

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

June 2017



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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” (2 Tim. 2:15), to *energize* the Christian life, and to *encourage* the local church.

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A Note From the President

Dear Friends in Christ,

The annual *Berean Bible Fellowship Summer Conference* is very special. And I don't say that just because I met my wife there 21 years ago! I grew up going to the BBF Conference every June and have many memories from it. Some of these memories include watching raccoons climb through the rafters of Torrey Auditorium in Cedar Lake, Indiana during evening sermons. I remember the ice cream socials and the joyful singing that accompanied them. As a youth, my teacher was Mrs. Naomi Wakeman, and she drove into us the importance of Bible memorization and knowing Paul's gospel. I enjoyed being around others my age, learning God's Word with them, and playing softball and volleyball in the afternoons.

Foremost in my memory, however, is that I heard faithful men of God proclaim the Word of God, rightly divided. I had the privilege, year after year, of hearing grace preachers from around the country, preachers such as Pastor C. R. Stam, Pastor Win Johnson, Pastor Wilson Watkins, Pastor Bill Thurmond, Pastor Floyd Baker, and many others. Their clear proclamation of God's Word and the message of grace for today made a deep impact in my life. What also affected me were the constant challenges to stand for the truth and make it known.

In 1996, when I started working for *Berean Bible Society*, my dad asked if I'd be willing to man the BBS book table at the conference. I jumped at the chance. That began a 19-year run of my being at the BBF conference in charge of the BBS book table. I always enjoyed it because I would meet every person who attended the conference. Everyone stops by the book table! In 2009, I became a member of the BBF Board of Directors, and later was President of the BBF for a couple years until I stepped down when I became President of *Berean Bible Society*. I still serve on the BBF Board.

Last year, the conference was held for the first time at a new location: *Community Bible Church* in Tipp City, Ohio. This breathed new life into this grand old conference. Many new people attended. Numbers were up by around 50 people for each session of the conference. On the first night, people were lined out the door waiting to be registered for the conference. The name tag printer overheated that night because of printing so many new name tags! The fellowship was also really enhanced by eating our noon meals together. The conference hasn't changed a bit, though, in its purpose of preaching the Word rightly divided and encouraging the saints. This month will be the 49th annual summer conference. Hope to see you June 18-22 in Tipp City!

Grace to you,
Pastor Kevin Sadler, President



Call Me Crazy

“For whether we be beside ourselves, it is to God...” (2 Cor. 5:13).

The Greek word translated as “beside ourselves” means, in this context, to be out of one’s right mind, insane, or mad. Because of his zeal for the truth and constant drive to live for the Lord and get the gospel out to the lost, the Apostle Paul was viewed as being crazy. With his fervor for serving the Lord, he seemed like a man out of balance and fanatical to the world.

In Acts 26:4-23, we learn how Paul shared the testimony of his conversion before Governor Festus and King Agrippa. In verse 24 of this passage, we read that “Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.” This statement put Paul in the best of company. People also said our Lord was “beside Himself” and “mad.” Mark 3:21 tells us, “And when His [the Lord’s] friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself.” Likewise, in John 10:20: “And many of them said, He hath a devil, and is mad....”

Being called crazy for the sake of Christ is not an insult, but a compliment for the believer. If people think we’re crazy because we live for the Lord, that’s a good thing. It shows we’re following the Lord and His Word. Following the Lord and living by His Word will make us appear different to the world because we’re not going with the flow and we are not living “according to the course of this world” (Eph. 2:2), and so it seems to them that we’re a bit off and crazy.

Dogmatism, belief that the Bible is absolute truth, also makes people think you’re crazy. Dogmatism is uncommon and unacceptable in a society that demands tolerance. When you say that, based on the Word of God, something is the absolute truth, the world will think you’re crazy. The Word of God, however, is an absolute. It is our authority. When it says that there is only one way to God, and it’s through the Lord Jesus Christ, that’s the truth, and we must proclaim it, even if people call us crazy.

As we follow Paul as he followed Christ (1 Cor. 11:1), we too, like Paul, should have a deep-seated devotion for the Lord, consumed with a zeal for the things of God, living for unseen, eternal things. This will make people think you’re out of your mind, but that’s good. It’s good to be called crazy for the Lord. Like Paul, we remember that if we appear to be out of our right mind because we hold nothing back and are zealous and dogmatic, “it is to God,” it’s to please, honor, and glorify Him.

—Pastor Kevin Sadler



How to Answer Challenges to the Grace Message

(Some excerpts from Pastor Ricky Kurth's upcoming book on frequently asked questions)

We grace believers believe and teach that the Apostle Paul was given a new message for “the dispensation of the grace of God” called “the mystery” (Eph. 3:1-3), a message that was not made known until it was revealed to him. But if you’ve ever tried to share this with other believers, you’ve probably been asked about some of the verses in the Bible that seem to say that this isn’t so. These are verses that we are frequently asked about here at *Berean Bible Society*, so we want to be sure to address them in this volume on frequently asked questions so God’s people can be fully equipped to respond to these challenges to our faith.

ACTS 17:11

A verse that is often used to challenge the uniqueness of Paul’s message concerns something that took place early in his ministry. Speaking of the Jews in Berea who heard Paul preach (Acts 17:10), we read:

“These 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” (v. 11).

This verse is the reason so many of our grace churches and ministries are called *Berean*. The attitude these noble men showed is the attitude we like to promote, that of being open to new teaching from God’s Word, but then checking the Scriptures to see if what has been taught is so. This is the approach to the Word that led many of the Bereans in Paul’s day to believe the gospel (v. 12) after they searched the Scriptures and discovered that the things that Paul had said were so.

But this raises a question that is often asked of grace believers. If Paul’s message was a mystery that was not found in the Old Testament Scriptures, as we believe and teach, how did the Bereans *search* the Old Testament Scriptures (the only Scriptures they had) to see if what he said was so?

Well, the first thing we need to establish in response to this question is that *it isn’t just grace believers* who say that Paul’s message was a mystery that was

not revealed in time past. *Paul himself* says it as well, declaring by divine inspiration,

“I Paul, the prisoner of Jesus Christ for you Gentiles.

“If ye have heard of the dispensation of the grace of God which is given me to you-ward:

“How that by revelation He made known unto me *the mystery...which in other ages was not made known unto the sons of men...*” (Eph. 3:1-5)

“I Paul am made a minister... according to the dispensation of God which is given to me for you...even *the mystery which hath been hid from ages and from generations...this mystery among the Gentiles, which is Christ in you...*” (Col. 1:23-27).

These words from the pen of the Apostle Paul make it abundantly clear that the message that was revealed to him had *not* been revealed to anyone at any time beforehand. But if Paul’s message was “not made known” in past “ages and generations,” how then did the Bereans search the Old Testament Scriptures that were written in past ages and generations to see if what he said was so?

Well, to begin with, when Paul told the Bereans that his gospel was a mystery, he probably told them in the same way that we today tell people about the mystery. We generally say, “Paul’s message of the mystery is not found in the Old Testament, *search the Old Testament Scriptures and see.*” When people do, they find out that it is so! Paul’s message of the mystery *isn’t there*. And that’s what the Bereans found when they searched as well.

