

# *The* BEREAN SEARCHLIGHT

Studying God's Word, Rightly Divided

December 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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## *From the President's Desk*

Dear Ones in Christ,

“About 350 years ago a shipload of travelers landed on the northeast coast of America. The first year they established a town site. The next year they elected a town government. The third year the town government planned to build a road five miles westward into the wilderness.

“In the fourth year the people tried to impeach their town government because they thought it was a waste of public funds to build a road five miles westward into a wilderness. Who needed to go there anyway?

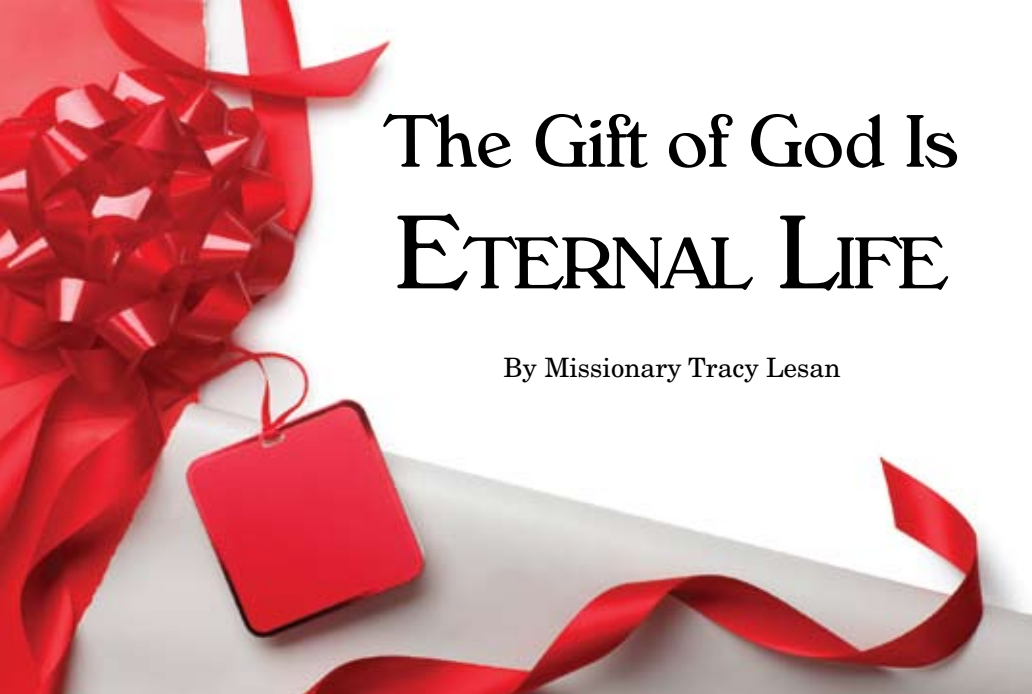
“Here were people who had the vision to see three thousand miles across an ocean and overcome great hardships to get there. But in just a few years they were not able to see even five miles out of town. They had lost their pioneering vision. With a clear vision of what we can become in Christ, no ocean of difficulty is too great. Without it, we rarely move beyond our current boundaries.” (L. Anderson)

Every ministry for Christ should have a goal—to always be looking for new horizons to spread the gospel of the grace of God. Some years ago we moved beyond our current boundaries of America to establish BBS Canada to reach and encourage our Canadian friends with the Word rightly divided. So when the opportunity presented itself to establish an arm of the *Berean Bible Society* in South Africa, we believed it was the Lord's leading to open a new frontier in that part of the world.

The pastors of St. Mark's Congregational Church, a former Congregational assembly, have graciously agreed to spearhead the mission in Africa, with the church serving as the host of BBS South Africa. We rejoice with these dear saints when we are reminded of their work of faith, labor of love in making known the message of grace, and their hope in the Lord's return for the Church, which is His Body.

The outreach of *Berean Bible Society South Africa* will be the entire continent of Africa. The staff will distribute BBS literature, audio messages, and our DVDs. They will also be corresponding with those in that part of the world that have questions about Paul's apostleship and message. This will include providing sound counsel for those who may have a spiritual need. We also plan to place a link on the BBS website for those who would like to connect with BBS South Africa directly. Please pray along with us that this new venue will produce an abundance of fruit for the cause of Christ.

Paul M. Sadler, President



# The Gift of God Is ETERNAL LIFE

By Missionary Tracy Lesan

Years ago I had an enlightening conversation about the gospel with a priest. At one point I commented that salvation was a gift, and he agreed. Then I asked him what role our works play. He explained that our good works are an expression of thanks to God for His gift. That was a good answer, but I still sensed that he didn't fully understand, so I probed further: "And what if we don't do good works?" His response was that God wants us to obey Him and that our good works are actually necessary for salvation. Now we're getting somewhere, I thought.

Next I asked if we could ever be sure of our salvation. To this he replied, "There will always be some doubt, but we can have hope as long as we sincerely do our best to live according to God's commands." Here's the essence of his theology: eternal life is a gift, but we must earn it; we should always strive to show God our gratitude for it, but we can never know for sure that we'll have it.

I shudder to think how many people in the world today are just like that priest. They believe so many of the right things. They also do so many of the right things. They sincerely want to love God with all their heart. But they're making a fatal mistake: they're depending on their works and faith together in order to gain eternal life.

Believe in the Lord Jesus Christ! Trust in Him alone! Accept the truth that Christ's works were sufficient for God to save you without your ever having to do anything. God's gift is not for those who both work and believe, but for those *who do not work, but believe*.

**"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5).**



# *An Appointed Time*

By Paul M. Sadler, D.D.

**T**he story is told about a woman who married a tyrant years ago.

He didn't like the way she kept house. He didn't like the way she did the laundry. He didn't like the way she ironed his clothes. He didn't like the way she conducted herself in public. He constantly criticized her for everything.

Early on in their marriage he handed her a list of twenty-five rules for her to follow and, needless to say, she resented it. You can image how frustrating it was for her to have to check her list constantly to see if she was pleasing him so she could stay out of trouble. She usually failed and each time she got a tongue-lashing from her husband.

Then suddenly one day, he died unexpectedly, and she soon fell in love with and married, a wonderful caring man. They loved each other very deeply. And she practically broke her neck to please

him. One day she ran across that old list from her first husband. When she read it, feelings of anger and inferiority returned. Then she began laughing! As she checked the list she realized that she was now doing all that was on the list for her new husband and more. And she was doing all this with joy because she loved him so much.<sup>1</sup>

Throughout the Book of Galatians the Apostle Paul draws a sharp contrast between law and grace. Essentially, the apostle's argument is this: if righteousness comes by the law, then Christ died in vain. He "is the end of the law for righteousness to everyone that believeth" (Rom. 10:4). Therefore, the Galatians were not to subject themselves to it, nor are we today.

The law was like the woman's first husband. It was a hard taskmaster! It was unyielding. The law essentially said, "This do and



ye shall live.” It pointed its bony finger into the face of those who were under it and effectively said, “You deserve to die.” When the woman met her second husband, she felt liberated. Out of a heart of love she wanted to please him. In similar fashion, seeing that Christ has delivered us from bondage, it should be our heart’s desire to serve Him willingly when we consider what He has accomplished for us at the Cross. As a result, one of the many spiritual blessings that flow from Calvary is our *adoption* as full-grown sons.

