

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

September 2017



Feature Article

In the Footsteps of Paul, *by Kevin Sadler*5

Articles

The Man Upstairs?, *by John Fredericksen*.....12
Three Rules of Prophecy, *by Dave Stewart*14
It’s Time to Induce Labor, *by Ricky Kurth*.....19

Departments

Transformed by Grace Channel List.....4
Question Box.....18
The Making of an Apostle.....25
News and Announcements30

The **Purpose** of the *Berean Bible Society* is to help you understand and enjoy the Bible. The **Mission** of BBS is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Our **Goals** are to *evangelize* the lost, to *educate* the saved in “rightly dividing the Word of truth” (2 Tim. 2:15), to *energize* the Christian life, and to *encourage* the local church.

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Editor: Ricky L. Kurth—**Graphic Design:** Jessica Sadler (Book specials: Christine Mulholland)

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You can reach us at:
BEREAN BIBLE SOCIETY
N112 W17761 Mequon Road
PO Box 756
Germantown, WI 53022

Main Office: (262) 255-4750 — Monday-Friday, 8:30 am to 4:30 pm, CT

Internet: www.bereanbiblesociety.org

E-mail: berean@bereanbiblesociety.org

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A Note From the President

Dear Friends in Christ,

The *Transformed by Grace* television program of the Berean Bible Society is now on the air! For many years, the Lord bore fruit through the ministry of our *Bible Time* radio broadcasts. Pastor C. R. Stam and my father, Paul Sadler, both faithfully shared the Word, rightly divided, over the airways and many came to see “the fellowship of the mystery.” This is my prayer for these television programs as well, that they would be used by the Lord to help people see the truth of what He is doing today under grace as revealed in the letters of the Apostle Paul.

On Monday, July 31, *Transformed by Grace* began airing nationwide on the ION Television Network. We have arranged with our media consultants at *New Day Media* to start broadcasting on what ION calls their “point 4 network” of stations. These are sister stations of the main ION stations within each market in our list printed on the next page. *New Day Media* worked with Les Feldick when *Through the Bible* got started and they come highly recommended.

New Day Media made us aware of the growth of over-the-air television. Here is a quote from them about this: “According to Nielsen reports there are 118.4 million TV homes in the U.S. today and of that number approximately 30 million are over-the-air non-cable or satellite homes. That is twice as many than just a few short years ago.” We decided to go with mainly over-the-air broadcasts on the ION.4 Network because it allowed us to reach so many areas of the country. It will broadcast in 33 states on 60 different channels. The combined audience nationwide has the potential to reach over 8 million homes. It is important to understand that these stations are primarily only accessed over-the-air by antenna. Except for one station in Palatka, Florida, the program will be broadcast weekly on Mondays at 8:00 a.m. Eastern, 7:00 a.m. Central, 6:00 a.m. Mountain, and 5:00 a.m. Pacific.

We also will be broadcasting on ION’s Full Power HD station in Tampa (WXPX TV 42). This station is picked up by all cable and satellite outlets in the greater Tampa area. We are also airing on WJGV TV 48 out of Palatka, Florida, two times on Sunday (10:00 a.m., 6:00 p.m.), and once on Monday (1:00 a.m.).

Please be assured, that the main focus for the ministry of BBS will continue to be to get the Word, rightly divided, out through printed materials. This new ministry is a step of faith out of a desire to help people see God’s message of grace for today. Please pray for the outreach of these videos, and if you feel led by the Lord to give to this new branch of the ministry of BBS, please designate your gift to the “Video Fund.”

Grace to you,

Pastor Kevin Sadler, President

Transformed by Grace

Transformed By Grace is a weekly television program produced by the Berean Bible Society. Pastor Kevin Sadler presents the transforming power of God's grace each Monday morning on the ION.4 network and at other times on additional outlets. Check the station list below to see where you can watch in your area.

Unless otherwise noted, all of the stations listed below are over-the-air digital television stations. In most cases, *Transformed By Grace* airs on the digital sub-channel 4 of the local ION station.

Station List

Albany, NY	WYPX	55.4
Atlanta, GA	WPXA	14.4
Birmingham, AL	WPXH	44.4
Boise, ID	KTRV	12.5
Boston, MA	WBPX	68.4
Buffalo, NY	WPXJ	51.4
Cedar Rapids, IA	KPXR	48.4
Charleston, WV	WLPX	29.4
Chicago, IL	WCPX	38.4
Cleveland, OH	WVPX	23.4
Columbia, SC	WZRB	47.4
Dallas, TX	KPXD	68.4
Denver, CO	KPXC	59.4
Des Moines, IA	KFPX	39.4
Detroit, MI	WPXD	31.4
Grand Rapids, MI	WZPX	43.4
Greensboro, NC	WGPX	16.4
Greenville, NC	WEPX	35.4
Hartford, CT	WHPX	26.4
Honolulu, HI	KPXO	66.4
Houston, TX	KPXB	49.4
Indianapolis, IN	WIPX	63.4
Jacksonville, FL	WPXC	21.4
Kansas City, MO	KPXE	56.4
Knoxville, TN	WPXK	54.4
Lexington, KY	WUPX	67.4
Los Angeles, CA	KPXN	30.4
Memphis, TN	WPXX	50.4

Miami, FL	WPXM	35.4
Milwaukee, WI	WPXE	55.4
Minneapolis, MN	KPXM	41.4
Nashville, TN	WNPX	28.4
New Orleans, LA	WPXL	49.4
New York, NY	WPXN	31.4
Norfolk, VA	WPXV	49.4
Oklahoma City, OK	KOPX	62.4
Orlando, FL	WOPX	56.4
Palatka, FL	WJGV-TV	48

(Concast 229 on Basic Cable Package
Sunday at 10:00 a.m. and 6:00 p.m.
and Monday at 1:00 a.m.)

Philadelphia, PA	WPPX	61.4
Phoenix, PA	KPPX	51.4
Pittsburgh, PA	WINP	38.4
Portland, OR	KPXG	22.4
Providence, RI	WPXQ	69.4
Raleigh, NC	WRPX	47.4
Roanoke, VA	WPXR	38.4
Sacramento, CA	KSPX	29.4
Salt Lake City, UT	KUPX	16.4
San Antonio, TX	KPXL	26.4
San Francisco, CA	KKPX	65.4
Seattle, WA	KWPX	33.4
Spokane, WA	KGPX	34.4
St Louis, MO	WRBU	46.4
Syracuse, NY	WSPX	34.4
Tampa, FL	WXPX	66.4
Tampa, FL	WXPX-TV	42

(Cable and Satellite
Monday at 8:00 a.m.)

