

# The Berean Searchlight

Studying God's Word, Rightly Divided

January 2009



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

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## *From the President's Desk*

Dearly Beloved,

It is said that the month of January is named after the Roman god Janus, who was pictured as a man with two faces, one looking backward and the other forward. New Year's Day provides a valuable time to ponder the past while anticipating the future.

Every believer has two natures. The face of the old nature looks *back* to Adam and only has the capacity of sinning against God. "For whatsoever is not of faith is sin." The face of the new nature looks *forward* to Christ that we might cultivate a more intimate relationship with Him. Of course, the problem is these two natures that dwell within us are always in conflict with one another. As we are well aware, this warfare within our members began on the day we were saved.

*Inconsistency* in the Christian life is one of the many areas where this conflict manifests itself. Grace believers are normally so well equipped with the teachings of grace that they can effectively defend the faith with the best of them. But this does not always translate, as it should, to the practical side of the Christian experience. You see, *grace* also teaches us to deny ungodliness and worldly lusts. All too often the face of the old nature shows itself when believers are interacting with one another. Sadly, when a believer has a poor attitude and is argumentative, *his actions speak louder than his words*. Little, if anything, will be achieved for the furtherance of the gospel.

We earn the respect of others when we hold them in high esteem and *graciously* speak the truth in love. As we yield ourselves to the face of the new nature we become kinder, gentler believers in Christ and actually accomplish more for Him. Try it, it really does work! In regard to the world, if unbelievers are going to hate us, let them hate us for who we are, Christ-like, not because we are uncaring or unreasonable. As we look *forward* to the New Year, we need to ask ourselves the following question: Do people see the love of Christ in us or the face of the old nature that's characterized by hate, bitterness, ungodly language, and an unforgiving spirit?

May God give us a special measure of strength to change what's not right in our life; not through resolutions, which are broken before the week's end, but by *applying* the living Word of God. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

In His matchless grace,  
Paul M. Sadler, President

# Feedback from the Philippines



Dear Pastor Sadler:

I was happy, blessed and encouraged through your preaching during the *Things To Come Mission* Philippine 50th Anniversary. We are thankful for you setting aside those dates just to come and visit us, considering the long distance to travel, the expenses, your busy schedule and tremendous responsibility at BBS. As we reflect, this is more than enough proof of the faithful partnership, commitment and support of BBS to TCM's work in this country.

Fifty years have passed in the life and ministry of TCM in the Philippines. We look back with grateful appreciation that through all these years *Berean Bible Society*, under Pastor Cornelius R. Stam and now under your presidency, has been a faithful and steadfast partner of TCM in the Philippines. This through the numerous books and booklets you have sent to the Philippines free to our TCM pastors, workers and members year after year.

The success of TCM's work in the Philippines, the clear teaching and understanding of the Filipinos about the pure and glorious gospel of the grace of God committed to the Apostle Paul and our present strong stand for its distinctiveness, is to my assessment attributed to God and the great role and influence of the literature you send to us. The success of TCM work in the Philippines is therefore the measure and the fruit of the success of the literature ministry of *Berean Bible Society* in the Philippines. This is so because no TCM Pastor or Bible woman graduates from TCM Bible Schools without every student being required to read or have a copy of books like *Things That Differ*, *Acts Dispensationally Considered*, BBS commentaries, etc. Both teachers and students use and read your literature, aside from the fact that you regularly send us the *Searchlight* to our offices and homes. Even members like me are eager and always encouraged to read your literature.

For all this, all we can say is thanks. Thanks and praise be to God for all the faithful, dedicated men and women behind the ministry of BBS. Thanks to all your supporters whom God used in many wonderful ways to bless us through BBS. We hope and look forward to a renewed partnership of another 50 years. God bless you, *Berean Bible Society*, and God bless America.

Through Him who saved us by His grace,  
Bro. Marco S. Ramos

*Brother Ramos is doing pioneering work in Pampanga Province, Luzon Island, Philippines.*

# Trials and Temptations



By Paul M. Sadler

## TRIUMPHING OVER ADVERSITY

**“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”** —Galatians 6:1

Life is full of temptations! Regrettably, young and old alike are frequently caught in the snare of this age-old tyrant. Those who fall victim to its subtleties are often reluctant to accept their involvement, let alone acknowledge their guilt.

The Genesis record of the fall of our first parents is a classic case in point. After they had yielded to temptation and eaten of the forbidden fruit, God came into the garden to expose the folly of their sin. *“Adam, hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?”* Immediately Adam sought to

cover his tracks by blaming God. “Lord, it was that woman you created for me—she’s responsible for this spiritual disaster!” Turning to the woman, God said, *“What is this that thou hast done?”* To absolve herself of any guilt Eve responded, “The devil made me do it—it’s all his fault!”

To listen to these two we could be led to believe that they were innocent of any wrongdoing. However, the consequences of their actions tell quite a different story. As a result of their disobedience they were naked, ashamed and separated from the life of God.

Since everyone is susceptible to *trials* and *temptations*, we want to explore some of the various facets of these terms. Due to the transdispensational nature of this subject the experiences of those who have gone before us will prove to be enlightening.



## THE TRIAL OF OUR FAITH

**“And it came to pass after these things, that God did tempt Abraham” (Gen. 22:1).**

**“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son” (Heb. 11:17).**

Whenever we come across the word *temptation* in a biblical text, it must be determined from the outset whether the temptation is a testing from God or a solicitation to do evil. The context at such times is indispensable. Take, for example, the time God *tempted* Abraham to offer his son, Isaac, as a burnt offering. Since we know that God never tempts anyone with the intent to do evil (James 1:13), we can safely conclude that God *tried* Abraham for the sole purpose of perfecting his faith.

One evening while Abraham was residing at Beersheba the voice of the Lord said to the patriarch, “take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” Abraham had endured a number of trials at the hand of God, each of which strengthened his faith, but this was to be the supreme test. As we know, Isaac was the son of his old age, in whom rested the promises. Abraham valued the life of Isaac more than his own. But now the Lord was calling upon His friend to make the ultimate sacrifice as a demonstration of his complete obedience.

The decision weighed heavily upon Abraham throughout the night, but by faith he arose early

in the morning to set out on the journey. As far as the patriarch was concerned, Isaac was already offered as a sacrifice in obedience to God. Upon their arrival at Moriah he instructed his servants, “Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.” The full significance of this statement is beautiful.

As Isaac and Abraham began their ascent to the place that God had appointed, Isaac inquired of his father, “*Behold the fire and the wood: but where is the lamb for a burnt offering?*” This question must have brought great sadness to Abraham’s heart, for as yet he had not revealed his intentions to his son. He thought it best to leave this delicate matter with the Lord. Only He could prepare Isaac for the hour of trial which was about to unfold.