### ADOPTION

**“Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father” (Gal. 4:1,2).**

To help us more fully understand the spiritual significance of the conferring of sonship, Paul addresses the matter of adoption in times past. In many cases, we must be very careful not to impose a contemporary definition of a word on a biblical term, and this passage is a case in point. Today *adoption* has the idea of taking in someone else’s children to raise them. I personally believe it is very commendable when families adopt children and give them a good home that they would not have had otherwise. It is my firm conviction that adoption is the answer to the 1.5 million abortions that take place in America annually. Young couples often wait for years to adopt a baby, but, sadly, the number of couples outnumber the babies available.

The biblical meaning of the term “adoption” (v. 5) has the idea of “placing as a son,” that is, as a full-grown son. Paul states that “the heir, as long as he is a child differeth nothing from a servant, though he be lord of all” (v. 1). The term “child” here is the Greek word *nepois*, which we are to understand was a very *young* child that could not yet be trusted to make sound decisions. He was immature! Even though he was the rightful heir to his father’s fortune, he was essentially no different from a servant—neither one had any rights or privileges.

In order to protect his son’s interest, the father wisely placed his son under tutors and governors until he came of age. The tutor served as the child’s guardian who accompanied him to school and attended to his personal needs under the father’s supervision. In some cases the tutor was the child’s mentor. The governor, on the other hand, was in charge of the physical property of the child. He had general oversight of all the heir’s possessions and lands to ensure that he didn’t suffer any loss before he took ownership on his inheritance.

These safeguards were put into place “until the time appointed of the father” (v. 2). The father determined when his son was mature enough to take possession of his inheritance. A formal ceremony was held, at which time the father announced that he was “placing his son” in charge of all the family’s affairs. He was then given what rightfully belonged to him. The apostle now uses this touching custom to draw a spiritual parallel for us.

## THE APPOINTED TIME

**“But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law” (Gal. 4:4).**

According to the prophetic Scriptures, the phrase, “when the fullness of the time was come,” harkens back to Daniel Chapter 9. Daniel revealed that from the completion of the wall in Jerusalem under Nehemiah, until the coming of the Messiah there would be 434 years. This period was fulfilled when Christ was born at Bethlehem—it was God’s appointed time.

While Rome ruled the world with an iron fist in those days, Caesar Augustus had established the *Pax Romana* or Roman peace. During the *Pax Romana*, which covered about two hundred years, there was very little military intervention by the Caesars. Throughout that period Rome had built a network of roads across the known world to enhance trade and commerce with other countries. This, of course, gave free access for the delivery of both the kingdom gospel, in relation to the earthly ministry of Christ, and the gospel of the grace of God, which introduces us to His heavenly ministry. When God brought His Son into the world, in His infinite knowledge, He foreknew all these events, which paved the way to provide redemption for mankind.

When Paul states that “God sent forth His Son” (Gal. 4:4), we are immediately faced with a dilemma. How was God going to bring His Son into the world without being stained with our sin? Humanly speaking, this appears to be an insurmountable

problem for both the sinner and the theologian. When the Lord sent the prophet, Nathan, to confront David about his adulterous relationship with Bathsheba, the gravity of the difficulty is fully manifested. David’s response to Nathan is insightful:

**“For I acknowledge my transgressions; and my sin is ever before me. Against Thee [God], Thee only, have I sinned, and done this evil in Thy sight...Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51:3-5).**

When King David says that he was “shapen in iniquity” (v. 5), the sense is that he was born in a state of iniquity. Then he adds, “in sin did my mother conceive me.” Since David’s mother was a sinner by nature, when she conceived her son, he too was a sinner. With the exception of Christ, we are all born in sin! This passage also confirms that life begins at conception. Notice the personal pronouns that David used in regard to the beginning of his life, **“My mother conceived me.”**

It has been pointed out that there were three possible ways that God could have brought His Son into the world—all of which would be within the realm of human reason. First, He could have simply used human parents. Although this would have ensured Christ’s humanity, it also meant that the sin nature would have been passed on to Him, which, of course, was unacceptable.

Second, the Spirit of Christ could enter into a godly man, but even godly men are sinful beings. Consequently, there would have still been the presence of sin.

Finally, God could have performed a special creation wherein Christ's deity would have been preserved and maintained. But the shortcoming with this concept is that Christ would have had no ties to humanity.

Instead, God, in His sovereignty, used the vehicle of the miraculous conception and virgin birth to accomplish His purpose. Bear in mind that nothing is impossible with God. Thus, Christ was "made of a woman," as Paul says here in Galatians, meaning that He was not tarnished with our sin. The day He came into the world, He was the sinless, spotless Lamb of God. He knew no sin, as explained in Hebrews 2:14:

**"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. 2:14).**

The children here are said to be *fully* partakers of flesh and blood—lock, stock, and barrel. Seeing that we are Adam's posterity, we've inherited a sin nature that only has the capacity to sin in word, thought, and deed. You see, in the fall, our first parents were bitten by a venomous snake that injected its poison into the veins of the human race. This venom, called sin, is passed on from one generation to the next, which is the underpinning of Romans 3:23, "For all have sinned, and come short of the glory of God."

What humanity needed was an *antidote* to counteract the effects of the venom of sin, because left untreated it would result in eternal death. But regrettably, there

was no one from the human race who could provide the needed remedy. For this reason, we are all contaminated with this same vile poison. Only a very special member of the human race could provide the antidote.



**"...our first parents were bitten by a venomous snake that injected its poison into the veins of the human race."**

Thankfully, the passage goes on to say that Christ likewise *took part* of the human nature, but not completely. He partook of humanity, but didn't partake of the *old* man because Joseph was not His biological father, and it was through him that the sin nature would have passed. When it came to sin, He was an empty vessel into which our sins could be poured at Calvary; thus He was made sin for us (II Cor. 5:21).

It is not necessary to believe or understand the miraculous conception and virgin birth to be saved, but a true believer will never deny them. To show how absolutely essential the virgin birth is, if it is untrue, as some claim, then we are yet in our sins and will suffer the eternal consequences of them in the Lake of Fire. The matter is simply not open for debate!



After showing us the importance of Christ's virgin birth, Paul then turns to the purpose of His first coming, reminding us that the Savior was "made under the law" (Gal. 4:4). In other words, Christ was born, lived, ministered, and died under the law, to which the apostle adds, "to redeem them that were under the law" (Gal. 4:5).

Since the law was delivered by Moses to Israel, we can safely conclude that Israel was the one who would be redeemed from it. The law had been her tutor and governor for fifteen hundred years to teach her that she was a sinner and in need of a Savior. Israel was the rightful heir of the Promised Land, indeed, of the earth, but she could not take possession of what God had promised her until redemption was provided for her.

So then, Israel will one day be given the blessing of sonship as God has promised, with all the privileges that go along with it (Rom. 9:4). But, as we know, the chosen nation has been set aside temporarily in unbelief. Consequently, the kingdom saints will not realize the full benefit of their earthly inheritance until the coming millennial kingdom.

### THE REIGN OF GRACE— SONSHIP

**"That we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4:5,6).**

After the Apostle Paul had received his special revelation from the Lord of glory, he revealed that the scope of redemption was extended to the world *apart* from Israel. While Israel was *promised*

sonship, we receive it by *grace*. With Israel placed on the backburner, as they say, it explains why Paul transitions to the Body of Christ in this context. The pronouns "we" and "ye" shift the emphasis from those who were redeemed under the law to Gentiles who were never under the Mosaic system.

