

# *The* BEREAN SEARCHLIGHT

Studying God's Word, Rightly Divided

August 2012



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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*

Dear Friends in Christ,

This past May, Vernon Anderson, a beloved brother, was received into glory by our Savior whom he loved and faithfully served for over 60 years. After attending *Milwaukee Bible Institute*, Vernon and his wife, Darlene, joined *Things to Come Mission*. A short time later, the Lord called them to be missionaries to the Philippines, a call that they readily accepted without ever looking back. They arrived in Manila on January 1, 1958, and immediately fell in love with the Filipino people, a love that endured to the day of Vernon's home-going. He was a missionary with a pastor's heart, both at home and abroad.

With a deep burden for lost souls, one of the first things that Vernon and Darlene set out to do was to evangelize the lost to Christ. About this time, Joe and Pauline Watkins joined the Andersons in the work of the ministry. Progress was slow at first, but little by little their labor in the Lord began to bear fruit as more and more came to know Christ as their personal Savior.



One of the hallmarks of Vernon's ministry was that he saw the importance of establishing local assemblies around the islands where the Lord's people could hear the sound preaching of Jesus Christ according to the revelation of the Mystery. While most missionary organizations primarily use their missionaries to preach and teach the Word, Vernon and Joe had a novel idea, which we believe was the Lord's leading. They came to the conclusion that it was more important to train the Filipinos to minister the gospel of the grace of God. The Lord blessed this Pauline approach, for today there are over 450 Grace churches in the Philippines and six Bible schools to train men and women for full-time Christian service. (We might add that this approach is now standard operating procedure for many mission organizations.)

From time to time I had an opportunity to fellowship with Vernon at Bible conferences here in the States. His messages were so challenging that those in attendance felt like going home and packing their bags to go to the mission field. Perhaps the most memorable times I had with him were when I joined Vernon and Joe on two short-term missionary trips to the Philippines.

I will never forget the 50th Anniversary service in Ozamis City, where over 1,500 Filipinos gathered to show their gratitude to Vernon and Joe for bringing them the gospel. As I was being introduced to speak that evening, I looked out over that sea of faces and thanked God for the great things He had done.

Goodbye for now, old friend, until we meet again in glory!

—Paul M. Sadler, President



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# The Flood of 2012



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# Paul's Ten Commandments

By Paul M. Sadler, D.D.

**“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.”**

**—II Tim. 4:6,7**

“A doctor told his patient, ‘I’ve got good news and bad news. The good news is that you only have one week to live.’

“That’s the *good* news? What’s the bad news?”

“The bad news is I was supposed to tell you last week, but I forgot.”

“If you found out that you only had a week to live, how would you view life?”<sup>1</sup>

Someday when we look out on the horizon and see the sun setting on our lives, will we be able to say that we fought a good fight, we finished the course, and we kept the faith? The Apostle Paul could confidently say he had, to the glory of God. After Paul was saved, he immediately began

to faithfully serve the Lord; he didn’t have the attitude that he would get around to it someday, like many believers today.

The apostle understood that life is short! You see, we often become so self-absorbed with living in the moment that our attention is drawn away from the Lord. Busyness is used by the enemy as a *distraction*, with amazing results. What is really important in your life? Think about it a moment! When the days aren’t kind to you any longer, you’ll find that the things you once cherished and deemed so important will wither away before your eyes like the flower of the field. We have a word for this—*regret*! By the time we realize that our life has been misspent, the years and the opportunities to serve Christ will be gone. This is why the Lord instructs us to redeem the time—that is, buy it up; use it wisely.

As the Apostle Paul neared the end of his life, he had no regrets. In fact, there is a tone of triumph in his words as he writes to Timothy. There was a caliber of greatness about Paul that was a direct result of his close personal relationship with Christ which he had cultivated through the years. Here in II Timothy 4:1-8 we have Paul's *Last Will and Testament* before his departure to the eternal shores of glory.



## THE TORCH OF GRACE

**“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom” (II Tim. 4:1).**

Shortly after Paul learned that he would lose his life at the hand of the executioner, he knew that his heart's desire would soon be fulfilled. Years earlier he had written to the saints at Philippi, “For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you” (Phil. 1:23,24). The hour when he would step into the presence of Christ was near at hand.

Before the apostle hung up his spikes, there were a few loose

ends that he wanted to tie up. He served the Lord to his dying breath, which the passages before us clearly indicate. The words of a dying man are well worth listening to because they reveal what was on his heart at the time. For Paul, it was to pass the torch of grace to Timothy, his *son* in the faith. “I charge thee....” We are not speaking about apostolic succession as some teach, but rather handing down the message of grace from one generation to another, to those who are willing to make it known in our absence. Christian parents are endowed with this same responsibility today. If we fail to do so, the Grace message, which took generations to recover, will be lost in *one* generation. With God's help, may we rise to the occasion, never to allow this to happen.

But why did Paul choose Timothy? He seemed to be the most unlikely of Paul's companions to receive such a tremendous responsibility. On more than one occasion, the apostle had to encourage him in the faith due to his timidity.

Was Timothy the oldest? Not by far! If this had been the criterion that the apostle had in mind, Barnabas would have fit the bill perfectly.

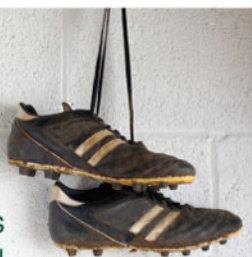
Was Timothy the most eloquent of Paul's coworkers? Not by any stretch of the imagination! Surely Apollos would have been selected if eloquence were the standard of selection. He was a silver-tongued preacher who could keep the brethren mesmerized with his every word.

Was Timothy the boldest? By no means! If this would have

been the prerequisite, the apostle would have chosen Titus. He was bold as a lion!

Once again, then why did Paul and, even more importantly, God, choose Timothy to be the point of the spear and the model of grace to the next generation? One word sums it up: faithfulness! In fact, Timothy means *faithful*. Paul said of him, "I have no man so like-minded." Others had come and gone, but Timothy was by the apostle's side to the very end! True to his name, he faithfully preached the revelation of the Mystery at Ephesus for thirty years after Paul's martyrdom.

"Before the apostle hung up his spikes, there were a few loose ends that he wanted to tie up."



