

The

# Berean Searchlight

Studying God's Word, Rightly Divided

March 2003



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The *Berean Bible Society* is an organization for the promotion of Bible study by means of newspaper series, recorded Bible lessons, and the distribution of Bible study literature. It is a non-profit organization, a work of faith supported by the gifts of Christian friends.

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

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Hours: Monday-Friday, 9:00 a.m. to 5:00 p.m., CST

**The *Berean Searchlight* (ISSN 0005-8890), March 2003. Volume 64, Number 1.**

The *Berean Searchlight* is published monthly (except July) at no subscription price, by *Berean Bible Society*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756. Second-class postage paid at Germantown, WI. POSTMASTER: Send address changes to *Berean Searchlight*, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756.



## From the Editor to You:

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Dearly Beloved,

Those who have not taken the time to examine our dispensational position often charge us with being Bullingerites or ultra-dispensationalists. Interestingly, many of the colleagues of these critics have commended Dr. Bullinger for his outstanding scholarship, even though they may not fully agree with all of his doctrinal positions. One well-known evangelical leader states, “This disagreement must not rob us of the blessings of his written ministry. He was a careful student of the Word and a recognized scholar in the field of biblical languages.” We concur!

Under the influence of Charles Welch, near the end of Dr. Bullinger’s life he moved from a mid-Acts position to what is known as the Acts 28 position, which teaches that the Church, the Body of Christ, did not begin until after Paul arrived at Rome. Those who hold this position argue that the early epistles of Paul were written to the kingdom saints, therefore, they do not observe the Lord’s Supper. Since Paul’s Gentile ministry began after Acts 28 according to this view, they believe only Paul’s prison epistles contain our marching orders for today.

Although there are a small number who have followed Dr. Bullinger in this teaching, we are **not** of that number here at the *Berean Bible Society*. In fact, we can safely say that the vast *majority* of those who make up the Grace Movement stand opposed to this position, which has come to be known as “ultra” or extreme dispensationalism. “Ultra” has the idea of “going beyond others or beyond due limit,” which is sadly the case with these saints who champion Dr. Bullinger in this unsound conclusion.

We do, however, defend without apology that the historical beginning of the Church, the Body of Christ, took place in mid-Acts with the conversion of Paul, who is the apostle of the Gentiles (Rom. 11:13). If by “ultra-dispensationalists” our critics mean that we have rejected the “tradition of men” (Mark 7:8) that the Body of Christ began in Acts 2, we plead guilty. The early chapters of Acts are merely a continuation of the earthly ministry of Christ to Israel. Hence, “Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6). We must ask, who of the Acts 2 persuasion preaches Acts 2:38 as the terms of salvation today? “Repent [of crucifying the Messiah], and be [water] baptized every one of you in the name of Jesus Christ for the remission [forgiveness] of sins.” We rest our case!

In defense of the truth,  
Paul M. Sadler, President

# The Two Ministries of Christ

By Paul M. Sadler

<b>Earthly Ministry</b> <i>(Four Gospels and Early Acts)</i>	<b>Heavenly Ministry</b> <i>(Paul's Epistles and Mid-Acts)</i>
King of Israel—John 1:49	Head of the Body—Col. 1:18
Declaration: The Law and the Prophets (coming wrath) —Matt. 5:17,18	Declaration: Grace and Peace —Phil. 1:2
Gave Himself a ransom for the sins of His people —Matt. 20:28; Luke 1:68,77	Gave Himself a ransom for the sins of the world —I Tim. 2:5,6
Seated at the right hand of the Father until His enemies are made His footstool —Acts 2:34-36	Seated at the right hand of the Father in a position of exaltation over all things to the Church —Eph. 1:20-23
Called 12 Apostles on the earth—Matt. 4:18-22; 10:1-5	Called one Apostle (Paul) from heaven—Acts 9:1-4; 26:13,19
Christ commands the 12 Apostles to confine their ministry to Israel —Matt. 10:5,6	Christ appoints Paul the Apostle of the Gentiles —Rom. 11:13
Instructs the 12 to carry out the Great Commission —Mark 16:14-18	Instructs us to carry out the Commission of Reconciliation —II Cor. 5:18,19
Gospel of the Kingdom proclaimed—Mark 1:14,15	Gospel of the grace of God proclaimed—Acts 20:24
Terms of salvation: Repent, believe on His name, submit to water baptism—Mark 1:15; 16:16; John 3:16; 20:31	Terms of salvation: Believe Christ died for your sins, was buried, and rose again —Acts 16:31; I Cor. 15:1-4
Earthly hope and calling —Matt. 5:5	Heavenly hope and calling —Col. 1:5
Christ's visible return to the earth —Matt. 24:29,30; Acts 1:10-12	Christ's invisible return in heaven —I Thes. 4:13-18
Eternal reign from the New Jerusalem on the New Earth —Rev. 21	Eternal reign with Christ from the New Heavens —Eph. 1:10; 2:6,7

*As members of the Body of Christ we are responsible to proclaim, defend, and stand for the heavenly ministry of Christ.*

# The Key to a Worry-Free Life

By Paul M. Sadler



**A**ccording to doctors at the *Good Samaritan Regional Medical Center* in Phoenix, Arizona, rattlesnakes thought to be dead can still strike, bite, and kill you. Doctors in Phoenix said they have a large number of patients admitted each year suffering from bites from rattlers thought to be dead. Sometimes the snakes were shot and their heads cutoff; but, the snake head retains a reflex action. In fact, one study showed that snake heads could still make striking-type motions up to sixty minutes after decapitation.

Satan, that old Serpent, was defeated at Calvary—his head was cut off. Hebrews Chapter 2 says that our Savior, by His death, destroyed him who holds the power of death. But for a season Satan can still strike and wound us. He can still hurt us and poison our relationships and spread his deadly venom into our homes and lives.<sup>1</sup>

Paul admonished the Corinthians to take great care in this area, “Lest Satan should get an advantage of us: for we are not ignorant of his devices” (II Cor. 2:11). Although this may have been true in the apostle’s day, we

are not sure it is the case today. It seems to us that many believers are unaware they are under attack. Satan can be very subtle and his devices are well planned. While his devices take on many forms there is one in particular that he uses quite effectively—worry! If the enemy can keep you off balance in this area he can successfully hinder your service for the Lord.

## WORRY

**“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”**

—Phil. 4:6,7

Do you worry? I didn’t think so, but there are some who struggle with this problem. Paul says, “Be careful for nothing.” In our modern day language we would say, “Don’t worry about anything.” The Greek word behind the term “careful” here is *merimnao*, which means to pull in different directions, to distract. This is exactly what worry will do to you—it will tear you apart both emotionally and physically. It can be one of the leading causes of ulcers, which is something else to worry about!

Worry always dwells on the future in regard to what may or may not happen. It mulls over every worst-case scenario imaginable

until you're tied in knots. Stop and think for a moment: name 10 things you've worried about over the past 5 years. Probably nine out of ten of them never came to pass, and the one thing that did was beyond your control to do anything about anyway!