On the basis of the finished work of Christ at Calvary, "we," that is, the members of Christ's Body, have received the adoption as full-grown sons. It is a present possession! Then the apostle turns to the Galatians when he uses the pronoun "ye" to remind them that they are sons in Christ, not due to their meritorious works, but due to the good pleasure of His will. God had predetermined before the foundation of the world to bestow this spiritual blessing on the members of the Body of Christ according to the riches of His grace (Eph. 1:3-9).

Since the Galatian believers were sons, God placed the Spirit of His Son in their hearts. The refrain that naturally flowed from their hearts and lips was, Abba Father! *Abba* is the Aramaic word for father, which is a term of endearment. In the Old Testament, the only time that the children of Israel ever addressed God as "Father" was in the Creator sense, the "offspring" of Acts sense, which obligates to servanthood. As slaves and servants who are in bondage under the law, they would have never addressed their master as father. Christ was the first to use the term "Father" during His earthly ministry. It was used in light of Israel's future placement as sons (Matt. 5:16;45;48).

Today, our position as full-grown sons grants us full access to the very throne of God. As sons we have a personal relationship with God. Therefore, we respectfully address Him as Father, our heavenly Father, the God and Father of the Lord Jesus Christ, et cetera.

**“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ” (Gal. 4:7).**

Having fallen under the spell of the Judaizers, the Galatians had entangled themselves in the law, believing that it was an integral part of the gospel and the only way they could become more spiritually minded. Paul marveled at how soon they had moved away from the grace of God when they placed themselves in bondage to the Mosaic Law. He makes them well aware of the fact that they are not to enslave themselves to the law, but acknowledge their sonship in Christ. Then he challenges them that if they are sons, and they were, then they were joint heirs with Christ and should live accordingly (Rom. 8:17).

### **CITIZENSHIP**

The Bill of Rights is the first ten amendments to the Constitution that grant us inalienable rights as United States citizens. For example, the First amendment of the Bill of Rights states:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”

The Fourth amendment declares: “The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.”

Unlike Israel, who will inherit the earth, our inheritance is heavenly. We are citizens of heaven with certain rights and privileges as sons. As noted earlier, one of the privileges that we enjoy is full access to the Throne of Grace. We can pour our heart out to our heavenly Father, knowing that He loves us and providentially cares for us. A little boy once thanked his dad for taking him on a fishing trip, which was the next day—you see, he knew his father would honor his promise. We should likewise take great comfort in the fact that our heavenly Father, Who cannot lie, also honors His promises.

### **OUR LIBERTY IN CHRIST**

The Galatians are a prime example of how legalism can overshadow our sonship and liberty in Christ. Those who believe that this isn’t an issue today are sadly mistaken. Several years ago I came across the following list of things that some deem to be questionable areas in the Christian life. I’ve taken the liberty to add a few things to it from my denominational days:

Working in the yard on Sunday afternoon

Shopping on Sunday after church

Wearing certain clothing  
Watching television  
Wearing jewelry  
Going to the movies



We must remember that these are *questionable* things. Some would call them “gray areas.” If you’re guilty of one or more of these infractions, it could be grounds for excommunication in some denominational churches. These types of assemblies have an unwritten code of ethics (theirs) that you must follow religiously or you run the risk of being ostracized.

If you were to ask six believers to list seven things they deem to be unacceptable Christian conduct not directly addressed in the Word of God, I think you would find each list would differ dramatically. Like the Judaizers, many believers establish their unspoken rules to measure whether or not others are spiritual. But spirituality is not trying to conform to someone’s list of do’s and don’ts. This is nothing more than a form of carnality and legalism!


The spiritually-minded man is a man who desires to conform his life to the image of Christ. He always has a balance in the Christian life simply because his attitude and responses are always in line with the Word of God. Having a Christ-like spirit, he walks

in lowliness of mind and consistently esteems others better than himself. He values his liberty in Christ, yet is very careful never to misuse it.

Then there is the matter of those who hold a different conviction than that of our own. As full grown sons in Christ, the mature believer will receive others with a warm welcome, not with a spirit of critical analysis or an attitude of superiority. For instance: “He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks” (Rom. 14:6).

Today a believer may choose to be a vegetarian because he is of the opinion that red meat could harm his body, which is the temple of the Holy Spirit. Another brother in Christ may not share this view, believing this type of protein, within moderation, is necessary to maintain sound physical health, which would also glorify God. Who’s right? Grace says there is liberty to do either! Liberty says we are to respect one another’s convictions even though they may not be the same as our own.

**“Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another” (Gal. 5:13).**

A son always wants to do his best to please his father that he might win his approval; how much more so in regard to our heavenly Father. There will be no sweeter words at that day than to hear Him say, “Well done, my son!” 

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### Endnote

1. Bill Bright, *Campus Crusade*

A close-up photograph of a person's hands, with fingers interlaced, resting gently on the pages of an open Bible. The Bible is lying flat on a light-colored wooden surface. The lighting is soft, highlighting the texture of the paper and the skin of the hands.

# *Read Your Bible Through in 2015*

When Paul exhorted Timothy to “give attendance to reading” (I Tim. 4:13), we believe he had *the reading of the Word of God* uppermost in his mind. If you’ve never read the Scriptures through, you don’t know what you’re missing!

There are many *Read Your Bible Through in a Year* guides available on the internet, and even some apps for your phone if you prefer to read on the run. If you are concerned that you might get bogged down in the Old Testament, some plans let you read a little of the Old Testament in the morning and a portion of the New Testament in the evening. Once you get started, you’ll be surprised at how little time it will take out of your day to accomplish your goal.

You might even consider making this a fellowship endeavor by involving the members of your church or Bible study group. A few years ago, at the church that I pastor, we started a plan together, and each week I asked for a show of hands to indicate who was keeping up. We were on the honor system, of course, but by the end of the year nearly all of the ones who began the plan received one of the certificates of completion we had printed up, suitable for framing. If you are not part of a local fellowship, just having a study buddy can help encourage you to maintain your campaign!

Here are a few tips to help make your venture a successful undertaking. Rule Number 1: *Don’t fall behind!* It’s too hard to catch up! Rules Number 2,3,4 and 5: See Rule Number 1! After that, just be sure to read prayerfully, and try not to get sidetracked by focusing in too deeply on any particular point of study. Underlining verses and making occasional marginal notes are okay, but the purpose of *reading* God’s Word is to familiarize yourself with what He has to say.

The benefits of reading the Bible through yearly are too numerous to mention. But if you believe in interpreting God’s Word by comparing Scripture with Scripture, it’s the best way to give the Spirit something to work with as you study His blessed Book. Add to that the fact that you are spending some very intimate time with the God of all creation, and you should have all the incentive you need to get started this January 1st!

—Pastor Kurth

# WHY CAN'T I OWN A CANADIAN?

By Pastor Ricky Kurth



Several years ago, nationally syndicated radio talk show hostess Dr. Laura Schlessinger, an orthodox Jew, told her listeners that homosexuality was an abomination to God, citing Leviticus 18:22 to corroborate her contention. The following tongue-in-cheek reply has been circulating on the internet ever since:

Dear Dr. Laura:

Thank you for doing so much to educate people regarding God's Law. I have learned a great deal from your show, and try to share that knowledge with as many people as I can. When someone tries to defend the homosexual lifestyle, for example, I simply remind them that Leviticus 18:22 clearly states it to be an abomination. End of debate. I do need some advice from you, however, regarding some of the other specific laws and how to follow them:

When I burn a bull on the altar as a sacrifice, I know it creates a pleasing odor for the Lord (Lev.