Timothy overcame his fears by God's grace and, like the apostle, *boldly* confronted evil and the idolatry of his day, as the historical record bears out. When the heathen gathered at Ephesus in celebration of a coming feast, they wore masks bearing the images of their gods. "...Timothy, meeting the procession, severely reproved them for their ridiculous idolatry, which so exasperated the people that they fell upon him with their clubs, and beat him in so dreadful manner that he expired of the bruises two days after."<sup>2</sup>

## THE CHARGE

**"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at His appearing and His kingdom" (II Tim. 4:1).**

Paul reminds Timothy, and us, to remember well that someday soon the living and the dead members of the Church, which is His Body, will stand before the Lord. We will all have to give an account at the Judgment Seat of Christ for the things done in His Body. Paul, speaking in the context of His appearing for the Church, essentially says the same thing to the Corinthians:

**"Therefore judge nothing before the time, until the Lord come [Rapture], who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and THEN shall every man have praise of God" (I Cor. 4:5).**

This is a solemn warning that's taken all too lightly today by those who seem to have the attitude that they will escape a review of their conduct. They act as though there are no consequences for their actions, since in their minds, the end justifies the means. But mark these words and mark them well, *every* motive and intent of the heart will be judged at that day. This is also true of the living and the dead who will enter the Millennial Kingdom at the Second Coming of Christ.

## THE TEN COMMANDMENTS

When we hear the designation *Ten Commandments*, our minds automatically revert back to commandments that were delivered to Moses, and correctly so. Contained

therein was the moral law of God that was to govern Israel. These weren't ten suggestions, but ten *commandments* that God required His people to obey. As we know, the chosen nation failed miserably under the Law and the Prophets and was set aside in unbelief for their rejection of Christ, after the stoning of Stephen. With the whole world alienated from God and headed for the lake of fire, we are thankful that God, in the person of Christ, spoke yet *again* through the Apostle Paul.

Paul, of course, was given the special revelation of the riches of God's grace that was kept secret from ages and generations past. To Paul alone was committed the instructions of God for the Church today. This is why, when Paul received visions and revelations from the Lord about those things that were once hidden, he says,

"For I DELIVERED unto you first of all that which I also RECEIVED, how that Christ died for our sins according to the Scriptures; And that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:3,4—see also I Thes. 4:14). These are the terms of the gospel of salvation today, which are *only* taught in Paul's epistles.

**"If any man think himself to be a prophet, or spiritual, let him acknowledge that THE THINGS THAT I WRITE UNTO YOU ARE THE COMMANDMENTS OF THE LORD" (I Cor. 14:37).**

**"For ye know what COMMANDMENTS we gave you by the Lord Jesus" (I Thes. 4:2).**

Notice that these commandments for the administration of Grace were given to Paul by the

Lord of glory. There are well over 300 primary and secondary commandments in Paul's writings,<sup>3</sup> ten of which are found in II Timothy Chapter 4. In the Old Testament, to disobey the words of Moses was to disobey God, Who had delivered the commandments to him. Since the instructions found in Paul's writings are the commands of Christ for today, failure to heed the words of the Apostle Paul likewise is to reject the counsel of God.

Paul's charge to Timothy was primarily intended for pastors and Bible teachers, but these ten commandments can also be applied, and should be applied, to our personal lives and ministries. The same is also true for the local church. If we incorporate these ten commands into our daily Christian walk, it will be a life-changing experience. Try it and see for yourself.

### PAUL'S TEN COMMANDMENTS:

1. "Preach the Word."
2. "Be instant in season, out of season."
3. "Reprove."
4. "Rebuke."
5. "Exhort with all longsuffering and doctrine."
6. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth."
7. "But watch thou in all things."
8. "Endure afflictions."
9. "Do the work of an evangelist."
10. "Make full proof of thy ministry."

### First Commandment:

“Preach the Word!” Regrettably, the Church of our day is so caught up in trying to conform to the world, to win the world, that it has drifted far from its original purpose. Essentially the Church needs to return to the basics in order to restore its credibility. This is the challenge of our day! It begins with Paul’s charge to Timothy to “preach the Word!” It is important to bear in mind that the Spirit of God always lists things by order of importance, which we do well to remember. At the same time, this in no way diminishes whatsoever from that which follows in the text.



While there were many good things that came out of the Protestant Reformation, the one thing that stands out above all others is that the Word of God must always be the *centerpiece* of our worship service. True worship is hearing and meditating on the Word of God. Everything else, while important, is secondary. When we come together in worship, the lion’s share of our time should be devoted to the Word; this is why the Spirit of God places it first on the list in II Timothy 4.

The meaning of the term *preach* here is taken from the action of

the one who stood in the king’s court and heralded the entrance of the king. He spoke loudly and clearly so all could understand the declaration. So when Paul tells Timothy to “preach the Word,” he is instructing him to give a clear presentation of the Scriptures heralding the truth and authority thereof. The challenge is not how intellectual-sounding the message is, but how simply it can be stated so that all can benefit from the proclamation of the truth.

In order to have a well-rounded understanding of the Word of God, we are to proclaim the whole counsel of God, from Genesis through Revelation. But we must do so in view of Paul’s epistles, otherwise confusion will be our constant companion. If we want to have God’s approval, we must rightly divide the Word of truth (II Tim. 2:15).

Although many object to this concept, the truth of the matter is that every time they say, “We are no longer under the law, but under grace,” they have rightly divided the Word. Every time they state that our blessed hope is the Rapture of the Church and not the Second Coming of Christ, they have again correctly divided the Scriptures, without admitting it.

If you have ever wondered why the Reformation and the Great Awakening were so greatly used of God, the answer is that there was a return to the Word of God, as in the days of Nehemiah when “Ezra opened the Book in the sight of all the people” (Neh. 8:5). When it comes right down to it, the Lord’s people long to hear the Scriptures expounded. Timothy, don’t preach current events. Don’t preach what

people want to hear. Don't preach a social gospel. *Preach the Word!*

### Second Commandment:

"Be instant in season, out of season." We are living in a day when just about every product seems to have the word "instant" attached to it. For example, we have instant coffee, instant pudding, instant potatoes, etc. Obviously these things are quick and easy to prepare. Along these same lines, Paul instructs Timothy to be "instant in season, out of season." In other words, be ready on a moment's notice to testify of the grace that has been committed to you. Always be prepared to share the Word!