The past belongs to the ages, the present to us, but we must leave the future in God's hands. He is the sovereign One of heaven who declares: "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. 46:9,10). Worry is a sin! As we have seen, it focuses on the future, which is divine ground. It has been correctly said, "Worry is assuming more responsibility than God intended you to have." There are two ways to deal with worry—you can either try to find professional help or seek out a biblical solution to deal with the problem.

For example: "I have a mountain of credit card debt," one man told another. "I've lost my job, my car is being repossessed, and our house is in foreclosure, but I'm not worried about it." "Not worried about it!" exclaimed his friend. "No, I've hired a professional worrier. He does all my worrying for me, and that way I don't have to think about it." "That's fantastic. How much does your professional worrier charge for his services?" "Fifty thousand dollars a year," replied the first man. "*Fifty thousand dollars a year!!!* Where are you going to get that kind of

money?" "I don't know," came the reply. "That's his worry."<sup>2</sup>

Seeing that it's unlikely we're going to find a professional worrier to do our worrying for us, thankfully the Scriptures provide for us the *key* to living a worry-free life. This age-old problem, which can be traced back to the Fall, has a simple solution. In fact, the antidote to this venomous attack is the same in every dispensation. Interestingly, the Lord Himself dealt with this matter as He prepared the disciples to carry out the Great Commission.

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

"It has been correctly said, 'Worry is assuming more responsibility than God intended you to have.'"

We are creatures of habit; we like the security of having a roof over our heads, and knowing where we're going to have dinner tonight. The same was true of the disciples, with this exception; the Lord had uprooted them from their comfort zone and transplanted them in His field of service. When the Lord called them,

they left their families and livelihoods to follow Him. At first it seemed the right thing to do, but the more they thought about their decision it left them with a feeling of insecurity. In short, they were worried sick! What will we wear when it turns cold? Who's going to feed us tomorrow and the next day? Heavens, we didn't even think of travel expenses! Who's going to supply that need? Worry always has a way of producing more questions than answers.



Sensing their anxiety, the Lord said, "Take no thought for your life." "Take no thought," is another way of saying, "Don't worry about your life or what may or may not be!" Life is more than food, and drink, and raiment; there are the spiritual things of God, such as the kingdom of God and His righteousness. After all, if God cares for the birds of the air who neither plant nor harvest, surely He is able to supply your needs. To which the Lord adds, "Are ye not much better than they?" If God foreordained the Cross in His determinate counsel, and the Lamb was slain before the foundation of the world in accordance with the foreknowledge of God, surely He knows every need of the disciples in advance (Acts 2:23; I Pet. 1:19,20 cf. Matt. 6:32).

## A SIMPLE SOLUTION TO A COMPLICATED PROBLEM

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

Here is the solution to the problem of worry. Never concern yourself with tomorrow's circumstances, simply because they are beyond your control. For example, you may have recently received a traffic ticket. However, there is nothing you can do about it until your court date, even though this may be your third offense, which means you could lose your driver's license. You can try the case over and over in your mind, but it won't change a thing. One minute you ponder, surely the judge will be lenient; but the next, then again, what if he suspends my driver's license, how will I get to work? The reason worry tears us apart is, we are unable to address the affairs of tomorrow because they're yet future. There is no way of knowing what *might* happen tomorrow; consequently, tomorrow will take care of itself.

Please don't misunderstand, we should take things seriously, especially something such as the above. It is natural to be concerned, but we must not allow our concern to deteriorate into worry that consumes us and disrupts our service for Christ. Our Lord speaks of two days: "tomorrow," a reference to the future which belongs to God, and "today." While it is impossible to simply turn off concern, we can *refocus* it. "Sufficient unto the day is the evil

thereof.” In other words, there are enough troubles to deal with in any given day without concerning ourselves with tomorrow. The answer to the sin of worry is to *focus* on resolving the problems that you’re facing today.

Perhaps today is your court date—now you can tackle the circumstances at hand, as unpleasant as they may be. You can explain to the judge how you depend upon your driver’s license for your livelihood. You can throw yourself on the mercy of the court. Whatever the outcome you at least know where you stand in the eyes of the law, even if the judge throws the book at you!

In regard to the disciples, as they went forth to fulfill the Great Commission they weren’t to concern themselves with how they were going to make ends meet. Rather they were to give their undivided attention to the work of the ministry. The Lord instructs them accordingly:

**“And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip [wallet] for your journey, neither two coats, neither shoes, nor yet staves [staves]: for the workman is worthy of his meat [food]” (Matt. 10:7-10).**

You see, God, in His determinate counsel, chose to lay the burden for the daily needs of the disciples upon those with whom they shared the gospel. As the disciples went out two by two into the highways and byways of life

they experienced the providential care of God firsthand. Those who received the words of everlasting life were so grateful they insisted that the bearers of the good news dwell with them before moving on to the next city. For the better part of two years God provided food, clothing and housing for the disciples, as the need arose (Matt. 10:11-15).

Our Lord’s words in Matthew 6:34 will also minister to the saints in the coming day of the Lord. In addition to striking fear into the heart, the mark of the beast will cause many to become anxious. If the saints of God are unable to buy or sell without the mark, *worry* will become an unwelcome companion. Satan will torment them with the uncertainty as to how they are going to provide for their families. The thought of what the next day might bring will be alarming to them. Once again God will intervene on behalf of His own, but this time supernaturally.

**“And when the dragon [Satan] saw that he was cast unto the earth, he persecuted the woman [Israel] which brought forth the man child [faithful remnant]. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time [1 year], and times [2 years], and half a time [½ year], from the face of the serpent” (Rev. 12:13,14).**

As we view the unfolding of God’s future plans for the coming Tribulation period found in the Book of Revelation, it is clear the Lord is going to set a table in



the wilderness for Israel, as He did in time past. God is going to sweep her into an unknown location and *miraculously* provide for her every need. It will be necessary for Him to do so for 3½ years, otherwise she would perish at the hands of the Anti-Christ. If they merely look to Him there will be no need to worry in that day (Matt. 6:9-13 cf. Rev. 12:13,14).

**“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:6,7).**

As we return to the administration of Grace, the above principle still applies regarding worry. We are to spend our time and energy resolving today’s problems, and leave tomorrow where it is to be found, with God. Paul augments this truth with a dispensational thought. In essence, he tells us: don’t worry about anything; instead take everything to the Lord in prayer. Leave it with Him! And the peace of God which passes all human understanding will *guard* your hearts and minds through Christ Jesus. Here the apostle is addressing the needs of the members of the Body of Christ, and the Philippians in particular.

Since we are no longer under the complete control of the Spirit, as they were in the former dispensation, we are to make our needs known to God and He will respond *according to His will*. So we are not to worry about our needs, but take them to the Lord

“The answer to the sin of worry is to *focus* on resolving the problems that you’re facing today.”

and the peace of God will keep our hearts and minds. The peace of God will stand guard duty over our heart to help us *resist* worrying about our needs. We are to simply trust Him. For God is working all things out according to the counsel of His will and He will always do what’s best for us (Eph. 1:11 cf. Phil. 2:13).

