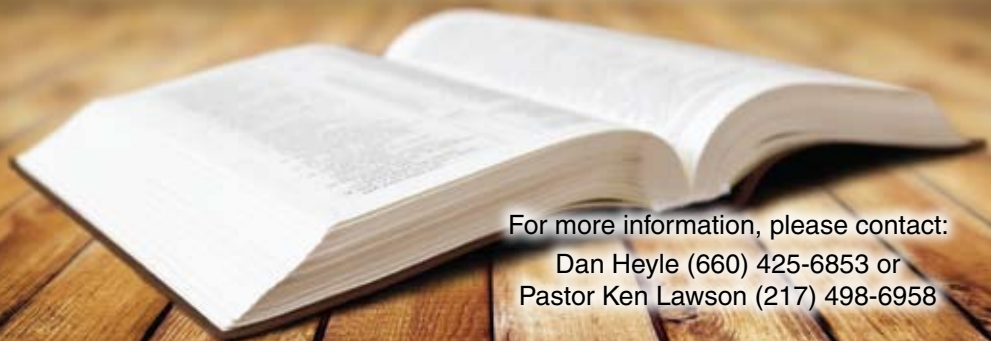
Midwest Grace Fellowship Spring Bible Conference

Dates: May 30-June 1, 2014

Location: *Miracle Hills Ranch*
35556 W. 200th Avenue, Bethany, Missouri

Theme: *Walking in the Spirit*

Speakers: Pastor Don Webb, Pastor Tim Board, Pastor Ken Lawson



For more information, please contact:
Dan Heyle (660) 425-6853 or
Pastor Ken Lawson (217) 498-6958



Southern Grace Youth Camp

Location: *Camp Baldwin*, Elberta, Alabama

Dates: June 8-12, 2014

Speaker: Pastor Kevin Sadler, *Berean Bible Society*

For additional information, please contact: William
Lange at (251) 401-1995 or lange3@bellsouth.net





The Vine and the Branches

By Pastor Ricky Kurth

One of the most troubling passages in all the Word of God is found in the analogy of the vine and the branches, a passage of Scripture that begins with these ominous words, spoken by the Lord Jesus Christ:

“I am the true vine, and My Father is the husbandman.

“Every branch *in Me* that beareth not fruit *He* taketh away...”
(John 15:1,2).

Those who teach that members of the Body of Christ can lose their salvation *love* this passage, for it speaks of people who were *in Christ* being taken out of Him. And you have to admit, if you didn't know that the Lord was speaking to the Jews (Matt. 15:24) and not to members of the Body of Christ, it would be easy to fall victim to the kind of sheer terror that these words have induced in countless Christians throughout the history of the dispensation of grace.

As it is, we who know how to rightly divide the Word of truth (II Tim. 2:15) know that “Jesus Christ was a minister of the circumcision” during His time here on earth (Rom. 15:8), and so this analogy can have nothing to do with us as members of “the church, which is His body” (Eph. 1:22,23).

But we are left with the question of what the Lord's words meant to the Hebrews to whom they were spoken. That is, could members of the kingdom church (Matt. 16:18,19) lose their salvation, or did they too know the kind of eternal security that we enjoy in the dispensation of grace?

Let's begin by defining our terms.

The Vine

The *vine* in Scripture is usually a reference to “the vine *tree*” (Num. 6:4), one of several trees that symbolize Israel in various capacities.

The fig tree, for instance, is a symbol of *religious* Israel. Adam used fig leaves to try to cover up his sin, and trying to cover up your sins is the very definition of religion! The only religion that *God* ever gave was Judaism (Acts 26:5), a religious system that covered Israel's sins until Christ died to pay for them.

But we know that the vine tree was a symbol of *national* Israel because of what the psalmist said to God in the prayer recorded in Psalm 80:8:

“Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it.”

As you know, God brought the *entire nation of Israel* out of Egypt and into the Promised Land, not just the believers among them. He then cast the heathen nations out of the land, and planted the vine of the nation of Israel in their place, as this psalm says. So the vine is a symbol of national Israel, Israel as a nation.

So what did the Lord mean when He said, “I am the *true* vine”? Well, to understand what He meant by this analogy, it might help to consider what the Apostle John meant when he called Him “the *true light*” (John 1:9). With this analogy, John didn’t mean to say that the Lord was the *true* light as opposed to some *false* light that had come before Him. He rather meant that the Lord was the true light as opposed to the Jews, who were supposed to be “a light to the Gentiles” (Isa. 49:3,6), but who had failed in that capacity. In saying that the Lord was the true Light, John was saying that He would succeed where Israel had failed. And we know

that someday He will. Someday the Lord will shine the light of His Father to the Gentiles in the kingdom of heaven on earth.