Years ago when BBS was still located in Chicago, my wife would drop me off at the train station in Wood Dale where I would take the Metra into Elmwood Park. The traffic in Chicago during the morning and evening rush hour (actually four hours) is nothing short of a nightmare. But riding the train gave me an opportunity to read and oftentimes write letters.

One Friday afternoon when I boarded the train for the return trip home, it was packed. People were even standing in the aisle.

Since the cars on a passenger train are open to one another, I made my way through the cars hoping to find a seat. When I entered the last car I noticed that, near the back, there was an open seat. I thought this was rather strange, seeing that people were standing nearby in the aisle. When I made my way back to the seat, I saw a young man sitting there reading his Bible, which explained why everyone had scattered.

After the young man and I exchanged a few pleasantries, I noticed that he was reading Acts Chapter 8. Of course, I couldn't resist the chance to ask him what Philip asked the Ethiopian Eunuch: "Understandest thou what thou readest?" The young man responded, "Well, Pastor Sadler, since I've been receiving the *Berean Searchlight*, I understand a lot more than I once did." You could have knocked me over with a feather! Wow! To think I was sitting by a Christian, not just any Christian, mind you, but one who understood Paul's gospel. I was overwhelmed with joy!

On the journey home, this young man had one question after another about the Word, rightly divided. I was thankful to be prepared in advance to answer them to the praise of His glory. I noticed, as we were talking, that those who were within earshot of our conversation moved forward to distance themselves from us. They were probably thinking to themselves, "Now we have two religious fanatics on board."

This experience, among others, taught me the importance of being "ready always to give an answer to every man that asketh you a

reason of the hope that is in you with meekness and fear" (I Pet. 3:15). In times like these, there's no time for preparation; you have to think on your feet. This raises the question: Are you ready—and more importantly, willing—to testify of the riches of His grace if called upon?

### Third Commandment:

"Reprove!" *Reprove* is a milder word than its cousin *rebuke*. *Reprove* carries the connotation of convincing those who are in error.



"We are living in a day when just about every product seems to have the word 'instant'..."

This particular commandment has to do with defending the faith that was first delivered to us by the Apostle Paul. We must first identify the error and then be armed to address it in a Christ-like manner. Here too, Paul is our example; he often found himself *reproving* the brethren when they were in danger of departing from the faith. As a matter of fact, he presents a case in point earlier in his letter to Timothy.

**"But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that**

**the resurrection is past already; and overthrow the faith of some" (II Tim. 2:16-18).**

Like so many believers down through the centuries who have gotten caught up in strange doctrine, Hymenaeus and Philetus serve as a warning that not all ministers teach the truth. As is so often the case, these two coworkers were mixing truth with error to further their cause and make a name for themselves, which is always a dangerous combination.

Paul was an able defender of the faith, which is demonstrated here when he exposed the unsound teaching of these two false teachers. It is worth noting that Hymenaeus and Philetus weren't denying the resurrection of the dead (truth); rather, they were saying that the resurrection taught by Paul was already past (error). Some of the brethren who weren't well-grounded in the Word were led astray to the degree that they had departed from the faith.

Normally, it has been our experience over the years that those who give themselves over to questionable teachings and extremism are rarely restored to the faith, usually because of pride. But there is hope for those who are under the influence of these teachings, those who have yet to swallow everything, hook, line, and sinker. These are the ones we're to reprove. We are to take them aside lovingly and show them their error and convince them of the truth. But to do so, we must first be equipped with an understanding of a wide range of biblical subjects.

Of course, some will say, "Defending the faith is for pastors and

Bible teachers. I leave these types of things with them; they're the most capable!" While pastors and teachers are to be able defenders of the faith, as ambassadors for Christ, every believer is responsible to be equipped to do the work of the ministry (Eph. 4:12-15).

During the course of my ministry, I have had the privilege to discuss the Scriptures with many who never attended Bible school; however, because they faithfully studied the Word, they were able defenders of the faith. Their understanding of the Word, rightly divided, would put most denominational pastors to shame.

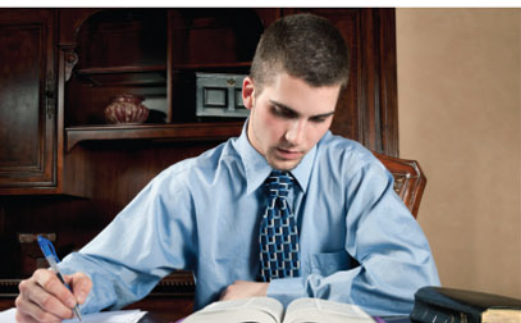
What we are to glean from the first three commandments, brethren, is—Be prepared! The Lord's charge to us in II Timothy 4 is clear as a bell: "Preach the Word; be instant in season, out of season; reprove...."

*To Be Continued!*



### Endnotes

1. Kent Crockett, *I Once Was Blind But Now I Squint* (Chattanooga, TN: AMG Publishers, 2004), p. 153.
2. John Foxe, *Foxe's Book of Martyrs*, (Chicago: Moody Press, 1990), pp. 50,51.
3. For a more comprehensive study on the commands of Christ for the Church, please see Robert Brock's book, *The Commands of Christ for Christian Living*.



## *Suggestions for Young Pastors*

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# The Epistles of John

It's Not Nice to Fool Little Children

1 John 3:7-10

By Pastor Ricky Kurth

Back in the 1960's, a television commercial featured a woman dressed as "Mother Nature," sitting in a forest, reading a story to some animals. An announcer appeared out of nowhere, handed her some Chiffon margarine, and asked her to taste it. When she mistakenly identified it as her own sweet, creamy butter, she was not pleased when the announcer corrected her! She declared, "It's not nice to fool Mother Nature!" and instantly summoned a thunderstorm to express her displeasure!

If there is anything worse than deceiving "Mother Nature," it is deceiving *little children*. Yet that must have been what was going on in John's day, among the "little children" of our Lord's followers, or else John would not have had to say,

**"Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous" (1 John 3:7).**

From these words, we gather that there were deceivers in John's day who were attempting to deceive his readers into thinking that *they* were righteous, and John's readers were not. We feel that John had the religious leaders of his day in mind. In Matthew 23, the Lord described these men as those who "outwardly appear righteous unto men" (v. 28), with their phylacteries (v. 5), their religious titles (vv. 7-9), and their long prayers (v. 14). Men have always found the trappings of religion to be very seductive, so John warns his readers not to be deceived by these charlatans!