Although the Philippians were poor, they gave sacrificially to meet the physical needs of Paul, which undoubtedly was in answer to the apostle’s prayers. Paul was so touched by their generosity that he was confident that God would also meet their needs according to the riches of His grace. Paul simply left the matter with the Lord and moved on, which is a good practice for us as well (Phil. 1:4 cf. 4:15-19).

### **PLANNING FOR THE FUTURE**


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

While we are not to dwell on tomorrow, the Scriptures do leave room for us to plan for the future, but to do so properly. James gives an example of a merchant who travels to a city where he makes arrangements to stay for a year so he can become wealthy buying and selling his goods. However, the apostle shows the foolishness of this type of planning because the merchant acts as though he's in control of the future. *I will* relocate my business. *I will* purchase merchandise from fools who don't know its value. *I will* sell my goods at outrageous prices. *I will* be rich and live a life of ease at the expense of others. *I will* make a name for myself. This sounds like the five "I wills" of Satan in Isaiah 14. He, too, had no regard for God.

Here the apostle makes a great point; we can't say what's going to happen tomorrow, let alone next year. If an unexpected sandstorm destroys the city where the merchant is doing business, chances are his plans will be altered. Life is like the mist that rises from a lake on a cool morning; it's there but a short time and vanishes. James reminds the merchant how

unwise it is to leave God out of his plans. What if God were to require of him his life tonight? In the course of one week he could be dead, buried, and nearly forgotten (Luke 12:16-21 cf. Heb. 9:27).



Since the future, and the days of our lives, are in God's hands, the apostle shows us *how* to properly plan. We might call it worry-free planning! "For that ye ought to say, If the Lord will, we shall live, and do this, or that." There is nothing inherently wrong with planning ahead, but we must always close our planning session with "as the Lord wills." After all, the Rapture could take place next month and change everything! 

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## Endnotes

1. *Nelson's Complete Book of Stories, Illustrations, & Quotes* by Robert J. Morgan, Thomas Nelson Publishers: pg. 682.
2. *Ibid.*, pgs. 803, 804.

### ***The Love of Christ Constraineth Us***

"A missionary in Africa was once asked if he really liked what he was doing. His response was shocking. 'Do I like this work?' he said. 'No. My wife and I do not like dirt. We have reasonable refined sensibilities. We do not like crawling into vile huts through goat refuse....But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'Go,' and we go. Love constrains us' (II Cor. 5:14)."

—Our Daily Bread

# The Bible and Us

By Cornelius R. Stam



Ever since my youth there have been four Scripture passages that I have associated together in my mind. They were first pointed out to me by one of the men of God who taught the Word in those days, but which one it was I cannot, for the life of me, recall.

## WHAT THE BIBLE SAYS ABOUT ITSELF

The four passages referred to above are James 1:21, Titus 1:9, Philippians 2:16, and II Timothy 2:15. In all of these the Bible is called “the Word.” In each of them some statement is made *about* the Word which indicates our responsibility to it *as such*. There is nothing essentially dispensational about them, for some of them, at least, would apply in any dispensation. Together, though, they show the importance of our attitude toward God’s Word and the urgency of dividing it aright. Let us examine them one by one.

### JAMES 1:21

**“Receive with meekness the engrafted Word, which is able to save your souls.”**

In James 1:21 the Bible is called “*the engrafted Word*.” The Greek word rendered “engrafted” here, and indeed the English word *engrafted*, have the meaning of *planting into*. Hence the word has sometimes been rendered implanted—“*the implanted Word*.” This indicates the tendency of the Word of God to get down underneath, as it were, and prick our consciences. And what should we do with it as the “engrafted” or implanted Word? We should *receive it with meekness*.

**“...receive with meekness the engrafted Word, which is able to save your souls.”**

This is not a dispensational matter. Men in all ages have been saved by believing God’s Word to them, and His Word has sometimes been difficult to accept. It is the course of wisdom, however, to “*receive with meekness the engrafted Word, which is able to save your souls*.”

It was as a young comedian, just arrived from the Netherlands, that the writer’s father first came into contact with the Word of God, and it aroused his enmity. He said, “According to that Book, nobody is any good.”

Seeking to get away from the influence of the Word, he took up lodging in an area in which he did not know one single believer. However, an old lady wisely and graciously gave him a book to help him “learn English” faster! The same reading matter was

printed in Dutch in the left-hand column and in English in the column at the right. She pointed out to him how he could read the Dutch and then go across the page and learn to decipher the English.

He began avidly studying when it dawned on him: "It's that Book again!" It was a Dutch-English New Testament the woman had given him!

He told himself that he didn't have to be insulted in order to learn to read English and has often told us how nearly he threw that book away. But he did want so badly to learn English, and this would be a great help, so he continued studying the Book until he was gloriously saved and his whole life revolutionized by it.

That book had gotten "under his skin," as it were. It had been implanted into his mind and heart until, convicted of his lost and sinful condition, he cried to God for help and trusted the Lord Jesus Christ as *his* Lord and Savior.

Should any read this article who are still strangers to grace and to God, we say to you, "*receive with meekness the engrafted Word, which is able to save your souls.*" Humbly accept what the Bible says about your desperate condition, about your just condemnation before a holy God. Receive with meekness what it says about God's love for you and the death of Christ at Calvary—*for your sins*. "Receive with meekness the implanted Word," believe what it says about your sin and your Savior, and *your* soul will be saved.

## TITUS 1:9

**"Holding fast the faithful Word...."**

In Titus 1:9 the Bible is called "*the faithful Word.*" And what is our responsibility toward it as such? Why, *hold it fast*, trust it, rely upon it, act upon it, "*holding fast the faithful Word.*"

It is particularly appropriate that the Bible should be called "*the faithful Word*" here in Paul's letter to Titus. Titus had been left by Paul to serve the Lord Jesus Christ on the island of Crete. This was a very difficult assignment, for the Apostle writes:

**"One of themselves, even a prophet of their own, said, The Cretians are always liars" (Ver. 12).**

And he added, "*This witness is true*" (Ver. 13).

Some years ago the author looked up the word Cretian, or Cretan, in an old unabridged dictionary to ascertain the proper spelling of the word. In addition to the information we sought, the dictionary explained that in Paul's day to say, "*You're a Cretian*" was the same as saying, "*You're a liar.*" The Cretians could not be trusted. Paul says, in effect, "Whether they say 'yes' or 'no,' pay no attention to it. Whether they say 'I will' or 'I won't,' pay no heed, for they are always lying. You cannot depend upon them."

