

The **BEREAN SEARCHLIGHT**

Studying God's Word, Rightly Divided

June 2014



Feature Article

The One Spirit, *by Paul M. Sadler*5

Articles

The Apostleship of Paul, *by Ricky Kurth*13
Unscriptural or Undispensational?, *by Win Johnson*21
The Law and the Release, *by Ricky Kurth*.....23

Departments

A Reason to Sing!4
Question Box19
What Would You Ask For?.....20
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.

The *Berean Searchlight* is the official organ of the *Berean Bible Society*,
and is sent free of charge to any who request it.

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

Reader’s Rights & Responsibilities: BBS respects a reader’s right to hold views that differ from those of our writers. If a reader has a serious concern with a specific article, it is his or her responsibility to act in a manner that endeavors to preserve the unity of the Spirit in the bond of peace. This can best be accomplished by contacting the editor, who will then forward your concerns to the author of the article in question. We promise to address all concerns in a timely manner.



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

The Berean Searchlight (ISSN 0005-8890), June 2014. Vol. 75, Number 4.
The *Berean Searchlight* is published monthly (except July) at no subscription price, by *Berean Bible Society*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756. Periodical postage paid at Germantown, WI. POSTMASTER: Send address changes to *Berean Searchlight*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756 and additional mailing offices.



From the Editor to You

Dear Friends in Christ,

If you are up to taking a trip this month, I'd like to invite you to come and visit the place where I grew up in the Lord. I'm talking about the annual Bible conference of the *Berean Bible Fellowship* in Cedar Lake, Indiana.

Several months after I was saved in 1970, I attended my first BBF conference at age 15. I can remember how encouraging it was for me, as a young man from a small grace church, to see so many people, from all over the country, who believed the things that I was learning about the distinctive message of the Apostle Paul. I met the leaders in the grace movement, took notes based on the things they said in their messages, and listened as they discussed and debated finer points of doctrine amongst themselves. I also met young grace believers my own age who became pen pals, and in the years that followed we encouraged one another in the faith through the mail.

When I became a pastor in 1979, this annual conference became an even more important part of my spiritual life. Suddenly the solemn responsibility of teaching the Word of God to others rested on my 23-year-old shoulders, and the opportunity to ask Bible questions of veteran grace pastors was a valuable part of my training in the ministry. In those early days of my pastorate, I don't know what I would have done without the additional help that they gave me in response to my questions about leadership, counseling and dozens of other areas of the ministry.

When Barb and I got married in 1984, I became a painting contractor to pay the bills, and gone were the days when I could attend the conference for the entire week. But I have a precious memory of a time when I snuck into one of the evening meetings in my painting clothes, and Pastor Floyd Baker asked if I would lead the congregation in prayer. When something like that happens, you know you're amongst people to whom clothes mean nothing and truth means everything!

These days it warms my heart to return to Cedar Lake and watch my son Jesse fellowship with the friends he has made over the years...and to realize that now I'm one of the pastors to whom younger men come with their Bible questions, and for help and advice in the ministry.

If all of this sounds like a tradition that you'd like to make part of your spiritual life, and the spiritual life of your children, I'll see you on June 14th.

Yours in Christ,
Pastor Ricky Kurth



A Reason to Sing!

By Pastor Ricky Kurth

During their seventy years of captivity in Babylon, the people of Israel didn't feel much like singing:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof.

"For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the LORD's song in a strange land?" (Psa. 137:1-4).

We are told that the children of Israel were well known for their music, and we wouldn't be surprised if this were so, for faith in our God has inspired countless great compositions down through the centuries. But when their captors demanded that they sing the songs that expressed the joy they felt in their God and their homeland, the sorrow they felt in their hearts would not allow these captives to give voice to such expressions while shackled with the chains of Babylonian bondage.

But if God's people cannot sing outside of their Promised Land, how can Paul call on *us* to be "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19)? How can *we* sing the Lord's songs in the land made strange to us by the anti-God sentiment found all around us, and the iniquity upon iniquity that we see on every hand?

We believe it is because God has already "raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). Remember, we serve a God that "calleth those things which be not as though they were" (Rom. 4:17). In that passage, God was able to call Abraham "the father of many" before he had *any* children. This is because God had *promised* to multiply his seed, and so in the mind of God he already had a multitude of descendants! In the same way, God can use the past tense in describing how we are already "glorified" (Rom. 8:30), and since the Lord has promised that we will one day "reign with Him" (II Tim. 2:12) from thrones on which we will sit together with Christ in heavenly places, in His mind it is as good as done, *we are as good as there*.

And if that's not something worth singing about, I don't know what is!



HOLY SPIRIT

The One Spirit

By Paul M. Sadler, D.D.

“Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling” (Eph. 4:3,4).

The second “unity” of the Spirit handed down to us by the Apostle Paul is the glorious truth that there is *one Spirit*. It almost goes without saying that the subject of the Holy Spirit has taken center stage over the past two or three decades. This is due in part to the rise of the present-day Charismatic Movement that emphasizes the need to “return to Pentecost,” with its *miraculous* manifestations of the Spirit. While to some degree they are Scripturally correct, they are far afield dispensationally.

Here again, we have another example of the importance of rightly dividing the Word of truth. Today, under grace, the ministry of the Holy Spirit has changed dramatically with the unveiling of the revelation of the Mystery. In this particular context, when

Paul states, “There is...one Spirit,” we are to understand that the Person of the Spirit is not under consideration as much as His *administration*. Since there are so many uncertain trumpets being sounded these days about the Person of the Holy Spirit, perhaps this is the best place to commence our study.

THE COMFORTER

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever” (John 14:16).

As we read from the final chapter of our Lord’s life, we learn that He gathered His disciples together in the upper room to prepare them for His departure by way of the Cross. Perceiving that they were deeply troubled by His Words, the Master promised them that in His absence He would give them *another* Comforter. Consulting the original language, the term “another” is used in two senses in

the Word of God. First, we have “another” (Gr. *Heteros*) of a “different sort.” For instance, if I pick up an orange in one hand and an apple in my other hand, both are fruit, but the apple is a fruit of another or *different* kind. However, if I place the apple down and pick up another (Gr. *Allos*) orange, I am now holding two pieces of fruit which are the *same* kind.



Our Lord uses the latter term *allos* here in John 14 to convey to His disciples that He would send them *another* Comforter of the *same kind*, who would teach them and bring all things to their remembrance (John 14:26). These parting instructions undeniably confirm that the Spirit of God is a *Person* who possesses a personality. This essentially means that He has an *intellect, emotions*, and a *will*.

Intellect: According to I Corinthians 2:10-12, the Holy Spirit is said to have knowledge, in that, He knows and searches the deep things of God. Subsequently, He is the One Who revealed the mind and will of God to those who penned the *original manuscripts* of the Scriptures, which incidentally have been kept from the possibility of error (II Pet. 1:21).

Emotions: The Spirit also has emotions, for we are instructed by the Apostle Paul to “*grieve not the Holy Spirit*” in Ephesians 4:30. But this is precisely what takes place when the believer allows sin to have dominion over him.

Will: Finally, in the earlier part of this age, the Spirit of God dispensed spiritual gifts to the members of the Body of Christ, “*severally as He will*” (I Cor. 12:11). Choice is an act of the will.