Tulsa, OK	KTPX	44.4
Wasau, WI	WTPX	46.4
Washington DC	WPXW	66.4
West Palm Beach, FL	WPXP	67.4
Wilkes Barre, PA	WQPX	64.4



In the Footsteps of Paul

Philippi and Thessalonica

By Pastor Kevin Sadler

The Board of the *Berean Bible Society* felt it was important for me to experience firsthand the places where the Apostle Paul had journeyed so, in May of this year, BBS sent me on a “footsteps of Paul” teaching tour of Greece and Italy. An anonymous donor also gave so that my wife, Jessica, could go with me on this trip. It almost goes without saying that this was a perfect trip for mid-Acts dispensationalists! When my father, Paul Sadler, would lead a group of believers to some place, like to a lunch line for example, he would tell everyone, “Follow Paul!” That’s what we did on this journey—we followed the Apostle Paul. And it really touched our hearts being there, seeing the actual places where Paul went, out of his burden for souls, and the great distances he traveled to share the gospel of the grace of God and to make known the fellowship of the mystery.

“And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them” (Acts 16:9-10).

The Apostle Paul received a vision of a Macedonian man, asking and begging Paul to come over from Troas, which is in Asia Minor, to Macedonia in southeastern Europe. Understanding it to be God’s call, the Apostle Paul immediately obeyed this vision. From Troas, Paul took a boat to travel to Macedonia. The boat anchored overnight at Samothracia, an island about halfway between Asia Minor and the Greek mainland. The next day they sailed to Neapolis (Acts 16:11).

When Paul and his missionary team landed in Neapolis, his ministry reached Europe for the first time. In Neapolis, near its port, a mosaic was made marking Paul's entrance into Europe. The mosaic portrays Paul receiving the vision of the man from Macedonia, and then Paul getting off the boat in Neapolis.

Neapolis is at the bottom of a hill along the coast of the Aegean Sea. This is a picture of the coastal city of Neapolis as we approached it from above.



The Greek people are aware of the immense influence their language has had on all of Western civilization, so our tour guides would often help us understand the construction and meaning of Greek words and names. In Greek, *nea* means “new”; *polis* means “city.” Putting them together, Neapolis means “new city.”

While it is noteworthy that Paul entered Europe at Neapo-

lis, he didn't stay there long. He headed for the “chief” or foremost city in importance in that area: Philippi.

“And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days” (Acts 16:12).

From Neapolis, Paul went on to Philippi, about 10 miles inland. Luke calls Philippi “a colony,” which means it was a Roman colony. Being a Roman colony, it was, in essence, a little Rome. Philippi's residents had rights, privileges, and protection deriving from Rome. The city's roads and walls were built and maintained by Rome. The structural design of its buildings was like that of Rome.



Philippi sits in a little valley, on a plain between mountains. The city was so named by Philip II of Macedon, the father of Alexander the Great. Philippi had an acropolis. In the past, when I've heard the term *acropolis*, I would always think of the Acropolis of Athens, but I learned that many ancient cities of Greece had an acropolis, Philippi being one of them.

Our tour guide, again, broke down the word *acropolis* for us. *Akro* means "high" or "above." *Polis* again means "city." Thus, *acropolis* means "high above the city." On top of the mountain beside the city of Philippi was its acropolis, high above the city. The Romans built it under Justinian I. They were citadels, bastions for defense of the city. An acropolis served as a lookout and a place for the troops to reside. If the Roman soldiers sounded an alarm, that was the place where people in the city were to run for protection.



"And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:13-14).

The river outside Philippi was a quiet and scenic spot. Jessica mentioned to me when we were there, "Of course, the women picked a pretty spot to meet and pray." It really was.



During our trip, three places really hit me in the heart spiritually. This was one of the places. I split off from our tour group and went and sat by the riverside by myself. As I sat by this little creek, hearing it trickle by, I thought of the monumental event that took place there. A moment with eternal consequences and massive ramifications happened in such a humble little place. One Saturday, 2000 years ago, the Apostle Paul went out to the women that were praying by that riverside and shared the gospel of grace. And the first conversion in Europe took place right there, when Lydia trusted Christ as her personal Savior. Then I thought how I'm part of the fruit of that meeting. Because from that meeting in Europe, the gospel went forward into

Europe, and eventually out across to North America. Two thousand years later, here I am, sitting here, as a result of this simple, humble meeting, and because the Apostle Paul, by faith, went to this place and shared the gospel. It was a powerful moment.

A few verses later, however, we find Paul in an entirely different situation.

“And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers” (Acts 16:19).

This is a picture of the ancient Philippian marketplace and forum in the middle of the city. Paul had cast a demon out of a woman who was following him around, giving him trouble and hindering the gospel. This enraged the men that were profiting from the fortune telling that the demon made possible. They therefore caught Paul and Silas and dragged them into the marketplace before the magistrates. After being falsely accused, Acts 16:22-23 tells us, “And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them....” This unjust beating was done publicly for all to see, right in the middle of the marketplace, so everybody would see what happens to those accused of breaking the law of Rome in Philippi.



Acts 16:23 continues, “And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.” This spot in Philippi is a tourist draw. It’s supposedly the prison in Philippi. We had trouble imagining this because it was so small. On the tour with us were Pastor John Fredericksen and his wife, Terri, who were taking the trip

for their 40th wedding anniversary. Pastor Fredericksen asked our tour guide, “On a scale of one to ten, what’s the possibility that this is the prison where Paul and Silas were held?” He replied, “One.” The guide thought, and I think he’s right, that it just was a cistern for water. The prison Paul was in was big enough, not only for Paul and Silas, but other prisoners as well. In

addition, according to Acts 16:24, Paul and Silas were in “the inner prison,” which means, of course, that there was an outer, larger area of the prison. So it had to have been a sizeable building.

Being believers, we naturally sometimes grew uncomfortable when hearing about the Greek gods during the tour. The hearing was to be expected though, for Greek mythology had a defining role in ancient Greece (as Paul found in Acts 17:16,22-29) and then throughout the Roman Empire, and has had enduring influence on modern-day Greek culture and on some of the notable



traditions of modern-day academia and athletics. One interesting thing I learned, however, was about the Greek god of theater, Dionysus. There were no temples built to Dionysus like the temples built to the other false gods. There’s a large outdoor theater in Philippi. The theater was his temple. When they built these elaborate stone theaters, which took much time and effort, they built them in worship to a false god of theater and entertainment. It made me think, sitting in the Philippian theater, how people haven’t changed, and that people still make a god out of entertainment. There’s nothing wrong with entertainment in its place, but when it is prioritized over the things of God and eternal matters, then problems arise.