Traditionally, Isaac is depicted here as a very young child of 7 or 8 years of age. However, those who have spent years studying the chronology of the Book of Genesis inform us that he was probably about 25 years of age at this time. We believe this conclusion is further substantiated by the fact that Isaac carried all of the wood for the offering himself—a daunting task for a man, let alone a little boy. Also, it is said that he reasoned with his father concerning the sacrifice (Gen. 22:6,7).

When they came to the place that God had told Abraham of, he built an altar and carefully arranged the wood. Afterward, he sat down with Isaac and explained to him that he was to be the sacrifice. Needless to say, Isaac’s faith has won for him a

place of honor among those who have been inducted into the *Hall of Faith* found in the Book of Hebrews (Heb. 11:4-40). We believe it took just as much faith on Isaac's part to voluntarily lay down his life as it did for Abraham to take his son's life.

The narrative goes on to say that Abraham laid Isaac upon the altar, at which time he took the knife to slay his son. But he had no sooner drawn back the instrument of death when the angel of the Lord commanded him not to harm the lad. God was satisfied that he had placed total confidence in His ability "to do exceeding abundantly above all that we ask or think."

You see, Abraham did not exercise what some call "blind faith." There is no such thing as blind

Hebrews 11:19, where Abraham accounted "*that God was able to raise him [Isaac] up, even from the dead.*"

Abraham's faith in the integrity of God never wavered, which is clearly exhibited in his words mentioned earlier, "I and the lad will...*come again to you.*" This statement indicates that he believed God was *able* to raise Isaac from the dead. Furthermore, the fulfillment of the former promises that, "in Isaac shall thy seed be called" depended upon God honoring His Word to Abraham. The trial of these two giants of the faith is rooted in the foreknowledge of God, which foreshadows the once-for-all sacrifice of Christ at Calvary. Who could fail to see that Isaac is a type of Christ, especially in light of the following:

## Isaac—A Type of Christ

- |   |  |
|---|--|
| 1. Abraham—father   | 1. God—Heavenly Father   |
| 2. Isaac—only begotten son  | 2. Christ—only begotten Son  |
| 3. Son of his father's love   | 3. Son of His Father's love  |
| 4. Abraham spared not his own son   | 4. God spared not His own Son, but gave Him for us all   |
| 5. Isaac—obedient unto death  | 5. Christ—obedient unto death  |
| 6. Substitute provided for Isaac  | 6. Christ Himself our Substitute   |
| 7. Isaac offered as a sacrifice on Mount Moriah, God's appointed place (Gen. 22:1-9). | 7. Christ offered as a sacrifice at Jerusalem, or Moriah, God's appointed place (II Chron. 3:1). |

faith with God. According to the Scriptures, "faith is the substance of things hoped for, the evidence of things not seen." Faith can be *substantiated*. In other words, it is always **based** upon something, such as the promise found in

Each of us is an impressionable piece of clay that God wants to mold into the image of His dear Son. Every *trial* the Lord brings our way is an important part of this molding process. Even though these testings may seem

overwhelming at times, they do serve a purpose. But, sadly, many have been known to complain, “Lord, why me? My burden is too great to bear!” Instead of feeling sorry for ourselves or blaming God, which is sometimes our tendency, the Lord would have us look beyond the external circumstances. In short, what is God *teaching* us through this experience?

Perhaps it would be good to consider some of the fruits of Abraham’s trial. First, he learned that obedience is well-pleasing to God. Thus, it won for him a place among the heroes of the faith, and the title, “Friend of God.” Secondly, he was taught that God is a God of the living, not of the dead. Thirdly, his appreciation of the bodily resurrection was no doubt enhanced. Fourthly, the bond in this father/son relationship was made even stronger. But most importantly, Abraham’s faith in God reached new levels.

### A BELOVED PASSAGE

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

Some trials that come our way are a result of living in a sinful world. Others are an all-out assault of the enemy. Subsequently, they would fall under the category of the permissive will of God. Let’s face it, the Christian life is not always a bed of roses; it also contains times that are too painful to think about. We sometimes are called upon to endure hardship as good soldiers of Jesus Christ (II Tim. 2:3). The “unholy trinity” of sickness, disease and death stalks

each and every one of us, like a lion stalks its prey. If the Lord tarries, it is not a question of *if*, but *when* one of these three will overtake us or one of our loved ones, bringing with it sorrow and grief.

The Apostle Paul in his life had his share of rewarding experiences, but we must never lose sight of the fact that he also experienced a lion’s share of adversity. I am sure most would agree that the apostle probably suffered more than any other believer who has ever lived. He had been beaten with rods, stoned, shipwrecked, in perils of robbers, in perils of the wilderness, etc. (II Cor. 11:24-29). These are but a sample of what Paul endured, yet it was he who penned the famous Romans 8:28 passage, “*all things work together for good.*”

Romans 8:28 is probably one of the most beloved and widely used passages in all of Paul’s epistles. When things go wrong you can be as sure as the sun rises and sets that this Scripture verse will be quoted by someone. However, in the day of calamity the last thing we need to hear is that what has just happened to us is good. That is not what the Apostle Paul meant when he recorded this passage under the direction of the Holy Spirit.

While Paul could write to the Romans “we know,” I am not so sure we could say that of many in our day who do not rightly divide the Word of truth. It has been my experience that there are numerous believers who “don’t know” and “don’t understand” what the apostle is expressing here concerning God’s perfect plan for the Christian life.



Surely, we would *not* call a divorce situation good—nor would the parties involved. When the State Police stand at your front door and inform you that your daughter or son has been in a tragic automobile accident, that's not good news. And what about the time your employer notified you that because of the depressed economic picture the company was going to let you go after 35 years of service? I don't know about you, but I wouldn't call that *good*. These are unsettling moments in life that cause the foundations to shake. They are to be viewed as bitter circumstances that come into our lives because we live in a world of sorrow and sin.

In our attempt to understand what Paul means by his statement "all things work together for good" it will be necessary for us to break the passage down in order to analyze it. First of all, "all things" spoken of here refers to *everything* that has transpired in the Christian life, from the day we were saved to the hour of our death. It includes the *honorable things* we have given ourselves to, such as bringing lost souls to Christ, speaking the truth in love, winning the victory over temptation, etc.

It is essential for us to understand that the above phrase also embraces the *distressing things*, which often beset us as we serve Christ. Not just those unpleasant moments previously mentioned, but also those times of discouragement, misunderstandings, and unfortunate delays. When *all* of these favorable and unfavorable circumstances are brought together into the melting pot of our

entire Christian experience, the *end result* will be, all things working together for good! It takes both sunshine and rain to make a rainbow, as they say!