So then, the Holy Spirit is not merely a force as some would have us believe. He is a real Person, which justifies the Scripture’s frequent usage of personal pronouns such as He, His, Him, etc. “Even the Spirit of truth; Whom the world cannot receive, because it seeth HIM not, neither knoweth HIM: but ye know HIM; for HE dwelleth with you, and shall be in you” (John 14:17).

As noted earlier, the apostle assumes we are already acquainted with the Person of the Holy Spirit. Therefore, his primary motivation in making reference to the *one Spirit* is to point out that a major dispensational change has taken place in the work of the Spirit. It is important then to distinguish carefully between the role of the Holy Spirit under the Kingdom gospel, and His role under the gospel of the grace of God.

THE KINGDOM GOSPEL AND THE SPIRIT

“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me” (Acts 1:4).

“Gordon Brownville’s *Symbols of the Holy Spirit* tells about the great Norwegian explorer Roald Amundsen, the first to discover the magnetic meridian of the North Pole and to discover the South Pole. On one of his trips, Amundsen took a homing pigeon with him. When he had finally reached the top of the world, he opened the bird’s cage and set it free. Imagine the delight of Amundsen’s wife, back in Norway, when she looked up from the doorway of her home and saw the pigeon circling in the sky above. No doubt she exclaimed, ‘He’s alive! My husband is still alive!’



“So it was when Jesus ascended. He was gone, but the disciples clung to His promise to send them the Holy Spirit. What joy, then, when the dove-like Holy Spirit descended at Pentecost. The disciples had with them the continual reminder that Jesus was alive and victorious at the right hand of the Father. This continues to be the Spirit’s message.” (Thomas Lindberg, sermonillustrations.com).

Incredibly, many have failed to see that the things recorded in the early chapters of Acts are simply a *continuation* of the earthly ministry of Christ. In fact, many

of the promises our Lord made to His kinsmen after the flesh were fulfilled literally in the early Acts period.

Prior to our Lord’s ascension, He instructed His disciples to remain in Jerusalem that they might receive the promise of the Father. We glean from Acts 1:5 that the Kingdom believers at that time were promised to be baptized *with* the Holy Spirit. According to Mark’s gospel, we are told that Christ would be the *Baptizer* who would officially identify them with the Spirit on the day of Pentecost.

“I [John] indeed have baptized you with water: but He [Christ] shall baptize you with the Holy Ghost” (Mark 1:8).

The purpose of this baptism is found in Acts 1:8 where we read: “But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea.” The significance of this event was to empower them with supernatural sign gifts that they might more effectively testify of the resurrection of Christ. To be identified with the Spirit in this manner meant that the recipient would be able to speak in tongues, heal the sick, and raise the dead.

In Acts Chapter 2 we have a very graphic description of the arrival of the Holy Spirit:

“And when the day of Pentecost was fully come, they were all with one accord in one place...And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1,4).

The day of Pentecost was a *Jewish* feast day, and has absolutely

nothing to do with the Gentiles or the Church, the Body of Christ. Pentecost means Fiftieth! It is identified in this manner because it followed fifty days after the feast of firstfruits, according to the Law that was given to Israel (Lev. 23:1-16). Three, of the seven Levitical feasts, Passover, Pentecost, and Tabernacles were national holidays. This meant that the Israelites were required to make a pilgrimage back to Jerusalem to offer specific blood sacrifices and rekindle the national spirit. It was during the feast of Pentecost that Christ baptized His 120 Jewish followers with the Holy Spirit. This magnificently prepared them to announce to the religious leaders in Israel that they were being given a *second chance*. If Israel, nationally, would simply repent of crucifying her Messiah, God would send the times of refreshing (Millennial Kingdom) (Acts 3:14-21).

When Christ baptized these believers, who indeed were the true Pentecostal believers, they were *all* filled with the Holy Spirit. With regard to Acts 2:4, we should carefully note the phrase, “*they were all filled.*” It is evident from the context which follows that the Spirit of God took *control* of their lives by supplying their every need. Consequently, they were to sell their homes and their possessions and distribute the proceeds to those in need (Acts 2:44,45; 4:32-37).

Another benefit of this filling was that they were given the gift of tongues (known languages) as the Spirit gave them utterance. God’s timing is always perfect! The day of Pentecost afforded the 120, in the upper room, the opportunity

to address their countrymen who had gathered in Jerusalem to observe the feast. Thus, those of the “little flock” were able to communicate in *other languages* all that had transpired in Jerusalem concerning the Messiah. Bear in mind that many of these Israelites were from other countries and did not necessarily speak the mother tongue (Acts 2:8-11).

Having sufficiently nailed down the ministry of the Holy Spirit in prophecy, we now want to turn to the Mystery program where we are in for a noteworthy surprise!

THE MYSTERY AND THE SPIRIT

“For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (I Cor. 12:13).

In the age of Grace the ministry of the Holy Spirit has changed dramatically. A special revelation was given to the Apostle Paul who announced a *new* baptism—one that is performed by the operation of the Spirit. This is the one baptism referred to in Ephesians 4:5, which explains why we do not advocate a second work of grace, as taught by some.

Today it is the Spirit of God Who is the Baptizer, as our passage clearly stipulates. According to Paul’s words here to the Corinthians, the purpose of this baptism is to baptize us spiritually, that is, to *identify* us with Christ’s Body, whether we are Jews or Gentiles. Moreover, we are said to be identified with Christ’s death, burial, and resurrection.

As only God could see, our old man was crucified with Christ the day He died. Seeing that we do not bury those who are alive, we have the assurance that our old man is dead, inasmuch as he has been crucified and buried with Christ. And wonder of wonders, our new man has been raised with Christ to walk in newness of life (Rom. 6:3,4). This positional truth is to be applied experientially by faith

that has brought nothing but heartache to those who indulge. Strong drink affects the body in adverse ways, most times impairing judgment and causing one's speech to be slurred. Balance is also disrupted, resulting in the drunkard stumbling around and falling all over himself. It is a pathetic sight to say the least, but the point is, wine takes charge of the *whole person*.



as we walk worthy of our grace calling. Shall we permit sin to have dominion over us? God forbid! As the apostle says: "Let not sin therefore reign in your mortal body;" rather we should seek to "*be filled with the Spirit*."

"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

Could there be a more solemn admonition of danger? Paul warns the saints at Ephesus not to be drunk with wine, wherein is excess. Apparently there were some in this assembly who had overindulged themselves in strong drink. Such carelessness was destroying their testimony as well as casting a poor reflection on the cause of Christ.

One who is drunk with wine, or any other form of alcohol, is under the influence of a substance

Paul's argument is, don't allow wine to control you, but rather allow the Spirit to have control of your life. In this regard, it should be noted that the apostle does not say, "We are all filled with the Spirit," as stated in Acts 2:4. Instead, he challenges us, "*but be filled with the Spirit*," like a particular subject might fill one's mind.

Many have misunderstood Paul's words here in Ephesians, reasoning that the *filling of the Spirit* has to do with having more of the Spirit. Actually, we are already indwelt by the Spirit, but He can and should have more of our time and attention. If we make room for the Spirit, He will make room for Christ. This is accomplished by yielding ourselves to the control of the Spirit, and our members as instruments of righteousness. It means casting

down prideful self and no longer having things our way. We must learn the necessity of bringing every thought into captivity to the obedience of Christ.

In addition to this, the Word of God must have preeminence in our lives. Every child of God must give himself daily to meditating on the Scriptures, for they will provide a sure foundation for our faith. We should be comparing Scripture with Scripture diligently, seeking to understand the sense that is given. Mark these words and mark them well, the eternal dividends will be most rewarding!