We saw the Egnatian Way, which was a great Roman highway and an important military road built in the 2nd Century B.C. It linked the Adriatic Sea in the west with Byzantium (later Constantinople, now Istanbul) in the east. The road covered a total distance of about 700 miles. The Egnatian Way passed right through Philippi. It was built for military purposes, but it was mainly used for commerce and travel. Paul used it to spread the gospel. He would have walked on it when he traveled from Neapolis to Philippi to Thessalonica.



Walking through the ruins of the city, we saw a public bathhouse. Across the street from that were storerooms for olive oil and grain with massive clay pots. Around the marketplace in the center of town were storefronts and areas for selling goods all in a row. I told Jessica that it looked like an ancient strip mall!

We also saw an ancient subdivision. After Lydia was saved, she invited Paul and the team of men



with him to “come into my house, and abide there” (Acts 16:15). This is likely where the local church in Philippi initially gathered. Looking at all the remnants of houses, I wondered if this was where Lydia’s house was located and where the faithful Philippian church met with Euodias, Syntyche, Clement (Phil. 4:2,3), the Philippian jailor and his family (Acts 16:34), and the others. We’ll meet all these saints one day in glory! And it is because the Apostle Paul followed the Lord’s will and went to Europe and shared the gospel.

“And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews” (Acts 16:40-17:1).



It is around 100 miles from Philippi to Thessalonica. We rode there on a tour bus. It took us two hours driving 50-60 miles an hour through the mountains and hills. We traveled to

Thessalonica quickly, easily, and comfortably. But then it struck us along the way how long it would've taken Paul to walk it, with his stripes still fresh and with the fatigue and weariness that would naturally come from walking that far. He traveled probably 20 miles on a good day. Five days it might have taken him, maybe longer. He walked down that road, and through those hills, over that great distance out of a burden for souls. The passion of Paul for the salvation of people drove him forward. He needed to get to the next place to share Christ, regardless of the hardships in getting there. In doctrine and practice, we are to follow Paul as he followed Christ (1 Cor. 11:1). We especially need to follow his example in his tireless desire to evangelize the lost to Christ.

He traveled along this route and through these fields by the Aegean Sea on his way to Thessalonica. Arriving in Thessalonica, and finding a synagogue there,

“Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few” (Acts 17:2-4).



Cassander, king of the ancient Greek kingdom of Macedon, founded Thessalonica in 315 B.C., naming it after his wife. That had to get him points with her! The present-day population of Greece is about 10 million. Our tour guide shared with us that 1.5 million people live in and around Thessaloniki and 5 million people live in and around Athens, so basically 65% of the population lives in two cities. The rest of the population is spread throughout the country.

We had a view of the city from our hotel room on one of the upper floors. I was looking out at the city of Thessalonica one morning when I read in 1 Thessalonians, “*For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad...*” (1 Thes. 1:8). I thought about that city then and that city now. And I thought, “Not now. Not anymore. Not even close.”

Greece today is spiritually dark and dead. It's 96% Greek Orthodox, 1% Roman Catholic, 1% Judaism, 1% Muslim. The beliefs of its people are centered on religion, ritual, tradition, works, etc. “Christ alone!” is what sounded out from them in Paul's day. But not now. No one in Greece receives the *Berean Searchlight*. There are no grace missionaries there. There is a great need for salvation by grace in Christ in Greece and in Europe as a whole.

To be continued!



The Man Upstairs?



The following is an excerpt from Pastor Fredericksen's new book, *Daily Transformation*. To order this daily devotional volume, see our online Bookstore for the special introductory price, or the ad on page 29 of this issue.

In his song entitled “Unanswered Prayers,” country singer Garth Brooks refers to God as “the Man upstairs.” Similar phrases referring to Almighty God include: the Big Man, my Co-pilot, my Homeboy, my Golf-buddy, or simply JC. The user may not intend it this way, but such references are highly disrespectful, and reveal a lack of understanding about who and what our Great High God really is.


When the Apostle John encountered the Lord Jesus Christ, who was instructing him to write what would be revealed to him, he said, “I fell at his feet as dead” (Rev. 1:17). Notice there was nothing casual in John’s response. *Why?* When the Lord Jesus Christ spoke, it was with “a great voice, as of a trumpet” (vs. 10). “His eyes were as a flame of fire” (vs. 14), and “His countenance was as the sun” (vs. 16).

This brief picture, and the reaction of a mere man in the presence of God, is consistent with the rest of Scripture. Isaiah says he saw “the Lord...high and lifted up” with dynamic angelic hosts attending Him crying, “Holy, holy, holy, is the Lord of Hosts” (Isa. 6:1-3). Isaiah’s response was not casual or irreverent. He said, “Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips” (vs. 5).

People of old had a far greater reverence for the Lord. King David described his great God by saying, “The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength...Thy throne is established

of old: Thou art from everlasting” (Psa. 93:1-2). He continued, “God sitteth upon the throne of His holiness” as He reigns over all men (Psalm 47:8). He’s not just a co-pilot or a buddy. Balak declared, “God is not a man, that He should lie” (Num. 23:19).

The Lord tells us this is because, “...My thoughts are not your thoughts, neither are your ways My ways...For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” (Isa. 55:8-9). In the context of all this information, the Lord Jesus said of the Father, “Hallowed [meaning holy or sacred] be Thy name” (Matt. 6:9).

It would be appropriate to lovingly share articles such as this with lost souls who lack understanding of God’s holiness and magnificence. More importantly, in humility, we believers need always to show great reverence to the Lord and to His name. 



Being Right vs. The Truth

“I don’t want to be right. I want the truth!” That’s what a brother in Christ told me on the phone one day here at *Berean Bible Society*. I thought it was a tremendous statement. It showed the godly mindset of the person on the other end of the line.

So many have their focus on *being right*—that is, winning arguments and debates—and are inflexible when it comes to the possibility of being wrong. Many stubbornly dig in their heels and just want to feel that they are right, even when there is Scripture against what they believe. The truth is what is most important.