The apostle then goes on to counter this attempt at deception by declaring, "he that *doeth* righteousness is righteous, even as He [Christ] is righteous." John here assures his readers that *they* are the ones who are *truly* righteous in the eyes of God, since they *do* righteousness. Here we must

remember that these saints did not do righteousness inconsistently, as we do it. Since John's readers were filled with the Spirit (Acts 2:4) and incapable of sinning (I John 3:9), they did righteousness *100% of the time!*

That's because, speaking of these same Hebrew kingdom saints, Peter noted that they were "dead to sins" (I Pet. 2:24). If you are not sure what that means, remember that *death* in the Bible simply means *separation*. When Rachel died, her soul and spirit departed or *separated* from her body (Gen. 35:18 cf. Eccl. 12:7). Thus when Peter declared these believers to be "dead to sins," he meant that they had been *separated from their sins*; i.e., they didn't sin any more!

That's different than when our apostle Paul uses the word *sin* in the singular to assure us that *we* are "dead to *sin*" (Rom. 6:2). Paul is speaking of how we've been separated from sin's power to condemn us. That was true of these saints as well, but they were *also* separated from their *sins*. Ever since Pentecost, these believers were experiencing a taste of heaven on earth, and in heaven, people are not going to sin any more.

This is why John goes on in our text to say that these Pentecostal saints were righteous "even as He is righteous." The Lord was not righteous in the same way that we are righteous—i.e., righteous in our standing, but not in our state. Remember, John had just reminded them that "in Him is no sin" (v. 5), so in context the phrase "he that doeth righteousness is righteous, *even as He is righteous*"

refers to how they were *sinlessly* righteous, just as He was. They were righteous in their standing *and* in their state!

"...the test of I John 3:9 cannot and should not be applied to... 'the church which is His Body'..."



Before we leave this verse, we must remind the reader that I John is a Tribulation epistle, a letter to which Tribulation believers will look for instruction, just as we today look to Paul's epistles as our guide through life. In that day, the religious seduction of Pharisaical Judaism will once again be attempting to deceive believers about the definition of righteousness, but in that day, God will raise up another little flock of righteous followers who will know from John's words here that "he that *doeth* righteousness is righteous."

**"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil" (I John 3:8).**

Since the saints to whom John was writing could not sin (3:9), John argues here that if a man *did* sin, it proved he was "of the devil." Needless to say, this is *not* an argument that can be made in the dispensation of grace, when believers are not filled with God's Spirit and *caused* to walk in His

statutes as John's readers were (Acts 2:4; Ezek. 36:27). It is impossible to estimate how much fear and heartache this verse has needlessly caused all those who erroneously apply it to themselves when they sin, all because they have not yet learned to rightly divide the Word of truth (II Tim. 2:15).

The word "for" in our text tells us that John is about to explain himself. "He that committeth sin is of the devil; *for* the devil sinneth." He is saying, in effect, "If you sin, you must be of the devil, since the devil is a sinner too." True believers in John's day proved they were of God by doing righteousness; all others proved they were of the devil by doing unrighteousness.

When John goes on to say that the devil "sinneth from the beginning," we must pause here to make sure that his words are not misconstrued. Universalists teach from this verse that God created Lucifer as an evil being, who then introduced sin to the world of men. They conclude from this misconception that God is responsible to save all men from their sins since He is the ultimate *source* of their sins! This erroneous thread of logic completely unravels when we remember that Lucifer was said to be "perfect" until iniquity was found in him (Ezek. 28:15). Thus to interpret what John means when he says that "the devil sinneth *from the beginning*," we must remember that "he was a murderer *from the beginning*" (John 8:44), a reference to how Satan caused Adam to *die* in the day that he ate of the fruit (Gen. 2:17), back in Genesis, *the book of beginnings*.

God is *not* the source of sin. The sins of men are not *His* works, they are, as John says here, "the works of the devil," and "for this purpose the Son of God was manifested, that He might *destroy* the works of the devil." We must never forget that the Lord did not die merely to save us *from the penalty of our sins*; He died to save us *from our sins*, i.e., to *destroy* our sins and render us *sinless*. Thank God, this destruction will come to fruition for us in the world to come (Gal. 5:5), but John's readers had already "tasted...the powers of the world to come" (Heb. 6:5), and one of the coming world's powers that they tasted was the power not to sin. That's why John could boldly declare,

**"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9).**

John's affirmation that "who-soever is born of God doth not commit sin" was certainly true of the anointed saints to whom he was writing, but his words are not true of believers today, living in the dispensation of grace. These words thus present a daunting and formidable challenge to the faith of all who have not yet learned to rightly divide the Word of truth (II Tim. 2:15), a challenge to which they usually respond in two different ways.

The most common way to explain away John's unambiguous words here is to teach that the word "commit" is a bad translation, and that the Greek word for *commit* should be translated *practice*. Even some of the new Bible translations have erroneously fallen

into this trap. The problem with this explanation is that it doesn't solve the problem! When this writer played Little League baseball, we would practice twice a week. By that definition of practice, all believers who are honest enough to admit that they sin twice a week will also have to admit that they practice sin! For that matter, if you have never been to medical school, you can be arrested and charged with practicing medicine without a license if you perform so much as a single open heart surgery!

This word game is played in vain, however, for the Greek word for *commit* here is never translated *practice*. The vast majority of times this word appears, it is translated *do*. This agrees with our English dictionary, which opens its definition of the word *commit* with the words "to do." Thus John is saying, in effect, "whosoever is born of God does not do acts of sin." He makes this abundantly clear later in the verse when he simply says of the believer in his day: "he *cannot* sin."

The other common way of explaining away John's words here concerns the phrase: "for his seed remaineth in him." It is taught from these words that John is speaking of the seed of the new nature that lies within the believer, and that it is *this new man* who "cannot sin." After all, didn't Paul say of the sins that he committed, "it is no more I that do it, but sin that dwelleth in me" (Rom. 7:17)?