Prayer must become second nature to us as well. As natural as it is for us to breathe without giving it a thought, it should be just as natural for us to go to our Heavenly Father in prayer. One of the reasons the spiritual lives of many believers are so anemic today is that we have stopped taking everything to God in prayer.

The Holy Spirit's influence should affect every area of our life, resulting in a remarkable transformation in our attitude, actions, and desires. Our conduct should be above reproach, avoiding even the appearance of evil. If these practical strands of truth are implemented in the Christian experience, they will ensure a life of fulfilment.

The Spirit-filled life, then, is something we must attain to by *grace* through *faith*. Today it will *never* manifest itself with miracles, signs, and wonders. Someone may be thinking: But why did God use supernatural gifts to introduce His plans and purposes for the Body of Christ? The answer is twofold:

First and foremost, they were a *sign* to Israel that God was withdrawing His blessing from the chosen nation that He might turn to the *Gentiles*.

"In the age of Grace the ministry of the Holy spirit has changed dramatically."

GRACE

Secondly, Paul's new apostolic office had to be confirmed with miracles and wonders, thereby announcing to the world God was initiating a *New Creation* that had been kept secret from ages and generations past (Rom. 16:25,26). With the progression of the age of Grace, the sign gifts of the Acts period were gradually withdrawn. Now *abides* something far better—Faith, Hope and Love (I Cor. 13:13).

RESULTS OF THE SPIRIT-CENTERED LIFE

We have established that the Spirit-centered life today will *not* manifest itself in a "tongues" experience. Nor are signs and wonders to be expected or sought after, for these were the results of the "filling with the Spirit" under the Kingdom Gospel (Acts 2:1-10). Paul's gospel reveals that the characteristics of the Spirit's direction today are *joy*, *thankfulness*, and *submission* (Eph. 5:19-21).

The Spirit's control of the believer's life always produces *joy*, which springs from a knowledge

of God's Word. He will understand what God expects of him, and his desire will be to please the Lord by carrying out every aspect of His marching orders. His life becomes like a symphony with each part harmonizing, bringing forth a beautiful melody to the glory of God. He'll have a song in his heart, produced from being right with the Lord, that will not go unnoticed by those around him.

The strength of these words were witnessed in the lives of Paul and Silas when they were imprisoned at Philippi (Acts 16:20-25). They had been falsely accused, beaten with rods, and thrust into the innermost prison. Prisons in those days were dark, damp, and oftentimes rat-infested.

Jeremiah tells us that he was lowered down into the dungeon with cords and sunk into the mire to his knees (Jer. 38:6). If that was not enough to strike fear into one's heart, the fear of starvation was. Prisons at that time did not provide three hot meals a day and a warm bed at night. Those who did not have a loved one or a friend meet their basic needs usually perished.

But what's this we hear coming forth from the inner prison at midnight? Is it murmuring or complaints of, "How could God have allowed this?" No, it's Paul and Silas praying and singing praises unto God. Are they dazed from the beating? Quite the contrary, we find them with their hearts overflowing with *joy* to the praise and glory of God. Unquestionably, the joy-bells ringing in their hearts had a profound impact on the other prisoners, and

ultimately led to the conversion of the Philippian jailer.

How sad though, that we have so many, "songless saints" in these last days of Grace. Remember, there is *joy* unbounded in the lives of those who lead a Spirit-filled life.

Another outcome of the Spirit's leading is that we are able to give thanks in *all things*. The spiritually-minded man will have a thankful heart and give thanks to God, even through times of adversity. Furthermore, he rises above the adversity knowing that the peace of God will keep his heart and mind. The spiritual man will even *thank* God through times of harsh criticism for standing for the truth of Paul's gospel. He will count it an honor to suffer for His name's sake and will rejoice in the opportunity to learn from the hardship that he is now encountering. In a nutshell, he realizes and fully appreciates that God is in control.

Finally, the Spirit-centered life is willing to *submit* to others for the sake of the furtherance of the gospel. Sometimes we need to set our personal differences aside, in order to remove the impasse that is standing in the way of progress. This does not mean we strive for peace at any price or compromise our stand. We should, however, for the sake of unity seek to be a *help* rather than a hindrance to the Lord's work. For the well-being of all, sometimes we must swallow our pride and do what is best for the common cause. A good illustration of this is given to us by Martin Luther:

"One day two sheep were crossing in the opposite direction on the same path. The way was quite

narrow due to the fact that on the left was a deep ravine and on the right was a sharp drop to a large body of water.

“When the sheep came face to face they were unable to pass one another without plunging to their death. Neither were they able to back up without fear of slipping off one of the edges. How do you suppose they solved their dilemma?

“Interestingly, one of the sheep lay down, allowing the other to

walk over its back. This enabled both to pass safely.”

A Final Word

The Spirit Who moved upon the face of the waters on the first day of creation is the *same* Spirit Who illuminates us to the wonders of God’s grace. But the relationship of the Spirit between the two programs of God differs, as we have shown, and as the following outline indicates in closing:

KINGDOM GOSPEL

1. The Person of the Holy Spirit
2. Baptism *with* the Spirit
 - a. Baptizer—Christ
 - b. Purpose was to empower Israel with supernatural gifts
3. “Filled” with the Spirit

GRACE GOSPEL

1. Same Person
2. Baptism *by* the Spirit
 - a. Baptizer—Holy Spirit
 - b. Purpose is to identify us with Christ’s Body
3. “Be filled” with the Spirit

From Oklahoma:

“Thanks so much for your personal reply. I never really expected it, but I can’t tell you how much it meant to me. *Berean Bible Society* been a big part of my spiritual growth for a very long time. I’ll never forget being in Detroit, Michigan on company business about 35 years ago, and having the radio playing in the background while preparing to start my day. I heard what I believed to be a man preaching a sermon—a man...who spoke very clearly and forcefully, and who’s voice cracked every so often. Having recently trusted in the finished work of our Lord Jesus Christ at that time, I was curious to hear what the man had to say. The man, of course, was Pastor Cornelius R. Stam, and his message concerning the preaching of Jesus Christ according to the revelation of the mystery made a deep and lasting impression on me—and understanding the importance of right division at an early point in my walk with the Lord has kept me from falling for countless winds of doctrine over the years. I wish there were something I could do to repay all of you at BBS for everything you’ve done, and for what you continue to do, for believers like myself who simply seek to understand more fully the unsearchable riches of Christ.”



THE APOSTLESHIP OF PAUL



By Pastor Ricky Kurth

As a grace believer, you know that there is no more important issue in all of the Word of God for members of the Body of Christ than *the apostleship of the Apostle Paul*. And there is perhaps no place where Paul sets his apostleship forth in stronger terms than in the first chapter of his epistle to the Galatians, especially in the very first verse. As you read these opening words, you can almost hear the *thunder* in the apostle's voice as he declares in his opening salvo,

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;)” (Gal. 1:1).

A Significant Name

To begin with, if you know your Bible, you know that Paul used to go by the name of Saul (Acts 7:58; 8:1,3; 9:1), and in the Bible, names mean things, and

the meanings are often spiritually significant. When the people of Israel demanded a king (I Sam. 8:5), God gave them a sovereign named Saul, a name that means *desired*. And it is easy to see how King Saul lived up to his name, for he stood head and shoulders above all other men (I Sam. 9:2), and to this day studies have shown that tall men do better in life than shorter men. There is just something about taller men that makes people *desire* them.