So, if being the true light meant that the Lord would succeed *as a light* where Israel had failed, then being the “true vine” must mean that He would succeed *as a nation* where Israel had failed. If you are wondering what that means, remember, God had called Israel to be “an *holy* nation” (Ex. 19:6); but even in their most spiritual times, they never achieved the kind of absolute holiness that an absolutely holy God required (Matt. 5:48). In fact, speaking of the nation of Israel, Isaiah said that God “planted it with the choicest vine,” and it brought forth nothing but the wild grapes of sin and rebellion (Isa. 5:1,2). Speaking through the prophet Jeremiah, God lamented of the nation,

“I planted thee a noble vine, wholly a right seed: how then are thou turned into the degenerate plant of a strange vine unto Me?” (Jer. 2:21).

But the Lord Jesus Christ succeeded in achieving the holiness that Israel had failed to attain. That made Him the *true* vine, the vine who “knew no sin” (II Cor. 5:21) and “did no sin” (I Pet. 2:22). And all the Jews who were *in* this true vine would make up “the righteous nation” that would be allowed to enter the gates of the kingdom of heaven on earth (Isa. 26:2) because they too would be “*all* righteous” in that day (Isa. 60:21).

The Husbandman

If you know any farmers, you know why the Bible calls them

husbandmen, for farmers are married to the land the way sailors are married to the sea. And as the Lord explains here, the husbandman of the true vine of Christ was God the Father.



Speaking of Christ, and of the Father who symbolically planted Him with the virgin birth (Luke 1:35), Isaiah predicted,

“He shall grow up before Him as a tender plant...” (Isa. 53:2).

But the Father is *also* the husbandman of *the Jews who were in Christ*, for the prophet went on to predict of Israel in the kingdom,

“*Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands...*” (Isa. 60:21).

“...that they might be called trees of righteousness, the planting of the LORD...” (Isa. 61:3).

But before the true vine of believing Jews in Christ could enter the kingdom, they were going to have to go through some changes. For as the Lord spoke the words of our text, the little flock of His followers, the true nation of Israel to whom He planned to give the kingdom (Matt. 21:43 cf. Luke

12:32), were not all righteous yet. So it is not surprising to read the Lord state, “Every branch in Me that beareth not fruit He taketh away...” (John 15:2).

Before the true vine of believers in Christ could enter the kingdom, the Father was going to have to “get rid of the deadwood.” Are you familiar with that expression? In the business world, this figure of speech is used to refer to the firing of unproductive employees—workers that aren’t producing any fruit with their labors. This expression is drawn from the world of fruit tree farming, where a branch that is not producing fruit is taken away.

But who might the branches in our Lord’s analogy represent? We needn’t guess, for later on in our text the Lord said to His disciples, “ye are the branches” (v. 5).

The Branches

The Lord was the vine, and His disciples were the branches, and if any of those branches didn’t bear fruit, that deadwood was going to have to go. This is where Christians start to get concerned; but needlessly so, for we’ve already seen that this passage has nothing to do with members of the Body of Christ.

But did these believing members of the kingdom church need to be concerned? Might they lose their salvation, or were they as eternally secure as we are?

As we begin to answer these questions, we have to remember the context. As the old saying goes, a text without a context is a pretext! In the context here, the last supper had just ended (John 14:31), and moments before it

concluded, Judas had left the true vine of Christ to go out and betray Him (13:30). It is in *this* context that the Lord is talking about branches being taken out of the true vine. With this analogy, *the Lord is explaining what happened to Judas*.

And Judas was never saved (John 6:70). So this analogy of the vine and the branches that the Lord is using to describe what happened to Judas can't have anything to do with losing one's salvation, even under the kingdom program.

What then does it mean? When the Lord said of His husbandman Father, "every branch *in Me* that beareth not fruit *He taketh away*," what did that mean? Was Judas in Christ? He must have been, if this analogy is about him. So how does someone in Christ get taken away out of Christ, even under the kingdom program? How did Judas go from someone who was in Christ to someone who died and went to "his own place" rather than to the Lord's place (Acts 1:25).