Perhaps you are thinking, “Wait a minute! That might prove that Paul’s gospel wasn’t in the Old Testament, but it wouldn’t prove that it was so. How could they have searched the Scriptures to see if what he said was true?”

“...how did the Bereans search the Old Testament Scriptures...to see if what he said was so?”



The answer to this question lies in the fact that while Paul’s message of the mystery wasn’t found in the Old Testament, he taught many things that *were* found in Israel’s Scriptures. Let’s back up in Acts 17 to see some of the things that Paul had just finished preaching in Thessalonica, before arriving in Berea. Speaking of Paul and Silas, we read:

“Now when they had passed through...to Thessalonica, where was a synagogue...

“Paul, as his manner was... reasoned with them out of the Scriptures.

“Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ” (Acts 17:1-3).

Here we see the very apostle to whom Christ gave the mystery preaching some things that *weren’t* a mystery. Things like “Jesus...is Christ,” and that

Christ had to suffer, and die, and rise again. It would be easy for the Bereans to search the Old Testament Scriptures and find that Jesus was Israel's Christ since He matched the description the prophets painted of the Messiah down to the last detail. They could also verify from Psalm 22 and Isaiah 53 that Christ had to suffer, and die, and rise again.

But notice that the Bible says Paul *opened* with these statements from the Old Testament (Acts 17:3). When a defense attorney makes his opening arguments in a trial, it is assumed that he's going to make *additional* arguments.



And Paul did too! After making his opening arguments from the Old Testament, we know he went on to argue that “our Lord Jesus Christ” not only died, He “died *for us*” (1 Thes. 5:9,10), and that we can be saved “if we believe that Jesus died and rose again”(1 Thes. 4:14). We know he preached these things in Thessalonica, for these are things that he reminds the Thessalonians of in the epistle he wrote to them shortly after leaving their city. In other words, after he preached

the *facts* of the gospel from the Old Testament, he went on to preach “the *mystery* of the gospel” (Eph. 6:19).

And those were things he surely taught in the next city he visited as well. And once the Bereans heard Paul preach things like “Christ *our passover* is sacrificed for us” (1 Cor. 5:7), they could easily affirm that what he was saying about the blood of Christ was so, based on what their Old Testament Scriptures said about the blood of the pass-over lamb. After all, their Scriptures also testified that “it is the blood that maketh an atonement for the soul” (Lev. 17:11). This is how they could search the Scriptures and find that “the mystery of the gospel” was so.

There were other things that Paul preached that “agreed” with things the Bereans could find in the Old Testament (Acts 15:15), things that we’ll discuss further in our comments on Acts 26:22,23. And once the Jews in Berea searched their Scriptures and acknowledged how Paul’s gospel agreed with their Scriptures, as James did at the Jerusalem council, it gave them further evidence that what he said was so.

Another verse that people often use to challenge the grace message is found in the words Paul wrote to the Romans in...

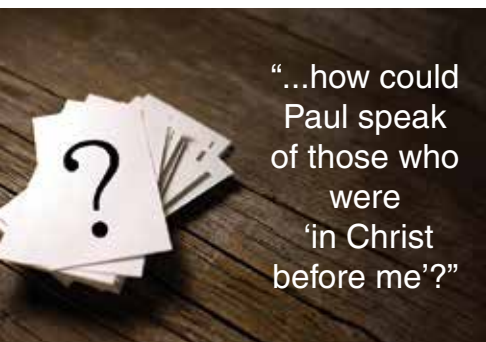
ROMANS 16:7

“Salute Andronicus and Junia...who also were in Christ before me.”

The problem here is that we grace believers teach that the

Body of Christ didn't begin at Pentecost, as most dispensationalists hold. We hold that it began with the salvation of the Apostle Paul, and that he was the first member of the Body. But if that's so, how could Paul speak of those who were "in Christ before me"?

The answer may sound like doubletalk, but there is a difference between being "in Christ" and being in *the Body of Christ*. All the members of "the church, which is His Body" (Eph. 1:22,23) are *in Christ*, but not all who are in Christ are in *the Body of Christ*. All the saved since the Garden of Eden have been in Christ, although they were not aware of it. Since Christ died "for the remission of sins that are past" (Rom. 3:25), as well as for the sins of all who would follow after His death for our sins, we know that men have always been either "in Christ" or "in Adam" (1 Cor. 15:22).



When I share this explanation with those who believe the Body of Christ began in Acts 2 at Pentecost, they often dismiss this argument as doubletalk and insist that all who are "in Christ" are in the Body of Christ. They

use Romans 16:7 to say that those in Christ before Paul were those who became members of the Body of Christ at Pentecost.

But if all who are in Christ are in the Body of Christ, and if the Body began at Pentecost, then to be consistent we would have to say that no one before Pentecost was in Christ. And since all men are either "in Adam" or "in Christ," you would then have to conclude that no one was saved before Pentecost.

That is, unless you conclude, as some do, that the Body of Christ began with Adam. But then, to be consistent, you would have to conclude that after the Body of Christ is removed from the earth at the Rapture, that no one who is left on earth would be in Christ during the Tribulation that will follow the Rapture. But we know that won't be the case, for after the Beast issues his mark in the middle of the Tribulation (Rev. 13:16-18), and an angel pronounces eternal damnation to any who take it (14:9-11), we read,

"Blessed are the dead which die *in the Lord* from henceforth..." (v. 13).

This verse shows that there will be people *in Christ* during the Tribulation after *the Body of Christ* has departed this earth in the Rapture. This gives us further proof that it is possible to be "in Christ" without being in the Body of Christ, and that it is not necessary to conclude that those "in Christ" before Paul were in the Body of Christ.

The next verse we must consider is one that is often used

to dispute the grace message. Speaking of the Jewish churches that he used to persecute (Gal. 1:22), Paul wrote...

GALATIANS 1:23

“...they had heard only, That he which persecuted us in time past *now preacheth the faith which once he destroyed.*”

Now you can imagine what opponents of our message say about that verse! “If Paul was given a new message that was different than that of the twelve, why does he say he preached the faith he once destroyed? How could he have destroyed a faith that didn’t begin until he got saved? Doesn’t this verse prove that Paul preached the same message proclaimed by the twelve, the same message he destroyed before he got saved?”

Well, first of all, notice that it says these churches “heard” that Paul preached the faith he once destroyed. Isn’t it possible that what they heard *wasn’t true*? If the brethren in these churches heard this from unsaved people, do unbelievers always get things straight when it comes to spiritual matters? If unbelievers heard Paul preach Christ, it would be easy for them to assume that he preached Christ *in the same way* that the twelve had preached Him. Come to think of it, even if the churches of Judaea heard this report from *believers*, I don’t have to tell you that not even God’s people always get the story straight!

But let’s say that what the brethren in the churches of Judaea heard was right, and Paul


was preaching the faith that he once destroyed. Wasn’t “Jesus is the Christ” the gospel that had to be believed to be saved under the kingdom program (John 20:31)? Well, Paul preached that faith too!