In 2 Corinthians 13:8 we read, “For we can do nothing against the truth, but for the truth.” The truth never changes. There is always the possibility that our fallible opinion of what we think is right is not the truth. Our focus needs to be on whether what we believe is the truth of the Word of God. We must conform our thinking to God’s Word and have a humble, teachable heart that is willing to change if we are shown truth on a subject or passage on which we might be wrong. We must always have the spirit of a Berean and search the Scriptures to see if what we hear and what we believe are, in fact, the truth.

—Pastor Kevin Sadler

THREE RULES OF PROPHECY

By Dave Stewart



It seems there is no area of Bible study that sparks more interest, among believers and unbelievers alike, than the study of Bible prophecy. Unfortunately, the study of prophecy also seems to generate more confusion and misinterpretation than any other. The Scribes and Pharisees, for example, rejected their Messiah, primarily, because that while they sought the glorious fulfillment of His second coming, they failed to recognize the hundreds of prophecies regarding the humility of His first coming. Even today, the errors of preterism, amillennialism and spiritualization plague the church of God, and all due to the failure of some to recognize a few basic principles of prophetic fulfillment.

These rules of prophecy can be classified into three general categories which we will call Single Fulfillment, Multiple Fulfillment, and Divided Fulfillment. While these three principles are demonstrated throughout the Bible, we hope one example of each will help to define each rule.

SINGLE FULFILLMENT:

“And he cried...Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD...thy carcase shall not come unto the sepulchre of thy fathers...And it came to pass...a lion met him by the way, and slew him: and his carcase was cast in the way” (1 Kings 13:21-24).

The above is an example of Single Fulfillment. Here we have a specific prophecy regarding a single event in human history. Once that event had come to pass, the prophecy was fulfilled in its entirety. We might say, its fulfillment was completed, with nothing more needed, and never to be repeated.

MULTIPLE FULFILLMENT:

“The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed...” (Psa. 2:2).

This prophecy is fulfilled multiple times through the Scripture. It was fulfilled in the Lord’s day, and again in the days of the apostles (Acts 4:26-29). It will be fulfilled again at the battle of Armageddon

(Rev.19:19), and yet again after the millennial reign of Christ at the battle of Gog and Magog (Rev. 20:7-9).

It must be understood that each of these occasions is not a partial fulfillment, but rather a complete fulfillment of the prophecy. Each occasion, in and of itself, serves to satisfy all the requirements of prophetic fulfillment. In other words, Psalm 2:2 is fulfilled completely, and then fulfilled completely again, and again. This is Multiple Fulfillment. We might say, its fulfillment was completed, and then it was repeated.

DIVIDED FULFILLMENT:

“Go, and gather the elders of Israel together, and say unto them... I will bring you up out of the affliction of Egypt...unto a land flowing with milk and honey” (Ex. 3:16,17).

Here we see a prophecy whose fulfillment was divided. It is a single prophetic statement whose fulfillment would come in two parts. While the people to whom the prophecy was given were in fact delivered from Egypt, fulfilling the first part of the prophecy, the second part, their entrance into the promised land, would not be fulfilled in their time, but in a future generation (Num. 14:30,31). This is Divided Fulfillment. We might say, its fulfillment had started, but then it was parted.



You will notice that the prophecy itself gives no indication that its fulfillment would be divided. This tends to be the norm in cases of divided fulfillment. It also tends to be the greatest stumbling stone for students of prophecy. They recognize the partial fulfillment and then seek to explain how the remainder must have been fulfilled as well, when in fact, the completion of the prophecy is yet future. This failure to acknowledge the rule of Divided Fulfillment has been the source of endless errors in the study of Bible prophecy.

THE FIRST PROPHECY

These three simple rules, the rules of Single, Multiple and Divided Fulfillment, would be used so frequently through the Scriptures that the Divine Author Himself was careful to demonstrate all three of these for us in the very first prophetic utterance in the Bible. Therefore the fulfillment of the first prophecy should serve as a point of reference for all prophecy to follow.

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17).

The statement above, made to our first father, Adam, is the earliest prophetic utterance given to man. The statement itself is brief, clear, and certain. The day Adam eats from the tree of the knowledge of good and evil, he will die. No explanation should be required of this first prophecy, that is, until we read a little further to find Adam eating from the forbidden tree, after which, we find this statement:

“...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life” (Gen. 3:17).

Wait a minute. “All the days of thy life”? Didn’t we just read that “in the day” Adam ate from that tree he would die? So what is this about all the days of thy life? There shouldn’t be any more days of Adam’s life. At first glance these statements seem contradictory. But reconciling the first statement, Genesis 2:17, with the second, Genesis 3:17, will reveal the three simple rules of prophecy that every Bible student should know.

SINGLE FULFILLMENT

It is clear, beginning immediately in Genesis chapter 3 and then from the whole testimony of Scripture, that Adam did in fact die in the day he ate from the tree. He died spiritually. This is evident from the fact that any man with so much as a spark of life in his spirit would leap at the chance to walk side by side with his Creator. Yet Adam, once having eaten, actually hides himself from the presence of God (Gen. 3:8). So full and so complete was this spiritual death that not only Adam but all that would be born of him, would exhibit the same evidence of a lifeless spirit. Every child of Adam will now use any device, any deception, any delusion he can conjure to hide himself from the True and Living God.

“...has been the source of endless errors in the study of Bible prophecy.”

There is no sense in which the spiritual death of our first father was incomplete. The prophecy of Genesis 2:17 was fulfilled in Adam in the day he ate of that tree. It was fulfilled completely with nothing more needing to be done. This is Single Fulfillment.

MULTIPLE FULFILLMENT

As noted above, the spiritual death of the first man represented a complete fulfillment of Genesis 2:17. Even if Adam had never died physically, the prophecy would have been satisfied with nothing further being required. But Adam did die physically, leaving the first prophecy fulfilled completely once, and then fulfilled completely again.

Just as the spiritual death of the first man was singular and complete, so too was his physical death (Gen. 5:5). These two fulfillments, each complete in itself, yet occurring as separate events, demonstrate the rule of Multiple Fulfillment.

DIVIDED FULFILLMENT

Finally, because Adam did not die physically “in the day” in which he died spiritually, the prophecy concerning the death of the first man was fulfilled in two parts, separated by 930 years (Gen. 5:5) and by nine generations, giving us an example of the third rule of prophecy, Divided Fulfillment.

So we find these three simple but fundamental rules of prophecy demonstrated for us in the very first prophetic utterance, three principles which are repeated continually throughout the Bible. So why do these simple rules seem to evade so many sincere students of God’s Word?