Well, the first thing you have to know about this is that when Judas left, he revealed something about himself. The Apostle John said of others who left the little flock,

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

This means that when Judas left the Lord and the eleven, he showed that he wasn't "of" the eleven who *didn't* leave Him. But

if he wasn't *of them*, how could the Lord say that Judas was *in Him*? Could this phrase mean something different under the kingdom program than it does today?

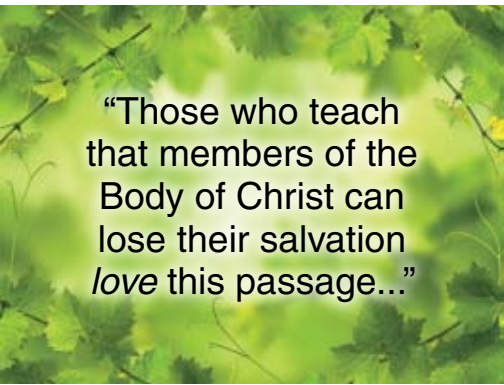
In Christ

Earlier in John's gospel, the Lord said, "he that eateth my flesh, and drinketh My blood, *dwelleth in Me*" (6:56). Since drinking blood was prohibited under the law (Lev. 3:17; 7:26; etc.), we know that He was using a figure of speech here. He defines this expression when He said that eating His flesh and drinking His blood would result in eternal life (v. 54), and believing in Him would likewise result in eternal life (v. 40). Since things equal to the same thing are equal to each other, eating His flesh and drinking His blood must be an expression that meant to believe on Him, since both result in eternal life. We use this expression even today when we tell a man an incredulous story and, when he believes it, we say, "he swallowed it."

But getting back to the point; when the Lord said that "he that eateth My flesh, and drinketh My blood, *dwelleth in Me*," He was saying that any who *believed* in Him dwelt in Him. And as the Lord said, this would also result in eternal life—but not always, for under the kingdom program, there were those who believed "to the saving of the soul" (Heb. 10:39), and those who didn't.

Judas was one of those who didn't. He was like the ones who believed on the Lord when they saw the miracles He did (John 2:23), the ones to whom the Lord would not commit Himself because

He knew what was in them (v. 24) and knew they hadn't believed to the saving of the soul. Judas was like Simon, who believed on the Lord Jesus and was baptized (Acts 8:13), but a short time later Peter told him, "*thy heart is not right in the sight of God...thou art in the gall of bitterness, and in the bond of iniquity*" (vv. 21,23). Judas was like the people described in the parable of the sower, "*which for a while believe, and in time of temptation fall away*" (Luke 8:13). He didn't believe to the saving of the soul, and when he fell away from the eleven, he showed that he was never of the eleven.



"Those who teach that members of the Body of Christ can lose their salvation love this passage..."

How then was he in Christ? Well, just as Bible words must always be defined in the light of their context, the same is true for phrases like *in Christ*. If you are wondering how this phrase could possibly mean anything other than what it means for us, remember that there were people who were in Christ before Paul (Rom. 16:7). When asked about this verse, grace believers are quick to point out that the phrase "*in Christ*" there doesn't mean that they were *in the Body of Christ*. That's true, for all men in every

age are either "*in Adam*" or "*in Christ*" (I Cor. 15:22). But if the phrase "*in Christ*" could have a different meaning in that respect, why not in another?

Beloved, words and phrases mean different things in the kingdom program than they mean in our program. When Paul declared that we have already been translated into the kingdom of Christ (Col. 1:13), he couldn't have been speaking about the kingdom of heaven on earth that the Hebrews looked forward to, for that kingdom has not yet been established. When Paul exhorts us to "*be filled with the Spirit*" (Eph. 5:18), this phrase does not have the meaning that it had in the kingdom program, when it enabled the ones filled with the Spirit to speak in tongues (Acts 2:4). Well, if the same phrase in these instances can have different meanings, why not the phrase *in Christ* as well?

In the context of John 15, being in Christ meant being in Christ *as the true vine*, the true nation of Israel. And what do we know about the old vine of the old nation of Israel? They were made up of saved and unsaved people who wouldn't be a nation that was "*all righteous*" until the kingdom. And the only way that they could possibly arrive at that exalted state, as an entirely righteous nation, is if the Husbandman takes away all the deadwood like Judas, a process that will continue in Israel after the Rapture.

Next month we'll see how the Lord planned to purge the remaining branches of the vine (John 15:2), and how they had to abide in Him or else be burned (15:3-6)!