And Saul of Tarsus was named after this desirable king. But after he got saved, he began to go by the name of *Paul* instead (Acts 13:9), a name that means *small*. Now why would a man with a name like *Desired* suddenly choose to go by a name that means *Small*? You know the answer to that! Now that he was saved, Saul no longer wanted to be desired of men; he now wanted to appear *small* in their eyes that they might rather

desire the Lord! By the way, is that what you want from your life, to appear small in the eyes of others, or are you still seeking to be desired of men? That's an acceptable goal in life for unbelievers, but not for a child of Almighty God.

When the Bible began to call Saul *Paul*, he joined a number of men in the Bible whose names were changed. Abram became Abraham, Jacob became Israel, Simon became Peter, and so on. But Saul is the only Jew in the Bible who chose to be known by a Gentile name. We believe that this is highly significant, and symbolic of the ministry that the Lord had given him. For on the day the Lord saved this Jew, *He sent him to the Gentiles* (Acts 26:17). This was a revolutionary change in Saul's life, for he was a Pharisee (Acts 23:6), and the word *Pharisee* meant "separated one!" The Pharisees were separated *from the Gentiles* and proud of it! But now that the Lord had saved Saul and *sent him* to the Gentiles, he became "the apostle of the Gentiles" (Rom. 11:13).

A Familiar Malady

Now Paul didn't always open his epistles by asserting his apostleship (cf. Rom. 1:1; Phil. 1:1; etc.), but the Galatians suffered from the same spiritual malady that afflicts many Christians today—they *doubted Paul's apostolic authority!* So Paul comes out *swinging* in this epistle by declaring his authority as an apostle of God. As he himself affirmed, "in nothing am I behind *the very chiefest apostles*" (II Cor. 12:11). Who were they? The Lord's chiefest apostles were Peter, James, and

John, men who are mentioned ten times in Scripture apart from the twelve. Of those three chiefs, Peter was *the chiefest of the chiefs*, but Paul was "not a whit behind" him either (II Cor. 11:5).



But if Paul's apostleship was equal to Peter's, and no higher, *why do we follow Paul?* Surely it is because Peter was the apostle of the *circumcision*, and Paul was the apostle of the *uncircumcision* (Gal. 2:8). It is important for a believer to know who his apostle is! The governors of all fifty states are equal in authority, but you follow the governor of your state, and I follow the governor of mine. Peter and Paul were of equal authority in Scripture, but we follow Paul because he is the Apostle of the Gentiles. Just as you can't function as a citizen unless you know who your governor is, you can't function as a Christian unless you know who your apostle is!

The Mess Created by the Malady

Now I don't have to tell you, as a grace believer, that most

Christians don't know that Paul is our apostle. And since most of them believe that Paul's apostleship is of no more consequence to us than the apostleship of Peter, James, and John, they are forced to conclude that Paul's *message* must be the same as these chief apostles.

The problem with this is that they know that Chief Apostle Peter taught water baptism was required for the remission of sins (Acts 2:38), while Paul claimed he wasn't sent to baptize at all (I Cor. 1:17). Since most Christians believe that Peter and Paul are of equal authority for believers today, they have to figure out a way to homogenize these two opposite and contradictory messages. As you probably know, the solution at which they have arrived is to conclude, "We'll still baptize people, *just not for the remission of sins!*"

In the same vein, most Christians know that Paul taught that if you are saved, the Lord has already forgiven you "all trespasses" (Col. 2:13). But they also know that Chief Apostle John teaches that the Lord is "faithful and just to forgive us our sins" *if* we confess them (I John 1:9). So to homogenize these two opposite and contradictory messages they conclude that believers are forgiven when they get saved, they just need a little *more* forgiveness when they sin! This despite the fact that forgiveness of sins is something that every believer receives the moment he gets saved, along with salvation, justification, and redemption. Most Christians wouldn't think of asking for more salvation, justification,

or redemption when they sin, but asking for more forgiveness is the only way to get Paul and John to say the same thing.

Finally, most Christians know that Paul asserts that salvation is by grace through faith without works (Rom. 4:5), but they also know that Chief Apostle James is just as adamant that "faith without works is dead" (James 2:20). So to homogenize these two opposite and contradictory messages they conclude that Paul is talking about justification before God while James is addressing the issue of justification before men, even though the Lord never asked *anyone* to be justified before men—in fact, *He condemned it* (Luke 16:15)!

And on and on it goes, as futile attempts are made to try to blend Paul's unique message with the teachings of the Lord's chiefest apostles, the other writers of the New Testament. How much easier it would be to just acknowledge the distinctive apostleship and message of the Apostle Paul—and how much more Scriptural!

The Makings of an Apostle

If you are wondering why Paul would declare that his apostleship was "not of men" (Gal. 1:1), I believe it is because his opponents in Galatia were saying, "*The Lord* didn't pick Paul to be an apostle, a bunch of *men* got together and made him an apostle." And you know the men of whom they were thinking—the leaders of the church in Antioch who sent Paul forth on his first apostolic journey (Acts 13:1-4). But Paul categorically denies here that

his apostleship was “of men” (plural) and then further denied that his apostleship was “by man” (singular).

Here I believe Paul was refuting the claims of those of his Galatian enemies who were saying that a “man” named *Ananias* made him an apostle when he told Saul, “the God of our fathers hath chosen thee...that...thou shalt be His witness unto all men” (Acts 22:12-15). But we can *prove* that it wasn’t Ananias’ idea to make Paul an apostle. When the Lord suggested that Ananias just *talk* to Saul, his objection revealed that he was deathly *afraid* of this murderous persecutor of God’s people (Acts 9:13). With that in mind, how many of you think Ananias woke up one day and decided on his own, “I think I’ll go see that infamous blaspheming murderer and make him an apostle”? No, surely Paul’s apostleship was not by this man!

Other of Paul’s adversaries in Galatia were probably suggesting that *Paul* was the “man” who appointed *himself* to be an apostle, but we can prove that this could not be the case either. There’s an old saying that says that if you want to know the truth about something *follow the money trail* and this is usually true among worldly men. In this case, we know that Saul of Tarsus was making *money* as a persecutor of God’s people (Gal. 1:13,14). How many of you think he woke up one day and said, “You know, I think I’ll leave all this silly money-making business behind and become poor and persecuted” (II Cor. 6:4-10; 11:23-33)?

No, the only thing that makes any sense is what Paul himself declares here in our text, that he was an apostle “*by Jesus Christ*.”

HELLO
my name is

“...Saul is the only Jew in the Bible who chose to be known by a Gentile name.”

The word *apostle* means “he that is sent,” as the Greek word for “apostle” is translated in John 13:16. That’s why we read that the Lord “sent forth” the twelve (Matt. 10:5). But the day the Lord saved Saul, He sent him forth too, telling him, “Depart: for I will *send thee* far hence unto the Gentiles” (Acts 22:21; 26:17). It was this action on the Lord’s part that made Paul an apostle, one that was sent by Him just as surely as He had sent forth the twelve. No wonder Paul spoke of “Jesus Christ our Lord... *by whom we have received grace and apostleship*” (Rom. 1:3-5).

What’s the Rest of this Verse Got to Do with It?