1:9). The problem is my neighbors. They claim the odor is not pleasing to them. Should I smite them?

I would like to sell my daughter into slavery, as sanctioned in Exodus 21:7. In this day and age, what do you think would be a fair price for her?

I know that I am allowed no contact with a woman while she is in her period of menstrual uncleanness (Lev. 15:19-24). The problem is, how do I tell? I have tried asking, but most women take offense.

Leviticus 25:44 states that I may indeed possess slaves, both male and female, provided they are purchased from neighboring nations. A friend of mine claims that this applies to Mexicans, but not Canadians. Can you clarify? Why can't I own a Canadian?

I have a neighbor who insists on working on the Sabbath. Exodus 35:2 clearly states he should be put to death. Am I morally obligated to kill him myself?



A friend of mine feels that even though eating shellfish is an abomination (Lev. 11:10), it is a lesser abomination than homosexuality. I don't agree. Can you settle this?

Leviticus 21:20 states that I may not approach the altar of God if I have a defect in my sight. I have to admit that I wear reading glasses. Does my vision have to be 20/20, or is there some wiggle room here?



Most of my male friends get their hair trimmed, including the hair around their temples, even though this is expressly forbidden by Leviticus 19:27. How should they die?

I know from Leviticus 11:6-8 that touching the skin of a dead pig makes me unclean, but may I still play football if I wear gloves?



My uncle has a farm. He violates Leviticus 19:19 by planting two different crops in the same field, as does his wife by wearing garments made of two different kinds of thread (cotton/polyester

blend). He also tends to curse and blaspheme a lot. Is it really necessary that we go to all the trouble of getting the whole town together to stone them (Lev. 24:10-16)? Couldn't we just burn them to death at a private family affair like we do with people who sleep with their in-laws? (Lev. 20:14).

I know you have studied these things extensively, so I am confident you can help. Thank you again for reminding us that God's Word is eternal and unchanging.

Your devoted fan, Jim

### Proverbs 15:21

It is obvious that this letter was written to ridicule the idea of condemning homosexuality on the basis of what the Bible says, and we are sure that the writer feels that he successfully lampooned any notion of applying Biblical ethics to our everyday lives. However, his words show that he knows nothing of "*rightly dividing the Word of truth*" (II Tim. 2:15)!

Most Christians know that if you burn a bull today, in the dispensation of grace, you deserve whatever grief your neighbor gives you! Even believers who claim that they are not dispensationalists know better than to offer animal sacrifices. They know that the burnt offerings that smelled so sweet to God (Gen. 8:21; Lev. 1:9,13,17,19; 3:16) were nothing more than "types" or *symbols* of the "sweetsmelling savour" of the sacrifice of the Lord Jesus (Eph. 5:2). Now that the Lamb of God has been slain, we no longer need the symbols of that sacrifice.

When Jim goes on to cite Exodus 21:7 and ask about the current fair market value of the daughter

he planned to sell into slavery, he is of course mocking the idea of drawing lessons on morality from a book that condoned slavery among God's people. Of course, all this does is display his ignorance of how servitude was a legitimate way to pay one's debts in Israel (Lev. 25:39). I'm sure he would object that God's ways are unfair, to which God would reply by pointing out that requiring a man to work off his debts is more fair to his creditors than allowing him to simply declare bankruptcy.

I hasten to add that when asked about this latter provision in our own country, I always encourage believers who have fallen into debt to thank God that they live in a land where bankruptcy is as legitimate a way to pay off debts as servitude once was. I should also mention that I know of one believer who took advantage of the bankruptcy laws, then worked the rest of his life to pay his debts, since he felt his debts were his own fault, and not the result of astronomical medical expenses, or some other cause that was out of his control.

### **Stirring Up Resentment**

Next, when Jim pokes fun at the idea of considering a menstruating woman to be "unclean," we are sure that he means to elicit an outcry from women against what he perceives to be the sexism of God's Word. But if he took the time to read the context of the passage he cites (Lev. 15:19-24), he would find that men have something specific to their gender that renders them equally unclean (vv. 16,17). Since a woman's menstrual cycle is part of her

curse (Gen. 3:16), and the seed of a man passes the curse of the sin nature on to his children, it is not difficult to understand why God would tell the Jews to consider these things to be ceremonially unclean under the law.

"...Jim asks which abomination is worse, eating shellfish or homosexuality..."



When Jim again targets God's slavery policies in his next paragraph, he derides the idea that God would allow His people to own slaves of "neighboring nations," as he calls them, but not of the people of His own nation (Lev. 25:44). Of course, if Jim had read the verse that *follows* the verse that he cites, I'm sure he would have lifted his hands in horror to learn that the Gentile slaves bought by the Jews were to be considered their "possession." But then, imagine how shocked he would be to read God the Father's promise to His Son to give "the heathen" and "the uttermost parts of the earth *for Thy possession*" (Psa. 2:8).

But believers who know their Bible know that when the heathen become the Lord's possession in the kingdom of heaven on earth, He will not rule over them with the kind of cruel rigor with which the Egyptians ruled Israel (Ex. 1:13,14). So it is not surprising to read that God instructs His people not to rule over *their* possessions

with rigor (Lev. 25:43). Because of this, we read of the nations that Israel will possess in the kingdom that “they shall *cleave* to the house of Jacob. And the people shall... *possess them* in the land of the LORD for servants and handmaids” (Isa. 14:1,2). This passage shows that the Gentiles will respond to the benevolence of their masters in Israel by *cleaving* to them!

If you’re wondering why God will allow His people to own servants in the kingdom of heaven on earth, it is because “they shall take them captives, *whose captives they were*” (Isa. 14:2). God is a God of equity, and so makes it clear that “My people shall possess them... *because they have reproached and magnified themselves against the people of the LORD*” (Zeph. 2:9,10). Of course, rather than ruling over the heathen with unjust rigor, they will possess them in the same way that the Lord will possess the nations, by teaching them His ways (Isa. 2:4). Rather than being repulsed by this kind of mastery, the nations will actually be *attracted* by it (v. 3).

None of this would matter to Jim, however. He’s too busy judging the slavery of the Bible to be evil, simply because the slavery in our own history was evil. The Bible is clear, however, that “he that stealeth a man, and selleth him...*he shall surely be put to death*” (Ex. 21:16), and that certainly describes the kind of slavery that existed here. It is a far cry, however, from the servitude found among the Jews in the past, and the servitude that God has in mind for the nations that will serve under His Son and His people in the kingdom of heaven on earth.

## The Law of the Land

Next, Jim insinuates that the death penalty God prescribed for any who dared violate the Sabbath laws (Ex. 35:2) is an example of the punishment not fitting the crime. Here the punster shows that he is ignorant of how the law of Moses was not just Israel’s *religious* law, it was her *civil* law as well. The Constitution is the law of the land in *our* country, but the law of Moses was the law of the land in Israel. Our government is certainly within its rights to enforce capital punishment on those that break our laws (Gen. 9:6), and God was certainly within His rights to enforce His laws within the theocracy of the nation that He governed. Of course, the apostle of the Gentiles (Rom. 11:13) tells us that we are not to let anyone judge *us* with the death penalty, or any other kind of penalty, in respect of the Sabbath days (Col. 2:16).

Colossians 2:16 also prohibits any judgment that might be levied upon us members of the Body of Christ in respect of “meat, or in drink,” a prohibition that negates God’s law for the Jews found in the next verse that Jim cites (Lev. 11:10). His objective in citing this reference is obviously to scorn the Bible for pronouncing homosexuality an “abomination” by comparing it to how God says that something as innocuous as eating shellfish is likewise said to be an abomination.