Well, imagine yourself being alive in Adam’s day, let’s say, 600 years after he ate from the tree. You are well aware of the first prophecy, that in the day Adam ate from that tree, he would die. Yet clearly, Adam is still alive. While you ponder the meaning of these things, several theories are being debated by students of prophecy. Some say that God simply does not keep His Word. He only makes

empty threats that He cannot fulfill. This notion, you dismiss out of hand. Others say that the entire prophecy was fulfilled hundreds of years ago, and we shouldn’t be looking for any future fulfillment. Yet others propose that the prophecy was intended to be spiritual in nature. To expect any physical fulfillment, to them, is to be carnal and “earthly minded.” And then there’s the final group, which insists that we should expect a literal, physical fulfillment yet to come. You can see how someone might be confused.

But then, after generations of debate between these schools of prophetic interpretation, the day comes, and Adam dies. The unbeliever is revealed to be as spiritually dead as the prophecy foretold. The preterist, who insisted the fulfillment was past, is confounded at this “unexpected” turn of events. The spiritualizer is left weeping as his first father returns to the earth from whence he came. Only the so-called “literalist” is vindicated in his insistence that God simply says what He means, means what He says, and should be taken at His Word.

Whether a given prophecy will be fulfilled once and for all, multiple times, or in multiple parts, in every case it **will** be fulfilled. It will be fulfilled completely, it will be fulfilled literally, and it will be fulfilled gloriously. We can rest assured that the very same God who has laid out these simple rules for us to learn and to receive will fulfill His Word according to them. As long as we do not allow the unbeliever, the preterist, or the spiritualizer to convince us otherwise, we will never be ashamed in our understanding of Bible prophecy.





Let Go An Echo!

September is Echo Month here at *Berean Bible Society*, a tradition that BBS founder Pastor C. R. Stam established many years ago. Now that we've "sounded out the word of the Lord" (1 Thes. 1:8) for yet another year, we'd love nothing more than to hear back from you in response! So if you echo how we feel about the importance of proclaiming Paul's gospel, why not let us know you stand with us? Contact us by email, snail mail, Facebook post, semaphore message or whatever means with which you are most comfortable. Just remember to check with local burning ordinances if you choose to reach us using smoke signals.

Question Box

"What did Jesus mean when He said the least in the kingdom was greater than John?"

"...Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11).

Some feel that the Lord was speaking of Paul, since the apostle uses the word "least" to describe himself twice (1 Cor. 15:9; Eph. 3:8). However, "the kingdom of heaven" of which the Lord spoke was the kingdom that will one day be established on earth for the redeemed in Israel, and Paul was never a part of that kingdom, nor will he ever be.

In that kingdom, all the redeemed will be filled with God's Spirit, who will "cause" them to walk in His statutes (Ezek. 36:27). Because of this, the least member of that kingdom will be incapable of sinning, and so will exceed the righteousness of even a man as holy as John. Speaking of the kingdom, the prophet declared,

"...he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them" (Zech. 12:8).

—Pastor Ricky Kurth



It's Time to Induce Labor!

By Pastor Ricky Kurth

Reflections on Labor Day from a Pauline perspective

Did you hear about the man who quit his job at Goodyear because he found it too *tiring*? He then got a job at Midas Muffler, but he found that line of work *exhausting*. So he tried to be a tailor, but found that to be a *sew-sew job* for which he just wasn't well *suited*. He left his next position as a historian when he realized there was no future in it. He finally got hired on at Starbucks, but left that job too after realizing that it was *the same old grind*.

While all of that is nonsense, of course, some Christians really *did* quit their jobs in 2012 when a popular radio preacher convinced them the Rapture would take place on May 21 of that year. After all, why go to work if you know the Lord is coming, or so they reasoned.

All of this proves how up to date the Bible is, for after Paul broke the news about the immanency of the Rapture to the Thessalonians, it seems that some of them quit their jobs for the very same reason. We see the first evidence of this when the

Apostle Paul issued this admonition to them:

“...work with your own hands, as we commanded you” (1 Thes. 4:11).

Since Paul reminds them here that this was something he had “commanded” them in the past when he was still with them, it would seem that this over-reaction to the imminence of the Lord’s coming was something that had surfaced even before he left Thessalonica after founding the church there. With that in mind, it’s sad to see Paul having to *repeat* this command to return to work here in his first epistle to them. But it is even *sadder* to learn that the apostle had to address the subject *again* in his second letter to these saints, where we find more evidence that they had impatiently quit their jobs when he prayed,

“And the Lord direct your hearts...into the patient waiting for Christ” (2 Thes. 3:5).

To give your two weeks notice just because you know the Lord might come at any moment is an

example of waiting *impatiently* for the Lord, so Paul prayed that God would direct their hearts into “the *patient* waiting for Christ.”

As we read on in 2 Thessalonians, we learn that Paul considered their impatience to be an example of *disorderly conduct*:

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us” (2 Thes. 3:6).



We know that the disorderly brethren Paul had in mind here were those who had quit their jobs, for later in this chapter the apostle spoke of “some which walk among you disorderly, *working not at all*” (v. 11). Paul probably didn’t know where they’d learned that kind of impatient behavior, but they hadn’t learned it from him, as he was quick to remind them:

“For yourselves know how ye ought to follow us: *for we behaved not ourselves disorderly among you;*

“Neither did we eat any man’s bread for nought; *but wrought with labour and travail night and day*, that we might not be chargeable to any of you” (2 Thes. 3:7,8).

Paul was a tentmaker by trade (Acts 18:1-3), a skill that allowed him to support himself as he went forth on his apostolic journeys (cf. Acts 20:34). When he preached the gospel in Thessalonica, he worked at his trade “night and day” to set an example for them “to follow” him in waiting *patiently* for the Rapture.

A Dispensational Distinction

Now what you are seeing here is a remarkable dispensational difference from the example the Lord set when He was here on earth ministering to the Jews (Rom. 15:8). When John the Baptist began preaching that the kingdom of heaven was imminent (Matt. 3:2), the Lord quit His job as a carpenter, and encouraged His followers to leave their jobs as well:

“...Jesus...saw...Peter, and Andrew...casting a net into the sea: *for they were fishers*. And He saith...*Follow Me*, and I will make you fishers of men. And they straightway left their nets, and followed Him” (Matt. 4:18-20).

Rather than displaying an exemplary work ethic for His disciples to follow Him, as Paul did later, the Lord quit His secular job and encouraged His followers to do the same. Nor was this an isolated incident, for when He later called Matthew into service, we read,

“...He...saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, *Follow me*. And he left all, rose up, and followed Him” (Luke 5:27,28).