### AN IMPORTANT ILLUSTRATION

Charles Spurgeon once said, "Illustrations are windows that allow more light to shine through." With this in mind, perhaps the following illustration will help us to better understand Romans 8:28.



Remember back when you were a little boy or girl and your grandmother baked cakes from scratch (a rare sight, indeed, today). Grandma began by setting all of the ingredients out on the kitchen counter as she prepared to create another memorable moment for a young, impressionable grandchild. There would have been the raw eggs, the canister of sugar, the container of flour and the box of cocoa. Of course, most of us were not satisfied with just watching, we wanted to play an active part. As taste testers, we began by sticking our finger in the canister of sugar which proved to be rewarding—after all it was one of the sweet ingredients. Next, was the container of flour, at

best it was bland, not stimulating much interest. One wouldn't mind to pass up this part. Finally, we tried testing the sour milk. YUCK! Thankfully, the Lord did not say, "Man shall live by raw ingredients alone!" No doubt about it, there were some bitter ingredients on that counter.

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

## WORKING TOGETHER

God's perfect plan for our lives is much like grandma's chocolate cake. The key word in Romans 8:28 is TOGETHER. As only God can, He is working *in* and *through* us to carry out the counsel of His will (Phil. 2:12,13). He takes the pleasant seasons of our lives and all of the unhappy circumstances that beset us and He combines them all together in the mixing bowl of life. When He pours them out into the mold of eternal life and all things are manifest at the Judgment Seat of Christ, the *final outcome* is going to be good and for His glory.

You see, "all things" do not always work out for our *present*, *apparent* good, but surely for our

*future*, eternal good. So then, the next time the check-in clerk at the airport tells you your flight has been cancelled, instead of going to pieces, perhaps it would be better to accept the news as one of those bitter ingredients that in the end will prove to be a blessing.

Using a hypothetical case, let's say you were able to cope with the discouraging ordeal so well that an onlooker stopped you to comment on how well you took the bad news about the flight cancellation. Graciously, you turn to the gentleman to thank him for his kindness while at the same time slipping a gospel tract into his hand, never to see him again. To your amazement at the Judgment Seat of Christ you learn that the gentleman was saved as a direct result of your unfortunate airline cancellation, or was it unfortunate after all? Sometimes our disappointments are God's appointments!

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

God doesn't comfort us to be comfortable, but rather that we might comfort others. Our counsel for those who hurt ought to be to take comfort in the God of all comfort, who comforts us in our time of trial (II Cor. 1:3,4). We need to share with them that, "*There hath no temptation [trial] taken you, but such as is common to man*" (I Cor. 10:13).

In other words, someone before you has been through the same

grueling experience. God was faithful to see them through, by providing a way of escape that they might be able to bear it. God's ways of escape are many and varied. He may use a godly counselor who guides you through troubled times by finding a *biblical* solution to your problem. Perhaps it is an unforeseen change in circumstances that brings immediate deliverance from an unpleasant situation. Sometimes God will bring a Christian friend alongside who gives you an idea that you may never have thought of. These are only three of hundreds of ways God often uses to help us escape those fiery trials which can be character builders. Whatever the case may be, always remember the Lord takes care of His own.

We need to assure those overwhelmed with sorrow that while we do not have all the answers now, we will have them in eternity when we understand all the "whys" and "wherefores" of many things that have taken place. Since there are so many factors involved that we presently don't understand, it is best to leave such delicate matters in the hands of the Lord. We can rest in the blessed truth that the Judge of the earth will do right.

In addition, we can take great comfort in the fact that the final outcome will manifest God's best for the believer, and bring great satisfaction to our loving heavenly Father who worked out His perfect plan in our lives to the praise of His glory.

*To Be Continued!*



## I'll Fly Away

By Paul M. Sadler

On Saturday, October 4th Pastor Kerry Kinman was ushered into the glorious presence of our Lord and Savior at the age of 61. Kerry served as the pastor of the *Lost Creek Grace Fellowship* in Dexter, Oregon for the past fifteen years where he faithfully taught the Word, rightly divided, to those who sat under his ministry. He and I enjoyed corresponding with one another from time to time on various biblical subjects; even though we sometimes agreed to disagree. That's how we pastors fine tune each other. As the Scriptures say, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

Brother Kinman was also a very talented musician who played the violin in a group called, *The Old Time Fiddlers*. The family shared with us that at the time of his home-going, the last song he was playing was the old hymn, *I'll Fly Away*, and he did. We want to extend our condolences to Kerry's wife, Linda, and to the entire family in their time of sorrow. But, as we know, we sorrow not as others who have no hope, for we will one day be reunited in glory.



# Dakota Bible Institute

*Dakota Bible Institute* is a non-accredited three year course of instruction designed to equip the believer for ministry to the Body of Christ. Classes are offered in a variety of Biblical subjects including all branches of Theology, Homiletics (preaching), Old Testament and New Testament Survey, and many others.

Pastor Joel Finck directs the school along with pastoring *Grace Bible Church* of Yankton, South Dakota. His son-in-law Peter Fries, a graduate of the Institute also teaches several classes. Students are encouraged to "practice" their ministry skills through preaching, teaching, and participation in the various ministries of *Grace Bible Church*.

No tuition is charged for classes, although free-will gifts are accepted. Students who come from out of the area must procure housing and secure their own jobs as needed. Classes are all held on Sundays and evenings to allow freedom for students to hold jobs.

Anyone interested in more information about *Dakota Bible Institute* may contact Pastor Finck at: Joel Finck, 30448 427th Ave., Tabor, SD 57063, or e-mail him at: joelfinck@parsonspublishingcompany.com.



## A New Year Reflection

When I was a child, I laughed and wept,  
*Time crept.*

When as a youth, I dreamed and talked,  
*Time walked.*

When I became a full grown man,  
*Time ran.*

When older still I daily grew,  
*Time flew.*

Soon I shall be traveling on,  
*Time gone.*

— Author unknown



# Seven Times a Failure

A DISPENSATIONAL  
SURVEY OF THE BIBLE

By Cornelius R. Stam

Cont'd

## THE DISPENSATION OF LAW

It was while Israel wandered in the desert that God ushered in the *Dispensation of Law*, first by addressing Israel personally at Mount Sinai, and then by giving them the Law in writing, “ordained by angels in the hand of a mediator,” namely, Moses (Gal. 3:19 cf. John 1:17).

In Exodus 19:18 we read that “Mount Sinai was altogether on a smoke, because the Lord [had] descended upon it in fire” and in Chapter 20 we are told that “God spake all these words [i.e., the Ten Commandments]” (Ver. 1), as “the people stood afar off” (Ver. 21).