To Be Continued!





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The Problem with Peter

By Pastor Ricky Kurth

“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed” (Gal. 2:11).

Poor Peter! When you and I are guilty of a spiritual relapse, generally few others are aware of it, if any. But whenever *Peter* took a spiritual misstep, it was emblazoned across the pages of the Word of God for all to see (cf. Matt. 16:21-23; 26:69,70). We hope he took comfort in the fact that his experiences served as warnings to countless believers who followed after him, and we hope that you will feel the same way about how God can use your spiritual failures like that as well.

The Problem

If you are wondering what Peter had done to merit such a stern public rebuke from the Apostle Paul. After all, the Greek word for “withstood” here is the same word that is used to describe how we should “withstand” the demonic principalities and powers who rule over the darkness of this world (Eph. 6:12,13). What could Peter have possibly done that would cause Paul to have to withstand him with similar intensity? Well, Paul goes on to explain in the next verse of this passage:

“For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision” (Gal. 2:12).

Notice carefully that Paul was *not* withstanding Peter because he ate with the Gentiles. There was nothing wrong with a Jew eating with a Gentile. Of course, there *used to be* something wrong with it. In time past, God had “separated” and “severed” the Jews from all the other

nations (Lev. 20:24,26), and it was “an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation” (Acts 10:28). But Peter, of all men, knew that he could no longer call any man “common or unclean” (Acts 10:28) after God’s sheet vision vividly demonstrated that this dispensational change had taken place, and Paul knew this as well (Eph. 2:14-18). No, the problem wasn’t that Peter ate with the Gentiles. The problem was that he *stopped*.

The Serious Nature of the Problem

To understand why this was such a withstandable problem, we must begin by asking who these men from James were whom Peter found so intimidating. Well, we’re not told anything about these men, but we know that James himself was “a servant of God” (James 1:1), a man who was used of God to pen one of the books of the Bible. It follows, then, that men sent from him would likewise be servants of God. It is this writer’s personal conviction that these members of the James gang were not bad guys, and they didn’t come to Antioch to make Peter stop eating with Gentiles. That would not be in line with the recent decision that their leader had made at the Jerusalem council to *accept* the Gentiles (Acts 15:19). I believe that they rather came to get Peter *because he wasn’t keeping his word*.

Just a few verses earlier in this passage, and just a short time prior to Paul’s rebuke, Peter had given his word that he would go “unto the circumcision” (Gal. 2:9). That meant that as far as God was concerned, there was work to be done among the circumcision, and rather than accomplishing it, as he promised to do, Peter was partying with the Gentiles. I believe these men from James had come to encourage Peter to return to Jerusalem to help James fulfill the ministry that they’d both vowed to fulfill.

The Source of the Problem

Why would Peter need for James to send men to fetch him? I believe Peter was discouraged. The Lord had sent him to teach all nations (Matt. 28:19), beginning with *the* nation of Israel (Luke 24:47). But when Israel stubbornly refused to be the channel of blessing to the nations that God always intended them to be, God interrupted the prophetic program and introduced the dispensation of grace (Eph. 3:1-9), sending *Paul* to the Gentiles (Acts 26:17). When Peter “perceived” that this grace had been given to Paul, along with his Gentile commission (Gal. 2:7-9), it took the wind right out of this former fisherman’s sails.

You see, like a lot of us, Peter didn’t like change. Remember what happened when the Lord first “began” to tell him that He would have to die (Matt. 16:21)? Peter didn’t take this change in the Lord’s message well, did he (v. 22)? He needed to learn what we all need to learn, to be faithful to whatever ministry the Lord gives us, no matter what

changes come. Of course, our message from the Lord that is found in the written Word of God never changes, but our understanding of it sometimes does. When this happens, we must not be discouraged, we must change the course of our lives and ministry to bring them in line with our new understanding of God's Word.

If you are wondering why Peter *feared* the men sent from James, I believe it was because he *thought* that they would be upset with him for eating with the Gentiles. We know that they would *not* have been bothered by this, however, for James himself had instructed the Jews "that we trouble not them, which from among the Gentiles are turned to God" (Acts 15:19), and what would trouble the Gentiles more than to be forced to wonder if James had changed his mind about recognizing that they were truly saved without circumcision (Acts 15:1,2,19).