So why would the Lord tell the Jews to follow His example by

quitting their secular jobs in light of the immanency of the kingdom of heaven, and then later instruct Paul to tell us Gentiles to *maintain* secular employment in light of the immanency of the Rapture?

Well, don't forget that when the Lord joined John in preaching that "the kingdom of heaven is at hand" (Matt. 4:17), He meant the kingdom in which the Jews would be "a kingdom of priests" (Ex. 19:6). And what do we know about priests? The priestly tribe of Levi was given no inheritance in Israel, no land to farm, no way to make a living apart from the tithes of the other eleven tribes (Deut. 18:1). So when the Lord began to call *all* the Jews to be God's priests to the *rest of the world* (Isa. 66:20,21), He was setting them up to live off of the tithes of the Gentiles in the kingdom of heaven on earth (Isa. 61:6). This is why He told His disciples to leave their jobs to follow Him. Priests were not allowed to work a secular job.

But today, in the dispensation of grace, God is not preparing *us* to be His priests to the rest of the world in the kingdom, He is preparing "the church, which is His Body" (Eph. 1:22,23) to reign with Him in Heaven (1 Cor. 6:3; 2 Tim. 2:12). So if you want to follow the Lord *today*, you have to follow Him *as Paul followed Him* (1 Cor. 11:1) and continue to punch that time card every workday.

An Apostle Waives His Rights

Now, as an apostle, Paul had the power *not* to have to work a secular job to support himself, as he went on the explain to the Thessalonians:

"Not because we have not power, but to make ourselves an ensample unto you to follow us" (2 Thes. 3:9).

As a spiritual leader, Paul had the "power" or *right* to insist on financial support from those to whom he ministered, as he reminded the Corinthians:

"Am I not an apostle?...have not we power to forbear working...?" (1 Cor. 9:1-6).



But just like in Thessalonica, Paul forfeited his right to the financial support of the saints in Corinth, adding, "nevertheless we have not used this power" (v. 12 cf. 13-15). So why did Paul give up his right not to have to work a secular job in Corinth?

Well, Corinth was a wealthy city, and there are indications that the Corinthian church was a large and affluent assembly.¹ This made them a magnet for "ten thousand instructors" (1 Cor. 4:15) who all descended on the Corinthian church like vultures, all demanding to be financially supported by the saints. To distance himself from these religious hucksters, when Paul hit town, he didn't go directly to the synagogue as he usually did and start preaching (Acts 13:13,14; 14:1; 17:10). Instead, the first thing

he did was *get a job* (Acts 18:1-3) to make it abundantly clear that *he* was not after the money of the wealthy citizens of Corinth (2 Cor. 12:14).

Later, when Paul arrived in Ephesus, he similarly surrendered his right not to have to work a secular job (Acts 20:34). But in this case it was to show them “how that so labouring ye ought to support the weak” (v. 35). Evidently the Ephesians were not living up to their obligation to give financial aid to the poor among them, so Paul set a good example while he was with them so he could later exhort them to labor so that *they too* could “give to him that needeth” (Eph. 4:28).

But as we’ve seen, Paul chose to forego his right to financial support in *Thessalonica* to set a good example for those who had impatiently quit their jobs in a disorderly overreaction to the teaching of the immanency of the Lord’s return. To show them how strongly he felt about this, he added,

“For even when we were with you, this we commanded you, that if any would not work, neither should he eat” (2 Thes. 3:10).

Now it’s important to notice that Paul doesn’t say that if any *could not* work he shouldn’t eat. The word “would” is the past tense of “will,” so Paul is actually saying that if any man *chooses* not to work *by an act of his own selfish will*, he shouldn’t eat.

One Sin Leads to Another

But if his words *still* sound harsh to you, consider that those who had quit their jobs had created several problems in the

church, the first of which Paul addresses in his next words to these brethren:

“For we hear that there are some which walk among you disorderly, working not at all, but are busybodies” (2 Thes. 3:11).

A busybody is someone who meddles or pries into the affairs of others, and *idleness* always leads to *nosiness*, as these disorderly brethren in *Thessalonica* were demonstrating.

It also leads to *other* problems, as we learn when Paul wrote Timothy about some who were “not only idle, but *tattlers* also and busybodies” (1 Tim. 5:13). When we think of “tattlers” we think of *tattletales*, people who squeal on others who did something wrong. But the definition of a *tattler* is just an *idle talker*, someone who goes on and on about *nothing*.



This leads to yet another problem, for Paul went on to tell Timothy that tattlers end up “speaking things which they ought not” (1 Tim. 5:13). Once you start tattling, prattling on and on about nothing, it won’t be long before you’re talking about things of which you ought not speak.

You know what’ll cure being a busybody tattler? *Getting a job*, a solution that Paul does not shy away from impressing upon them:

“Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread” (2 Thes. 3:12).

Another Dispensational Distinction

When Paul commands *and* “exhorts” these brethren, this marks another dispensational difference. The word “exhort” means *to urge someone to do something*, and it is a strictly New Covenant word. Under the Old Covenant, God never exhorted anyone to do anything. Under the Law, God *commanded* Israel to do things, and that was it! There was no follow-up exhortation. It was do or die, obey or else suffer the consequences!

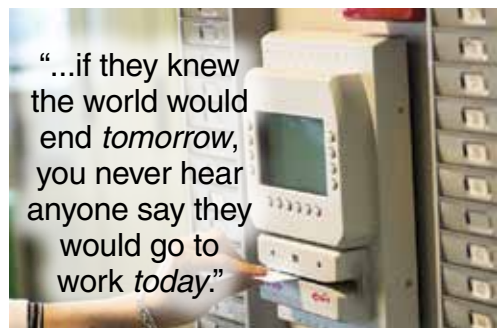
But Paul is not writing to people who were under the Law, he was writing to people who were under grace (Rom. 6:15). So after commanding *them*, he couldn’t threaten them with any “or else.” Do you know what God does when you disobey His commands under grace? Nothing! That’s why after Paul commanded these brethren to return to work when he was with them, and then again in his first epistle to them (1 Thes. 4:11), and then yet *again* in his second epistle to them, all he could do is “command *and exhort*” them to obey.

Do you know what God does when men *still* disobey after repeated exhortations? Still nothing! That’s why grace pastors like Timothy have to “...exhort *with all longsuffering*...” (2 Tim. 4:2). When God’s people today refuse to obey Him, grace pastors must *suffer long* with them, just as God Himself does. Under grace, we

have received the adoption (Gal. 4:5), and God considers us *adult sons*. You can remind an adult son that even under grace he will reap what he sows (Gal. 6:7), but as every parent knows, a lot of adult sons don’t care.