Now having declared that his apostleship was “by Jesus Christ,” why do you think Paul felt the need to add that his apostleship was also of “God the Father” (Gal. 1:1)? Wasn’t it enough to say that he was sent to be an apostle by the Lord Jesus Christ? Well, don’t forget that Paul was the first and only apostle in the Bible to preach that “we are not under the law,

but under grace” (Rom. 6:15). What law was he talking about? Why, the law of Moses, of course. You know...the law that was *given by God the Father* back in the Old Testament. When Paul began preaching that we are not under the law given by God the Father, I believe the legalizers who were trying to put the Galatians under the law accused him of *rebell*ing against God the Father. In response, Paul is saying here, as it were, “I’m not rebelling against the Father, I was *sent* by the Father! It wasn’t *my* idea to throw out 1500 years of law keeping!”

Finally, in this thunderous declaration of his apostleship, why would Paul feel it necessary to say of the Christ who made him an apostle that God the Father had “raised Him from the dead” (Gal. 1:1). Surely it was because Paul’s foes in Galatia were saying, “The Lord ordained twelve apostles before He died, but Paul wasn’t even *saved* before He died, so how could he be an apostle?” Well, you know the answer to that one—*He didn’t stay dead!* God raised Him from the dead, and then the Lord sent him forth as the Apostle of the Gentiles. That’s why Paul chose to bring up the Lord’s resurrection in this discussion of his apostleship.

But this difference in the callings of Paul and the twelve is symbolic of the different *programs* to which these chief apostles were called. The Lord picked the twelve to be apostles while He was here on the earth because they were to be the apostles of His earthly program for Israel. Israel’s hope was to live here on earth in the kingdom of heaven. By contrast, the

Lord picked Paul to be an apostle from heaven because he was to be the apostle of His heavenly program for the Body of Christ. The hope of the Body of Christ is to be raptured (I Thes. 4:13-17), “and so shall we ever be with the Lord” *in heaven* (v. 17).

What Does It Matter?

Now maybe you are thinking that none of this is very important. Perhaps you are wondering, “Of all the vital issues in the world, why are you hammering away at this one? Why not pound on more important issues, such as abortion, or same-sex marriages?” Well, we would not for a moment suggest that those are not important issues, but we would humbly submit for your consideration that these and other very important issues *are not as important as the authority of the Apostle Paul*. We would further submit that we can *prove* that they are not as important, at least not in the eyes of God, by comparing Paul’s authority with the authority of Moses.



In Numbers 12:1, we read that “Miriam and Aaron spake against Moses *because of the Ethiopian woman whom he had married.*” Talk about your hot-button issues! Interracial marriage is still a very

sensitive subject among some people today, but back in those days the issues didn't come any hotter than this among the seed of Abraham!

But like most people, Moses' brother and sister had more than one complaint! They also griped, "Hath the Lord indeed spoken only by Moses? *hath He not spoken also by us?*" Miriam and Aaron claimed that their authority in Israel was equal to that of Moses, that he was no higher than they were when it came to leadership in the nation of Israel, and that they were not a whit behind him.

After faithfully recording these two complaints, Moses added these ominous words: "And the LORD heard it" (Num. 12:2). Having heard their grievances, let's see how God chose to respond to these two complaints:

"And He said, Hear now My words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

"My servant Moses is not so, who is faithful in all Mine house.

"With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: *wherefore then were ye not afraid to speak against My servant Moses?*" (Num. 12:6-8).

Now remember, there were two issues on the table, interracial marriage and the authority of Moses. Did you notice that the Lord only addressed *one* of these two issues, the authority of Moses, *and completely ignored the other!* Now why would that be? How many of you think that God failed

to address this issue because He has no opinion on interracial marriage? I'm sure you rather agree with me that God has an opinion about everything!¹ So why did He ignore this very sensitive subject here? Was it because of a limited amount of space in the Bible in which to record His views on the matter? No, that can't be it. He could have made the Bible a ten-volume set of books if He so desired. Then why not tackle this issue that has affected so many of God's people over the past six thousand years?


The Most Important Issue in Life

I believe it was to set an example *for us*. There was not a limited amount of space in the Bible, but there is a limited amount of space *in our lives*. We all have a limited amount of strength, a restricted amount of money, and a finite amount of time. We don't have the resources to fight every battle that arises among men. Because of this, I challenge every follower of the Apostle Paul to follow the example of *God Himself* and fight the fight that *He* chose to fight, *the authority of His man of the hour*. Today His man of the hour is the Apostle Paul, and here at *Berean Bible Society* this is the fight that we have chosen to fight! There are many worthy causes in the world, but *none of them* is as important as *the apostleship of Paul*.

This is the issue that *burned* in the heart of Pastor Cornelius R. Stam, the founder of *Berean Bible Society*. This is the issue that drove him to sacrifice his time, his money, his strength, and the fame

that could have been his after his missionary brother John Stam was martyred in China along with his wife and mother of their infant daughter. In the wake of that tragedy, Pastor Stam was asked to speak in many churches across the country, but he soon learned that all they wanted to hear about was his brother. For his part, he felt that the best way to honor the memory of a brother who gave his life for the Lord was to champion the only message that the Lord wants preached in this dispensation, “the preaching of Jesus Christ, according to the revelation of the mystery” preached by the Apostle Paul (Rom. 16:25). May God raise up a thousand

Pastor Stams, *ten thousand* men to whom nothing else in life matters but the burden “to make all men see what is the fellowship of the mystery” (Eph. 3:9).

Is that burden in *your* heart? The best way you can honor the memory of the grace pastors and teachers that you have loved and respected over the course of your life is to pick up the mantle that they have laid down, and wear it as they did to your dying breath. 

Endnote

1. The lack of any objection to interracial marriage anywhere to be found in the Word of God makes it abundantly clear that He has no objection to this kind of relationship. God is never shy about telling us when something is sinful.

Question Box

“What’s your opinion about the movie ‘Heaven Is for Real,’ about the boy who visited heaven and returned?”

As the Lord said, “no man hath ascended up to heaven” (John 3:13). We know that later, when Paul was stoned to death (Acts 14:19), he was “caught up to the third heaven” (II Cor. 12:2), but this was so he could continue to “come to visions and revelations of the Lord” (v. 1). Now that the Bible is complete, there is no need of any further revelations from God, and so there is no need for anyone to be caught up to heaven and return.

The only reliable information about heaven is found in God’s Word. After describing the vision of the kingdom of heaven that the Lord gave him, Peter added that the Word of God was “more sure” than what he had seen with his own eyes (II Pet. 1:16-19).

It’s tempting to think that this boy’s experience will persuade people to believe, but Abraham was right: “if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead” (Luke 16:31). —Pastor Kurth



YOU BET YOUR SWEET BACON!

This morning as I was frying my breakfast bacon, I was thinking about all the Christians who pass on this tasty treat due to the Law's prohibition. Despite Paul's declaration that we are not under the Law (Rom. 6:15), and his assurance that "every creature of God is good" (I Tim. 4:4), these dear brethren remain convinced that "the swine...is unclean" (Lev. 11:7).

If this is your religious conviction, we would invite you to consider *the reason* God determined that pork was unclean. After God instructed Peter to eat some unclean animals (Acts 10:9-16), you would think that he would say: "God showed me that I should not call any *animal* unclean." Instead, he testified that God had showed him "that I should not call any *man* common or unclean" (Acts 10:28). You see, Peter understood that the *only* reason God made certain *meats* unclean was to teach Israel that certain *people* were unclean: the Gentiles.