The problem here is that the seed of which John speaks is not the new nature, it is the Word of God. Speaking of these same

Hebrew kingdom saints, Peter says that they were "born again, not of corruptible seed, but of incorruptible [seed], by the Word of God" (I Pet. 1:23). After God saved these believers by His Word, the seed of the Word that saved them remained in them, for He wrote His Word in their hearts, in accord with the terms of the New Covenant (Jer. 31:33). Thus we see that "his seed remaineth in him" is not a reference to the new nature, and so this is not a phrase that can be used to alter the clear meaning of John's words when he says that those born of God "cannot sin."

John's adamant declaration that it is impossible for one born of God to sin simply does not square with what we know about the carnal Corinthians! We know that they were born of God, for Paul told them: "I have begotten you through the gospel" (I Cor. 4:15). But if they applied I John 3:9 to themselves, they would have had to conclude that they were not born of God, due to their carnality. We believe they knew better than to make such a dispensationally incorrect application, and chose rather to simply believe Paul when he called them *sanctified saints* (I Cor. 1:2). Believers today should do the same, and remember that the saints at Corinth stand as irrefutable Biblical evidence that the test of I John 3:9 cannot and should not be applied to members of "the church which is His Body" (Eph. 1:22,23).


As John continues, he gives more evidence that he was not speaking of a believer's new nature when he stated that "whosoever is born of God doth not commit sin" when he says:

**“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” (I John 3:10).**

In this passage, John is talking about “manifest” ways to determine whether or not a person is a child of God. To say it is a believer’s new nature that “cannot sin” (v. 9) doesn’t help identify a child of God! It is only when *the believer himself* “cannot sin” that it is “manifest” he is a child of God.

Now that John has established that committing acts of sin proved that a man was not of God (vv. 8,9), he here goes on to maintain that “whosoever doeth not righteousness is not of God.” That is, the *omission* of acts of righteousness in a man’s life implicated him as a child of the devil just as surely as the *commission* of acts

of transgression. And remember, in the context, “whosoever doeth not righteousness” is anyone who didn’t do righteousness *all the time*, perfectly and sinlessly (see our comments on Verse 7). John says that “in this,” i.e., in the ability to do nothing but righteousness, the children of God are manifest, and the children of the devil. This is why this test cannot be applied to believers today, for it is only under the kingdom program that we read, “blessed are they that... doeth righteousness *at all times*” (Psa. 106:3).

If that weren’t enough, “he that loveth not his brother” is likewise pronounced to be “not of God.” Here the apostle raises the bar of acceptance with God yet another notch, and introduces the subject of love for one’s brethren, a subject that will dominate much of the rest of the epistle. 

## A Successful Church

By Pastor John Fredericksen

In our day, it’s easy to be wrongly programmed to equate numbers with a church being successful. Certainly, we want to grow. However, the Lord has a far different standard for success that we need to embrace as our standard. Paul said, “...it is required in stewards, that a man be found faithful” (I Cor. 4:2). Faithfulness to the truth of the Word, rightly divided, is paramount, as is faithfulness in service and worship. The church at Thessalonica was extolled for two things. They had a genuine love for one another which the Lord wanted to see “increase and abound” still more (I Thes. 3:12). They also had a regular, consistent, aggressive outreach to the lost with the gospel (I Thes. 1:8). Before the Lord, may we strive to have this kind of successful church.





**Theme:**  
*The Last Days of Grace*



**Theme:**  
*A Journey through  
Things to Come*

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# Where Have All the Pastors Gone?

By Pastor Matthew Ritchey

Matt Ritchey is a 2006 graduate of *Berean Bible Institute*, and now pastors *Grace Bible Church* in Beloit, Wisconsin. He and his wife Jennifer have five children.

A few years ago, Joe Watkins, associate director of *Things To Come Mission* (TCM), was in a local assembly, sharing about the missions work in the Philippines. His presentation included pictures from the Philippine mission, followed by a time for questions from the congregation.

During the question time, a lady raised her hand and asked, “Pastor Watkins, we’ve just seen the pictures you showed with Bible schools in the Philippines full of men training for full-time ministry. Why are our Grace schools of training in the United States lacking men to train for full-time ministry?”

I am told that Mr. Watkins answered, “Because we don’t make it an option.”

I’m not sure if Mr. Watkins will remember that exchange or not, but it has certainly stuck with me through the years.

It is a very pointed question: *Why are there not more men desiring to be trained to be grace pastors, missionaries, and evangelists?* I think the causes are almost endless, and include issues such as comfort, finances, familiarity, time, fear, and feeling unworthy.

Before I took the step to enter pastoral training, my excuses for *not* training for the ministry included uprooting my wife and children from the only home I ever knew, taking my children away from family and friends, attending school in the Midwest, stepping outside local coverage of my favorite sports teams in Pennsylvania (Pirates, Steelers, and Penguins), and my dislike of wearing a tie. As you can see, my excuses ranged from legitimate concerns to the absurd. Yet, each one of them was enough to hold me back from making the decision to go.

Despite the seemingly endless number of specific reasons that may keep an individual from training for full-time ministry, I would like to concentrate on the issue raised by Mr. Watkins. *Full-time ministry is not presented as a viable, commendable, and desirable option.*

We want our young people to have financial stability, nice things, recognition, happiness, and everything that they have ever wanted. We assure them that the sky is the limit. We encourage them to follow after *their* dreams. We try to shelter them from stress. We want them to be happy. We spend so much time catering to their interests (scholastic events, sports teams, hobbies, etc.) that we neglect to instill priorities of eternal value (i.e. Scripture memorization, charity, Christian fellowship, etc.). We want them to work hard to meet their goals at the expense of teaching them to stop and consider *God's* goals for their lives. We wrongfully instruct them to listen to their heart for direction instead of waiting for the Spirit's guidance.

The consequences are that we have more grace churches than men to lead them. We have grace pastors looking to retire in a few years with no replacements to be found. We have potential mission fields with no missionaries. We live in a nation that needs the gospel, but we have few evangelists.

Personally, I do not think that the shortage of full-time ministers is a result of God not calling men. Instead, I think men of all ages are not being equipped to respond to the Lord's call. We have our own agenda in mind. As a result, knowingly or unknowingly, we are telling Him, "No, I will not go where you want me to go or do what you want me to do." Yet, the Scriptures are very clear. 1 Timothy 3:1 states, "This is a true saying, *If a man desire the office of a bishop, he desireth a good work.*" The inspired Word of God tells us that full-time ministry is a viable, commendable, and desirable option.