In sharp contrast to this trait of the Cretians we have the wonderful truth of Titus 1:2:

**"In hope of eternal life, which God, that CANNOT LIE, promised before the world [ages] began."**

"The Cretians are *always* liars." "God...cannot lie." And it was to

Titus, on this island where men were so untrustworthy, that “God [who] *cannot* lie,” wrote, through Paul, about His sure promise of eternal life.

**“God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?” (Num. 23:19).**

But to whom did God make this promise about eternal life? Surely not to the angels; there is no indication in Scripture that this might have been the case. Surely not to men, for men were not yet created “before the [ages] began.” To whom then did He make the promise? The answer is—to *Himself*. In the counsels of the Trinity, in ages past, God promised Himself that He would provide the wonderful salvation by grace which we now enjoy. We sometimes make promises to ourselves, and fail dismally to keep them, but this is not so with the promise that God made to Himself. “God...*cannot* lie.” His “eternal purpose,” the promise He made before the ages began, could have been made by none greater—it was made *by God Himself*. It could have been made *to* none greater. It was made *to Himself*. And it was vested in Jesus Christ, “*in [whom] dwelleth all the fulness of the Godhead bodily*” (Col. 2:9). This promise will never be broken. Every individual promise fulfilled to us is but a further development of the great eternal promise He made to Himself.

This passage by no means stands alone. In II Timothy 1:1

we read that Paul was “an apostle of Jesus Christ by the will of God, *according to the promise of life which is in Christ Jesus.*” This was indeed His *eternal purpose in Christ*, to which the Apostle refers again and again in his epistles.

We may rely completely upon this promise. Indeed we have all reason to rely upon it, “*holding fast the faithful Word.*” This is why the Apostle writes in I Timothy 1:15:

**“This is a *faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.*”**

The Cretians are always liars, but God *cannot* lie. Surrounded by dishonesty and unfaithfulness on every hand we can, thank God, *hold fast the faithful Word*, and rejoice that even when we ourselves are unfaithful, “yet He abideth faithful” (II Tim. 2:13).

## **PHILIPPIANS 2:16**

**“Holding forth the Word of life...”**

Here again the Bible calls itself “the Word.” This time it is “the *Word of life.*” What is our responsibility toward it as such? We should *hold it forth*. We should hold it forth *because* it is “the Word of life.”

Here it may be well to consider the preceding context, Verse 15:

**“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation [generation], among whom ye shine as lights in the world.”**

We once interpreted Verses 15 and 16 to mean that as we hold forth the Word of life we should

cast the light of a godly life upon it. It is true, indeed, that our witness for Christ should be “adorned” by a blameless, godly life, but does a blameless life actually cast light upon the Bible? Is it not the Word which gives light to this dark world, light about eternal life? Is it not *by* “holding forth the Word of life” that we “shine as lights in the world?” This latter interpretation, we feel, makes better sense and is more consistent with the Word of God as a whole. Let us quote it again:

**“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse [generation], among whom ye shine as lights in the world, holding forth the Word of life; that I may rejoice in the day of Christ that I have not run in vain neither labored in vain” (Vers. 15,16).**

Thus we “shine as lights in the world” *as* we “hold forth the Word of life.”

One thing is certain. It is the Word, as the Holy Spirit uses it, that gives life to dead sinners. This is confirmed by many passages, including especially I Peter 1:23-25:

**“Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.**

**“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:**

**“But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you.”**

Here Peter, clearly having learned of salvation by grace

through the finished work of Christ, declares that the Word of God is seed which cannot die; it is incorruptible. *“And this is the Word, which by the gospel is preached unto you.”* Thus, the Apostle Paul calls it “the Word of life,” for when men receive it they are “born again” of seed that is “incorruptible”—seed that cannot die.

Again, in Ephesians 2:5 we read that we, once “dead in trespasses and sins” (Ver. 1), have now been “quickenened” (given life) and “raised” “with Christ.” How did this take place? As we believed *“the word of the truth of the gospel”* (Col. 1:5).

This is why, in a lost world, we should not stop giving of ourselves and our means to *“hold forth the Word of life.”* This is the only method God uses to impart life to those “dead in trespasses and sins.”

## II TIMOTHY 2:15

**“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.”**

Finally, in II Timothy 2:15 the Bible is called *“the Word of truth.”* And what is our responsibility toward it *as such*? The answer is, *“rightly divide it”*: *“rightly dividing the Word of truth.”*

Why is it so important to “rightly divide” the Word of truth? Simply because if we do not rightly divide it, we are apt to turn God’s truth into a lie.

An article appeared in a “grace” magazine some time ago which applied Matthew 21:22 to the

dispensation of Grace in which we live. The writer encouraged her readers to believe that *today* “*all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*”

But while this was indeed true in our Lord’s day, and would still be true if the Pentecostal era had not come to an end, it is certainly *not* true that believers today receive “*all things, whatsoever* [they] ask in prayer, believing,” and to teach that they do, or may, changes God’s truth into a lie.

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“If we would respect the Bible as ‘the Word of truth,’ we must rightly divide it as to *time*....”

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The Word of God, through Paul, makes it very clear that we need the Spirit’s help in our prayers, since “*we know not what we should pray for as we ought*” (Rom. 8:26). Paul asked the Lord three times to take away his “thorn in the flesh,” and he doubtless had perfect faith that God would do what was best for him, but there is no indication that he had faith that the Lord would give him “whatsoever” he asked. Thus in this case the Lord answered him with a “No,” assuring him that His grace would be sufficient for the afflicted apostle (II Cor. 12:7-9). The result was that Paul learned to “*take pleasure in infirmities,*” realizing that God’s “*strength is made perfect in weakness*” (Vers. 9,10).

Paul’s faith was much greater, and more honoring to God, than

the faith which believes it will get whatever it asks for. His “Spirit-inspired” directions to *us* are:

**“Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God,**

**“And....”**

And what? And God will give you whatever you ask for in faith? No. The Apostle proceeds:

**“And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:6,7).**

Shall we now go back from this heavenly instruction from our glorified Lord to the words of the earthly Jesus to the circumcision believers? Or shall we go back to Pentecost when they were “all filled with the Holy Ghost,” and *did* know what they should pray for as they ought? Surely no one who knows of the “all spiritual blessings” (Eph. 1:3) that are now ours in Christ will want to go back to the program of a former age. Indeed if we do—or try to—we only change God’s truth into a lie, just as we would if we demanded circumcision for salvation today, or offered animals in sacrifice, or baptized with water.

How important it is, then, to rightly divide the Word of truth if we would be workmen whom God can approve, not needing, some day, to stand ashamed before Him!