Nothing in all these Ten Commandments was so strongly and solemnly emphasized as the prohibition against having, or worshipping, “other gods,” and as

Moses drew near to God he was reminded by the voice of God Himself:

**“Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.**

**“Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold” (Vers. 22,23).**

Years later Moses challenged the favored nation:

**“For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?**

**“Did ever people hear the voice of God speaking out of the midst of the fire, as thou has heard, and live?” (Deut. 4:32,33).**



Never before had anything such as this taken place. The people of Israel had been signally and awesomely honored. They had seen Sinai aflame and had felt the earth quake as *God Himself had spoken to them*. Surely they would hardly need to be reminded not to worship other gods or idols of silver and gold. How could they forget?

Ah, but they did forget—almost immediately. At the very beginning of the new dispensation, before Moses had even gotten down from the mountain, a disgraceful thing took place. We find the shocking narrative in Exodus 32:1:

**“And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.”**

There is no record that Aaron uttered even a word in protest; indeed, we find him immediately ordering a collection of the people's earrings, so that he might make for them a golden calf. And when the golden calf is finished, we hear him say to the people: *“This is thy God, O Israel”* (Ex. 32:2-4 cf. Neh. 9:18). Thus, when Moses descended from Mt. Sinai he found the people dancing like heathen about a golden calf.

This is how the *Dispensation of Law* began. Is it strange, then, that it should close not only with Israel crucifying God's Son, but standing by that awful deed after

He had been raised from the dead and shown alive “by many infallible proofs”? Little wonder Stephen, filled with the Holy Spirit, pronounced upon His nation that awful indictment:

**“Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye,**

**“Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers;**

**“Who have received the law by the disposition of angels and have not kept it” (Acts 7:51-53).**

We hasten to point out here that this in no wise indicates that Israel was worse than the Gentiles. It only proves that even when God chose *part* of the human race and blessed them above all others, clearly instructing them as to His will, they would fare no better than the rest. It proves that the children of Israel were children of Adam too. Thus we read in Romans 3:19:

**“Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God.”**

## **THE DISPENSATION OF GRACE**

With the stoning of Stephen all seemed ready for the outpouring of God's wrath upon Israel and the nations, but divine love intervened to usher in the present *“dispensation of the grace of God”* (Eph. 3:1-3).

# MAN — SEVEN TIMES A FAILURE

INNOCENCE	CONSCIENCE	HUMAN GOV'T	PROMISE	LAW	GRACE	KINGDOM
From Creation to the Fall	From the Fall to the Flood	From the Ark to Babel	From Abraham to the Desert	From Sinai to Stephen	From Paul to the Rapture	The Reign of Christ
<p>MAN IN GOD'S IMAGE</p> <p>Gen. 1:27</p>	<p>CAIN KILLS ABEL</p> <p>Gen. 4:8</p>	<p>FIRST RULER DRUNK</p> <p>Gen. 9:21</p>	<p>ABR. FAILS TO ENTER CANAAN</p> <p>Gen. 11:31</p>	<p>GOLDEN CALF WORSHIPPED</p> <p>Ex. 32:4</p>	<p>APOSTLE OF GRACE IN PRISON</p> <p>Eph. 6:20</p>	<p>STRONG NATIONS REBUKED</p> <p>Mic. 4:3</p>
<p>SIN ENTERS THE WORLD</p> <p>Rom. 5:12</p> <p>Creation Cursed</p> <p>Gen. 3:14-19</p>	<p>EARTH FILLED WITH VIOLENCE</p> <p>Gen. 6:11</p> <p>The Deluge</p> <p>Gen. 7:10-24</p>	<p>MAN DRUNK WITH HIS GREATNESS</p> <p>Gen. 11:4</p> <p>Tongues Confused</p> <p>Gen. 11:5-9</p>	<p>ISRAEL FAILS TO ENTER CANAAN</p> <p>Heb. 3:19</p> <p>Death in Desert</p> <p>Num. 14:22,23</p>	<p>GOD'S ANOINTED SON REJECTED</p> <p>Acts 7:52</p> <p>Israel Cast Out</p> <p>Rom. 11:7-15</p>	<p>GOD'S MESSAGE OF GRACE OPPOSED</p> <p>11 Tim. 3:13</p> <p>Great Tribulation</p> <p>Matt. 24:21</p>	<p>MULTITUDE FOLLOWS AFTER SATAN</p> <p>Rev. 20:8</p> <p>Gog and Magog</p> <p>Rev. 20:7-9</p>

This chart is not meant to indicate the close of any dispensation, but rather the changes or advances in God's dealings with men, for some of the dispensations have not even yet closed. For example: while the call of Abraham ushered in the Dispensation of Promise, it did not bring the preceding dispensation to a close, for human government is still in force.

**“...the law entered that the offense might abound, BUT WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND:**

**“THAT ASSIN HATH REIGNED unto death, EVEN SO MIGHT GRACE REIGN, through righteousness, unto eternal life, by Jesus Christ our Lord” (Rom. 5:20,21).**

Interrupting the prophetic program just when fearful judgment was imminent, God *saved* Saul of Tarsus, the leader of the rebellion against Christ,<sup>3</sup> and made him both the herald and the living demonstration of His overabounding grace. Now, with man’s corrupt heart fully exposed it was evident enough that man *needed salvation* by the mercy and grace of God, and Paul went everywhere offering “the riches of God’s grace” through the merits of the crucified, risen, glorified Christ. All that this great apostle has to say in his letters about forgiveness, justification, sanctification, membership in the Body of Christ, our position in the heavenlies and our “all spiritual blessings” there, are based upon *the glorious all-sufficiency of the finished work of Christ at Calvary*.

Although Paul’s epistles comprise only a small portion of the Bible, yet in these epistles we find more about the cross, the blood, the death of Christ, and what that death accomplished, than in *all the rest of the Bible combined*.

It would be of interest to the reader to take each of the aforementioned three words and their derivatives and see from a good concordance how abundantly true this statement is. The whole of

*“the preaching of Jesus Christ according to the revelation of the mystery,”* centers in the cross and our Savior’s death for sin, and no one ever comes to a clear understanding of Paul’s “gospel” or good news concerning “the mystery,” who does not first come to see “*the mystery [or secret] of the gospel*” (Eph. 6:19), centered in the glorious accomplishments of our Lord Jesus Christ at Calvary.<sup>4</sup>



One would surely suppose that this glorious message of grace, proclaimed by Paul, would have been gladly accepted, but not so.

The narrative with which the *Dispensation of Grace* opens is again a deeply disappointing one and a further demonstration of the depravity of the human heart.