But that wasn’t *all* he preached, he merely *opened* with that message (Acts 17:3). But as we saw in our comments on Acts 17:11, he would have *closed* by preaching Jesus Christ “according to the revelation of the mystery” (Rom. 16:25). That is, he would have gone on to proclaim the same message he had *proclaimed* right from his first recorded message in the Bible, that “all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:39). That was certainly *not* the faith that Paul destroyed before he got saved, for that faith was not preached by anyone until Paul *ended* his destruction of God’s people *after* he got saved.

This means that if he preached the faith he once destroyed, we know that this wasn’t *all* that he preached. However, it may have been all that the Jewish churches “heard” that he preached. Remember, Paul said, “they had heard *only*, That he which persecuted us in time past now preacheth the faith which once he destroyed.”

It is also possible that Paul was using the phrase “the faith” in the generic sense. “The faith” to which the priests were obedient in Acts 6:7 was the faith in Christ that involved the message of baptismal regeneration

proclaimed by Peter at Pentecost (Acts 2:38), the only faith known at that time. But that faith was decidedly different from “the faith which should *afterwards* be revealed” to the Apostle Paul (Gal. 3:23), “the *mystery* of the faith” (1 Tim. 3:9), salvation by grace through faith alone apart from works. This is the faith for

which Paul “received grace and apostleship, *for obedience to the faith* among all nations” (Rom. 1:5), as opposed to the faith proclaimed by the 12 apostles for the one nation of Israel. 

(For the answers to more verses people use to challenge the grace message, watch for the announcement that Pastor Kurth's book is in print later this year).

BEREAN BIBLE SOCIETY REGIONAL CONFERENCE

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Speaker: Pastor Kevin Sadler, *Berean Bible Society*

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The Twelve Apostles Are Chosen and Sent

(An excerpt from Pastor John
Fredericksen's book titled
God's Meaning in Matthew.)

WHY WERE THESE MEN CHOSEN, AND WHAT HAPPENED AFTER THEY WERE CHOSEN? MATTHEW 10:1-5

Both Matthew's and Luke's accounts (Luke 9:1-6) clearly say that the Savior called unto Him His "twelve disciples...gave them power against unclean spirits" (Matt. 10:1).

- The word *disciple* means "a learner or student." From those who were following the Lord Jesus to learn from His teachings, such as the Sermon on the Mount, the Lord decided to set several men aside in a special way, for a very special ministry.
- From Luke 6:12-13 we learn that an entire night of prayer preceded the Lord's decision about whom He would chose. **What a powerful spiritual lesson this should be to all of us as to how we should go about making important decisions. Luke's record does not indicate that our Lord heard any audible voice from heaven during this time, nor should we expect this kind of divine intervention. Nonetheless, like our Savior, we should talk to the Lord in great earnestness, and for some time, before making major decisions. May we purpose to do so.**
- From those who followed Him to learn, the Lord Jesus chose twelve who would be given the title of "apostles" (Matt. 10:2), which means "a sent one."
 - There were two very important reasons for the Lord choosing these twelve men. From the Book of Genesis we learn Jacob had twelve sons who came to represent the twelve tribes of Israel. As early as 1 Chronicles 27:16-22, the Lord ordained a prince that would represent each tribe. Isaiah promised Israel that, despite God's judgment for her idolatry, there would be a time when God would "restore thy judges as at the first, and thy counselors as at the beginning" (Isa. 1:26). More specifically, Isaiah also promised, "Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).

- So, the future purpose for the Lord ordaining twelve apostles was to ordain representatives who would have the authority to decide issues between the Jews during the Millennium.
- If this issue wasn't clear to all initially, it surely should have been when Christ later answered Peter's question about what reward all the apostles would have in Christ's coming Kingdom. The Lord answered, "Verily I say unto you, That ye which have followed me, in the regeneration [meaning the Millennial Kingdom] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:27-30).
- The kind of men who were chosen for this position was also very important. Peter, Andrew, James, and John were all fishermen, and as such represented the rest of the Apostles. The Jews who withstood their ministry "perceived that they were unlearned and ignorant men" (Acts 4:13).
 - As a whole, these men were not well educated, of high rank in society, nor wealthy. They were simple, common men who were called to an uncommonly important ministry for the Lord Jesus Christ.
 - **God has always called and used the common man and woman to do His work. Paul tells us in 1 Corinthians 1:26-29, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty...that no flesh should glory in His presence."**
 - **The point is, God can use all of us to His glory, if we simply make ourselves available in His service. Are you available to serve the Lord in your church?**
- There was also a very obvious, immediate reason for our Lord choosing these twelve apostles. It was to send them out as laborers to harvest Jewish souls unto salvation.
 - The Lord Jesus "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness...all manner of disease" (Matt. 10:1).



- The Savior had several reasons for giving these apostles this miraculous power. It was because He had compassion on so many that were plagued with infirmities. It was to prepare these apostles for this kind of ministry after He ascended into heaven. It was to verify their position as apostles before Israel. It was to give authority to their message as they also proclaimed the Gospel of the Kingdom, announcing the long-awaited Kingdom was at hand. And it was to reap a harvest of souls.
- Luke 9:1-6, 10 records the same events. Then, a short time later, the Lord Jesus Christ “appointed other seventy also” to minister with the same message and miraculous abilities (Luke 10:1-9). To get the full impact of what was happening, please stop to read these two passages and, as you do, please pore over each detail.
- As these mere men came back to the Lord to report all that happened, He gave them an important spiritual lesson, as recorded in Luke 10:17-20. He told them, “Rejoice not, that the spirits [or demons] are subject unto you; but rather rejoice, because your names are written in heaven.” He did not want them to get caught up in the clamor of a secondary issue, or take the glory that belonged to God. Instead, the Lord Jesus Christ was telling them to rejoice in their eternal salvation.
- Notice also that when the Savior sent these twelve out to minister (Matt. 10:2-4), He sent them out in pairs, not individually. The same pattern was followed when the seventy were sent out in Luke 10:1. *Why was it done this way?*
 - Likely, it was for better safety, because He sent them “forth as lambs among wolves” (Luke 10:3). Those who would oppose them, whether through human argumentation or demon possession, would be less likely to attack them violently if they were not alone. It may have been to assist one another in giving out the message of their gospel and answer any questions that arose. The old adage that “two heads are better than one” was just as true then.
 - It may have been to follow the divine instruction in Deuteronomy 19:15, which says, “at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” It was logical, and the Jews were familiar with credibility being increased through multiple witnesses, and surely this was our Lord’s desire for those He sent out to testify about Israel’s King and Kingdom.

- It may have also been to give these men a further opportunity to bond as they ministered. It is also encouraging to note that, according to the record in Matthew 10:2-4, these men were paired brother with brother, and friend with friend.
- **This principle of going out to share the gospel in pairs, instead of alone, is a wise idea in our present Dispensation of Grace as well, and for all of the above reasons.**

TO WHOM DID THE LORD JESUS TELL HIS APOSTLES TO MINISTER, AND WHY? MATTHEW 10:5-15

When Christ sent out His apostles, He “commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the House of Israel” (Matt. 10:5-6). It is very clear in Scripture that our Savior did not allow those He sent to minister to Gentiles, and He likewise followed this same principle in His early ministry.