If we would respect the Bible as “the Word of truth,” we must rightly divide it as to *time*, for I Peter 1:10-12 clearly indicates that the prophets *did not know*

what the Spirit “signified” when He “testified beforehand *the sufferings of Christ and the glory that should follow.*” What they prophesied was meant for those of a later dispensation. Likewise in Romans 3:19,20, the Apostle Paul informs us of the reason why the Law was given to those of a former age, and proceeds to say:

**“BUT NOW the righteousness of God WITHOUT THE LAW is manifested, being witnessed by the Law and the prophets” (Ver. 21).**

There are many passages that emphasize the importance of “rightly dividing the Word of truth” as to *time*. It must also be “rightly divided” as to *place*. In Jeremiah 23:5 we read:

**“Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice IN THE EARTH.”**

But in sharp contrast to this we read in the epistles of Paul that God:

**“...hath raised us up together, and MADE US SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS” (Eph. 2:6).**

There are also scores of other passages which similarly indicate the importance of rightly dividing the Word of truth as to *place*.

Thirdly, the Word of truth should be “rightly divided” as to *race*. In Peter’s Pentecostal address he makes it clear three times that he is addressing only “the house of Israel,” but some-time later the Apostle Paul wrote in Romans 11:13:

**“I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.”**

Again and again the Apostle makes it clear that as the twelve were the apostles of the circumcision, so he had been appointed as the apostle of grace to the nations.

We close with a simple illustration of the importance of “rightly dividing the Word of truth.” Let us visit, in our imaginations, a Post Office in one of our larger American cities. As a guide takes us through we are amazed. There are trucks delivering enormous quantities of mail, and others, smaller ones, taking mail away to be delivered. Here is a large escalator taking mail up to another floor, and here is another escalator taking mail down to the




one on which we stand. There is a man with perhaps twenty sacks hanging in a rack before him. He is tossing pieces of mail into them, carefully looking at each address to select the bag into which the package in question is to be thrown. Here is another man putting letters into pigeon-holes. There along the wall are men and women standing at windows writing things down, passing envelopes and packages out to the patrons through windows, or else accepting packages or letters from them, weighing them and stamping them for delivery.

I say to my guide: “This is utter confusion. Would it not be much simpler to select one large room here at the Post Office, pile all the



mail up inside, and place an advertisement in the newspaper to the effect that those who would like to receive their mail may come to the Post Office to call for it?"

Nonsense! you exclaim. That *would* be confusion. What all those employees at the Post Office were doing was rightly dividing the mail so that each person might receive the mail addressed to *him*—indeed, so that *you* could get *your* mail.

And so it is with the Word of God, for while all the Word is *for* us, it is not all addressed to us or written about us. It must be *rightly divided*, so that we may pay particular attention to that which was *addressed to us*. And then, as God in grace allows us to read the rest of the Bible—that which was addressed to *others*—we will come to understand the whole of it more clearly and receive the greater blessing. 

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We think you're going to enjoy Pastor Havard's insight into the unique apostleship and message of Paul. David is currently working in Law Enforcement, but still remains busy in the Lord's work. In fact, he has been helping us here at BBS the past week or so with a couple of major issues with our computer system.

—Ed.

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## Why Paul?

By Pastor David Havard

**W**hy? Such a little word that asks such a profound question. From a very early age, we ask questions. Just ask anyone who has parented a toddler and they can tell you about a child's penchant for asking the incessant "why" question. It's a good question.

### WHY JESUS?

When we are talking to people about salvation, we often ask them, "Why did Jesus have to die?" If we could be saved by works, Christ did not have to die. This shows the necessity of believing in the Lord Jesus Christ for salvation. A lot of people believe in God (even the demons, James 2:19), but just a belief in God will not get you into heaven. A lot of folks like to talk in vague terms about God in general, but when you start talking about God in particular—the Lord Jesus Christ, they start to get uneasy.

In Christian circles, a similar thing is true. As long as we talk about "Jesus" in nonspecific terms, everyone is happy. But say that He is indeed the Son of God, that He is Deity, that He is the **ONLY** way to heaven, then folks start to get nervous. Rather than allow Jesus to speak for Himself, they choose to speak for Him—and then they never get it right. They apparently think that He surely didn't mean those narrow-minded, intolerant things (in their opinion) He said about being divine and the only way to God! Surely He was more "inclusive" and enlightened than that!

No, Jesus Christ said exactly what He meant! When He said that He was the Son of God, He meant it! When He said that He was THE way, THE truth, and THE life and that NO MAN comes to God EXCEPT through Him, HE MEANT IT! He IS the only way. Have YOU believed the good news of salvation for today? Christ died for your sins, He was buried, and He rose again the third day, proving that He was who He claimed to be. Believe this good news and you will be saved (1 Cor 15:1-4).

### WHY PAUL?

Why? This is also a good question to ask regarding the Apostle Paul. “Why Paul?” If Paul just taught the same thing as the twelve, if he was in the same group as they, why bother? Why would God go through such trouble to raise up Paul if he was not doing something different?

While religious sorts get nervous when you say that Christ meant what He said, they get even more upset when you insist that Paul meant what he said.

In the gospels, Jesus clearly says that He came only to the “lost sheep of the house of Israel” and that His disciples were NOT to go to the Gentiles (Matt. 10:5,6). Repeatedly, events related to Jesus were in fulfillment of prophecy; He never says one word about a new body, a new creation, or a new program. Jesus clearly says that He came in keeping with Israel’s prophetic program.

Likewise, Paul clearly says that he is the apostle to the Gentiles. But just as people think that they know better what Christ meant than Christ Himself, they also seem to think that Paul did not mean what he said either.

They will read Paul’s explicit statement that he is the apostle to the Gentiles (Rom. 11:13 cf. Acts 9:15; 13:47; 18:6; 22:21; 26:20; Rom. 1:13; 15:16,18; Gal. 2:2; Eph. 3:1,8; 1 Tim. 2:7; 2 Tim. 1:11; 4:17) and then turn around and explain Paul’s statement away to fit their theology or doctrine. “Oh,” they insist, “Paul was just preaching the same thing as the twelve apostles.” Some even go so far as to say that Paul was supposed to be the twelfth apostle to replace Judas despite the clear fact that he was unqualified for the position based on the requirements set forth in Acts 1:21,22 (not to mention the fact that these men were under the control of the Holy Spirit when they chose Matthias, Acts 1:24).

A point of clarification. When we say that Paul did not preach the same thing as the twelve, we are not saying that the twelve did not preach Christ. Both Paul and the twelve preached Christ—the difference is in HOW they proclaimed Christ. While it may be debated if the twelve began to preach the gospel of grace after Paul revealed it to them, it is certain that they did not preach it BEFORE Paul!

## THE DIFFERENCE

The key is to recognize both the differences and the similarities between the kingdom program and the mystery program. The death, burial, and resurrection of Christ was not the mystery. This was prophesied. It was these same Old Testament prophecies that Paul used to convince his hearers that Jesus was indeed the Messiah.

Both Paul and Peter preached Christ. The distinction to be made is in HOW they preached Christ. In Romans 16:25 we read, “Now to him that is of power to stablish you **according to my gospel**, and the preaching of Jesus Christ, according to the revelation of the Mystery, which was kept secret since the world began.”

Paul preached Christ and Peter preached Christ, **but** Paul preached Christ **ACCORDING TO THE REVELATION OF THE MYSTERY**, whereas Peter preached Christ according to (or in keeping with) the revelation of prophecy.