Almost everywhere the Apostle went with this glad message he “suffered trouble as an evil doer” (II Tim. 2:9), until we find him imprisoned in Rome, “an ambassador in bonds”<sup>5</sup> (Eph. 6:20).

Is it any wonder, then, that we, Christ’s ambassadors today, should suffer as we seek to proclaim this message to others? Indeed, it is but an indication of our own timidity and unfaithfulness that we do not suffer more, for

the message which Paul lived and died to make known is no more popular today, even in religious circles, than it was in his day.

Thus the Apostle exhorted Timothy and others as the Holy Spirit exhorts us:

**“God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.**

**“Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God” (II Tim. 1:7,8).**

**“For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake” (Phil. 1:29).**

## **THE KINGDOM REIGN OF CHRIST**

The *Kingdom Reign of Christ*, often called the Millennium, is, of course, still future, but even this dispensation will commence with a clear indication that our Lord’s beneficent reign will not change the unregenerate heart. Man is *still* a failure.

This will be evident from the fact that to put down the worldwide rebellion our Lord will have to “break” the nations “with a rod of iron” and “dash them in pieces like a potter’s vessel” (Psa. 2:9). Indeed, during His reign He will have to “rule them with a rod of iron” (Rev. 2:27). It is not strange, then, that we read in Revelation 20:7-9:

**“And when the thousand years are expired, Satan shall be loosed out of his prison,**

**“And shall go out to deceive the nations which are in the four**

**quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.**

**“And they went up on the breadth of the earth, and encompassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”**

This final rebellion will culminate in the casting of Satan and all unbelievers into the lake of fire, and the bringing in of the new heavens and the new earth in which the reconciled find their all in Christ (Rev. 20:10-21:1; Eph. 1:9,10; Col. 1:19,20).

It is impressive and instructive to see in the Book of Revelation how *the Lamb slain* will occupy the center of the glory of the universe in that day. Not one of the redeemed from any age will then boast of his own righteousness or merit. All will acknowledge their unworthiness and proclaim the praises of the One who died that they might live and be justified and glorified. And even the unsaved and all demons and angels will then acknowledge Jesus Christ as Lord. Because He humbled Himself and submitted Himself “even [to] the death of the cross...*God also hath highly exalted Him and given Him a name which is above every name:*

**“That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth;**

**“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:8-11).**

## SEVEN TIMES A FAILURE

Thus we have abundant historical testimony to man's deep need of grace and of Christ, for he has *demonstrated* seven times successively that with the fall he became a depraved and sinful creature.

The *Dispensation of Innocence* closed with man rebelling against his Creator and becoming sinful *by nature*. After this the record of every dispensation *begins* with clear evidence that the dispensation will run its course and end in failure.

“Thus we have abundant historical testimony to man's deep need of grace...”

The *Dispensation of Conscience* opens with the narrative of one murder and before another dispensation is ushered in the earth is “filled with violence.”

The *Dispensation of Human Government* begins with the world's first ruler making a spectacle of himself through drunkenness. How can this dispensation succeed? Little wonder we soon find the *race* intoxicated with its own importance and, as a result, as deeply humiliated as was its first ruler.


The *Dispensation of Promise* opens with the record of Abraham's failure to enter into the land of Canaan through unbelief, and closes with Israel, his multiplied seed likewise failing to

enter the promised land through unbelief.

The *Dispensation of Law* begins with the account of Israel's worshipping the golden calf and closes with Israel crucifying “God made flesh” and then standing by that horrible crime.

The *Dispensation of Grace* commences with God's ambassador of love and grace persecuted and imprisoned. This dispensation has not yet been brought to a close, but when it is terminated it will be because men “*received not the love of the truth, that they might be saved*” (II Thes. 2:10).

The *Kingdom Reign of Christ* will begin with our Lord's return in wrath to put down the rebellion and *enforce* obedience among all His subjects. But enforced obedience is seldom sincere, thus we find this dispensation brought to a close as multitudes follow Satan to destruction.

The seven-fold failure of man has been demonstrated historically that man is, *by nature*, a sinner and needs Christ as his Savior. How blessed to know that God has had His own in every dispensation, all of whom “*received a good report through faith*” (Heb. 11:39), and were saved on the basis of the precious blood of Christ, shed for them at Calvary (Rom. 3:25; Heb. 9:15). 

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## Endnotes

3. See Acts 8:3; Galatians 1:13.
4. ©iStockphoto.com/Richard Goerg.
5. This in itself indicates that God was now to deal with the world in grace, for what earthly government would allow another nation to imprison its ambassador without immediately declaring war?



# A GUIDE TO GODLINESS

## Part 3

By Pastor Ricky Kurth

**“Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?” (Rom. 7:1).**

Bible commentaries love to debate whether Paul refers here to *Roman* law or *the Law of Moses*, but the apostle’s point is the same in either case. Death ends all earthly relationships, including the relationship between a man and the law! To illustrate this point, Paul cites this example:

**“For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband” (Rom. 7:2).**

Death ends all relationships, including the relationship between husband and wife. Paul is going to illustrate our relationship to the Law of Moses by comparing it to the relationship between a man and his wife.

**“So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.**

**“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God” (Rom. 7:3,4).**

Here we see the point of Paul's illustration. When we were unbelievers, we were married to the Law, and we couldn't be married to Christ as long as we were bound to the Law. But just as death ends the relationship between a wife and her husband, so death ended the relationship between believers and the Law of Moses! As we learned in Romans 6, when Christ died, He died to the Law, and *we died with Him!*

If it be wondered why we would *want* our relationship to God's Law to end, let's expand upon Paul's illustration. Imagine a woman married to a man who is constantly pointing out her shortcomings. Nothing she does is good enough. She doesn't keep house perfectly. She doesn't discipline the children sufficiently. She's a terrible cook! Under the law, she had no choice. Under this constant barrage of criticism, she just had to sit there and *take it!*

This is a perfect description of the Law! The Law is constantly pointing out our shortcomings. You're too covetous! You don't honor your parents! You are fudging the truth when you put it that way! As unbelievers under the Law, we had no choice. Under this constant barrage of criticism, we just had to sit there and *take it!* This demand for perfection (Jas. 2:10,11) is what finally drove us to trust in Christ.

But once we are saved, the Law does not let up. It *continues* to point out our shortcomings. But praise God, we no longer have to sit and take it! We have become "*dead to the law by the body of Christ,*" and death ends all relationships! As believers under grace, we are set free from the Law that continues to demand perfection of still imperfect beings, a tyranny that leads to a feeling of defeat and despair.

"Why would God give a law that strengthens sin and makes it abound?"