I should add here that Jim has plenty of company in professing Christendom when it comes to thinking that Christians today should be bound by the dietary laws of Leviticus 11, but only among Christians who fail to

realize *the reason* God pronounced certain foods “unclean.” It was to teach the Jews that they were to consider certain *people* to be unclean, that is, the Gentiles (Lev. 20:24-26), as Peter explained after God ended His ban on unclean foods (Acts 10:9-16 cf. v. 28). So when Jim asks which abomination is worse, eating shellfish or homosexuality, we who know Paul’s gospel can easily point out that our apostle says that all foods today are clean to eat (I Tim. 4:4,5), but that homosexuality is an interdispensational crime against God and against nature itself (Rom. 1:26,27).

### **A Holy People, Not a Holy Priesthood**

Most Christians would be hard pressed to answer Jim’s point about the need for a priest to have good eyesight (Lev. 21:20),



because most Christians believe they are priests, on the basis of verses like I Peter 2:5,9, Revelation 1:6 and 5:10. Unaware that these verses are written to the Jews, the people whom God promised to make a kingdom of priests (Ex. 19:6), they would have to concede Jim’s point that he that “hath a blemish in his eye” cannot serve at the altar of the Lord. We

who rightly divide the Word know that we are not priests!

Jim’s next taunt is aimed at God’s warning that His people should not imitate the pagan practices of the heathen about them (Lev. 19:27). However, God is smart enough to know what Jim does not, that observing how the pagans served their gods in the smallest of areas will often escalate into serving their gods in the most heinous of matters (Deut. 12:30,31).


God prohibited even the *touching* of an unclean animal in the next verse at which Jim scoffs (Lev. 11:8) to teach the Jews that “it is an unlawful thing for a man that is a Jew to *keep company*, or *come unto* one of another nation” (Acts 10:28), a ban that was lifted in Acts 10. We see another reminder of this point in the prohibition against mixing crops and wearing clothing made from two separate materials, a law in Israel that Jim similarly mocks (Lev. 19:19).

### **A Holy God Who Is Our Savior**

Finally, Jim no doubt saved what he thought was his best argument for last when he satirizes the stoning of the young man whose only crime was that he “blasphemed the name of the LORD, and cursed” (Lev. 24:11). Of course, Jim would probably also find fault with God for banishing Adam from Paradise for eating a piece of fruit, but this only displays his ignorance of God’s *absolute holiness*, and how the tiniest infraction of His laws must be judged with eternal condemnation. Too bad, for this knowledge

would go a long way toward helping him see his need of a Savior, something for which we should all be praying for Jim, whoever and wherever he is. He can make fun of burning sinners with fire if he wants to, in his citation of Leviticus 20:14, but it is our fervent prayer that he learn to trust the Word of God instead of mocking

it before he finds himself in the lake of fire.

Jim's probably still patting himself on the back for having effectively ridiculed the influence of God's Word in our lives, but grace believers know better! God's Word is "eternal and unchanging," as Jim himself admits, but it must be *rightly divided*! 

## Question Box

*"I was wondering what the distinction is, if any, between the 'faith of Christ' and 'faith in Christ' found in Galatians 2:16? The modern translations seem to suggest that both phrases are one and the same."*

**"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).**

We believe that the King James Version of the Scriptures best conveys the sense of the original language. The modern versions change the phrase "faith of Christ" to "faith in Christ" throughout, which overwhelms the passage with redundancy. Paul never intended the emphasis to be upon what man has achieved, but instead what the Savior has accomplished on his behalf. The apostle here is clearly contrasting these two phrases.

We are not justified by keeping the law, rather we are declared eternally righteous by the *faith of Christ*. It was Christ's faithfulness that is the basis of our justification. He faithfully carried out the will of the Father to provide redemption through His finished work at Calvary (Heb. 10:5-10). While salvation is a free gift given to all who place their "faith in" what Christ has done, He being the object of our faith, it was at great cost. The payment to rescue us from the eternal consequences of sin is the precious blood of Christ. Only those, however, who place their faith in Him have the forgiveness of their sins (Eph. 1:7).


—Pastor Paul M. Sadler




# BIBLE CONTRASTS

By Pastor David Adams


*First Grace Gospel Church, Ashtabula, Ohio*



**BLESSING THROUGH ISRAEL'S RISE** is promised the Gentiles in the Old Testament through early Acts. Isaiah prophesied that Israel will be given supremacy over the nations (Isa. 60:10-12; 61:6). From that position of priority Israel shall be a blessing to all the nations of the earth (Gen. 22:17,18; Zech. 8:13; Acts 3:25,26). The prophet further states that “the Lord shall arise upon thee [Israel].” Then “the Gentiles shall come to thy [Israel’s] light, and...rising” (Isa. 60:1-3). Jerusalem and the Jews will be the route whereby the nations come to God (Zech. 8:22,23). The Gospels confirm these prophecies (Mark 7:27; 11:17; etc.).



**BLESSING THROUGH ISRAEL'S FALL**, apart from Israel, is presently God’s program. Now “there is no difference between” Jew and Gentile before God (Rom. 10:12). The Jews rejected the Word of God Paul preached so “the salvation of God is sent unto the Gentiles” (Acts 13:45-47; 28:25-28). It is through Israel’s “unbelief,” “blindness,” “casting away”; “through their fall salvation is come unto the Gentiles” (Rom. 11:11-15,25,30).



**TONGUES A SIGN:** Isaiah prophesied that God would speak to His people Israel with “another tongue” (Isa. 28:11,12). At Pentecost, “Jews...out of every nation under heaven” heard the disciples “speak with other tongues” (Acts 2:4-6). “Jews and proselytes...” heard “them speak in our tongues” that is, native languages (Acts 2:8-11). The Apostle Paul wrote that “the Jews require a sign” (I Cor. 1:22). He urged mature understanding and then quoted what Isaiah wrote. He concluded that speaking with other “tongues are for a sign” to unbelieving Jewish people (I Cor. 14:20-22).

**TONGUES TO STOP:** Paul regarded tongues as the least of spiritual gifts (I Cor. 12:28-31; 14:19). Tongues were prominent in the most unspiritual New Testament church (I Cor. 3:1-4). Thus it is not surprising to read Paul's statement: "whether there be tongues, they shall cease" (I Cor. 13:8). Instead, for the present time "now abideth faith, hope, charity, these three" (I Cor. 13:13). God has presently cast away Israel, the sign people, in blindness (Rom. 11:15,25). Thus the very purpose for tongues has ceased.



**SABBATH COMMANDED:** God "rested on the seventh day" after creation (Gen. 2:2). Thus the Ten Commandments included, "Remember the sabbath day, to keep it holy" for "the seventh day is the sabbath of the Lord" (Ex. 20:8-11). The Lord through Moses added, "The seventh [day] is the sabbath of rest," "the children of Israel shall keep the sabbath...for a perpetual covenant" as "a sign" with "Israel for ever" (Ex. 31:15-17). Jesus Christ and His disciples consistently observed the sabbath day (e.g.: Luke 4:16; 23:56; Acts 13:14).



**SABBATH CONCLUDED:** The Apostle Paul wrote that Christ has now "abolished...the law of commandments" (Eph. 2:15). Believers today are to "let no man therefore judge you...in respect of...the sabbath...a shadow of things to come; but the body is of Christ" (Col. 2:16,17). Today's "rest [sabbath rest, in Greek] to the people of God" is to have "ceased from his own works" (Heb. 4:9,10). Thus it came to be that "the first day of the week," was "when the disciples came together" for fellowship, preaching, and to gather collections (Acts 20:7; I Cor. 16:1,2).