In Acts 2, Peter proclaims that Jesus is the Messiah. But he does this in the context of the millennial kingdom. The entire focus is that if Israel will accept her Messiah, God will send Christ back and set up the long-awaited kingdom of God on earth. The Jews always had an earthly hope—a heavenly city yes, but a heavenly city on the earth!

## THE PROBLEM WITH PAUL

Do you see the problem here? The church at large continues to disregard the clear statements of both Christ and Paul and reinterpret them to fit their own scheme of things. How strange that readers can think that they know the intent of an author’s statement better than the author himself does!

But nothing has really changed has it? After all, this is exactly what the Pharisees and Scribes did during Christ’s earthly ministry. They had so twisted God’s law to fit their desires that they argued with the very author of those laws as to their meaning (Matt. 12:2-8; 15:3-6; Mark 3:1-5; 7:7-13).

This brings us back to my original question, “Why Paul?” If Paul’s epistles only repeat or continue the program and message of the gospels, then why this need to directly intervene in time and history and overwhelm Paul on the road to Damascus?



Why Paul? Paul was raised up because God instituted a whole new program with him. Prophetically, God’s next step should have been the Great Tribulation (70th week of Daniel’s prophecy, Dan. 9:24-27) to punish Israel for rejecting Jesus Christ. But instead we see God, in the person of the risen, glorified Lord, confronting Paul on his way to Damascus.

And what did the Lord Jesus Christ tell Paul that day? Did He tell Paul that he was going to be a messenger to proclaim the gospel of the kingdom to the lost sheep of the house of Israel? No. Just the opposite. From the beginning, Paul was called specifically to be an apostle to the Gentiles—in keeping with God’s new program.

Listen to what God told Ananias about Paul: “he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name’s sake” (Acts 9:15,16). In Acts 26:17, in his defense before King Agrippa, Paul says that he was sent to the Gentiles by God.

Can there be any question when we allow the plain words of Scripture to speak for themselves? Christ came to Israel (“He came unto His own, and His own received him not.”—John 1:11). His disciples were sent only to Israel (Matt. 10:5,6). Peter preached only to Israel (Acts 2) with a message straight out of the prophetic books. Paul never says he was sent to Israel. But he says or implies many times that he was sent to the Gentiles.

### **HOW ARE WE SAVED TODAY?**

Why Paul? Where else in the Bible do you find salvation by grace through faith alone explicitly stated and laid out so clearly? Where else do you find the concept of the Body of Christ? (Others have seen this distinction as well—see Scofield’s preface to Paul’s epistles in the Old Scofield Bible.)

But some may be thinking that salvation by grace through faith is found before Paul. We beg to differ! While it’s true that salvation has always been by faith, it is only with the dispensation of Grace that it has been by faith ALONE. Salvation has always been by a faith response to what God has said. In previous dispensations, He said “believe and DO.” It is only now (as Paul says, “But now”) that the message is to “only believe.”

Some folks insists that the same salvational message is found before Paul and use John 3:16 or Revelation 3:20 as evangelistic verses. BUT, without being explained in light of the gospel of the grace of God, these verses could never be used to save anyone today!

The word “believe” in John 3:16 is always explained as having to do with belief in the death, burial, and resurrection of Christ—the gospel as related to us in 1 Corinthians 15:1-4. In it’s context, John 3:16 says nothing about the gospel of the grace of God. What was Nicodemus supposed to believe? That Jesus was the Messiah, that He was the Son of God, and in that context, that belief also included baptism and continuing to keep the law (Matt. 3:8; 5:20; John 20:31). Without Paul’s gospel to explain what it is we are believing, no one is saved.

Revelation 3:20 is really a stretch, but some people do still try to fit it into their evangelism. “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and

will sup with him, and he with me” (Rev. 3:20). By itself, there are zero facts about the gospel in this verse. At least John 3:16 had the word believe in it, but Revelation 3:20 doesn’t even have that. You can never be saved by “opening the door of your heart” and “letting Jesus come in”—not unless you use Revelation 3:20 as an analogy and compare “opening the door of your heart” to believe the gospel for today (1 Cor. 15:1-4) and “letting Jesus come in” with being saved.

The point is, without reading Paul’s gospel back into these passages, you do not find the message of salvation for today. It is only by explaining these verses in terms of God’s plan for today that they are used to bring someone to salvation.

It is no wonder that so many people are confused and unsure about their salvation. They have never come to fully understand the facts of their salvation. Instead of sticking to Paul’s clear presentation of the gospel for today, we resort to emotional pulls and unbiblical words. Paul says to believe the gospel, that Christ died for your sins, was buried, and rose again the third day; we too often say things like “ask Jesus into your heart” or “make Him Lord of your life” or other such phrasing. No wonder folks are confused as to whether they got saved or are still saved!

The fact is, you do not find the explicit terms of salvation by grace through faith ALONE outside of Paul’s epistles.

### **WHAT IS GOD’S PLAN FOR TODAY?**

Why Paul? It is Paul because during this dispensation of Grace God has temporarily set aside Israel until the fullness of the Gentiles has come in (Rom. 11:25). Contrary to popular belief, Israel is not the chosen nation today. After the rapture she will once again have “most favored nation status,” but not today in the dispensation of Grace. Today, God has concluded ALL men in unbelief that He might have mercy on them all. Today God is dealing with individuals for salvation, not nations.

Why Paul? Because Paul alone teaches us about the blessed hope of Christ’s return for the Body, which is His church today (1 Thess. 4:13-18). Our hope is not Israel’s hope. We do not hope for God’s kingdom on earth—our hope is heavenly. Likewise, a Jew never hoped for heaven—he hoped for God’s kingdom on earth (“Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10). Some have lost sight of this distinction and are blurring God’s future plans and programs for Israel and the Body of Christ.

Today it seems that some are starting to turn away from a consistent dispensational approach to the Scriptures. Once you leave the literal interpretation of the Bible, only your imagination and reason limit your doctrine. Sadly, it sometimes seems that the post-modern mindset is seeping into the ship of Church.

Why Paul? That’s a good question! Do you know the answer? 

## Question Box

*“Do you go along with the ‘Good Friday Tradition’ that is taught in most churches today? Namely that Jesus was crucified on Friday and rose again on Sunday....Please give me your understanding on this.”*

There has been an ongoing discussion for years as to which day the Lord was crucified. Of course, the important thing is that Christ died for our sins; consequently, the actual time of His death would be irrelevant, *except* for the fact that it does affect a number of passages.

As we know, tradition teaches the Lord was crucified on Friday; hence, the celebration of “Good Friday.” Others would argue Christ’s death took place on Thursday, commonly known as “Maundy Thursday,” which is observed in commemoration of the institution of the Lord’s Supper—the day He supposedly died! Since we know Christ rose again on Sunday, the first day of the week, this means according to Matthew 12:40 that He was crucified on Wednesday.