But how did we *become* dead to the Law? Paul says it was "*by the body of Christ,*" i.e., by His *physical* body. But here we must be careful. We did not become dead to the Law by the *birth* of our Lord's physical body, for He was born under the Law (Gal. 4:4 cf. Luke 2:21-24). Nor did we become dead to the Law by the *adult life* of our Lord's body, for as a man He obeyed the Law, and taught others to obey it as well (Matt. 8:4; 23:1-3). No, it is by the *death* of our Lord's physical body that we are made free from the Law. When He died, He died to the Law, and *we died with Him!*

And the Law died to us, for Colossians 2:14 says that when Christ died He nailed the Law to His cross. We were then free to be married to another, "*even to Him who is raised from the dead,*" the Lord Jesus Christ! If it be wondered why we would want to be married to the Lord, it is "*that we should bring forth fruit unto God.*"

One of the purposes of marriage is to be "*fruitful*" (Gen. 1:22). When we were married to the Law as unbelievers, we could not bring forth

the fruit of good works unto God (Rom. 6:21). Our works of righteousness were considered works of *self* righteousness (Isa. 64:6), and God rejects the works of self-righteousness.

Under the Law, if a man died childless, his brother could marry his wife and father the children that his barren brother could not (Deut. 25:5,6). In the same way, now that we are married to Christ we can bring forth the “*fruit unto holiness*” that our marriage to the Law could not produce in us (Rom. 6:22). Now when we do good works, they are considered good works by God, and we can be “*fruitful in every good work*” (Col. 1:10 cf. Eph. 2:10; Titus 2:14).

Of course, under the Law, if a man refused to marry his dead brother's wife, she loosed his shoe and spat in his face (Deut. 25:7-10). When the Lord refused to allow Israel to make Him king before His death (John 6:15), it looked like He was refusing to marry her to raise up seed where the Law had failed. But how precious to know that when they stripped Him and spat in His face at Calvary, God was able to use this to raise up spiritual fruit in Israel, and in us.

**“For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death” (Rom. 7:5).**

When we were unsaved, we were constantly in motion, but as we learned in Romans 6, every move we made was sin in the eyes of God! And Paul says that it was “*the law*” that gave this motion to sin! Because of the fallen nature we inherited from Adam, when we are forbidden to do something by law, it just motivates us to want to do it all the more! Under Prohibition, drinking actually *increased*, because the law goaded the fallen nature of men to want to break the law.

And the Law of Moses works the same way. Most people think the Law *weakens* sin, but Paul says “*the strength of sin is the law*” (I Cor. 15:56). Most people think the Law causes sin to decrease, but Romans 5:20 says that “*the law entered, that the offence might abound.*”

Why would God give a law that strengthens sin and makes it abound? To make men see their need of a Savior! This was the purpose of the Law.

It's natural to connect motion with *life*, but just as men who are “dead in trespasses” can *walk* in carnality (Eph. 2:1-3), so spiritually dead unbelievers can also produce the motion of self-righteous good works. But when they do, they are “just going through the motions” of righteousness. They produce no real *fruit* that God can accept. A tree can only bring forth fruit “*after his kind*” (Gen. 1:12), so fruit brought forth by a spiritually dead unbeliever can only be “*fruit unto death.*”

**“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter” (Rom. 7:6).**

When we see the word “*delivered*,” we think of how salvation delivered us from things like “*the power of darkness*” (Col. 1:13). But we also needed to be delivered from the condemnation of the Law! The Greek word for “*delivered*” here is most often translated “*destroyed*,” and so Paul is saying we were delivered from the Law by the destruction of the Law and our relationship to it. “*That being dead wherein we were held*,” we were then free to be married to Christ and serve God “*in newness of spirit, and not in the oldness of the letter*.”

What’s the difference? When the Nazis rolled into Paris, her citizens were told to stand in the streets and cheer, an order they obeyed out of fear of what would be done to them if they didn’t. But when the Allies liberated Paris, the same cheering was motivated by a genuine love for the power that was redeeming them from their enemies. In the same way, the unbeliever under Law does good deeds out of fear of what God will do to him if he doesn’t. But once we are saved by grace, the same good deeds are motivated by a genuine love for our Redeemer.

**“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the Law had said, Thou shalt not covet” (Rom. 7:7).**

Paul knows that his readers will be troubled by his assertion that the Law gives motion to sin, and so he hastens to add that the Law itself is not sin. He wouldn’t have known what sin was without the law, “*for by the law is the knowledge of sin*” (Rom. 3:20). And if he had never known sin, he could never have come to know Christ, for “*the law was our schoolmaster to bring us unto Christ, that we might be justified by faith*” (Gal. 3:24).



The Law is like an X-ray or MRI machine, both of which can reveal what’s wrong with you, but neither of which can do anything about it. Just so, the Law can show a sinner his sin, but is powerless to save him from it. In the life of the believer, the Law can be an excellent *thermometer*,

revealing how hot sin is running in his life. But it has no power to act as a *thermostat*, i.e., it is powerless to *regulate* sin.

**“But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.**

**“For I was alive without the law once: but when the commandment came, sin revived, and I died” (Rom. 7:8,9).**

Up to this point, Paul has been talking about the Law and its effect on us when “we” (v. 4,5,6) were unsaved. Paul’s shift here to

the pronoun “me” indicates he is about to get to the point and give a personal testimony concerning his relationship to the Law *after* he got saved.

Paul was “alive without the law,” i.e., he got saved and became spiritually *alive* as all of us did, by grace through faith apart from the deeds of the law (Rom. 3:20,28). Grace taught him to deny ungodliness and worldly lusts, and to “*live soberly, righteously and godly*” in gratitude to God for saving him (Titus 2:11,12), and he eschewed evil with all the vigor and enthusiasm of a newly saved child of God.

Then, like all of us, he thought the Law would help him deal with sin *better*. But “*when the commandment came,*” i.e., when he introduced the Law into his life to try to help him with sin, it had the very opposite effect. As he puts it, “*when the commandment came, sin revived.*”

We have seen that the Law goads unbelievers to sin and makes them see their need of a Savior. But the Law has the same effect in believers! When we get saved, we receive a new nature from the Lord, but we do not lose the old sin nature that longs to sin all the more when it is told not to.

So when Paul placed himself under the Law, the Law continued to do what it did before we were saved, give motion to sin, and “*sin revived.*” Sin fell asleep when Paul was saved by grace, but he inadvertently revived it with the application of the Law.

As Paul puts it, sin *took occasion* by the Law. When a public speaker says, “I’d like to take this occasion to...”, he means he is about to use the occasion of his address to an audience for some purpose other than that for which they have gathered. This is sometimes done by actors receiving an “Oscar” at the Academy Awards, who take advantage of the tremendous viewership of the ceremony to make a political statement. In our text, Paul did not introduce the Law into his spiritual life to work “*all manner of concupiscence*” in him, but the Law took the occasion to do just that!