- When “a woman of Canaan” came asking the Lord’s help for her daughter who was “vexed with a devil” (Matt. 15:21-28), at first He ignored her. Then, because she was persistent, He told her, “I am not sent but unto the lost sheep of the house of Israel” (v. 24).
- A careful examination of the continuing ministry of the twelve apostles, and their converts, reveals that, with the exception of Cornelius in Acts Chapter Ten, they went “preaching the word to none but unto the Jews only” (Acts 11:19).
- *Why did the Lord restrict Himself and His apostles from ministering to the Gentiles?*
 - The Apostle Paul provided part of the answer for us in Acts Chapter Thirteen. When he went to the Jews in the synagogue to preach salvation to them through the Lord Jesus Christ, the Jews rejected and contradicted his message. But the Gentiles, who heard this good news, were receptive. Then Paul made a monumental statement. He told the Jews, “It was necessary that the word of God should first have been spoken to you [Jews]: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:46).



- *Why was it necessary for the message of salvation to first be preached to the Jews?*
 - The answer is found in Acts 3:25-26, when Peter quoted a promise made to Abraham in Genesis 12:1-4. Peter told his fellow Jews, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”
 - God’s revealed will was for Israel to be the spiritual source of blessing to all the world. Therefore, it was necessary for the Lord Jesus to focus His ministry, and that of His apostles, on the house of Israel. After she was saved, then as a nation, she could go forth into all the world with the Gospel of the Kingdom, therein bringing Gentiles to eternal life. So, Christ limited His early ministry only to Israel so she could first be saved. Then, according to prophecy, the Gentiles would later be ministered to and reached by saved Jews.
- *Why did Christ prohibit His apostles from going into “any city of the Samaritans” (Matt. 10:5)?*
 - There is a somewhat lengthy, but very important passage, which sheds a great deal of light on who these Samaritans were and why our Lord excluded them from ministry. Please read II Kings 17:22-41 for further insight into the content below.
 - Because of their idolatrous sins, the Lord allowed Israel to be carried away captive by the Assyrians. Then the king of Assyria “brought men from Babylon” and other nations to possess the land of Israel. These men “feared not the LORD” (v. 25), so the Lord sent lions among them to devour and terrorize the inhabitants. It worked too, because they saw this as God’s judgment.
 - The king of Assyria sent a priest of Israel to teach these inhabitants “how they should fear the Lord” (v. 28). As these inhabitants learned how great Jehovah was and had been toward Israel, “they feared the Lord, and served their own gods” (v. 33). This was an ecumenical combination of false doctrine with correct doctrine, with only partial worship of the Lord.
 - It is also clear that many of the Jews, who had not been carried away into Assyria but remained in the land, intermarried with these foreign idolaters. It is obvious because the Lord reminded these people of the covenant He made with Israel saying, “Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice


to them: but the Lord...brought you up out of the land of Egypt..." (vv. 35-36). God would have only said this to those with a Jewish background. While not full-blooded Jews, the Samaritans did indeed have a Jewish background.

- The result of intermarrying with unbelievers was predictable. It bred unbelief among the people, and even when warned, "they did not harken, but did after their former manner" (v. 40). **It is extremely important for us today to warn adults, adolescents, and children alike, not to intermarry with the unsaved. God repeatedly warned against such folly in the Old Testament, and He likewise does through the pen of the Apostle Paul, for example, 2 Corinthians 6:14-17; 1 Corinthians 6:17, 19-20. Those who stubbornly ignore God's will in this important matter will inevitably follow the same downward spiritual path, and their children will often follow unbelief to eternal damnation. This makes who we marry very important!**
- Because the Samaritans were not pure-blooded Jews and only knew of the Lord, they were hated by orthodox Jews in Christ's day. They could not be ministered to appropriately until all Israel was "first" given the gospel and the opportunity to be God's channel of blessing to these Samaritans.
- With this background, it is extremely ironic that, in large part, the Samaritans were far more spiritually receptive to the Lord Jesus Christ than were His fellow Jews. John 4:1-41 provides a very revealing example of how interested and responsive those in Samaria were. The woman that Christ encountered at Jacob's well knew that Israel's "Messias cometh, which is called Christ" (v. 25). Moreover, she was clearly interested and spiritually open. When our Lord offered her "living water" unto "everlasting life" (vv. 10,14), without hesitation, she said, "Sir give me this water" (v. 15). She soon went into the city to tell the men about Christ (v. 28), "and many of the Samaritans of that city believed on Him" (v. 39).
- It was during these events that the Savior told His apostles to "lift up your eyes, and look on the fields; for they are white already to harvest" (v. 35). They were to remember how receptive these Samaritans had been and, after the Lord's ascension, He would send them as "witnesses...both in Jerusalem, and in all Judea, and in Samaria" (Acts 1:8). But first, the Gospel had to be taken to all Israel. The Jewish people were to be God's source of blessing to the world.

The Lord Jesus told His apostles to "go rather to the lost sheep of the house of Israel" (Matt. 10:6). For many centuries, the nation of Israel

continued the pattern of neglecting their walk and relationship with the Lord, gradually turning away from the Lord to serve false gods, then returning to the Lord after a time of divine chastisement. As many Old Testament Scriptures explained, most of the nation of Israel were spiritually lost, without a genuine relationship with the Lord, or a spiritual shepherd to guide them.

- Isaiah's testimony as an Israelite was, "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6).
- Jeremiah's testimony was, "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away... [and] forgotten their restingplace" (Jer. 50:6).
- God told Ezekiel to "prophecy against the shepherds of Israel [meaning their religious leaders]...and say unto them...Woe be to the shepherds of Israel...should not the shepherds feed the flocks...but ye feed not the flock...with cruelty ye have ruled them...My sheep wandered through all the mountains...and none did search or seek after them" (Eze. 34:1-6).

In the days of our Savior, most Israelites were very religious, but just as spiritually lost as ever. This is why the Lord Jesus said, "The Son of man is come to seek and to save that which is lost" (Matt. 18:11). This was also why our Lord sent His apostles out to their fellow Jews. They were lost in sin and needed to be drawn back to a right relationship with the Lord. 

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Name That Ministry!

The *Berean Bible Society* (BBS), *Berean Bible Fellowship* (BBF), and the *Berean Bible Institute* (BBI) are often called sister organizations because our doctrinal statements mirror one another. While this is true, it is important to remember that we are three *distinct* organizations, each of which is served by its own board of directors. The following is a brief synopsis of each ministry:

Berean Bible Society (BBS) was established in 1940. Our main goal is helping believers understand and enjoy the Bible. This is accomplished through the publication of the *Berean Searchlight*, literature, commentaries on the Bible, Sunday school curriculum, MP3, CD, and DVD messages, *Two Minutes with the Bible*, *More Minutes with the Bible* and our conference ministry. Pastor Kevin Sadler is the president of this organization. We can be reached at *Berean Bible Society*, N112 W17761 Mequon Road, P.O. Box 756, Germantown, Wisconsin 53022. Our web address is www.bereanbiblesociety.org. Email: berean@bereanbiblesociety.org. Phone: (262) 255-4750.