An Honest Day’s Work

But we *should* care, especially in this area of working for a living, for it affects our testimony before the world. After commanding the Thessalonians to work with their hands in his first epistle to them (1 Thes. 4:11), Paul went on to explain *why* they should work with their hands. It was “that ye may walk honestly toward them that are without” (v. 12).



“...if they knew the world would end tomorrow, you never hear anyone say they would go to work today.”

Even the world knows that it is *dishonest* to quit working and expect others to support you, and those who quit their jobs in 2012 due to an erroneous projected date for the Rapture gave much occasion to the enemies of the Lord to blaspheme (1 Tim. 6:1). When the Lord did not come when they thought He would, the press had a field day documenting the way people’s lives and careers had been ruined by religion.

And there is little doubt that the cause of Christ suffered the same scorn in Thessalonica, prompting

Paul to command and exhort that they forsake tattling and “with quietness they work, and eat their own bread” (2 Thes. 3:12).

This exhortation to “eat *their* own bread” implies that these job-quitters were eating *someone else’s* bread. Of course! If they weren’t working, they couldn’t very well buy their own bread.

This led to *still another* problem in Thessalonica that stemmed from quitting their jobs, the need to sponge off of their brethren who were still obeying Paul’s command to work. That got old in a hurry for the brethren on whom these moochers were subsisting, prompting Paul to tell them,

“But ye, brethren, be not weary in well doing” (2 Thes. 3:13).

Here the apostle is not telling the hard-working members of the Thessalonian church not to get weary of *helping their slacker brethren*.² He has already delivered his instructions concerning those who had shirked their responsibility to work, telling them to “withdraw yourselves” from those freeloaders (v. 6).



But Paul knows how it is when men who don’t deserve your goodness continue to take advantage of your goodness. It wears on you, and then when someone who *does*

deserve your charity needs help, you’re a little less likely to want to help. With that in mind, Paul encourages them to not get weary in the well doing of helping those who *cannot* work.

Getting the Knack of Having No Lack

Of course, the primary reason to “work with your own hands” (1 Thes. 4:11) is “that ye may have lack of nothing” (v. 12). God has never wanted His people to lack for the basic necessities of life, such as food and raiment (1 Tim. 6:8). But dispensationally, the means by which He expects us to *obtain* these necessities has changed through the ages.


When God provided manna for the people of Israel, even “he that gathered little had *no lack*” (Ex. 16:18), and they didn’t lack for raiment either (Deut. 29:5). When the Lord sent the twelve out to preach, He instructed them to pack no provisions, and when they bravely obeyed, they “lacked...nothing” either (Luke 22:35). At Pentecost, “neither was there any among *them* that lacked” (Acts 4:34) when they obeyed the new command to “sell all that thou hast” (Luke 18:22).

But today, in the dispensation of grace, we must answer the alarm clock’s incessant call and put in a hard day’s work if *we* want to lack for nothing, and if we want to be found “doing the will of God from the heart” (Eph. 6:6).

Finally, we should add that it’s nothing new for God’s people to overreact to the thought of the kind of deliverance that will be ours on “the day of redemption” (Eph. 4:30). On the cusp of

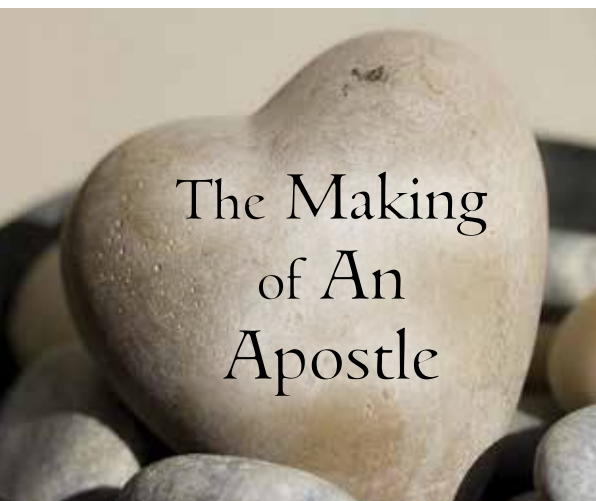
Israel's redemption from Egypt, Pharaoh asked Israel's leaders, "Wherefore do ye, Moses and Aaron, let the people from their works? *get you unto your burdens*" (Ex. 5:4). While the Jews were slaves and couldn't very well quit their jobs, Pharaoh's words suggest that some were overreacting to the announcement that they were about to be delivered (4:29-31) by slacking off. And so while it is *natural* to react to the thought of imminent deliverance by dismissing one's obligation to do one's best to make a living, doing what comes natural is never a good thing (1 Cor. 2:14).

Did you ever notice that when news reporters conduct man-on-the-street interviews to ask

people what they would do if they knew the world would end *tomorrow*, you never hear anyone say they would go to work *today*. This just goes to show that shirking one's responsibility to work is at best a worldly response. Should the Lord come for us tomorrow, let's be found toiling diligently in the trenches of the workforce like our apostle has commanded. 

ENDNOTES

1. The Corinthian church appears to be the only assembly Paul addressed that was so large they had to meet in a "church" building that wasn't in one of their "houses" (1 Cor. 11:18,22).
2. We know that Paul has not changed the subject here when we consider that he continues to speak to them about the disorderly brethren in the following verse (v. 14).



As Paul was breathing out threatening and slaughter against the Jewish believers (Acts 9:1,2), Christ reached down and saved His archenemy. That's grace! When Paul looked up and saw the resurrected Christ, he could not deny his senses; his stony heart of flesh melted within him and he trusted Christ on the spot (Acts 9:5,6; 1 Tim.

1:16). Interestingly, God waited until Paul was outside of the land of Palestine in view of a Gentile city before He revealed Himself to Paul on the road to Damascus. This is significant because he was called to be the Apostle of the Gentiles (Rom. 11:13). Unlike the twelve apostles of the kingdom who were sent to Israel, Paul was sent to the *Gentiles* with the gospel of the grace of God (Matt. 10:5,6 cf. Rom. 15:15,16).

—Pastor Paul M. Sadler

A background image of a forest with trees in various shades of autumn, including orange, yellow, and red, under a cloudy sky.