**TITHING ORDERED:** Abraham and Jacob gave to God "tithes" or "a tenth part of all" (Gen. 14:20; 28:22; Heb. 7:2). "The Lord commanded Moses for... Israel" that "the tenth shall be holy unto the Lord" (Lev. 27:30-34). The priests had "a commandment to take tithes of the people according to the law" (Heb. 7:5; Num. 18:21). A second and third tithe was paid for festivals and the poor (Deut. 14:22-29). The "sons of Jacob" robbed God when they withheld "tithes and offerings" and were cursed or blessed according to their tithing (Mal. 3:6-10).



*"Leave  
unbelieving  
mate...  
Live with  
unbelieving  
mate..."*



**TITHING OMITTED:** About giving, the Apostle Paul speaks "not by commandment" (II Cor. 8:8) for "the law of commandments" is today "abolished" (Eph. 2:15). The believer now is to give "as God hath prospered him" (I Cor. 16:2). "Every man according as he purposeth



in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” The amount is up to the giver, but God promises to bless accordingly as one gives (II Cor. 9:6-8).



**UNDER MOSES’ LAW:** The Lord gave “the law which Moses set before the children of Israel” to “keep and do” (Deut. 4:44; 5:1-3). If the “house of Jacob” obeyed, they would “be a peculiar treasure... above all people” (Ex. 19:3-5). God promised Israel “life and death, blessing and cursing” in accord with their obedience to the law’s commands (Deut. 30:10-20). Christ on earth was “made under the law” (Gal. 4:4). He did not “come to destroy the law...but to fulfill” (Matt. 5:17). Under the “new covenant with...Israel,” God will put His “law in their...hearts,” and they will “do them” (Jer. 31:31-33; Ezek. 36:26,27).



**NOT UNDER THE LAW:** Gentiles never were under the law of Moses and were exempted when the issue arose (Acts 15:5,19-24; 21:24,25). The Apostle Paul declares that God’s people today “are not under the law, but under grace” (Rom. 6:14,15). “My brethren, ye also are become dead to the law” (Rom. 7:4). That old covenant has been “done away,” “abolished” (II Cor. 3:6-14). “Christ is the end of the law...to every one that believeth” (Rom. 10:4).



**ORDINANCES REQUIRED:** During past ages various religious ordinances were necessary to please God. The Lord told Moses to “speak unto the children of Israel...Ye shall do my judgments, and keep mine ordinances, to walk therein” (Lev. 18:1-4). Such ordinances were for Israel and sojourning strangers “for ever” (Num. 9:14; 15:15). Trouble came to God’s people when they had went away from His ordinances, and didn’t keep them (Mal. 3:7). John the Baptist’s parents “were both righteous before God, walking in all the commandments and ordinances of the Lord blameless” (Luke 1:6).




**ORDINANCES ABOLISHED:** The Apostle Paul writes of Christ “having abolished...the law of commandments contained in ordinances” (Eph. 2:15), and of God “blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross” (Col. 2:14). “The first covenant...service...stood only in...carnal ordinances, imposed... until the time of reformation” (Heb. 9:1,9,10). Since believers today are “dead with Christ from the rudiments of the world,” Paul asks, “why...are ye subject to ordinances” (Col. 2:20)?




**LEAVE UNBELIEVING MATE** was required of Jews returning to God. He forbade His people to intermarry with Gentiles or strangers (Deut. 7:2-4; Josh. 23:11-13). But “the people of Israel...mingled themselves with the people of those lands” anyway (Ezra 9:1,2).


Thus they were “punished” and could “not stand before” God (Ezra 9:10-15; Neh. 13:23-30). For restoration the congregation confessed their trespass in taking strange wives. They made “a covenant with our God to put away all [such] wives...according to the law.” They did God’s “pleasure and separate[d]” themselves “from the strange wives” (Ezra 10:1-17).




**LIVE WITH UNBELIEVING MATE** is God’s present rule for believers. The Gentiles are now “acceptable, being sanctified by the Holy Ghost” (Rom. 15:16). No man is now “common or unclean” (Acts 10:28). Any believer with “a wife” or “an husband that believeth not” is commanded to “not leave him,” to “not put her away.” If the unbelieving mate “be pleased to dwell with” the believer, they are to stay together. Further, “the unbelieving” mate “is sanctified by the” believing mate (I Cor. 7:12-14).



**GENEALOGY IMPORTANT:** Through most of the Bible, ancestry was stressed, covering many entire chapters (e.g., I Chron. 1-9). God established “an everlasting covenant” with Abraham “and thy seed...in their generations” (Gen. 17:7). Aaron’s sons received the priesthood, but those whose “genealogy” was “not found...were...put from the priesthood” (Ex. 40:13-15; Ezra 2:62; Neh. 7:64). Only those “reckoned by genealogy among the Levites” could serve in the temple and receive benefits (II Chron. 31:16-19). “So all Israel were reckoned by genealogies” to determine “their possessions” and positions (I Chron. 9:1,2,22). God told restored Israel to “be reckoned by genealogy” (Neh. 7:5). Jesus Christ’s earthly ministry was introduced by His genealogies (Matt. 1:1-17; Luke 3:23-38). The 144,000 end-time servants of God are descendants of specific “tribes...of Israel” (Rev. 7:3-8).



**GENEALOGY IGNORED:** The Apostle Paul commands believers, “Neither give heed to...endless genealogies,” to “avoid...genealogies...for they are unprofitable and vain” (I Tim. 1:4; Titus 3:9). People today become “the children of God by faith in Christ Jesus”; moreover “there is neither Jew nor Greek” (Gal. 3:26,28). In Christ ancestry means nothing.




**MEN’S TRADITIONS VOID:** In the Gospels “the tradition of the elders” was held by “all the Jews” (Mark 7:3). Religious leaders had added many rituals to God’s Word. But keeping such traditions was to “reject the commandment of God” (Mark 7:9). Such “commandments of men” were “making the Word of God of none effect” (Mark 7:7,13). Christ and His disciples “walk[ed] not...according to the tradition of the elders” (Matt. 15:2; Mark 7:5). Both Paul and Peter discard the traditions of their fathers (Gal. 1:14; I Pet. 1:18). But religious leaders and churches have continued to add non-Biblical traditions to God’s Word (such as Lent).

**PAUL'S TRADITIONS VITAL:** The Apostle Paul commands believers to "hold the traditions which ye have been taught" in "our epistle" (II Thes. 2:15). To "withdraw yourselves from" one who "walketh... not after the tradition which he received of us" (II Thes. 3:6). Paul praises believers who "keep the ordinances [*traditions* in the Greek text], as I delivered them to you" (I Cor. 11:2). He further commands, "those things, which ye have both learned, and received, and heard, and seen in me, do" (Phil. 4:9).



**EARTHLY PROMISES** were given to God's people in other ages. For obedience, "God will set thee [Israel] on high above all nations of the earth" (Deut. 28:1). "The earth shall be full of the knowledge of the Lord" (Isa. 11:9). Messiah's reign "shall execute judgment and justice in the earth" (Jer. 23:5). God's people were repeatedly promised that "they shall inherit the earth" (Psa. 25:13; 37:9,11,22). While on earth, Jesus Christ taught, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). He also taught His disciples to pray: "Thy kingdom come, Thy will be done in earth, as it is in heaven" (Matt. 6:10).