**“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of Man be *three days and three nights* in the heart of the earth.”**

Unlike our day, which begins at midnight, the Jewish day began at 6 o’clock in the *evening*. We know that the Savior was crucified between noon and 3 o’clock (Matt. 27:45), which would have been the close of the Jewish day on Wednesday, when the Passover lambs were sacrificed. Because the Passover was drawing near, the body of our Lord was removed and quickly prepared for burial by Joseph and Nicodemus. Therefore, it was placed in the tomb around 6:00 p.m., which marked the beginning of the three days and three nights.

This was the commencement of three Sabbaths in a row: Passover (Thursday—1st day), Unleavened Bread (Friday—2nd day), and the regular Sabbath (Saturday—3rd day) (Lev. 23:1-7; John 13:1 cf. Matt. 28:1). This explains why the women were unable to come to the tomb with their spices before the first day of the week. So then, Christ would have risen from the dead at the close of the third day at 6:00 p.m., which also marked the beginning of the first day of the week.

Obviously, there are not three days between the traditional view of Good Friday and Sunday; consequently, some claim there are examples in the Scriptures that any part of a day can be reckoned as a full 24-hour day. This is true! However, when parameters are set such as we have in Matthew 12:40 (3 days and 3 nights), it demands three literal 24-hour days. It is our conviction that the Savior was crucified Wednesday afternoon.

—Pastor Sadler

# ***Spring Bible Conference Schedule***

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## **Grace Bible Church**

2828 Isabella Road  
Midland, Michigan

**Dates:** March 28-30, 2003

**Speaker:** Paul M. Sadler, President  
of *Berean Bible Society*

For additional information, please contact:

Pastor John Records at (517) 631-7225  
or e-mail: <JohnSherm@juno.com>

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## **Grace Bible Ministries**

120 Woodbine Avenue  
East Liverpool, Ohio

**Date:** Sunday, April 6, 2003

**Speaker:** Paul M. Sadler, President  
of *Berean Bible Society*

For additional information, please contact:

Pastor Tom Schneidmiller at (330) 385-0946

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## **Northern Indiana Regional Meetings**

**Date:** Saturday, April 26, 2003

**Location:** *Holiday Inn*, I-94 & US 421  
Michigan City, Indiana

### **Guest Speakers:**

Casey Groeneveld of *Have Bible Will Travel*, Muskegon, MI  
Ricky Kurth, Pastor of *Faith Bible Church*, Steger, IL  
Paul M. Sadler, President of *Berean Bible Society*, Milwaukee, WI

For directions and additional information, please contact:

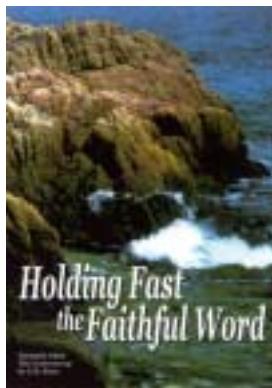
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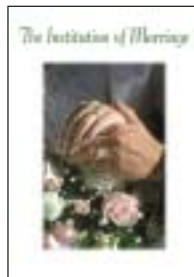
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## Greater Milwaukee Area Spring Bible Conference

**Dates:** April 11-13, 2003

**Locations:**

*Kettle Moraine Bible Church, West Bend, WI*  
Friday, 7:00 p.m. and 8:15 p.m.

*Falls Bible Church, Menomonee Falls, WI*  
Saturday, 9:00 a.m., 10:15 a.m., and 6:00 p.m.

*Berean Grace Bible Church, Waukesha, WI*  
Sunday, 9:00 a.m. and 10:00 a.m.

**Speakers:** Pastor Joel Finck  
Pastor Mike Keshan  
Pastor Jim Penney  
Pastor Kevin Mepsted

**Theme:** *Christian, Who Are You?*

For additional information and directions, please contact:

Pastor Mike Keshan at (262) 338-2049  
or e-mail: <mjk\_sbg@yahoo.com>

## Ontario Spring Bible Conference

**Dates:** May 16-18, 2003

**Location:** *Beacon of Grace Bible Church*  
Woodland Public School  
1511 Seventh Street  
St. Catharines, Ontario, Canada

**Speaker:** Pastor Ricky Kurth, *Berean Bible Society*, Milwaukee, Wisconsin

**Theme:** *Christian Living in the Dispensation of Grace*

For additional information, please contact:

Pastor Bill Petri at (716) 895-5204  
or e-mail: <beaconofgrace@aol.com>

# Israel and Judah

## I Kings 10:14-13:10

By Tom Mills, BBI Student

We can all relate to divisions, such as those we have seen take place in families and churches. But *why* was God's Nation, Israel, divided? And *how*?

God had delivered His people out of Egypt, and eventually they possessed the Promised Land. For many years, Israel was governed by judges. However, the people grew weary of this, and asked for a king like all the other nations had (I Sam. 8:1-5). It was against His ideal will, but God permitted it as the people were stubborn (I Sam. 8:6-9). Hence, Israel had her first king, Saul, who was followed by David and Solomon.

These kings bore out the very scenario that God was lovingly trying to spare them from by forbidding a king. The scenario of overbearing taxation. The lavish lifestyle of a king, together with the cost of all his servants and an army isn't cheap, especially in the case of Solomon. He built grand palaces for himself and at least one of his wives, accumulated 40,000 horses and 12,000 chariots for war, and took 1,000 wives. Think of just the cost of all that!

His extravagance put the Israelites under a huge tax burden which caused them to resent him. After Solomon died and his son Rehoboam became king, the people of Israel asked Rehoboam for relief from the heavy taxes imposed by Solomon. Rehoboam's

godly elders counseled him to appease the people, but Rehoboam rejected their counsel and went with the foolish advice of young peers, trying to force the Israelites to submit to even higher taxes. The northern tribes rebelled against Rehoboam, while the southern tribes remained under Rehoboam's leadership. Thus Israel rebelled against the house of David.

After Jeroboam became king over Israel, to stay in power he created new centers of worship in the north to keep the Israelites from traveling to Jerusalem to worship, and becoming reunited under Rehoboam.

Although it worked, there were serious problems with Jeroboam's plan. The new centers of worship he set up in Israel were centers for *pagan* worship. He made idols to be worshipped and appointed false priests for his false temples. The Israelites followed him into pagan worship and Israel *never* recovered from this terrible path that eventually lead them into the Assyrian captivity.

Thus the northern tribes, known thereafter as Israel, became a separate kingdom from the southern tribes, known thereafter as Judah. May we take this lesson to heart and learn something about the rotten fruit of extreme taxation, of divisions in the house of God, and the rejection of godly counsel.

**From California:**

"We praise the Lord for the UN-MOVEABLE BEACON the *Searchlight* provides. How else would we ever stay on course in this tumultuous sea of doctrinal gales?"