Berean Bible Fellowship (BBF) was established in 1968. The *Berean Bible Fellowship* is a fellowship of individual believers in Christ who have banded together to promote the gospel of the grace of God and the Word of God, rightly divided. The BBF holds two national conferences annually in June and October. They also offer CDs and DVDs of the messages that were preached by grace pastors and teachers at their conferences. Mr. David Brown is the president of this organization. They can be reached at *Berean Bible Fellowship*, P.O. Box 714, Sun Prairie, Wisconsin 53590. Their web address is www.bereanbiblefellowship.weebly.com. Email: pineridge@tds.net. Phone: (920) 693-3039.

Berean Bible Institute (BBI) was established in 1996. *Berean Bible Institute* is a school of college-level adult education that provides sound Biblical and doctrinal courses of study. It also provides training in ministry and leadership skills to help individuals become prepared to do the work of the ministry in local churches and on the mission field. Dr. Robert Nix is the president of this organization. They can be reached at *Berean Bible Institute*, 116 Kettle Moraine Drive S., P.O. Box 587, Slinger, Wisconsin 53086. Their web address is www.bereanbibleinstitute.org. Email: bbi@bereanbibleinstitute.org. Phone: (262) 644-5504.

A photograph of a man and a woman walking away from the camera on a sandy beach. The man is wearing a light-colored long-sleeved shirt and dark pants, and the woman is wearing a light-colored dress. They are holding hands. The background shows the ocean and a bright sunset sky with long shadows cast on the sand.

Marriage Matters

By Pastor Kevin Sadler

“The pastor of a big city church ran an ad for a caretaker-housekeeper. The next day, a well-dressed young man appeared at the pastor’s door. But before he could say more than, ‘Hello, I came to see about...,’ the pastor began questioning him. ‘Can you sweep, make beds, shovel walks, run errands, fix meals, balance a checkbook, and baby-sit?’ the churchman asked. ‘Whoa,’ the young man said, ‘I only came to see about getting married, but if it’s that much work, I’m not sure I’m interested.’”¹

Marriage does take work. It’s not just the daily responsibilities of caring for a home that takes work but, more importantly, so does the oneness and growth that God desires for the marriage. This needs to be worked at, nurtured, and protected.

If the Christian marriage is to be strong, if it is to glorify God, if it is to be a blessing to us, our children, and others, it needs to be built on the bedrock of a strong relationship with the Lord (Psa. 127:1).

The *agape* love, the “charity” that is described in 1 Corinthians 13 is a love that is produced by

the Holy Spirit (Gal. 5:22). The way we bring this love about in our lives is by growing in the Word, praying faithfully, and serving the Lord. The closer our relationship with the Lord, the more the fruit of selfless love will be manifested in our lives.

When both the husband and the wife are in a growing relationship with the Lord, and they read God’s Word together, pray together, worship together, and discuss the things of God together, their mutual relationship with God moves their relationship with each other beyond the physical into the spiritual. With God as the bond, marriage love is stronger, purer, and more enduring than it could ever be otherwise. The secret of joy in marriage is not diplomacy and strategy, but union with Christ.

Our faith needs to come home with us. The true test of our faith and walk with the Lord is how we relate to others. The home is the place we most often relate with others. So often, though, this is the place we try the *least* to put our faith into practice. We need to put God’s love, grace, kindness, and forgiveness into practice in

the home *first*, with our spouses and our children.

KIND AND HUMBLE LOVE

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up” (1 Cor. 13:4).

The type of love God desires in the marriage relationship is what is found in 1 Corinthians 13:4-8. This is what love is to look like according to God’s Word.

God’s Word says that God’s *agape* love “suffereth long.” It is slow to anger. Long-suffering love is the opposite of being short-tempered. It is not easily provoked and is patient. It puts up with irritations and the differences between men and women in the marriage relationship. One time I heard a Biblical marriage counselor talk about the differences between men and women. He did so by using the simple statement, “I don’t have a thing to wear.” For the man, that means, “I have nothing *clean* to wear.” For the woman, that means, “I have nothing *new* to wear, and I need to go shopping.” Differences between men and women need to be acknowledged, but we need to be patient with these differences in marriage.

Love “is kind.” Love is being kind in both word and action. It’s about doing special things for each other, helping each other. It’s being thoughtful. God’s love values the dignity of the individual. Love builds us up. God wants us to be complimentary of one another in marriage. Within marriage, kind little courtesies, encouragements, and affectionate acts are important. Greeting

one another with enthusiasm, surprising each other with little gifts, holding hands, taking walks together, listening attentively—these kinds of simple things show selfless love.



A couple was “celebrating their golden wedding anniversary. The husband was asked what the secret was to his successful marriage...The old gentleman answered with a story. His wife, Sarah, was the only girl he ever dated. He grew up in an orphanage and worked hard for everything he had. He never had time to date until Sarah swept him off his feet. Before he knew it she had managed to get him to ask her to marry him.

“After they had said their vows on their wedding day, Sarah’s father took the new groom aside and handed him a small gift. He said, ‘Within this gift is all you really need to know to have a happy marriage.’ The nervous young man fumbled with the paper and ribbon until he got the package unwrapped. Within the box lay a large gold watch. With great care he picked it up. Upon close examination he saw etched across the face of the watch a prudent reminder he would see whenever he checked the time of day... The words were, ‘Say Something

Nice to Sarah.”² Love is kind. Kind words lead to closeness in marriage.

God’s love “envieth not”; it is not jealous. It is happy to see the other honored or recognized. True love is pleased when the spouse does well and excels. God’s love “vaunteth not itself, is not puffed up.” It is not arrogant or swelled with pride. It does not sound its own praises or draw attention to self. Instead, it looks to the other person first. God’s love is a humble love.

UNSELFISH LOVE

“Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth” (1 Cor. 13:5,6).

Love “doth not behave itself unseemly.” It is courteous, considerate, and polite. It treats the other with respect.



A new husband came home one evening to find his wife in tears. “You know the dinner I cooked for you tonight?” she said. “The dog ate it.” “Don’t worry about it, Dear,” replied the man. “I’ll get another dog.”³ He was trying to be considerate, but I think he missed the mark!

Love “seeketh not her own.” It is unselfish. Love serves and helps the spouse. It is the Holy Spirit who helps both the husband and the wife serve the spouse and love each other with God’s love. Putting the interest of others ahead of our own is not a normal part of the old nature. Marriage is the joining of two old natures under one roof, so there are bound to be problems with selfishness, which is the core problem of the sin nature. We all have selfish tendencies and do selfish things. We need to admit that this is so. However, there is a difference between selfishness and self-centeredness.