I look back on my childhood and recognize that circumstances were in place to pave the way for me to be open to full-time ministry. I'll use these circumstances to suggest practical activities and mindsets drawn from the Scriptures that need to be in place if our young people are to consider full-time ministry.

### **(1) Pray—Romans 8:26-28**

Not long ago, my dad and I were sitting in church on Sunday waiting for the services to begin. Another gentleman sat down beside us and observed, "Your son is a pastor. What did you do in raising him that you think led to his decision to become a pastor?"



My father thought for a moment before answering, “I prayed. I used to pray that the Lord would use my son as a pastor. Then, I realized that was sort of selfish, so I began praying that the Lord would use him in whatever capacity He chose to use him, whether that be a pastor, missionary, businessman, or garbage man.”

We must never underestimate the power of the One to Whom we are praying. God is the One to gift men in the Body as He sees fit (1 Cor. 12:11-12; Eph. 4:7-12). Furthermore, our prayers will often reveal the priorities of our hearts.

## **(2) Train Up A Child—Proverbs 22:6**

Proverbs 22:6 assumes that children don’t know best, and parents have to teach them proper ways. This involves setting standards and instilling priorities.

Too often parents want to befriend their children and give them space at the expense of parental training. Our number one responsibility to our young people is to ground them in the things of God. We are to teach them right (godly) and wrong (ungodly). We



are to show them that God and His Word are relevant for every area of our lives. We are to instill within them the importance of serving our Lord and Savior.

## **(3) Home: A Hallowed Sanctuary—Deuteronomy 6:4-9**

Our home should be an escape from ungodly influences. It should be a place where the Lord is given preference. It is to be a place where the world is not granted entrance. A Christian home should be centered around Christ.

Parents, your local church will not teach your children everything they need to know. It is ultimately your responsibility to give them the training, morals, nurture, care, encouragement, discipline, time, and structure that they need.

Our kids are not stupid. They observe everything that we do. They are more likely to pattern their behavior after what we do as opposed to what we say.

## **(4) Make Hard Decisions—Joshua 24:15**

My wife tells me that she enjoyed playing softball when she was younger. Her parents allowed her to play on the condition that the games and practices did not interfere with Wednesday night prayer meeting. I’m sure she certainly did some grumbling and complaining at the time. I’m sure there were comments to the effect that her

parents were so strict compared to other kids' parents. Yet, as an adult, she continued to attend church, and she credits her parents with the decisions they made for her as a child.

What was not an option for my wife as a child was that she could make the decision between school events and church, between playing games on Sunday and attending church. When we give our children an option between anything and church, we are really teaching them that anything else is just as important as the Lord.

### **(5) Prioritize Church Involvement—Titus 1:5**

The problem of the lack of full-time ministers begins with the failure to prioritize attendance and involvement in the local church. Time and space fail me to do justice in showing that God has ordained the local assembly for His purposes. Much of Paul's epistles deal with order, behavior, authority, error, and governance of the local assembly. He recognized that God ordained these local churches for the defense and teaching of the truth (1 Tim. 3:15) and the equipping of the saints (Eph. 4:11-16).



One of the most important things my parents did for me as I was growing up was to make attending our local church a priority. It was not just one service a week, but every time the church doors were open.

*You* need to show your children that church is a priority. By not utilizing the resources, you have taken the option of serving as pastor off the table. Why would your sons want to do something that seems to make little difference in your life?

### **(6) Surrounded By Examples—Philippians 3:16-17**

As a child, I was surrounded by opportunities to interact with missionaries, evangelists, and Bible speakers. Moreover, my parents and relatives spoke of such ministers in high regard.

We tend to idolize actors, sports figures, musicians, models, and scientists, but don't speak highly of pastors, missionaries, evangelists, and ministry leaders. I'm not suggesting we idolize full-time ministry leaders. They have flaws. I am saying we need to point out the importance of these positions.

I was exposed to men like Jack Green, James Earls, Bruce Weil, Dan Hummel, John Leatherman, Hal Webb, Bill Smith, and later, Joel McGarvey. You may not recognize all the names of these men of God, but they were used by God to convince me that preaching His Word was a desirable option.

## **(7) Prepare Them For Service—2 Timothy 2:1-2; 3:10-11**

Instead of treating the young people as an irritant, look for age-appropriate ways in which they can serve the local assembly. Let them help in junior church or the nursery. Allow them to help take up the offering. Give the young boys opportunities to prepare and present a message on special dates. Be creative, but get them involved!

My childhood church had a Young Preachers Club. It was basically a way to expose young men to a life of full-time service. The concept may seem foreign to you, but seven young people from my age group moved on to prepare to serve the Lord in some aspect of full-time ministry.

I praise the Lord that I was raised in an environment conducive to serving the Lord in the ministry. This article was not just for parents of children. My relatives, my friends, my teachers, and almost everyone in my local church played a part in preparing me for the life of full-time ministry. Don't sell yourself short! God can use *you* to mold the ministers of the future.

*Are you willing and prepared to be used of Him?*

**“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:15).**



# **Mid-Atlantic Fall Grace Bible Conference**

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## Question Box

*"I enjoyed your article entitled 'Heaven' in the recent April Searchlight. Regarding the section about the location of it, in addition to being 'up' and 'in the third heaven,' could Scripture also be telling us that it is above the north pole of the earth in Isaiah 14:13? Your thoughts!"*

Great question! It would appear, according to the Scriptures, that heaven is always up from wherever we are on the globe. For example, if we visit Australia, which is often referred to as being "down under," we would still ascend up to heaven. On the other hand, if you leave this earth from North America, once again, you would ascend up.

With that established, you bring up a valid point, beloved, from the passage you quoted from Isaiah:

**"I will sit also upon the mount of the congregation, in the sides of the north" (Isa. 14:13).**

I have often wondered how this passage fits into the grand scheme of things, but was unable to put my finger on an interpretation that I felt comfortable with, until one day I was studying another subject and came across the answer.