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Speaker: Pastor Kevin Sadler

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BBS Letter Excerpts

From our Inbox:

"Boy! Am I ever getting straightened out on a lot of Scripture! This is the beginning of a new revelation in my life. My wife is coming around too. It is so nice to know I don't have to add works to gain God's favor. I am saved by Grace through Faith plus nothing. Wow! I can't wait to hear more of the sermons and lessons that come along with the daily *Two Minutes* emails!"

From California:

"I struggled for years not knowing if I was saved or if I could be saved, or if I was hopelessly lost—until I stopped at your BBS Bookstore in Germantown. C. R. Stam, O'Hair, Baker, Brock and others opened my eyes to Paul's revelation."

From our Inbox:

"I remember in 1999 I was driving by BBS to go to my new bank a few blocks away, and saw the 'Christ Died For Your Sins' sign on your building. It didn't take long before I stopped in and was introduced to the Gospel of Grace through the pamphlets I purchased. Praise God BBS is still preaching the Gospel according to the revelation of the mystery!" (Like the people in that old TV commercial "We'd rather fight than switch!"—Ed).

From Nebraska:

"Pastor Kevin, it was good to meet you at the MGF conference and to hear your well-thought-out messages this weekend!"

From Massachusetts:

"Another inmate slid a *Berean Searchlight* under my cell door. What a blessing!...I am excited to learn all that I can and grow in faith as much as possible before I return home to share my testimony with my wife and three children."

From our Inbox:

"This *Two Minutes* ['The Day of the Lord, What Is It?'] is very inspiring. I have posted it to all my group members in all my social sites."

From North Carolina:

"Ricky...your series provoking men to consider pastoring has been fascinating...and this said by a 72-year-old woman!"

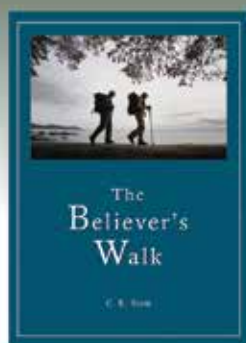
From Ghana:

"*Grace Bible Church* of Ghana wishes to express her heartfelt and sincere thanks to *Berean Bible Society* for your gift of love. We received the two boxes of grace books you sent to us to stock our grace library....We introduce the grace library to the public during our weekly radio broadcast. The patronage is high, especially from pastors and students from our universities." (From our good friend Pastor Peter Adjei-annoh.—Ed).

From Indiana:

"I always enjoy Pastor Sadler's books. They are so informative and so enjoyable to read. I know everything will go on as usual, the way he would have wanted."

And be not conformed to this world:
but be ye *transformed* by the renewing
of your mind, that ye may be able to prove what is that good,
and acceptable, and perfect, will of God (Romans 12:2).

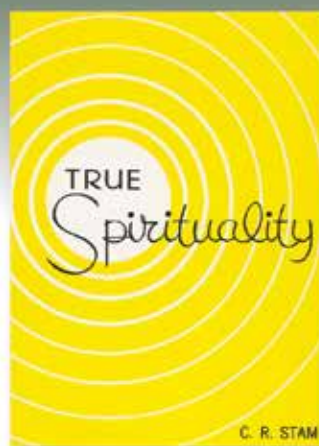


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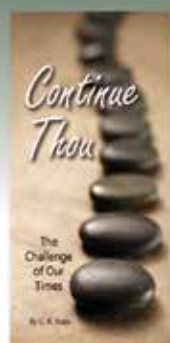


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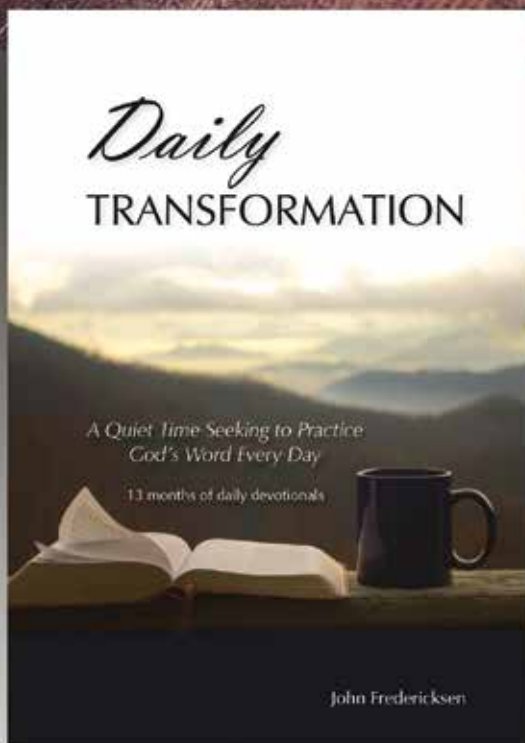
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News and Announcements

Our New Television Series *Transformed By Grace* is mainly being broadcast on over-the-air digital television stations on the digital sub-channel 4 of your local ION station. An antenna is required to access these free over-the-air digital sub-channels. If your television is older, you may also need a digital converter box. These items may be purchased at most any store that sells televisions and electronics as well as online.

Nashville Area Conference: The saints at *Grace Bible Fellowship* of Goodlettsville are so excited about their September 30/October 1 conference that they asked if we would pass along to you their invitation to attend it. Featured speaker Pastor John Fredericksen assured me that he won't let you leave until your soul is fully satisfied with heapin' helpings of the riches of God's grace. So set your GPS for the *Country Inn and Suites* in Goodlettsville, and let host pastor Vitis Bailey know you are coming (270) 384-2731.

Berean Bible Fellowship Fall Conference: The *Old Bethel Bible Church* of Alpha, Kentucky, will host this year's event at the *Dale Hollow Lake State Resort Park* to accommodate the crowds. Speakers Kevin Sadler, Don Webb, Ken Lyon, Wes Barteck and Travis LaBrake will bring the messages, but will also be available to respond to Bible questions from stranded grace believers who have no local grace pastor to approach for help. Questions about the conference itself should be sent to host pastor Jeff Bertram at bertramlumber@windstream.net, or BBF president David Brown at (920) 693-3039.

4th Annual Heritage of Grace Conference: The saints of *Grace Bible Church* in Beloit, Wisconsin, are so thankful for their rich heritage in the grace message that they hold a yearly conference to commemorate it! This year they've invited Pastor Ricky Kurth to come and bring some messages based on excerpts from your editor's upcoming book on frequently asked questions. So contact Pastor Jim Tollar with any questions at (608) 362-3744 or at businessmanager@bereanbiblesociety.org and don't be a stranger when October 7,8 rolls around!



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