If you are thinking that this would make Peter's fear of the James gang irrational, you'd be thinking right. Peter had heard James make that Acts 15:19 decree that the Gentiles were to be accepted, so he had no reason to think that James would be displeased that he was eating with them. If it be asked what could have prompted this irrational fear, I believe it was a guilty conscience.



“...fear and second-guessing yourself are always a byproduct of a guilty conscience.”

You see, Peter knew he had shirked his responsibility to go to the circumcision, and fear and second-guessing yourself are always a byproduct of a guilty conscience. If you feel guilty about habitually breaking the speed limit, the sight of a police car on the side of the road will cause you to automatically withdraw your foot from the accelerator *even if you aren't speeding*. Similarly,

the sight of these men from James caused Peter's guilty conscience to prompt him to withdraw from the Gentiles, even though he knew he wasn't doing anything wrong. The world jokes that a clean conscience is a sure sign of a short memory, but a clear conscience will empower your life and ministry like few other things.

Fallout from the Problem

Sadly, Peter's hypocrisy affected "other Jews" (Gal. 2:13). Even "Barnabas," the man who had fought so hard with Paul to gain acceptance for the Gentiles (Gal. 2:1-5), "was carried away with their dissimulation" (v. 13). This stirred Paul to action:

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:14).

“The truth of the gospel” that had just been acknowledged at the Jerusalem council was that the Gentiles didn’t need to be circumcised to be saved. And when Peter and the other Jews walked away from the fellowship of those Gentiles at Antioch, they were not walking uprightly in accordance with that truth, and it caused the Gentiles to wonder if they were truly saved without circumcision after all. This is what caused Paul to call Peter out on the carpet.

Confronting the Problem

At this point, we must carefully examine the charge that Paul leveled against the apostle of the circumcision. When he told him, “thou, being a Jew, *livest* after the manner of the Gentiles,” he was using the word *livest* in the same way he used it in the next chapter when he said, “The just shall *live* by faith” (3:11). Here we know that he meant that men would get saved and live *eternally* by faith because he is quoting Habakkuk 2:4, where the prophet speaks of how a man whose soul is “not upright” can *live* by faith. Men with souls that are not upright need *eternal* life, which must always be obtained by faith, and this is how the Spirit-inspired writers of the New Testament consistently interpreted this verse (Rom. 1:16,17; Heb. 10:38,39).


So Paul was telling Peter, “You *live*—that is, *you got your eternal life* after the manner of the Gentiles.” What did he mean by that? He was reminding Peter of what he himself said to the Jews about the Gentiles at the Jerusalem council: “we shall be saved, even as they” (Acts 15:11). Peter had come to understand from Paul that Jews were essentially saved in the same way that the first Jew was saved, by faith apart from circumcision and the law (Rom. 4:1-16). But in time past this was not understood, so if a Gentile wanted to be saved, he had to be “circumcised *after the manner* of Moses” (Acts 15:1). But now, under the common grace of the New Covenant (Jer. 31:31-34 cf. II Cor. 3:6), it was clearly understood that the Jews were saved “*after the manner* of the Gentiles,” by grace through faith.

This means that Paul was saying to Peter, as it were, “If you now realize that we Jews get eternal life the way the Gentiles receive it (without circumcision and the law), why are you compelling the Gentiles to live as do the Jews—that is, why are you compelling them to think that they have to get their eternal life as the Jews used to think they got it, through circumcision?”

And that’s what Peter was doing when he excused himself from eating with the Gentiles. He was forcing them to question whether they had truly been saved without circumcision, and in that way he was inadvertently compelling them to be circumcised. This is what caused Paul to withstand Peter with the same fierce determination with which he withstood the Jerusalem council members who insisted that the new Gentile converts be circumcised to be saved (Gal. 2:5).

What We Should Learn from the Problem

When the other Jews followed Peter's lead in shunning the Gentiles, Peter learned a valuable lesson about how our lives can have a ripple effect in the lives of others.

Now how about you? Are you compelling anyone to live contrary to the truth of the gospel by *your* actions? Another truth of the gospel is that "every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). Do you inadvertently compel other believers to live in sin by your own poor example? We must be very careful to live our lives in such a way "that no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. 14:13). Instead, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12), "in all things shewing thyself a pattern of good works" (Titus 2:7). You'll be eternally glad that you did! 

Question Box

"Do our loved ones in heaven remember us?"