When Paul got saved without the law, “*sin was dead.*” But when he invited the Law into his life, sin revived and then the tables were turned. He “died,” i.e., he died the *spiritual* death that we spoke of earlier, wherein a believer’s *Christian experience* shrivels up and dies.<sup>1</sup>

**“And the commandment, which was ordained to life, I found to be unto death” (Rom. 7:10).**

Paul knows his readers will be further troubled by his further affirmation that the Law gives occasion to sin, and so he hastens to affirm that the Law was “*ordained to life.*” Over and over the Bible declares that if a man could keep the Law *perfectly*, God would gladly reward such a man with eternal life (Lev. 18:5 cf. Luke 10:25-28; Rom. 2:6,7; 10:5). But the words “*continueth*” and “*all*” in Galatians 3:10 indicate that God demands *100% obedience* to the Law, *100% of the time!* Since



this is something no unbeliever can attain, the Law became known as “*the ministration of death*” (II Cor. 3:7).

But when Paul applied the Law to his life after he was saved, he learned what we all learn when we follow his example, and that is that we are no more able to keep the Law perfectly now that we are saved than when we were lost! He soon found that all his spiritual vital signs had flat-lined, and he needed to awake out of the sleep of this “*death*” (cf. Eph. 5:14).

**“For sin, taking occasion by the commandment, deceived me, and by it slew me” (Rom. 7:11).**

Imagine taking a drug that you *thought* was saving your life, only to learn that it was *killing* you instead! Such is the case with the believer and the Law. He *thinks* it is helping him, when in truth it is *killing* him! This is how sin “*deceived*” Paul, and how it deceives us all!

**“Wherefore the law is holy, and the commandment holy, and just, and good” (Rom. 7:12).**

Paul says the Law is “*good*” in I Timothy 1:8 also, but there he explains that it is only good “*if a man use it lawfully.*” Paul then goes on to explain that “*the law is not made for a righteous man,*” i.e., for *believers*. The only lawful use of the Law is to bring conviction of sin on those who are “*lawless and disobedient,*” to drive them to the Savior.

**“Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful” (Rom. 7:13).**

Here Paul hastens to add that it was not *the Law* that slew him, it was *sin* working *by* the Law. Paul knows that men like to find fault with laws that condemn them. When we are issued a speeding ticket, it is not because we were going too fast, of course, it is because the speed limit is set too low! There is nothing wrong with *us*, it is *the law* that is wrong! Here, Paul rushes to explain that he was not saying there was anything wrong with the Law of Moses.

Just as the law made sin worse in unbelievers, so the Law makes sin “*exceeding sinful*” in *the believer*. Of course, in the unbeliever, God is able to capitalize on the Law’s power to make sin worse by using it to drive him to Christ. But can God capitalize on it when the Law makes sin worse in the believer? We believe God can profit from the Law’s effect in a believer’s life in two ways.

First, we are told that when some parents catch a child smoking, they sit him down and make him smoke one cigarette after another—until he pukes his guts out, and never wants to smoke again! This is a technique God used often with Israel. “*Come to Bethel, and transgress*” sounds like a strange thing for God to say to Israel (Amos 4:4), but He said this only after constantly calling on them *not* to sin (cf. Psa.

81:11-13; Eccl. 11:9; Ezek. 20:39; Matt. 23:29-32). It is only when men turn a deaf ear to God's call to repent that we read things like "*God gave them up to uncleanness*" (Rom. 1:24,26,28). God saves this severe tactic for last, but finally employs it in the hope that men will be sickened by their own sinfulness.

This then is the first way in which God can benefit from the Law's power to make sin worse in the believer. As the Law drives a believer to sin, eventually he sickens himself with the depravity of his ways. And the second way in which God can profit from the Law's effect in a believer's life is that it makes him realize that the Law is not the answer to suppressing sin in his life.

*To Be Continued!*



### Endnote

1. See our comments on Romans 6:16 in the December *Searchlight*.

## Question Box

*"I am a new Christian, and my mother just passed away. Do the dead know nothing?"*

We are sorry for your loss, and we can certainly understand your interest in this question. While it is true that "*the dead know not any thing*" (Eccl. 9:5), this refers to how the dead know nothing of what goes on *here on earth*. We read something similar in Job 14:10,21:

**"Man dieth...His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them."**

Also, Isaiah 63:16 says:

**"Doubtless Thou art our father, though Abraham be ignorant of us, and Israel [Jacob] acknowledge us not..."**

Finally, in II Kings 22:20, God says:

**"...thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place..."**

Having said all that, we mustn't close without pointing out that while the dead know nothing of what is going on here on earth, this does not mean they are not conscious, aware and even able to speak in heaven, as we see in Revelation 6:9-11.

—Pastor Kurth



## BBS Letter Excerpts

### From Michigan:

“God bless you all who are faithful in the Lord’s work at the *Berean Bible Society*. I thank you all for helping me to understand the Mystery. I have come to see the difference between Paul’s ministry to the Gentiles and the Body of Christ, and the twelve Apostles’ ministry to the nation of Israel.”

### From New Zealand:

“I’m a leader in a large missionary organization. I recently learned the truth of God’s revelation of the Mystery of Christ to the Gentiles through Paul. This has largely changed how I interpret Scripture.”

### From Michigan:

“I’ve read this book (*Triumph of His Grace*) at least 4 times through and still pick up things I didn’t see before. I find it a whole lot easier to share my faith with others now that I know why I believe what I believe and it makes sense.”

### From Wisconsin:

“Please send us 9 copies of ‘Things That Differ’....We are going to give one to every person we have told the Pauline message who has rejected it.” (Now *that’s* determination! [I Cor. 15:58].—Ed.).

### From Internet:

“I just read Russell Miller’s article ‘Do This in Memory of Me’ in the email I receive from BBS. I found it to be a blessing.”

### From Internet:

“Thank you so much for your help in these spiritual matters. I cannot tell you how much this helps me every time I ask a question. I pray that others would have their eyes opened to the Word of God, rightly divided and experience the joy of how this guides us in every part of our daily lives.”

### From Georgia:

“Just a few lines to encourage the staff of the *Berean Bible Society*. I find it amazing that with all the political and financial gyrations going on that most of the citizenry is looking for the government to solve the problems. However, I am elated that God is still in charge of the universe and He has not and will not abandon the Body of Christ.”

### From the Internet:

“I really appreciated this teaching. It’s certainly laid out a convincing argument from Scripture. Yes, God’s grace is enough. The Lord suffered... why do some people think we deserve better? Actually, this teaching flies in the face of the health/wealth prosperity proponents.” (They are mixing God’s program for Israel with His program for us.—Ed.).