**HEAVENLY POSSESSIONS** belong to believers of this present age. "God...hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). "God...hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6; Col. 3:1-3). "For our conversation [citizenship] is in heaven..." (Phil. 3:20). The Apostle Paul also testifies that "the Lord...will preserve me unto His heavenly kingdom" (II Tim. 4:18). 



*Pastor Adams placed these pairings in newspapers to promote Paul's gospel.*

## Beyond the Veil

Our good friend and co-laborer in the gospel, Pastor Phil Robinson, was promoted to glory in November, having just celebrated his 69th birthday. When I had an opportunity to speak with Brother Phil during the eight months that he battled cancer, he was always rejoicing in the Lord. In fact, he ministered the Word to the very end. When he was unable to make the long trip from Genoa City to Menomonee Falls, a number in his assembly came to his home to hear the gospel of the grace of God.

Brother Phil had pastored three Grace churches over a thirty-year period, and even though he is now beyond the veil, he's still actively serving the Lord to the praise of His glory. Phil and his dear wife, Lori, were happily married for forty years, which is a touching tribute to marriage. In his final hours, he quoted from Romans 8 beginning at verse 35, "Who shall separate us from the love of Christ?" The answer, absolutely nothing—not even death. Amen!

—Pastor Sadler





# An Answered Prayer?

By Pastor Ricky Kurth

Garden of Gethsemane

When I was a young man, I received a greeting card from a Christian girl which read, “You’re the answer to all my prayers....” Reading those words, I was feeling pretty good about myself, until I proceeded to open the card. Inside, it said, “...you’re not what I prayed for, but apparently you’re the answer!”

I think about that card every time I think about the subject of answered prayer, and whenever I read these puzzling words about the Lord Jesus,

**“Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared” (Heb. 5:7).**

The writer was obviously speaking of the *intense* prayer the Lord prayed in the garden of Gethsemane, where “being in an agony He prayed more earnestly; and his sweat was as it were great drops of blood” (Luke 22:44). Most Christians know the *object* of His prayer that night, for earlier Luke tells us that He prayed,

**“Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done” (Luke 22:42).**

Spoken in the very shadow of the cross, “the cup” here could only have been a figure of speech that referred to His death on the cross.

But how can our text say that He was “heard” if He prayed for this cup to be removed? Did He or did He not die on the cross for our sins? Many explanations have been advanced to explain this apparent discrepancy, but I would invite you to consider that the One “that was able to save Him from death” *did* save Him from death, in the same way that He saved the Jews from death in Hosea 13:14:

**“I will ransom them from the power of the grave; I will redeem them from death...”**

As you can tell just from the wording here, God was promising to save His people from death *by raising them from the dead*. I’m guessing that this was not what His people prayed for, but apparently this was God’s answer.

Since the Father did not answer the Lord’s prayer audibly, He knew, as He later said, “that all things must be fulfilled, which were written...concerning Me” (Luke 24:44), and that God would proceed with the plan that was written in Scripture and save Him from death by raising Him from the dead (Psa. 16:10 cf. Acts 2:25-31).

How did the Lord react to the silence of God that confirmed the answer to His prayer? He said, “It is enough” (Mark 14:41).

Is that how you feel when God doesn’t answer your prayers in the way that you would like? It’s how Paul felt. When he asked the Lord to remove his thorn in the flesh, He replied, “My grace is *sufficient* for thee” (II Cor. 12:7-9). If you look up the word “sufficient,” one of the words used to define it is the word *enough*, and vice versa. We know from Paul’s reaction (v. 10) that it was enough for him to know that God would heal his thorn in the flesh *in the resurrection*, just as it was enough for the Lord to know that God would save Him from death in the resurrection.

It is significant that the Lord asked *three times* that His cup might depart (Mark 14:41), and Paul similarly “besought the Lord *thrice*” that his thorn might depart (II Cor. 12:8). Compare that to what God told Moses when he asked *just once* for permission to enter the promised land. As Moses tells it,

**“...the LORD said unto me, Let it suffice thee; speak no more unto Me of this matter” (Deut. 3:26).**

Moses knew he would see the promised land in the resurrection, and was told to let that be *sufficient* without asking again.

Beloved, there is a reason Paul says that “we cry, Abba, Father” (Rom. 8:15; Gal. 4:6). The only other Person in the Bible to so cry was the Lord Jesus in Gethsemane (Mark 14:36). The rest of that verse goes on to make clear that crying “Abba, Father” means to “let your requests be made known unto God” (Phil. 4:6) as He did, but then to pray, “nevertheless not what I will, but what Thou wilt” (Mark 14:36). This is *extremely* difficult when it comes to the subject of suffering physical afflictions, but it is in the very context of such sufferings that Paul says that we cry Abba, Father (Rom. 8:17-25).

When the Lord comes, He will “change our vile body” (Phil. 3:20,21), and it will no longer be subject to affliction. With such a hope as this, may we look forward to “the redemption of our body” (Rom. 8:23), and “with patience wait for it” (v. 25).





## BBS Letter Excerpts

### From Pennsylvania:

"This ministry has changed my relationship with the Lord. The teaching has equipped me in getting a handle on the Bible like never before. It has added light, clarity, harmony, and a love of the Scriptures. It has taken away doubt, confusion, and uncertainty. My spirit rejoices in rightly dividing the Word. Making proper distinctions between dispensations, recipients, authors, prophecy and mystery, etc., is blessing me in growing in grace."

### From South Carolina:

"God bless all at BBS for sharing the truth of God's Word rightly divided. I'm a grace believer living in the Baptist belt here in South Carolina, and I just want to say thank you and praise God for you!"

### From New Zealand:

"I have been blessed by your study material. After learning about rightly dividing the Word twenty years ago, I have now started a Bible study group and I'm teaching others." (Welcome to the grace team!—Ed).

### From the Netherlands:

"I've read your article, and I must say it's the most comprehensive portrait of II Timothy 3 I've seen thus far. It kind of renders my own ideas on that chapter obsolete, and I am glad, because it makes sense...Impressive detective work there. Ninety-nine percent of the world doesn't have a clue."

### From Minnesota:

"Thank you for the *Searchlight* magazine. It helps bring me back to reality. I am not a real good reader, but I know the truth, rightly divided. What a difference!"

### From Kenya:

"I have been receiving the *Berean Searchlight*. It has been a very fruitful and inspiring magazine that has helped me to grow spiritually and in Christ's service as a Bible college teacher and pastor...I now understand the place of the Apostle Paul in the ministry of the Church."

### From Missouri:

"The September *Searchlight* articles knocked it out of the ballpark! Way out of the park! I really enjoyed the format of Pastor David Adams' *Bible Contrasts* article...Dr. Paul Sadler's article about corrupt speech and the unwholesomeness of the corrupt speech really showed how the tongue can destroy everything in its path...Pastor Kurth's article totally explained that men have *always* been saved by faith, even under the law."

### From Michigan:

"Your article in the April *Searchlight* has inspired me to focus more on the ministry...I am working on my two books and today I started an article tentatively entitled 'The Key to Understanding the Bible'...that would introduce the reader to Paul's gospel and dispensationalism." (Welcome to the grace team!—Ed).

### From Texas:

"I read 'The Gainsaying of Grace,' and I can tell you that I praised God and jumped for joy! It is wonderful to be free from the weak and beggarly elements...I put your article in my Bible even."