We know that people in heaven remember their past lives from Revelation 6:10. Here John sees a vision of heaven wherein martyred saints cry for vengeance on those who caused them to be "slain" (v. 9). It would be hard to believe that God would allow people in heaven to have memories of people like this (cf. Rev. 18:20) and *not* memories of loved ones.

In addition, Abraham called upon the rich man in hell to "remember" Lazarus (Luke 16:25). If God allows people in hell to be tormented by memories of the people they knew during life, it would be difficult to believe He would not allow people in heaven to be comforted by the memories of their loved ones.

Finally, we know there is *recognition* in heaven since our bodies will be fashioned like unto the Lord's resurrection body (Phil. 3:21), and He was only *not* recognizable to His loved ones when "their eyes were holden" (Luke 24:16). Additionally, Paul knew he'd be comforted by seeing the Thessalonians in heaven (I Thes. 2:19). Well, if our loved ones in heaven don't remember us now, will they suddenly recognize and remember us when we ourselves arrive in heaven? It seems more natural to believe that our deceased friends, family, and spouses remember us now and already love us with the perfect love that we will have for one another throughout eternity. —Pastor Kurth

Is Sunday the Sabbath?

By Pastor Kevin Sadler

SUNDAY

No, Sunday is not the Sabbath. The Sabbath was a distinctive part of Israel's program that God gave the chosen nation at Mt. Sinai.

Neh. 9:13,14: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath..."

The Lord instituted the Sabbath as a gift for Israel. The word Sabbath means "rest." God gave His people Israel a day of rest each week to rejuvenate their bodies and minds. It was to be a time of rest, feasting, and enjoying family. More importantly, He gave it in order to break the day-in, day-out cycle of life, so that Israel would not forget their God and would worship and give thanks to Him on that day.

According to Exodus 20:11, the Hebrews were to cease all work because the Creator "rested" after the sixth day of creation on "the seventh day." So Israel was to follow the Creator's example for their week, making the Sabbath a day to commemorate the Lord's creation of the world and to celebrate His provision.

Ex. 31:16,17: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath...for a perpetual covenant. *It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested.*"


The Sabbath was a sign, a distinguishing mark, of God's chosen people. It was "a sign between [God] and...Israel." The Sabbath was for Israel, and it was given to Israel under the Law.

Today, we are not under the Law, we are under Grace (Rom. 6:14). We are not Israel; we are the Body of Christ (Eph. 1:22,23). The Sabbath is not to be observed under Grace. Paul gives no instruction for the Body of Christ to observe the Sabbath. Instead, he speaks of the Church gathering "upon the first day of the week" (I Cor. 16:2). Sunday is not the Sabbath and should never be called the Sabbath. Doing so

confuses what “the first day of the week” signifies under Grace, and what “the seventh day” signified under the Law.

The Sabbath speaks of rest *after* work and relates to the Law and the work required by those under the Law in Law-keeping, with the works, observation of feasts, and sacrifices that Israel was commanded to do continually by faith. The Sabbath foreshadows the rest that Israel will enjoy in her end times, in her millennial rest within the earthly kingdom.

Sunday worship on the first day of the week speaks to a rest that takes place *before* work and relates to Grace and the rest we, the Body of Christ, have in Christ and His finished work right up front. Having trusted that Christ died for our sins, was buried, and rose again (I Cor. 15:3,4), we are “complete in [Christ]” (Col. 2:10). Salvation is a “gift” that we receive the moment we believe; it is “not of works” (Eph. 2:8,9). For most working people, our work week follows after the first day of the week. And under Grace, because we *are* saved, “works” follow after out of joy and gratitude for our accomplished salvation in Christ (Eph. 2:10).

The Sabbath commemorated the Lord’s creation of the world, while our Sunday worship commemorates the Lord’s resurrection each week, who rose again on “the first day of the week” (Luke 24:1). Thus as we meet on Sundays each new week, we do so in worship of our living, risen Savior, and the newness of life we have in Him (Rom. 6:4). 



A TRIBUTE

Our good friend and co-laborer in the gospel, Newton Dobson, was recently called home to be with the Lord. If ever there was a believer who exemplified the Christian life, it was Newton. He loved the Lord with all his heart and devoted himself to the Savior all the days of his life. Brother Newton was well-known around the country for his burden for lost souls. In his lifetime, it is estimated that he handed out over seven million salvation tracts. Two weeks before he passed into glory, he had planned to hand out an additional forty-five thousand tracts. He always had a kind word for those to whom he ministered, as he shared with them their need of Christ.