### From Arizona:

“Thank you for your wonderful work in helping believers like me understand the Bible! Since I gave away my copy of ‘Things That Differ’ years ago, I would like to order 12 copies of your hardcover edition.”

### From Utah:

"You do an excellent job on the *Berean Searchlight*. A friend passed it on to us. We would like to be added to your mailing list and we will also pass it on."

### From Indiana:

"Please send 'Things That Differ' to the address below. How I pray that all believers would read this book, it would clear up so much misunderstanding."

### From Illinois:

"I've noticed that the phrase 'the faith of Christ' in the KJV (Galatians 2:16 and elsewhere) has been changed to read 'faith in Christ' in most other translations, even the NKJV. Are the translators correct in making this change? It seems to give the verse a somewhat different meaning." (Indeed it does! See last September's *Searchlight*, and the following excerpt.—Ed.).

### From Indiana:

"What prompted this letter was the September issue of the *Berean Searchlight*. It, along with my daily time with God, has made this a 'red letter day'...but what really finally pushed me over the edge so much so that I had to write, was the article *The Faith of Christ* by Mr. Stam. I will never read the word FAITH the same way again, nor will I be able to read it without learning whether it is written as intended to be objective faith or subjective faith."

### From Colorado:

"Thanks once again for the *Searchlight*. The message on the Kingdom by Pastor Sadler is excellent. Very well written and easy to read."

### From California:

"I am interested in any recommendations you might offer that will assist me in conveying to others from Scripture the difference between what is commonly taught from America's mainstream evangelical pulpits and what Paul taught according to the Mystery."

### From South Dakota:

"I am writing in regards to your ads in the *Sioux Falls Shopper News*, I think it's great, and I read it weekly. I was wondering if answering tough questions of any kind is something you take time to do? If so, I wondered what your thoughts are on death. What I mean is, what exactly do you believe happens when a person dies, whether for the believer or unbeliever? I look forward to your response."

### From the Internet:

"Great dispensational overview of man's history as it relates to God! This video goes perfectly with the last one. There is so much meat contained in these videos. A new Christian (even some old ones) would do well by meditating on these videos, as well as searching the Scriptures." (Fruit from John Baker's video arrangements of our literature.—Ed.).

### From Minnesota:

"Thank you so much for the *Berean Searchlight*! We look forward to every issue. We don't have a grace church here so it helps to read the articles in the magazine. We especially enjoy Paul and Ricky's articles! Keep them coming."

### From the Internet:

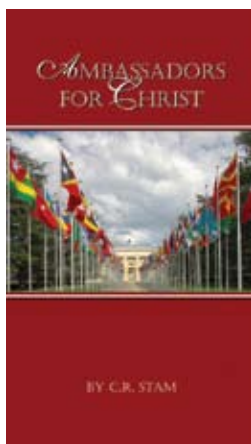
"Great insight! I love these teachings...God bless you."



"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

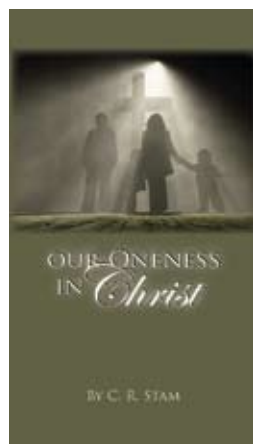
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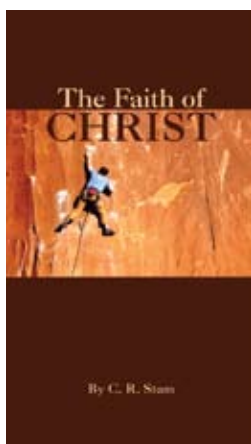
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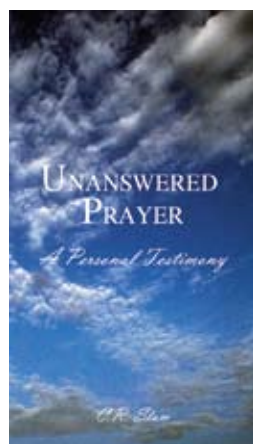
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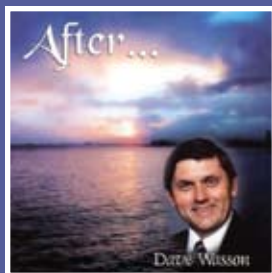
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# News and Announcements

**Berean Bible Institute** has chosen March 20,21 as this year's dates for their annual missionary conference. Please take special notice of these dates, as they have been changed from what was announced earlier in the *BBi Bulletin*. What will *not* change is the challenging time of fellowship that is always enjoyed by all who attend this yearly event. For further information, write them at [bbi@bereanbibleinstitute.org](mailto:bbi@bereanbibleinstitute.org) or call 262-644-5504.

**The Third Annual Eastern Pennsylvania Bible Conference** will be held April 24-26 at the *Quality Inn* in Lebanon, PA. This year's featured speaker will be Pastor Paul M. Sadler. For further information, contact our good friend Bill Schaffer: 717-949-3020, [hitnms@verizon.net](mailto:hitnms@verizon.net).

**New Grace Fellowship:** Pastor Richard Ware and a group of believers are pleased to announce the formation of the *Central Grace Fellowship*, currently meeting in the west/southwest Little Rock area. For more information about when and where they meet, Arkansans can contact Pastor Ware at 870-941-6110 or at [rnware@aol.com](mailto:rnware@aol.com), or Dr. Paul Fitzgerald: 870-917-9353, [pdfdds@windstream.net](mailto:pdfdds@windstream.net).

**New Grace Ministry:** *The Firm Foundation* is an online forum designed with rightly-dividing teenagers and young adults in mind. Moderator Kayla Hughes hopes her new site will encourage grace young people to take their faith more seriously, attend more conferences, and realize that they are not alone. Her main goal, however, is to provide fellowship in a safe environment with those of like-precious faith. Just enter <http://firmfoundation.proboards.com/index.cgi>, introduce yourself and prepare to get acquainted with other grace believers your age.

**Dakota Bible Institute** is a non-accredited three-year course of instruction designed to equip the believer for ministry to the Body of Christ. Our good friend Pastor Joel Finck directs the school, along with pastoring *Grace Bible Church* of Yankton, South Dakota. For more information, see the display ad on Page 12.



The *Roker Pier Lighthouse* ([www.designpics.com](http://www.designpics.com)) is located in Sunderland, England. The 2,880 ft. Roker Pier, with its distinctive red and white granite lighthouse, was opened on September 23, 1903. Recent upgrades have made the light's beams visible up to 22 miles away.

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