"...I am the LORD your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean..." (Lev. 20:24,25).

We know that those who hold that pork is still unclean would never say that any people are still unclean, and so we invite all who hold this view to recognize the symbolism that Peter understood and acknowledged, and rejoice with us that in the dispensation of God's grace there are no foods—or people—that are unclean in God's sight.

—Pastor Ricky Kurth

What Would You Ask For?

If you could have ANYTHING from the Lord that you wanted, what would be your request? As recorded in I Kings, this precise offer was given to Solomon. At this time, "Solomon loved the Lord, walking in the statutes of David his father" (I Kings 3:3). Still, he had weaknesses with women, making wrong alliances, and he had the inexperience of youth. To his credit, Solomon understood he had weaknesses so, in humility and godliness, he asked the Lord not for what he might have wanted but for what he needed to transform him into a productive servant of God. He asked for wisdom! We can learn much from this example. Instead of just asking the Lord for self-serving things, we too should cultivate the habit of asking the Lord for things that will transform us into productive servants of Christ. Let's start today.

—Pastor John Fredericksen





Unscriptural or Undispensational?

By Pastor Win Johnson

A pastor friend of this writer has written the following: "There are professing Christians who religiously practice the washing of feet. Are they Scriptural or unscriptural? There are some who anoint the sick with oil, while others use blessed handkerchiefs. Are they Scriptural or unscriptural? Still others tarry for the Holy Spirit after they have received Christ for salvation. Some professing Christians claim to have visions and angelic visitations while hearing supernatural voices. Are they Scriptural or unscriptural? Thousands of others break forth in some kind of speech which they call the gift of tongues. Is it Scriptural or unscriptural to speak in tongues?"

To which we add: Scriptures can be found to substantiate all of these actions. However, it seems to us that it is less than intellectual honesty, much less a spiritual practice, to arbitrarily select certain Bible commands for obedience while completely disregarding others. Why not obey the mandates in Numbers 15:32-36 and Deuteronomy 21:18-21 where infractions were to be punished by publicly stoning the offender to death? Why not build a tabernacle and offer sacrifices as God commanded in Exodus 25-31? Why not "sell that ye have and give alms" as Christ instructed in Luke 12:33? In short, *why obey certain Bible commands and ignore others? Why not obey them all?*

The answer to these questions is clearly stated in II Timothy 2:15: "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.*" Though ALL Scripture is most certainly for our admonition and instruction, all Scripture is NOT for our obedience. In fact, obeying commands given to others in past economies could be direct disobedience in this age. (Compare Genesis 17:10-14 with Galatians 5:2 and Romans 2:25-29. Also, Matthew 19:16-21 with Romans 4:5 and Ephesians 2:8-9). II Timothy 3:16-17 does not contradict or nullify II Timothy 2:15. To the Apostle Paul, the Glorified Lord revealed God's message and program for this age of grace. To him was committed the dispensation of the Grace of God (See Ephesians 3:1-9). In his epistles, we find the commands given directly to the Body of Christ.

The question then, is not only, *is it Scriptural*, but *is it dispensational*?

Northwest Regional Bible Conference

Dates: August 29-30, 2014

Location: *Phoenix Inn*
850 Franklin Blvd., Eugene, Oregon

Guest Speakers:

Pastor Paul M. Sadler, *Berean Bible Society*
Pastor John Fredericksen, *Berean Bible Society*

For additional information, please contact:
Larry and Geri Rose at 503-873-6136 or 503-871-7295

Rooms are available at discounted group rates. It is important, however, to make your room reservation before July 28th, when this group rate expires.



California Regional Bible Conference

Dates: September 5-6, 2014

Location: *Bethany Bible Church*
375 N. San Geronio Avenue, Banning, California

Guest Speakers:

Pastor Paul M. Sadler, *Berean Bible Society*
Pastor John Fredericksen, *Berean Bible Society*

For questions or additional information, please contact:
Paul Alloway at 951-849-8231 or 909-936-1173



The LAW and the RELEASE

By Pastor Ricky Kurth

“But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:22).

Jumping to Conclusions

When Paul says that “the Scripture hath *concluded* all under sin,” this is not a conclusion that God jumped at. *Men* are always jumping to conclusions, especially in the medical field. Years ago I read about a study that concluded that a certain medical procedure performed on the body is bad for your brain. But this conclusion was based on a study that only involved a hundred people for less than a year. I’d say they jumped to that conclusion a little prematurely, wouldn’t you?

Conversely, when we read that “the Scripture hath concluded all under sin,” we know that God based *His* findings on an experiment that He conducted in Israel *for 1500 years*, one that involved *millions of people*. We speak of course of the dispensation of the Law, an extensive study that left God no choice but to conclude that all men were “under sin,” as Paul says in our text above.

If you are wondering what that means, Paul told the Romans that Jews and Gentiles “are all under sin” (Rom. 3:9), and concluded that because of this they are all “guilty before God” (v. 19). Thus we know that to be “under sin” means to be *under the condemnation of sin*, which is death (Rom. 6:23). If you want to know how extensive the condemnation of sin and death is among men, the Greek word for “concluded” is translated “inclosed” when we read that Peter’s net “*inclosed a great multitude of fishes*” (Luke 5:6), leaving them condemned to die with *no means of escape*.

The Reason for the Conclusion

Now here we should pause to ask *why* God concluded everyone under sin. Was it so that He could *condemn* everyone to eternal death, as Peter's net condemned the fish to physical death? No, God concluded all under sin "that the promise by faith of Jesus Christ might be given to them that believe." God enclosed the human race in sin not to harm or condemn them, but to give the promise of eternal life "to them that believe." This is more like what happens when conservationists sometimes pull up a net filled with fish in order to tag them so as to track their migration, or relocate them, or help them in some way.

But imagine for a moment that a conservationist has brought up a net filled with fish, but rather than proceeding with his mission to help them in some way, he chooses rather to feast on a few of them and stock his freezer with the rest. He wouldn't be considered a very faithful conservationist, now would he? By contrast, how wonderful to read that God concluded all men under sin "that the promise *by faith of Jesus Christ* might be given to them that believe." This is not talking about our faith in Christ, it is speaking about *His faithfulness* to the promise that God made to give eternal life to them that believe (Titus 1:2). The man who netted the fish to help them, but dined on them instead, was not a faithful conservationist; but God is a faithful Saviour (Titus 1:3), faithful to His promise to give eternal life "to them that believe," and the Lord Jesus was just as faithful to go to Calvary's cross to pay for our eternal life.



Shut Up Under the Law

But what did Paul mean when he went on to say,

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23).

Here the apostle can't be speaking about a time before faith *existed*, for faith goes back as far as Abel (Heb. 11:4), and most likely to Adam and Eve as well. We believe he is rather speaking about the principle of salvation by faith *without works*. You see, Abel had faith, but he also had to bring an animal sacrifice to be accepted of God. We know that Noah had faith also (Heb. 11:7), but he only "became heir of the righteousness which is by faith" when he "prepared an ark."

This principle of faith plus works continued throughout the Old Testament and didn't come to an end with the Lord's ministry here on earth. He commissioned the twelve apostles to require faith plus the work of water baptism for salvation (Mark 16:16), a work that

Peter faithfully required at Pentecost (Acts 2:38), which showed that the principle of faith alone was not engaged at Pentecost either. And since the baptism that Peter demanded of his hearers was one of the “divers washings” of the law (Heb. 9:10), we see that even at Pentecost men were still “kept under the law, shut up unto the faith which should afterwards be revealed.”