Newton also had a great sense of humor. When he would drop me a note of encouragement, he always signed it, “God’s best, Fig Newton.” He truly loved the preaching of Jesus Christ according to the revelation of the Mystery that had freed him from the shackles of tradition. I, for one, am going to miss this giant in the faith, who touched my life with his humility and sweet spirit. But I rejoice that he is with Christ, which is far better. —Pastor Paul M. Sadler



BBS Letter Excerpts

From Wisconsin:

"Pastor Stam totally rocks, does he not?"

From Arizona:

"I am so happy and excited to have come across an issue of the *Searchlight*....I was so close to throwing in the towel and just giving up, because I had tried so hard to work toward pleasing the Lord that I felt like I was in a spiritual straightjacket. But now I am free...I am content and have peace of mind and am at rest. Would you please sign me up for the *Searchlight*?"

From South Carolina:

"I am struggling mightily with my faith....I attempted suicide....I am completely and utterly broken.... Someone left a copy of the August *Searchlight*....Something about it is keeping me from putting it back where I found it. Somewhere within its pages I feel a sense of hope....I feel like the devil has his death grip around my heart...wringing out the last drops of 'once saved' blood I have left. Reading the *Searchlight* seems to loosen, ever so slightly, the grip the devil has on me....I could really use your help."

From Colorado:

"I am currently receiving the *Berean Searchlight*....when you talk about the Word being 'rightly divided,' I'm not sure I understand this. Can you send me study information on this?"

From New York:

"After reading through Brother Stam's works, and your explanations here, well, I've always held to dispensational theology, but reading this stuff, it's almost like reading something I've always believed but never quite knew it. It just makes so much sense, it fits so perfectly with Scripture, like a doctrinal jigsaw puzzle."

From Idaho:

"My sister sent me to your site and I can already see what a help it will be for me to understand the truth and not the added things of man."

From Ghana:

"I have received your reply and I'm forever grateful, first to our Lord, and to you as well. I was a person who never loved reading the Bible. It used to be very confusing whenever I tried, but now, with you and the BBS around, my Bible reading has become a hobby. I know that any time I come across a baffling issue, you'll be there to throw more light on it for me. Thank you." (That's one hobby-horse worth riding!—Ed.)

From Florida:

"It occurred to me about 18 months ago that issues of the *Searchlight* could do much to get the true gospel, rightly divided, into the hands of others who may come to understand the grace message. So I have been leaving them two or three at a time in hospital waiting rooms, doctor's offices, rehab facilities, etc."

From British Columbia:

"Thank you for your thought-provoking, informative and spiritually-enriching articles. Our small group (one man, four women) appreciate the spiritual resources we receive online, through the *Berean Searchlight*, and through books like Pastor Sadler's."

From Florida:

"WONDERFUL conference this weekend in Inverness. I am truly encouraged and convicted!"

From Illinois:

"I became acquainted with Pastor Stam's *Fundamentals of Dispensationalism [Things That Differ]* in March of 1955....In Masan, Korea, after a tour of duty, I was sitting on my bunk reading my New Testament when one of the men asked me if I was a Christian. I didn't know. He gave me the plan of salvation, which I accepted. Then I asked him 'What about baptism?' He responded, 'What about it?' and gave me a copy of *Fundamentals of Dispensationalism*, which I still have 59 years later."

From Washington:

"Three days ago, I received my back-ordered copy of Pastor Sadler's new book, *Revelation Volume 2*. Believe it or not, I was so happy to get this book that I read it all the way through in one day. Unquestionably, it is an excellent biblical read, just like Sadler's *Revelation Volume 1*."

From New Mexico:

"When I received Pastor Sadler's new commentary on *Revelation*, I couldn't wait to get started reading it. It's great! When can we expect Volume 3?" (Oh, my! I'm still recovering from Volumes 1 & 2.—PS).

From Wisconsin:

"Pastor Stam came up with great ideas to prompt Bereans to search the Scriptures....I am blessed by each *Searchlight*, but the December 2013 issue was one of your best productions, in my humble opinion."

From Texas:

"My prayers are constantly before the throne of Grace on your behalf. 'The Winds of Change' by Pastor Sadler and 'Are We in the Last Days?' by Pastor Kurth were exceptionally-good articles."