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**From Colorado:**

"As a dispensationalist in a Christian apologetics ministry, Stam's books have provided a wealth of information over the years. Thanks for your work and may God guide you daily." (God has called us all to be apologists; that is, "Defenders of the truth." Ed.)

**From Indiana:**

"Your ministry is very special. I just sent a copy of *Things That Differ* to my brother. He has received my 'mystery, grace and dispensational' teaching with an open mind and an agreeing spirit. He is a Sunday School teacher in an IFCA Church. In addition, he is a student of God's Word, which makes it easier to accept our wonderful message. It just makes sense."

**From Texas:**

"Please remove my name from your mailing list. We have obligations to our own church and we can not contribute to both."

**From Colorado:**

"Just a short note of appreciation for all you've been to me over the years. I also appreciate Brother Ricky for taking time from his busy schedule to respond to some of my 'rightly dividing' questions."

**From Australia:**

"I want to express my appreciation to you for the great job you do in promoting and dispersing material relative to dispensational Pauline material....By 'chance' I received a copy of *Acts, Dispensationally Considered*, and as I carefully read what Brother Stam had to say, realized that the gaps or seeming inconsistencies in my thinking evolved because I was not correctly discerning kingdom teaching from Body of Christ teaching propounded by the Apostle Paul. Since making this adjustment, it's as though the Spirit of God has cleared away the spiritual cobwebs and now I'm far more able to discern what is for the Jews, Gentiles, and the Church which is His Body."

**From New Zealand:**

"We were given a copy of the *Berean Searchlight* to read, and thank you so much, the teaching is excellent. If only we could get this teaching in churches!"

**From Wisconsin:**

"Would you please send a copy of *The Triumph of His Grace, Preparing Ourselves for the Rapture* by Pastor Sadler. I've read the *Searchlight* now for at least two years, enjoyed every article and learned much from them. I enjoyed attending the gathering in Altoona, Wisconsin under Pastor Rollin Wilson. We have been sorry for his passing on, as he was a good teacher. Pray the Lord will give us a pastor." (We, too, miss Brother Wilson, but thankfully his ministry continues through the written page—See page 25. Ed.)

**From New Jersey:**

"Many thanks for your ministry. It is the only sound teaching I have. No Grace Churches anywhere near my home."

**From South Dakota:**

"Thanks for your message and clear understanding of the Cross, Mystery and God's grace."

**From Indiana:**

"I'm so grateful to God for you. Your teachings have been the means of growth and a greater understanding of God's Grace. I am by no means a 'Johnny come lately' in my walk with God. But, who could believe that at this age (83) that a new life has been open to me by your teaching. Although I'm black, I feel absolutely comfortable calling you my brother, I have not always felt so, but I embrace your teaching concerning 'Grace.'" (The feeling is mutual, beloved. After all, we are one in Him! Ed.)

**From Pennsylvania:**

"Thanks to the folks at BBS for being so faithful in proclaiming God's Word rightly divided through the *Berean Searchlight*. The denominational system doesn't seem to comprehend this truth, but maybe it's because of II Corinthians 4:3,4 showing that they are blinded. How sad! Enclosed are some funds to help support your ministry."

**From Nigeria:**

"I got to know your address in a booklet (*Berean Searchlight*), which I discovered by my window side one early morning first thing when I came out from the room. I don't know who dropped it there. However, I considered myself lucky, having gone through the articles written therein, believing it was God-sent especially at a time I needed it. I shall therefore be grateful to the Society if copies of the *Berean Searchlight* are sent to me, even if they are past issues."

**From North Carolina:**

"I am so excited that you are now on the Internet. Not that I will access you very often myself, but that so many other Christians and non-believers have another way to learn about the Word, rightly divided. For that reason I am proposing to financially support your ministry, God willing, in place of some of the other charities I have supported that are not dispensational."

**From Kentucky:**

"Thank you for all you do for stranded Grace believers."

**From Georgia:**

"I am sincerely thankful for Pastor Stam's continued health and the fellowship I enjoy with him through his books and booklets. Of all the authors I have read, Pastor Stam has been the most enlightening regarding the historical beginning of the Body of Christ. I am in full agreement that without a proper understanding of dispensations it is impossible to comprehend God's mind regarding the Body of Christ and the believer's relationship to this Body." (Also dispensationalism guards against doctrinal errors, such as the teaching that tongues are for today. Ed.)

**From Ontario:**

"I was finally glad to find your site on the Internet. I shall return often."

**From Ohio:**

"I would like to subscribe to the *Berean Searchlight*. I am a former Catholic who was saved 11 years ago. It took me this long to find the GRACE message and how to rightly divide the Word. Now the Bible makes sense to me. Thank you!"

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

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# NEWS AND ANNOUNCEMENTS

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**HOMEGOING:** On December 28th our dear Brother Neil VanEss was promoted to glory. In addition to being a good friend, Neil had a real love for the message of Grace. He had an entire room set aside with audio and video tapes of Grace Pastors from around the country. It was his heart's desire to see all men come to a knowledge of the Mystery. Neil worked tirelessly to this end for which a great recompense of reward awaits him at that day. God's very best, Millie, as you continue steadfast in the faith in Neil's absence. May the Father of all mercies and the God of all comfort console you in your loss.

**BBSWEBSITE:** When placing an order or giving a donation by Credit Card, please be sure to **double check** your card number that it has been entered correctly. In order to process your request we need all 16 digits. It is also very important to provide the expiration date. If you're placing an order for literature or tapes, please specify to which address you would like it shipped. Thanks so very much for the helping hand.

**CORRECTIONS:** Please note the following corrections to the announcements which appeared in the January issue:

The *Community Bible Church* of Lena, Wisconsin has called Wes (and Debbie) Barteck to be their pastor, as of September 22, 2002. Sunday School starts at 9:30 a.m. followed by the Worship Service at 10:30 a.m. **The assembly is located at 7560 US Hwy. 141, Lena, WI 54139.** For further information, please contact Pastor Barteck at: (920) 829-6385.

For the past 25 years or so Grace churches have been few and far between out east. So, we are pleased to announce the formation of a new Grace Church in Newington, Connecticut. The *Harvest Bible Church* is now holding services every Sunday at 10:00 a.m. and 6:00 p.m. For directions or additional information, please contact: Pastor Rodney Beaulieu at: (860) 827-0866 or **e-mail: <[rhbmeb777@attbi.com](mailto:rhbmeb777@attbi.com)>**.

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\*The picture of the lighthouse that appears on the front cover was sent to us by Charles Fitzpatrick of Baltimore, Maryland. The photo was taken by Mr. Fitzpatrick's nephew, Richard Moale, who works at the lighthouse. The *Ponce de Leon Inlet Lighthouse* is located in Ponce Inlet, Florida, just south of Daytona Beach. It is 175 feet high and is the second tallest lighthouse in the United States. It took one and a quarter million bricks and three years to build. With the exception of 12 years, the *Ponce de Leon Lighthouse* has been in service since 1887 as an aid to navigation in an area still dreaded by mariners.

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