Selfishness is about doing whatever I want to do, but just for a time or on an incidental basis. These moments come in short bursts. A person may be very loving and giving toward their spouse but still have occasional selfish tendencies. When these times come, they think only about themselves and are interested only in their own desires.

Self-centeredness goes further. Being self-centered is to be the center of your own thoughts and world on a continual basis. A self-centered person is uncaring and rarely thinks of someone else first. Everything is about “me.” A self-centered person won’t admit to flaws but will just excuse their bad behavior. A self-centered person never thinks the problems in marriage are his or her own fault.

In marriage, we need to ask ourselves, “Am I a selfish person sometimes?” or, “Am I self-centered all the time?” Both need to be dealt with. Both are spiritual issues that stem from the old sin

nature. Nearness to God is where the power for the Christian life is found. Knowing Christ more and being increasingly in touch with His selfless love by spending time in the Word and prayer causes us to grow, to depend on the Lord, and gives strength to get our focus off ourselves and onto others.

Whether you're married or not, pride, selfishness, and self-centeredness are problems for everyone, and they can be dealt with by the power of the Cross. God wants us to live in light of the reality that we are crucified with Christ, that self and the power of the old nature were broken at the Cross (Rom. 6:1-14). The Cross changes the heart as we look at the grace and selfless, unconditional love demonstrated there by our Savior (Rom. 5:8). It's to lead us to show grace and selfless love to others as Christ did (Phil. 2:3-8).



Selfishness and self-centeredness are the complete opposite of the way love is described in 1 Corinthians 13. Self is impatient and short-tempered. It is mean, cruel, and critical. Self is proud and sounds its own praises. It is rude, thoughtless, and disrespectful. Self seeks its own and is uncaring.

Self is easily exasperated and retaliates. It does not forget offenses. Self is spiteful and rationalizes wrong done against someone else. It encourages lies and covers up misdeeds. Self is suspicious and doubts. It is jealous. It is negative. Self runs away when it is no longer easy. Self is insecure. Self fails.

Often this is a description of marriage, because self rules many marriages. Self tears down, drives wedges, and pushes us apart, but God wants His selfless love to build us up, bring us closer, and bind us together.

FORGIVING LOVE

God's love "is not easily provoked." It is in control, not given to easily losing one's temper or to angry outbursts. As Will Rogers once said, "People who fly into a rage always make a bad landing."

God's love "thinketh no evil." The word for "thinketh" is sometimes translated "reckon," "account," or "lay to one's charge." It is a bookkeeping term which has to do with keeping records. "Thinketh no evil" means true love does not keep a list of wrongs that the other has done. Keeping track of all the wrong your spouse has done is not love. Doing so insinuates that the person keeping track does nothing wrong and is owed something. Neither person is perfect in marriage. True love is forgiving and forgetting of past hurts and wrongs (Col. 3:13). Love wipes the record clean and does not hold things against or over one another.

God's love "rejoiceth not in iniquity." Despite the mean streak of the old nature, it doesn't purposely

do things against someone to hurt them. It doesn't take pleasure in what is wrong. Instead, love "rejoiceth in the truth." It rejoices and takes pleasure in what is good, right, true, and honest. Love is glad for the truth, even when the truth hurts.

SUPPORTING LOVE

"Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13:7-8a).



"...the bride and groom vow to give love, not receive it."

In the vows of a wedding ceremony, the bride and groom make a promise about future love. Wedding vows normally state, "I promise to love you in good times and bad, in sickness and health, for richer or poorer, as long as we both shall live." It's a commitment and promise of love into the future that, no matter what the future brings, you'll be there. And the bride and groom vow to give love, not receive it. The focus of God's love in 1 Corinthians 13 is on love as an action, love which gives to the other unconditionally, not as something to be received. You find love by giving it away.

A modern understanding of marriage includes a great deal of personal freedom. There is usually a bargaining mindset of, "If you let me do what I want to

do, I'll let you do what you want to do, and we'll be just fine." Husband and wife live two separate lives. This places the individual as being more important than the relationship. A Biblical view of marriage teaches that marriage is a picture of the relationship between Christ and the Church (Eph. 5:22-33). This is a relationship based on oneness. Our relationship with the Lord is to be a growing relationship by way of an increasing knowledge of Him by spending time with Him in His Word and in prayer. Marriage too is to be about oneness and growth toward each other, spending time together, and increasing in our knowledge of one another.

This enables marriage love to "[bear] all things." Love bears up under anything that comes. It is sticking close to each other in every situation and supporting each other through hard times. Love "believeth all things." It is trusting and takes the other at his or her word. It is not suspicious and does not doubt intentions. Love "hopeth all things." It is optimistic, even during bumpy times. It is positive and hopeful. Its expectations for the best do not fade. Love "endureth all things." It endures through adversity and problems. Love perseveres through times of trial. And love "never faileth." It is constant and abiding. Marriage love, like God's love, is permanent (Rom. 8:38,39).

"In October 2011, Gordon Yeager, 94, and his wife Norma, 90, died exactly one hour apart after 72 years of marriage....

"The couple left their home in Marshalltown, Iowa, to run some errands in town, but they never

made it. A car accident sent the couple to the emergency room with broken bones and other injuries. When they were transferred to intensive care the nurses knew not to separate them. But, even in the hospital, they were more concerned about each other.

“Their son Dennis Yeager said, ‘She was saying her chest hurt and what’s wrong with Dad? Even laying there like that, she was worried about Dad. And his back was hurting and he was asking about Mom.’

“When it became clear that their conditions were not improving, the nurses moved them into a room together in beds side-by-side so they could hold hands. Gordon died at 3:38 p.m. holding hands with his wife as the family they built surrounded them.



“Their son Dennis said, ‘It was really strange, they were holding hands, and dad stopped breathing but I couldn’t figure out what was going on because the heart monitor was still going. But we were like, he isn’t breathing. How does he still have a heartbeat? The nurse checked and said that’s because they were holding hands and it’s going through them. Her heart was beating through him and picking it up.’

“At 4:38 p.m., exactly one hour after Gordon died, Norma passed away too.”⁴


Marriage is one heartbeat, beating through each other. It can be beautiful as God’s love binds it together.

THE NEXT GENERATION

Our marriages instruct the next generation. We need to realize that our children learn about marriage and about how to treat their future spouses by watching you. Proverbs 23:26 says, “My son, give me thine heart, and let thine eyes observe my ways.” Our children observe our ways, and how we treat our spouses is probably how they will treat theirs. How we talk to our spouses is probably how they will talk to theirs. How the father loves his wife will be how the son will love his wife. How the mother reacts toward her husband will be how the daughter will react toward hers. A man who curses at and emotionally abuses his wife will raise sons who are prone to do the same. He will also raise daughters who expect that kind of treatment. Women who ridicule and belittle their husbands will raise daughters who struggle with respect for men. They will also raise sons who struggle with the power to lead.

However, a man who lifts up his wife, treats her with unconditional love, is a gentleman to her, does special things for her, and speaks to her in kindness, will raise sons who do the same, and raise daughters who rightly expect and deserve that kind of treatment. Women who love and affirm and respect their

husband's leadership will raise daughters who respect and support their husbands, and raise strong sons who will lead their families into the future.