### From our Inbox:

"I loved... 'The Gainsaying of Grace.' To tell someone that tithing or practicing water baptism is not in the will of God! Wow, what an unpopular conversation that would be. I remember years ago, before I knew how to rightly divide Scripture, I spent several sleepless nights toiling with these ideas. That was until the Spirit showed me, grace means giving up everything, *grace means everything!* I plan on sharing this article with a co-worker, a Christian who doesn't know about rightly dividing."

### From our Inbox:

"I just wanted to send you a quick note to thank you for the study Dr. Bedore did on Sheol/Hades/Paradise. I was in Proverbs 1:12 and realized that I was equating Sheol with Hell, but was unsure of the origin of that understanding...your study also cleared up the passage where we are told Christ descended into Hades. Both my wife and I have tried to understand that passage, but your study makes it very clear..." (The couple that studies Sheol/Hades/Paradise together stays together!—Ed).

### From Indiana:

"You guys just keep on doing what you are doing. You are right on with rightly dividing!...I wish everyone could get hold of this message, it clears up sooooo much confusion among Christianity!"

### From our Inbox:

"I must say my very favorites were the original book loaned me [*Things That Differ*] and the books on Acts. All of them are great; however, reading Pastor Sadler's *Revelation* is now my favorite...I've read many books on the subject over the years, but *none* have provided such clarity relative to time-frame, explaining the parenthetical chapters, explanation of symbolism, tying in Old Testament references, etc. Simply an amazing read."

### From Missouri:

"Do you folks know of anyone that is preaching Jesus Christ according to the revelation of the mystery in the Jefferson City area? I think that I may be a petunia in an onion patch, but I don't know for sure." (That would be a crying shame.—Ed).

### From Kentucky:

"I too have been remiss in writing to let you know how much the *Berean Bible Society* means to me. I have been receiving the *Searchlight* for forty plus years, and it grows more dear to me as the years go by...We were able to hear Pastor Sadler recently when he had a seminar in Kentucky, and it was so good to see him and have fellowship with others of like faith, that is, those who recognize the glorious message that was committed to our Apostle Paul."

### From Kansas:

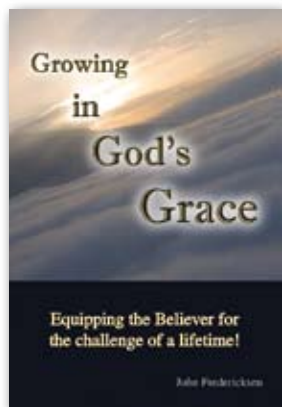
"Thank you for your faithful ministry in proclaiming the truth rightly divided. The monthly *Searchlight* keeps the fire that the Lord started in me going. Thank you for using your gifts and talents for bringing the lost to salvation and the saved *purpose, peace, and hope.*"



"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



# NEW YEAR'S RESOLUTIONS FOR NEW BELIEVERS



## Growing in God's Grace

By Pastor John Frederickson

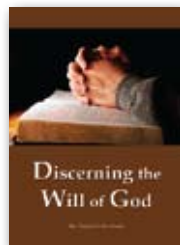
The studies found in this 96-page paperback are intended to help any believer grow in their knowledge of key subjects in the Scripture.

**Special Price: \$6.00** (Reg. \$8.00)

## Now That I Believe

This 40-page booklet by Pastor Ricky Kurth guides the new-comer to the faith through the various obstacles that man and Satan put in the way of believers to cause them to stumble.

**Special Price: \$2.00** (Reg. \$3.00)



## Discerning the Will of God

This work written by Pastor Ricky Kurth is a 48-page booklet that provides the believer with comfort in understanding God's will, and direction in seeking it.

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# Two Minutes with the Bible

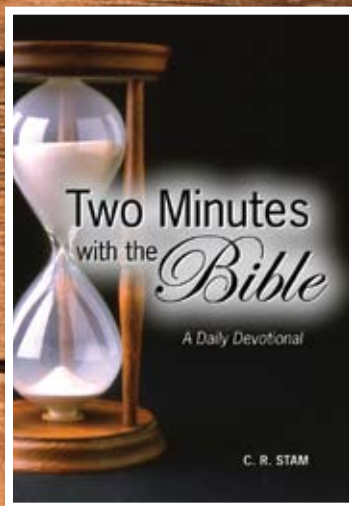
By Cornelius R. Stam

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# News and Announcements

**What to do with Christmas:** Pastor Stam always said to *use* Christmas: use it to give gospel tracts to the lost in greeting cards, and Pauline literature to those who need to learn the mystery. If you agree, visit our online bookstore, and see pages 28-29 for this month's specials.

**What's It Take?** In a recent conversation with a grace pastor, he was surprised to learn that all it takes for us to consider coming to speak at his church is an invitation! It surprised us that it surprised him, for we've mentioned this in the past, so we thought we'd mention it again, just so there'll be no more surprises! If you're thinking of asking us about next year, however, you'll have to act fast, for your editor has only one opening left, Pastor Kevin Sadler is booked for the year, and President Paul M. Sadler is also already thinking about 2016.

**Berean Bible Fellowship Fall Conference:** No, you didn't miss it! It's just that when *Grace Bible Fellowship* of Inverness agreed to host the conference, the BBF Board knew that Florida sounds much more inviting in January! So if your day planner is blank on the 10th and 11th, contact John Riedel at (325) 382-3102, Richard Kuhnen at (352) 564-0987, or BBF President Kevin Sadler at [kevin@bereanbiblesociety.org](mailto:kevin@bereanbiblesociety.org) for more information about your opportunity to hear Dick Ware, Travis Labrake, David Brown, Wes Barteck and Kevin Sadler address the theme of "*But God...*"

**New Kentucky Church!** Grace believers in western Kentucky are getting together to study God's rightly divided Word, and they said we could invite you! To find out when and where they meet, please contact our good friend Jeffrey Newnum at (270) 293-1945, or [j.newnum@hotmail.com](mailto:j.newnum@hotmail.com).

**September's Echo Month** was replete with the ricocheting resonance of resounding reverberations rebounding around our ears, LOL! Translation: it was nice to hear from so many of you in response to our request for feedback to BBS ministries! It is going to take a while to feature even a selection of your replies in our Letter Excerpts, but we'll do our best. Let's do it again next September!



The *Seul Choix Light* is located in Michigan's Upper Peninsula in Gulliver, Michigan. Michigan has more lighthouses than any other state in the Union. The 78-foot light has been in continuous operation since 1895. This location is the only harbor of refuge in a long and dangerous stretch of coast.

# PRICE LIST

## BIBLE STUDY BOOKS BY C. R. STAM—FOUNDER

### (Hardcover—Gold Stamped)

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|--|---------|
| Acts, Dispensationally Considered, Volume 1 .....        | \$21.50 |
| Acts, Dispensationally Considered, Volume 2 .....        | 21.50   |
| Colossians (Commentary) <i>Out of print</i> .....        | 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 <i>Out of print</i> ..... | 14.50   |
| Man, His Nature and Destiny .....                        | 12.50   |
| Memoirs of Pastor Cornelius R. Stam, The .....           | 13.50   |
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| Paul, His Apostleship and Message .....                  | 11.50   |
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| 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

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|--|--------|
| 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

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|---|---------|
| 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) <i>Out of print</i> ..... | 16.50   |
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| Revelation, Volume 1 (Hardcover) .....                                | 12.50   |
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| Studies in James (Paperback) .....                                    | 10.00   |
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all men unto justification of life” (Romans 5:18).