When you read the passage in its context, at first glance it seems as though Isaiah is saying that heaven is located in the sides of the north, or up from the north, as you suggest. But I discovered the answer to the dilemma in Psalm 48:

**"Beautiful for situation, the joy of the whole earth, is mount Zion [Jerusalem], on the sides of the north, the city of the great King" (Psa. 48:2).**

The "sides of the north" here is a clear reference to the earth, specifically *Jerusalem*. Notice in Isaiah 14 that Satan not only plans to reign in the third heaven, the abode of God, but he goes on to state, **"I will sit also upon the mount of the congregation, in the sides of the north."** In other words, the evil one plans to overthrow the purpose of God for the earth and **"also" reign in the kingdom, from Jerusalem, in Christ's stead.** Amazing! We are thankful that he is a defeated foe because of Calvary and will, therefore, never accomplish his purpose (Col. 2:14,15).

—Pastor Sadler



# *The Impatience of Job*

By David Stewart

**“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (James 5:11).**

Have you heard of the patience of Job? Job was a man abundantly blessed of God—that is, until he lost everything. His wealth, his health, even his children were taken from him in a whirlwind of catastrophic events. What else could Job conclude but that the hand of Almighty God had turned against him? Yet all the while, not only did he not sin, nor charge God foolishly (Job 1:22), but Job worshiped God (Job 1:20), giving us one of the most well known statements of faith in all the Bible.

**“Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD” (Job 1:21).**

No wonder James reminds his readers of “the patience of Job.” His unshakable faith has been an example to believers in every generation, and in every dispensation. Yet in this, the dispensation of the grace of God, it is not only the patience of Job that teaches us, but also two critical things for which Job was very impatient. These two things, if Job could have claimed them, would have strengthened him not only to remain faithful in all his tribulation, but to actually glory in it (Rom. 5:3).

## **A BOOK**

**“Behold, my desire is, that the Almighty would answer me, and that mine Adversary had written a book. Surely I would take it upon my shoulder, and bind it as a crown to me. I would declare unto Him**

**the number of my steps; as a prince would I go near unto Him” (Job 31:35-37).**

The best that Job could determine from his circumstances was that God had made Himself Job’s adversary (33:10). More than losing all his earthly possessions, Job felt alienated and cut off from God. Job’s worst fear was that God had separated Himself from him.

**“Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him” (Job 23:8,9).**

Have you ever felt like Job, that God has deserted you when you needed Him most? Job cries that, if only God had written a book, then he could draw near to Him. He would take that book and devour it (23:12). He would know the Word of God to him and understand it. Then God would no longer be his adversary, but his strength.



**“I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me” (23:5,6).**

It is generally agreed that the book of Job is the earliest written book of Scripture. This means that Job went through all that he went through without a Bible! He had heard about God (42:5) and had limited revelation from Him (23:12), but God had not written a book. If only He had, Job was sure that he would be comforted and strengthened by it.

### **A MEDIATOR**

**“For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any Daysman betwixt us, that might lay His hand upon us both. Let Him take His rod away from me, and let not His fear terrify me: Then would I speak, and not fear Him; but it is not so with me” (Job 9:32-35).**

Job had a deep sense of how unimaginably far above men the God of heaven was. The thought of a Daysman, a mediator between God and man, was too incredible even to hope for. Such a Being who could rightfully lay one hand upon Almighty God, and the other on mortal flesh; if such a One only was, then through Him Job could speak boldly with God.

What an imagination Job had! What audacity to think that such outrageous things could actually be. Why, if God did write a Book, it

would be so far beyond our comprehension that understanding even its simplest precepts would be utterly hopeless. Even more absurd is the thought of a Being, a Person, who could reach down to the untold depths of sinful man, and at the same time, to the immeasurable heights of God Himself. Dream on, Job, dream on!

Yet today, in this dispensation of grace, not only has God written a book, but He has blessed us with a *complete* Bible (Col. 1:25). Every mystery has been revealed, and God has abounded toward us in all wisdom and prudence (Eph. 1:8-9). He has given us His Holy Spirit that we might know the things that are freely given to us of God (I Cor. 2:12). We are able today, by faith, through His Word, not only to stand as Job did, hoping in the world to come (Job 19:25-27), but also to rejoice in the tribulations of this present world (Rom. 5:1-4), having confidence that all things work together for our good (Rom. 8:28), and for our eternal glory (II Cor. 4:17). We only need to take Job's advice, and to devour that Book, to bear it upon our shoulders and bind it as a crown upon our heads. Make the Word of God a part of you, inside and out, and you will have power in tribulation that Job could only wish for. Yes, Job conquered his great temptations, but by the Word of God, you and I are empowered to do even more (Rom. 8:37).

And a daysman? Oh, what a Daysman! That which was utterly impossible, God has gloriously provided through our Lord Jesus Christ.


**"For there is one God, and one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5).**

**"In whom we have boldness and access with confidence by the faith of Him" (Eph. 3:12).**

**"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).**

Through the eternal Person of our Mediator, we rejoice in unfettered access to God, not only as to an Almighty Creator as Job knew Him, but as to a loving Father. Through the eternal power of our Mediator we have more than One who will argue our case and stand on our behalf. We have One who assumed our guilt and fully paid for our redemption. By the eternal grace of our Mediator we do not hide behind our Daysman, but we abide in Him.

Job was a righteous man who feared God and eschewed evil (Job 1:1), so much so that he was the topic of conversation in the highest quarters of heaven (Job 1:8). Yet Job did not have what you have, dear Christian. He did not have a Book written by Almighty God, and he did not have a Daysman, not only to stand between, but to actually impart to him the very righteousness of God.

What Job could only wish for, you and I have been freely given. Therefore, by the grace of God, the victory of Job is only our beginning. And where will we end? Job received twice again for all he had lost. For you and me, it isn't worthy to be compared (Rom. 8:18). 



## BBS Letter Excerpts

### From Missouri:

"We have only recently been introduced to Paul's gospel through a home church...We are so excited to learn this at last!"

### From Washington:

"I have read the vast majority of your books and they made a profound difference in my approach and understanding to the Bible, and how it relates to me and me to Him."

### From Facebook:

"I prayed diligently for three years for the 'truth' and for the answers to questions that chipped away at my faith! I thank God He led me to your site! The true gospel of the Mystery has made ALL the difference in my spiritual life! Praise the Lord!"