The Release from the Law

It wasn't until we get to the ministry of the Apostle Paul that “faith came,” the principle of salvation by grace, through faith, apart from works (Eph. 2:8,9). Speaking of “the gospel of Christ” that he preached, Paul declared, “for therein is the righteousness of God revealed from faith to faith” (Rom. 1:16,17) and not from faith to works, as it was in time past. Before that, men were “kept under the law” (Gal. 3:23), the law that demanded faith plus works for salvation.

The Greek word for “kept” here is only used a few times in the Bible, and in one of those references we have a wonderful illustration of the very thing Paul is talking about here. When the governor of Damascus was “desirous to apprehend” Paul, he “*kept* the city of the Damascenes *with a garrison*” (II Cor. 11:32), and the phrase “kept...with a garrison” is the Greek word for “kept” in our text. The governor put the city on lockdown, effectively preventing Paul from going forth to proclaim the message of salvation by faith without works. What a picture of how men were kept under the law until Paul was able to go forth with his message of salvation by faith alone!

The Living Illustration of the Release

When Paul *did* escape (II Cor. 11:33), this episode provides us with a vivid picture of the exact thing the apostle is talking about in our text. Men were “kept under the law,” locked down under the law that demanded faith plus works for salvation, just like Paul was locked down in Damascus. The *release* from the law's message of faith plus works didn't come with the Lord's earthly ministry, as some suppose, nor did it come at Pentecost with the ministry of Peter and the eleven, as others suppose. It came with the release of the ministry of the Apostle Paul, the first and only writer in the Bible to declare that “we are not under the law, but under grace” (Rom. 6:15), as we see illustrated when Paul escaped the city shutdown and went forth preaching the gospel of salvation by grace through faith without works.

Oh that men would see that “the faith which should afterwards be revealed” *was revealed to the Apostle Paul!* How much confusion it would eliminate, how much heartache could be avoided, how much peace it would bring to the hearts of God's people to recognize what Dr. C. I. Scofield wrote of Paul nearly a hundred years ago: “In his writings alone we find the doctrine, position, walk, and destiny of the church” (The Scofield Reference Bible, pg. 1252). 



BBS Letter Excerpts

From our Inbox:

“What part of faith apart from works is dead don’t you understand? If you have no works to prove your faith, it is dead! How can anything that is dead be alive? There comes a point that you are not arguing against me but against what God’s Word clearly says. You bring up the Corinthians to try and justify your sin. That will not work when you have to answer to God one day...the Lordship salvation that I embrace...confronts the issue of assurance...and how I can be certain that my belief in Christ is genuine. This, I believe is where your category error resides.”

From Kansas:

“I’ve been an avid reader of the *Berean Searchlight* for many, many years, and it’s been a great growth experience in all the articles. I’ve used those articles for group Bible study over the years, and it has been very enlightening for all our spiritual growth and our walk with our Lord Jesus Christ, which also includes my private Bible study.”

From Georgia:

“Over the past year I have been able to share the gospel of God’s grace with new boldness. I attribute this boldness to becoming proficient in rightly dividing the Word of truth contained in Scripture, understanding information contained in the Bible study books of C. R. Stam, and the timely articles contained in the *Berean Searchlight*.”

From Florida:

“I am very thankful for BBS and Pastor Sadler for helping us grow, and leading us on the path to being grace believers. We are looking forward to growing further.” (“Thy Word is a lamp unto my feet, and a light unto my path” only when it is rightly divided!—Ed).

From Georgia:

“I just finished reading ‘A Guide to Godliness,’ and just wanted to let you know how much I enjoyed it. Thank you, it helped me to see more clearly our relationship with Christ our Savior, and the great love that God has for us as believers.”

From Wisconsin:

“In two weeks we are meeting with a local pastor to discuss right division. While looking for another book, *Holding Fast the Faithful Word* caught my eye in my library. While reading the Table of Contents, I realized that it has all the ‘ammunition’ I need already laid out perfectly.”

From Florida:

“My bug boy said, ‘where I go to church, we...’ so we discussed a few things and then I handed him a copy of *Things That Differ* and said, ‘Read it with an open mind, an open heart, and most of all an open Bible.’ Then I noticed it was my last copy, so I ordered more. It has a new cover, much better. Every Berean should have at least six copies on hand to give to those they contact on a daily basis.”

From our Inbox:

"Thank you for the *Berean Searchlight*, delivered to my inbox monthly. We recently celebrated the 96th birthday of the Elder of our church, Arthur Rayner. He has been an inspiration to all and faithfully follows the *Searchlight*, always with the goal in sight: II Timothy 2:15. God be with him today and always."

From Florida:

"I had been reading the *Berean Searchlight* for years but didn't understand the great mystery. But I believe now I see this dispensation in a new light. Paul's work does stand out in the Bible for salvation through grace to the Gentiles. Your work is important...."

From New Hampshire:

"I wanted to write and tell you how awesome...the Grace Bible Conference was at the church in Nokomis, Florida...Dr. Nix from BBI...along with Dr. Bedore and Whitey Myers...joined in a panel discussion....As a new grace believer I peppered them with questions and they took them all in stride....I think that people who have access to other grace believers might forget how incredible it is to have fellowship with other believers. I am from New Hampshire and there are no grace churches in our state. I hope to do something about that." (That's the spirit!—Ed).

From New Jersey:

"I loved the New Covenant article confirming that we (in the Body of Christ) are partakers of Israel's spiritual things. This refutes many Mid-Acts preachers who teach that we are completely separate and have nothing to do with Israel."

From Tennessee:

"Just wanted to thank you, Pastor Sadler, for your time and advice on dealing with the young pastor that is teaching the *Beatitudes* who doesn't understand the Word, rightly divided....Thank you for your wise counsel! I'll be praying for you as you travel this summer."

From our Inbox:

"I love your ministry because it has made the Bible a delight to read and study, whereas before it just didn't make sense to my *very inquiring* mind. There has always been confusion until I read *Things That Differ* and all the other twenty plus books I have purchased from your ministry....There are no grace churches anywhere around here so there are now 6-7 people that meet at our home every Tuesday to study and edify each other through all the material we have gotten through your site." (There's a grace church there now!—Ed).

From California:

"I found a copy of the *Berean Searchlight*. It is the June 2011 issue. In it Pastor Ricky Kurth opens up, saying how he had just delivered the message at his father's funeral. That really broke me down because I love my father dearly...The story really connected with me. As a result, I've been boldly preaching the Word of God to my dad."

From Indiana:

"We're 87 years old and still thrill at the grace message! Thank you for proclaiming it. We live in an assisted living facility. They have a library so I put my *Searchlight* there, praying that it will spread the message of grace."

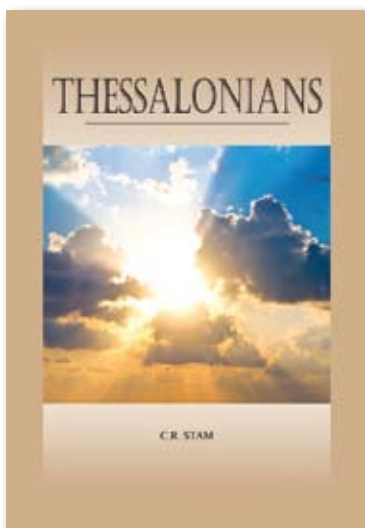


"These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."
—Acts 17:11

THESSALONIANS

By Cornelius R. Stam

Back in print!