What are we teaching our children about marriage? In selflessness, we have a responsibility to the next generation. We are responsible to teach them about the love of God through our marriages. Author J. Allan Peterson writes, "Children will carry in their character the subtle impressions of our marriage and home. We are determining the quality of future marriages by strengthening the quality of our own." 

Endnotes

1. Michael Hodgkin, *1001 Humorous Illustrations for Public Speaking* (Grand Rapids, MI: Zondervan, 1994), p. 369.
2. Morris Chalfant, retold by Marilyn K. McAuley, in *A 4th Course of Chicken Soup for the Soul*, ed. Jack Canfield et al. (Deerfield Beach, FL: Health Communications Inc., 1997); "Chicken Soup for the Soul/The Small Gift," accessed May 2, 2017, <http://www.davidstuff.com/general/chickensoup.htm>
3. Source unknown.
4. Van Morris, KCCI Des Moines, February 14, 2012 and Christina NG, ABC News, October 19, 2011; accessed at Preaching Today, "Couple Married 72 Years Die Holding Hands," on May 2, 2017, <http://www.preachingtoday.com/illustrations/2012/september/3090312.html>.

Question Box

"How does faith establish the law (Rom. 3:31)?"

"Do we then make void the law through faith? God forbid: yea, we establish the law."

In this passage, salvation by "faith" is being contrasted to salvation by "works" (Rom. 3:27), the works or "deeds" of the law (v. 28). The law demands 100% righteousness to be saved (Gal. 3:10; James 2:10,11). That means to be saved by the deeds of the law, you would have to *bend* the law to say that God will accept people who are only 75% righteous, or 88% righteous, or even 99% righteous.

But faith in the sacrifice of Christ for our sins doesn't have to bend the law, it *establishes* the law. Faith acknowledges that "the law is holy, and...just, and good" (Rom 7:12), but that we are "carnal, sold under sin" (v. 14). That is, faith establishes that there is nothing wrong with the law, there is something wrong *with us*. We can't keep the law perfectly, so we must place our faith in the Christ who kept it perfectly *for us*, and then died a sacrificial death on our behalf.

It was because the righteousness of the law couldn't be fulfilled *by us* that Christ "gave Himself *for us*" (Titus 2:14), that "the righteousness of the law might be fulfilled *in us*" by Him (Rom. 8:4).

—Pastor Kurth



BBS Letter Excerpts

From Arizona:

"Pastor Kevin, thank you so much for the conference. My friend and I agree that it was one of the best we have ever attended. You did a marvelous job, and your pop would have been quite proud...."

From our Inbox:

"I love this ministry. Good theology. I've loved it for years!"

From Pennsylvania:

"You are, and have been for a long time, providing my growth in the grace message."

From Wisconsin:

"I have learned so much from all your articles in the *Searchlight*, and I have passed them on to others that are searching for truth and that inner peace that comes with knowing our Lord Jesus Christ, and His finished work on the Cross."

From our Inbox:

"I have been a grace believer for nearly five or six years now, and found your website four years ago. I just wanted to say, keep it up! We need the dispensational message out there, and you're all doing a good job."

From Indiana:

"Yes, you have answered my question. I thank you so much for taking your time to respond. I do not have a grace pastor or church to answer my inquiries and questions. I appreciate you and all at BBS."

From Michigan:

"We began receiving the *Berean Searchlight* a couple months ago via the efforts of a friend, and I'm enjoying it. I am wondering if it's possible to obtain the 2016 October and November issues for a friend who is training for a ministry. I would give him ours, but I'm not ready to let them go yet."

From Florida:

"About 'A Guide to Godliness' in *More Minutes with the Bible*...It was so refreshing to find this in my inbox and read it after the terrible experience of starting to read a commentary on Galatians by an apparent false teacher...He began his comments by writing 'Don't take Galatians at face value.' He tried to prove Galatians doesn't mean what it says. Thank you again and again for this wonderful piece of work you wrote. I will be studying it again and again." (If Paul didn't mean what he said, he should have said what he meant!—Ed).

From North Carolina:

"Reading your booklet *Grieving with Hope* and thoroughly enjoying it. Thank you for writing it."

From Wyoming:

"Thanks for your excellent *Two Minutes* exposition on Mephibosheth's sense of place and gratitude toward David today. Uplifting! Also, your *Two Minutes* on whether Christ offered animal sacrifices was thought-provoking and interesting."

From Afghanistan:

"I'm a Chaplain in the Iowa Army National Guard, currently serving overseas in Bagram, Afghanistan. I send out a daily...email to hundreds of troops and contractors and am asked all sorts of interesting questions on a weekly basis. I've gathered from the questions that one of the most misunderstood concepts in today's society is that of death, hell, and heaven. I simply wanted to write you and...thank you [Dr. Bedore] for...your article on hell, sheol, hades, paradise, and the grave, and for clearly, concisely, wisely, and humbly explaining God's Word. I was in the middle of writing an article on sheol when I came across yours, and instead simply included your link... Why try to re-invent the wheel?"

From our Inbox:

"Thank you so much for the article. It helped me to understand the verses which were bothering me...Your quick response to my question is appreciated. Your website has been very helpful to me!"

From Wisconsin:

"Thanks for the prompt reply and the acute sensitivity in which you handled it. This proves what a good and decent pastor you are! Praise the Lord! I'm off to listen to your sermon!"

From our Inbox:

"Thanks a lot for sharing this. Just loved that attached salvation document! That is truly good news! My stomach has always turned when I hear the standardized salvation prayer, where they add Lordship Salvation or commitment to it. I've always felt that I could never live up to that." (None of us can!—Ed).

From Virginia:

"I was much blessed by the two articles you sent. My questions were answered, but I will continue reading them prayerfully until they sink into my soul...I was spiritually thirsty before I came across your website. I will continue reading the other many articles in the website which are very inspiring and encouraging."

From our Inbox:

"Thank you for your very excellent video message, well researched, well presented, entertaining, and humorous too! I agree with your talk entirely!"

From Virginia:

"I used to think I had a pretty good understanding of the book of Romans until I started reading Brother Stam's commentary; I can hardly put it down to go to sleep. How I wish I could have known that man of God! I firmly believe every Christian should own and read that book. I hope to purchase several copies and send them to some folks who are very dear to me." (I promise to introduce you to Pastor Stam someday!—Ed).

From Florida:

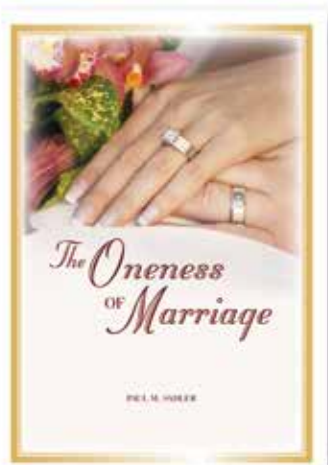
"I have been reviewing my past 40 years with BBS, and I am filled with deep gratitude. You have taught us right division and so much more. You have sent the *Searchlight* to me all those years, and to everyone to whom I've asked you to send it. Frankly, it is a zoo out there, and most of the good people don't even know it. I feel impressed to *at least* double my donation. Ricky Kurth said some time ago that we should give to those who are true to the Word. He is right."