From Pennsylvania:

"Please find my contribution in the amount of...and a request for you to add the name of my sister to your monthly mailing of the *Berean Searchlight*. She's shown a strong interest in learning more about rightly dividing the Word of truth, and I believe there are few things that would be more edifying than your monthly publication."

From Arkansas:

"I am 89 years old and have outlived my savings. I make \$1,390 a month. I make a house payment out of that. What should I give the church? Should I give 10% after bills or before? What does the Bible say?" (Thanks to the faithful contributions of our readers, we were here to share the truth with this burdened soul.—Ed).

From our Inbox:

"Thank you so much for the monthly booklet you're sending. I thank the Lord for this ministry. I and my co-professional colleagues are truly learning so much, and we are greatly enjoying studying the Bible rightly divided."



"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

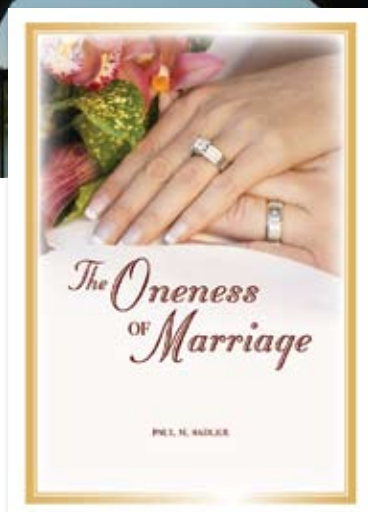
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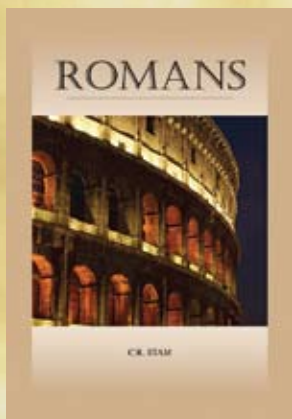


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May Specials

If this issue's articles on Romans 8:28 (Page 5) and Galatians 2:11-14 (Page 19) have whetted your appetite to learn more about Romans and Galatians...



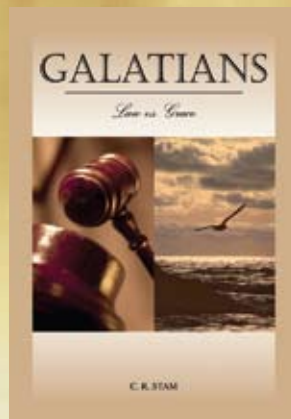
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News and Announcements

Berean Bible Fellowship Conference: When the calendar says “June,” it is time to set your GPS for Cedar Lake, Indiana, where the annual BBF Conference will once again have something for everybody. With 23 services, you can either treat yourself to a full week of blessing or come only on the days that your schedule allows. With 18 pastors and teachers speaking, and more attending, there will be ample opportunity to counsel with a grace leader or ask Bible questions, as well as a chance to get to know our missionaries. The music is great and the fellowship can’t be beat! Learn more about this June 14-19 event at bereanbiblefellowship.weebly.com, and direct your questions to BBF president David Brown at (920) 693-3039 or at pineridge@tds.net.

Audio Messages in Spanish: During your editor’s trip to Puerto Rico, his messages on “The Last Days” and “Spiritual Leadership” were translated into Spanish as we delivered them. If you read the *Searchlight* articles we drew from these messages, and think that your Spanish-speaking friends would benefit from hearing the audio version of these timely topics, just direct them to the MP3 section of our website where they will hear these messages delivered in English and translated into Spanish.

Kettle Moraine Bible Church of West Bend, Wisconsin, has invited your editor to lead their Sunday morning services on August 10th. Some pastors might balk at the idea of letting a co-worker who knows all about them regale their congregation with stories about them at work, but host pastor Kevin Sadler has nothing to fear—or so we’ve led him to believe! To learn more about this very special day—or to arm Kevin with counter-offensive stories about your editor!—you can reach him at (262) 305-6860, or at kettlemorainebible@gmail.com.

Email Woes: We were experiencing some difficulty receiving emails a short time ago, so if you wrote BBS and didn’t hear back from us, just write us again. In fact, any time you don’t hear back from us within a couple of days, be sure to try again, or give us a ring. We do our best to respond to all sincere correspondence in a timely fashion.



The *Bass Harbor Head Light* is located within *Acadia National Park* on Mount Desert Island, Maine. The Keeper’s house serves as a full-time residence for a U.S. Coast Guard family. The light easily ranks as one of the most-photographed lighthouses in all New England.

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