HARDCOVER

182 PAGES

Special Price:
\$11.00

In these days of widespread trouble and unrest, it is important to understand the distinction between our Lord's coming to take His own out of the world at the close of the dispensation of grace, and His subsequent *return to earth* to judge and reign. In this work, Pastor Stam shows how consistently, clearly, and emphatically these letters teach the Rapture of the members of Christ's Body to be with Him *before the prophesied Tribulation begins*.

THIS OFFER ENDS JUNE 30, 2014

(Extended 21 days for all foreign orders)

Orders up to \$30.00, please add **\$4.00** for postage and handling.

Orders over \$30.00, please add **15%** for postage and handling.

Foreign orders must be remitted in U.S. currency!

To order: Call 262-255-4750 or visit www.bereanbiblesociety.org

This Father's Day, don't forget the father of our faith!

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15).

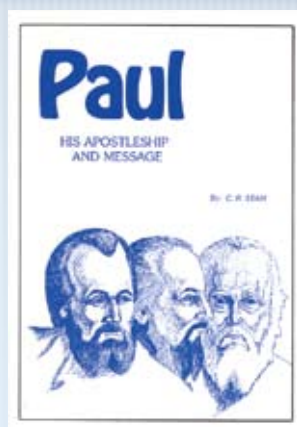
Paul, His Apostleship and Message

By Cornelius R. Stam

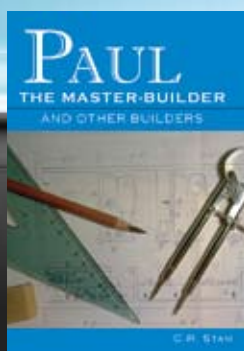
This work was written to show from the Scriptures that God raised up Paul to be both the herald and the living demonstration of His grace to a doomed world.

HARDCOVER 192 PAGES

Special Price: \$10.00



Paul—The Masterbuilder



20-page booklet

Price: \$2.00

PAUL— A Pattern?



Doctrinal Tract

Price: 25 for \$1.50

Saul the Sinner & Paul the Boaster



28-page booklet

Price: \$2.00

THIS OFFER ENDS JUNE 30, 2014

(Extended 21 days for all foreign orders)

Orders up to \$30.00, please add **\$4.00** for postage and handling.

Orders over \$30.00, please add **15%** for postage and handling.

Foreign orders must be remitted in U. S. currency!



News and Announcements

Don't Be Embarrassed! You meant well. You tried to save us money by cancelling your subscription to the *Searchlight*, intending to read it online. Then you found that reading online was not as easy on your eyes, and now you miss your hard copy. Don't feel bad, we've been hearing from others just like you! Just let us know about it, we'll be happy to do for you what we did for them, and reinstate your name on our mailing list.

Bitely, Michigan Conference: With a lineup that features more messages than any other weekend conference, *Bitely Community Church* is the place to be come August 1-3. We're not sure how Paul M. Sadler, Don Webb, Wes Barteck, Hersel Wing, and David Gross will all get a chance to speak, but somehow the well-organized saints of BCC pull it off every year. Give Pastor Ken Lyon a call at (231) 745-9595, and he'll tell you all about the accommodations. What better place to "taste and see that the LORD is good" than in a town called *Bitely*?

Central Michigan Grace Bible Conference: Phil and Joe Long, two brothers in the flesh, wish to invite all their brothers and sisters in the Lord to a mid-summer Bible conference that is sure to leave you hungering to join them in establishing a grace church in Flint. Right after the smoke clears from our nation's Independence Day celebration, Pastor John Fredericksen will join your editor on July 11-12 to clear the air of all the confusion that comes from a failure to rightly divide the Word of Truth. Sign up for the conference at gracegospelbelievers.com, then call Phil Long at 810-655-4906, and he'll tell you about the special \$69.90 rate being offered by America's Best Value Inn and Suites, the conference hosts.

Your Editor is in Dutch! No, we're not in any trouble, but thanks to the efforts of our good friend Rob Van der Zee, our booklet *Now That I Believe* is available in Dutch. Rob carefully translated this primer for new believers and then personally saw the project through the many steps needed to bring a booklet to publication. If you'd like to share the grace message with a Dutch friend or relative that speaks no English, just visit our Bookstore and place your order.



The *Mukilteo Lighthouse* is located on Puget Sound in Mukilteo, Washington. The light is one of only a few lighthouses constructed of wood. Native American Indians once used the land in this area as a site for a camp during the winter months. Mukilteo is an Indian word for "good place for camping."

PRICE LIST

BIBLE STUDY BOOKS BY C. R. STAM—FOUNDER

(Hardcover—Gold Stamped)

Acts, Dispensationally Considered, Volume 1	\$21.50
Acts, Dispensationally Considered, Volume 2	21.50
Colossians (Commentary)	14.50
I Corinthians (Commentary)	12.50
II Corinthians (Commentary)	12.50
Divine Election and Human Responsibility	10.50
Galatians (Commentary)	14.50
Hebrews, Who Wrote It and Why?	10.50
Holding Fast the Faithful Word	14.50
Man, His Nature and Destiny	12.50
Memoirs of Pastor Cornelius R. Stam, The	13.50
Pastoral Epistles (Commentary)	12.50
Paul, His Apostleship and Message	11.50
Romans (Commentary)	16.50
Sermon on the Mount, The	10.50
Suggestions for Young Pastors	10.50
Thessalonians (Commentary)	12.50
Things That Differ	13.50
True Spirituality	11.50

Paperbacks

Baptism and the Bible	\$9.00
Lord's Supper and the Bible, The	7.00
Moses and Paul	7.00
No Other Doctrine	9.00
Our Great Commission	9.00
Things That Differ, English or Spanish	10.00
Two Minutes with the Bible	11.00
Twofold Purpose of God, The	7.00

WRITINGS BY PAUL M. SADLER—PRESIDENT

Exploring the Unsearchable Riches of Christ (Hardcover)	\$12.50
Life and Letters of the Apostle Peter, The (Hardcover)	13.50
Oneness of Marriage, The (Paperback)	8.00
Paul's Epistle to the Ephesians (Hardcover)	16.50
Paul's Epistle to the Philippians (Hardcover)	12.00
Revelation, Volume 1 (Hardcover)	12.50
Revelation, Volume 2 (Hardcover)	14.00
Studies in James (Paperback)	10.00
Triumph of His Grace, The (Hardcover)	13.50
According to the Scriptures (Booklet)	2.00
Are You Secure? (Booklet)	2.00
Historical Beginning of the Church, The (Booklet)	3.00
Key to Understanding the Scriptures, The (Chart)	0.50
Supernatural Sign Gifts of the Acts Period, The (Booklet)	4.00
Trials and Temptations (Booklet)	2.00
Uncertain Trumpet of Water Baptism, The (Booklet)	2.00

Orders up to \$30.00, please add **\$4.00** for Postage and Handling

Orders over \$30.00, please add **15%** for Postage and Handling

Foreign orders must be remitted in U. S. currency

THE BEREAN SEARCHLIGHT
N112 W17761 MEQUON ROAD
PO Box 756
GERMANTOWN, WI 53022-0756

PERIODICALS
PAID AT GERMANTOWN, WI
AND ADDITIONAL MAILING OFFICES



*“Our labors for Christ
often outlast our years.”*