"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

Gifts for Special Occasions

For the month of June, we're offering these titles that would make meaningful gifts for dads, grads, and newlyweds.



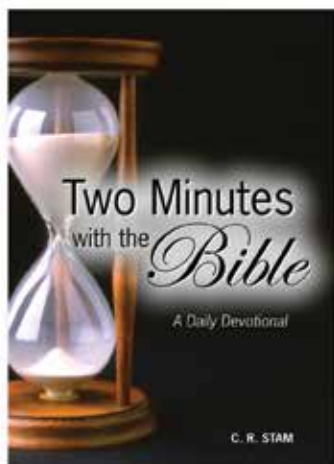
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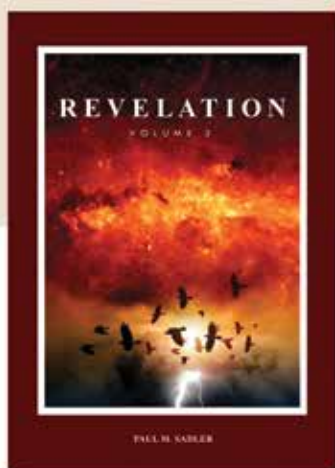
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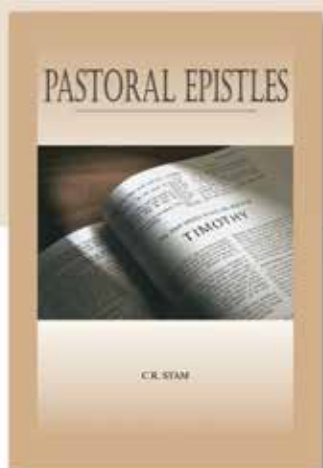


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(262) 255-4750 or www.bereanbiblesociety.org



News and Announcements

You Don't Have to Live in the Midwest to enjoy the *Midwest Grace Fellowship Conference*. This year's event will be held from July 7-9 at the *Wellsville Manor Care Center* in Wellsville, Kansas, and will feature our very own Pastor Kevin Sadler, president of *Berean Bible Society*, with a little help from our friend Mike Keshan. David Tidd is in charge of responding to any and all questions you might have about this midsummer classic, so ring him up at (620) 365-6004 for further information.

Michigan Bible Conference: The good saints of *Bitely Community Church* are once again inviting all who love to bask in the sound teaching of the rightly divided Word to their scenic home in Bitely, Michigan. This August 4-6 event will feature Kevin Sadler, Don Webb, Dan Wolgast, Matt Ritchey, and David Gross and enough "aha" Bible study moments to fill a notebook. So pack your Bible and a notebook and contact host pastor Ken Lyon at (231) 689-1941, or at kenlyon1952@gmail.com.

A Faithful Ambassador for Christ Goes Home: Pastor Bill Simanovich was recently welcomed in glory after a lifetime of service for the Lord. Bill's love for teaching led him to become an elementary school teacher in 1969, and his love for teaching the Word of God led him to become a pastor in 1976. Once he learned the grace message, his love for the truth led him to share it with anyone who would listen. He will be missed by your editor, and everyone else who loved his passion for the truth.

Emails to BBS: Should you email us and not receive a reply after a few days, please contact us again. Your editor keeps a watchful eye on our *Berean Bible Society* email address even after hours and on weekends, and I reply as soon as my pressing schedule allows. However, emails sometimes slip through the internet cracks, or get lost in the shuffle of my life. So if you do not hear back from us after a couple of days, please don't feel you are being a bother to check in with us again. We love to hear from our readers, and try to reply to all sincere communications in a timely manner.



The Ameland Lighthouse (commonly known as *Bornrif*) is located on the Dutch island Ameland, one of the Frisian Islands, on the edge of the North Sea. This lighthouse was built in 1880 and had the nickname of "twilight lamp" until a stronger light was placed in 1952.

BBS Bookstore & Other Authors



REFERENCE BOOKS

Baker's Bible Atlas (H).....	\$24.99
Cruden's Complete Concordance (H).....	16.95
Englishman's Greek Concordance (H).....	34.95
Halley's Bible Handbook (p)	12.97
Nave's Topical Bible (H)	17.97
Nelson's Complete Book of Bible Maps & Charts (p).....	19.99
New Unger's Bible Dictionary OT/NT (H)	39.99
Strong's Concise Concordance (p)	19.99
Strong's Exhaustive Concordance OT/NT (H).....	15.97
Strong's Exhaustive Concordance—LARGE Print (H)	24.97
Treasury of Scripture Knowledge, The (H)	19.99
Vine's Expository Dict. OT/NT (H)	21.99

GRACE DOCTRINE STUDIES

State and Place of the Dead, The (p) <i>by W. E. Bedore</i>	\$10.00
Teachings of the Grace of God (p) <i>by Robert Brock</i>	6.00
Puzzle with Three Pieces (workbook) <i>by Janet N. Davis</i>	12.00
Growing in God's Grace (p) <i>by John Fredericksen</i>	8.00
God's Way (H) <i>by C.O. Griggs</i>	Free
Redemption (p) <i>by C.O. Griggs</i>	Free
So Run That You May Win (p) <i>by Rollin Wilson</i>	9.00
Thematic Preaching (p) <i>by Rollin Wilson</i>	9.00

Unsearchable Riches of Christ, The (p) <i>by J.C. O'Hair</i>	11.99
Basic Bible Doctrines (p) <i>by D. Webb</i>	9.99

TOPICAL STUDIES

Lord From Heaven, The (p) <i>by Sir Robert Anderson</i>	\$9.99
Redemption Truths (p) <i>by Sir Robert Anderson</i>	11.99
Spirit Manifestations and the Gift of Tongues (p) <i>by Sir R. Anderson</i>	4.99
Bible and Baptism (p) <i>by Bultema</i>	12.99
Miracle of Inspiration (p) <i>by Bultema</i> ...	5.99
Names of Our Lord (p) <i>by Bultema</i>	2.95
Understanding the Bible & End Times (p) <i>by Fred Lewis</i>	10.95

COMMENTARIES

Daniel (p) <i>by Harry Bultema</i>	\$15.99
Isaiah (p) <i>by Harry Bultema</i>	19.99
Corinthians (p) <i>by Harry Bultema</i>	9.99
God's Meaning in Matthew (p) <i>by John Fredericksen NEW!</i>	25.00
Complete Bible Commentary, The (p) <i>by George Williams</i>	35.99

CHILDRENS

First Things First (p)	\$8.50
Sound Words (p).....	4.00

POETRY

Hope of Glory in Poetic Verse (p) <i>by Robert Hanna</i>	\$6.00
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views held by these authors)*

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**“Beware! Error often rides
to its deadly work
on the back of truth.”**

—Pastor Paul M. Sadler