### From our Inbox:

"Wow! Just came across your website and your teaching on tongues! What a great job. It was clearly and carefully presented. So many know that tongues and the sign gifts aren't for today but can't explain why. Even within the 'mainstream' church, there is such an absence of clear Biblical teaching on this concept and the sign gifts seem to be making inroads into so many churches which were formerly doctrinally solid. This teaching is both timely and needed."

### From our Inbox:

"I enjoyed your article, Pastor Sadler, entitled 'Heaven' in last April's issue of the *Searchlight*."

### From Cameroon:

"You have impacted my ministry and when people enjoy my ministry it is simply because God made you cross my path. I salute you."

### From Myanmar:

"The *Berean Searchlights* are a great help for my grace pastors in Myanmar to grow in grace and to serve the Lord with all our strength.... The *Searchlight* is a grace Bible institute for my grace workers in Myanmar. We, the grace pastors, would be blind without it."

### From Montana:

"How do you do this? This is the most exciting part of my life! It is better than the best adventure novel ever, because I am part of this!...There is just no way to tell you how much I enjoy reading and learning from what you write!" (We do it by teaching Paul's gospel!—Ed).

### From our Inbox:

"I attended a Les Feldick meeting in Inverness, Florida, and met you guys there. Praise God, now I have another source of knowledge."

### From Georgia:

"Thank you for your article on *Living the High Life*....For a number of weeks I have been doing a Scripture word-study of *grace*. Needless to say, information contained in your article was very beneficial to my understanding of grace as presented in Paul's epistles."

### From Virginia:

"I have received the *Berean Searchlight* for a couple months now and am enthralled...The way you 'divide' the Word makes so much sense to me. God's Word has come to life and I have come to a new level of understanding...I am 'soul-ed' on the all-sufficiency of God's grace through faith in the Lord Jesus Christ (Eph. 2:8,9). I recently preached a message on this subject at a prison chapel service. I thought they were going to lynch me!"

### From South Africa:

"For the first time in history the Word rightly divided will be broadcast on radio in the Xhosa language in South Africa. The Xhosa tribe, of which Nelson Mandela is kinsman, is the second largest African tribe in Southern Africa and Pastor Extra Gedze (a Xhosa), who faithfully teaches Pauline truth, has been invited to share the Mystery on radio. The *Berean Searchlight* continues to inspire our students and full-time pastors in South Africa."

### From Virginia:

"I'll be sending these copies of *The Present Peril* to several Christian radio hosts that are contending for the faith against the emergent movement."

### From Italy:

"As a recipient of your precious magazine, the *Berean Searchlight*, I want to let you know that it is really a blessing to read and meditate on. In the past I have ordered some good books by Pastor Stam....It is my desire to divide the Word of God rightly and your help is much needed." (From an Italian pastor.—Ed.)

### From Slovakia:

"I really, really liked your recent article about the return of Israel to the land and the fulfillment of prophecy today. You're exactly right....I've believed this for years but haven't come across many others who agree."

### From United Arab Emirates:

"Thank you for sending me 8-10 copies of the *Searchlight* every month free of cost. My husband had been receiving the book in India for the past many years. Now we are residing in UAE and still getting it here...BBS is helping me a lot to grow spiritually. The key to boldness by Pastor Paul and the words by Pastor Ricky, that God does not need help from men to fulfill His promises, helped me to trust and depend fully in God...."

### From Facebook:

"I just want to thank the BBS for sending me a copy of the *Berean Searchlight*. It is a blessing to learn many things about rightly dividing the truth. Many, many thanks."

### From Australia:

"I am aware that this subscription costs the *Society* and will make a donation to re-establish the mailed version. I found it difficult to read off the computer."

### From Facebook:

"What a blessing BBS is! Thank you for your faithfulness to the Word rightly divided and making me hungry to read and study the Scriptures. Between the wonderful sermons on your website, the *Searchlight*, and *Two Minutes*, it's hard to contain the blessed message of grace truth to myself. Praise God for the work He does in our lives!"



"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

# News and Announcements

**Northeast Texas Regional Bible Conference:** If you live near Arlington, you won't want to miss this opportunity to hear Pastor John Fredericksen hold forth God's rightly divided Word on September 7th and 8th at Arlington's *Admiral Hotel*. Brother John is the chairman of the Board of Directors of *Berean Bible Society*, and pastors the *Grace Bible Fellowship* church in Inverness, Florida. Our good friend Dave Allen is in charge of answering your calls for more information (214-501-3445), and you can reserve rooms at the *Admiral* by calling (877) 784-6835.

**Pennsylvania Pow-Wow:** Pastor Fredericksen will continue to pinch-hit for Pastor Sadler at the fall conference of the *Grace Family Bible Church* in Duncansville. The warm welcome that these saints always give their conference guests is something you won't want to miss. Just tell your smart phone where you want to be October 13th and 14th, and call to tell Pastor Jim Zaebst you are coming: (814) 696-4366.

**Mississippi Ministry Is on the Move:** *Grace Bible Ministry* of Tupelo, a home Bible study, is now renting a more public facility, located at 218 S. Thomas Street, Suite 102. Even if you attend a local church, you can still visit them at 2 p.m. on Sundays and 6:45 p.m. on Tuesdays. Our good friend Pastor John Smith can answer all of your questions if you'll call him at (662) 365-2394, or email him at [gracebibleministry@att.net](mailto:gracebibleministry@att.net).

**New North Carolina Venue:** *South Park Bible Fellowship* has also moved out of their home Bible class setting to the Community Center located at 820 S. Main Street in Fuquay-Varina. A couple of the men are involved in the teaching at this ministry, but Sam Castrova can't tell you anything more about it until you call him at (919) 272-5854, or email him at [srcastrova@nc.rr.com](mailto:srcastrova@nc.rr.com).

**Our cover this month** features a photo taken by Ken and Barb Wardius, a couple who travel extensively in search of unique photo opportunities. You can view some of their impressive gallery of photographs and email them with any questions at their website: [www.crestwoodcreek.com](http://www.crestwoodcreek.com).



Built in 1892, the *Old Mackinac Point Lighthouse* is located in Mackinaw City, Michigan. Mackinaw Point marks the junction of Lake Michigan and Lake Huron. Lights on the Mackinac Bridge made the lighthouse unnecessary, and it was decommissioned in 1957.

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