

The BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

May 2018



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The lighthouse on this month’s front cover is located in Jersey U.K.

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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From the Editor to You



Dear Friends in Christ,

I first visited *Grace Bible Church* of Riverdale, Illinois, as a 14-year-old boy in the fall of 1970. After Pastor Jeff Farrell taught the midweek Bible study lesson, he sat me down privately and shared the gospel with me. A short time later I had trusted Christ as my Savior!

After nearly a year of listening to Pastor Farrell teach the grace message, I realized he had the answer to all of the religious confusion I was hearing on our local Christian radio station. When I told him I wanted to be a pastor and teach the grace message as faithfully as he did, he enrolled me in the pastor's training program he was conducting with some of the young men in his church.

As part of my training, he insisted I attend the 3rd annual Bible conference of the *Berean Bible Fellowship* in nearby Cedar Lake, Indiana. He explained that three years earlier he and some other pastors had formed this national fellowship of grace believers to take a firm stand for Pauline truth. Forty-seven years later, I've been asked to be the daily Bible Hour speaker at the 50th annual BBF conference in Tipp City, Ohio. All because Pastor Jeff Farrell had a passion for lost souls, a *burning* love for Pauline truth, and a knack for inspiring young men to enter the ministry.

To promote this year's conference, I looked through Pastor Farrell's notes on Acts that I had saved to select one of his articles to share with you. I have to admit to getting a little choked up as I read through his messages, for the way in which he wrote and presented the truth of God's Word reminded me so much of my own presentation of Paul's gospel.

It brought to mind a song that Dan Fogelberg wrote about his father called "The Leader of the Band." His father was also a musician, and some of the lines he wrote about him said, "...his blood runs through my instrument and his song is in my soul. My life has been a poor attempt to imitate the man. I'm just a living legacy to the leader of the band." Well, as Pastor Farrell's son in the faith, his blood doesn't run through these fingers that have typed thousands of Bible study messages and articles in my 39 years of ministry, but he sure put a song in my soul all those years ago. And it is blessedly true that I am a living legacy to the man who led me to the Lord, taught me the grace message, and challenged me to become a pastor.



The words on the next page were written by him. I hope that through them you will come to love him as much as I do.

Yours in Christ,
Pastor Ricky Kurth



Old Sins Cast Long Shadows

PASTOR JEFF FARRELL

(Pastor Farrell was one of the
founding fathers of the
Berean Bible Fellowship.)

The events described in Acts 13:42-52 show a fulfillment of that which is foreshadowed in Acts 13:6-13. There we see a Jew who tried to keep a searching Gentile from the truth. The result was that the Jew was blinded, but the Gentile was saved. The Gentile longed for the Word of God (v. 7). So did these at Antioch (v. 42). The Gentile was saved when the Word of God was preached (v. 12). So were the Gentiles at Antioch (v. 48). The blinded Jew would not believe (v. 11), neither would these at Antioch (v. 45). The Apostle Paul had warned Bar-Jesus (v. 10) just as he had warned these Jews in the synagogue (v. 41). Bar-Jesus brought judgment upon himself (v. 8), so did the Jews at Antioch (v. 46). The Gentile Sergius Paulus believed as the Jew was blinded (v. 12), and so did the Gentiles when the Jews at Antioch were blinded (v. 48 cf. Rom. 11:7-12).

Verse 44 is a precious truth. Almost the whole city came together to hear the Word of God! How difficult it is today to get people to listen to God's Word. Yet we who have been privileged to know God's Word rightly divided do not use the Word itself to greatest advantage, for if we did there would be many more saved in these Godless days. God help us and give us a burden for lost souls, that we might see many saved!

The religious Jews could not stand this (v. 45), for they saw the multitudes and were filled with envy. They combatted God's Word and were blasphemous against it. Note it was God's Word that brought forth the multitudes! Paul and Barnabas did not resort to theatrics, nor did they enlist the help of famous personages to draw a crowd. Unsaved people were not taken in as a part of their team to support their cause. *Just the Word of God* was used! When people have to have more than His Word, something is wrong *with them*, not His Word!

Paul now quotes Isaiah 42:6,7 to tell them that Israel had failed to take the gospel to "all nations" (cf. Matt. 28:19,20; Acts 1:8) but now the gospel goes forth to the Gentiles, not *by* Israel but *in spite of her*. Many believed (v. 48) and God's Word went abroad (v. 49). Oh, the thrill of new-found salvation! Paul and Barnabas were persecuted (cf. 1 Thes. 2:16; Phil. 1:29), but they "shook off the dust" (v. 51) and joyfully went forth with God's Word in the power of the Holy Spirit (v. 52).

—Pastor Jeff Farrell



A Date With a King

PASTOR RICKY KURTH
Editor

Now there's a title that is sure to grab the attention of many a single woman, especially in light of the royal wedding later this month between an American actress, a "commoner," and a prince in England's royal family!

That reminds me of an old joke that BBS founder Pastor C. R. Stam used to love to tell. It seems Mr. and Mrs. Potato Head were beginning to feel like royalty in the potato kingdom due to the popularity of the toys named after them. So when their daughter grew up and announced that she wanted to marry Walter Cronkite, her parents were opposed to the match on the grounds that "he's just a common 'tater'!"

But I didn't give that title to this article due to any young woman's upcoming night out with royalty. I entitled this message that way to introduce a study of the Book of Haggai. If you've never read this brief, two-chapter prophecy, let alone *studied* it, imagine having to admit that to

Haggai when you meet him someday in glory! To save you that embarrassment, what do you say we consider his book together?

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest..." (Haggai 1:1).

As we begin, we see that this faithful man of God opened his prophecy by providing us with the date in which he wrote it. This was a common practice among the prophets, for the books that bear their names all spoke of future events. If their words were written *after* those events occurred, they'd be *historians*, not prophets—a charge that is often levied against them by Bible critics who refuse to believe that God knows the future. So the prophets dated their prophecies, and the most popular way of dating

them was by noting who was king over God's people at the time they wrote. In following this pattern, Haggai gives us a date—with a king!

A Date With an Unsaved King

But when the prophet referenced a *pagan* king like Darius to date his prophecy, that tells us that something *bad* must have happened in Israel. You see, God's prophets *usually* dated their prophecies in connection with *Jewish* kings (Isa. 1:1; Jer. 1:1-3; Hos. 1:1; Micah 1:1; Zeph. 1:1). But the people of Israel had persisted in sin and rebellion against God, forcing Him to allow the Babylonians to conquer them. And then, when the Persians conquered the Babylonians, a Persian king became the new ruler of the Jews, and Haggai was forced to acknowledge the rule of a heathen king in order to give us the year of his prophecy.

Now God had *warned* the people of Israel that this would happen if they didn't obey Him, saying,

“...if thou shalt hearken diligently unto the voice of the LORD thy God...*the LORD shall make thee the head, and not the tail...but...if thou wilt not hearken unto the voice of the LORD thy God...the stranger...shall be the head, and thou shalt be the tail*” (Deut. 28:1-44).

When God's people in Israel were good, they were the head of the world! No one could conquer them because God fought for them (Josh. 23:10). But

when their sin and rebellion had reached its peak, the Persians became their head, and both Haggai and Zechariah had to date their prophecies in reference to a pagan king (cf. Zech. 1:1).



“...the purpose of the book of Haggai was to encourage the faithful remnant to resume work on the temple.”

Now here we should note that when Israel fell to the king of Babylon, something called “the times of the Gentiles” began (Luke 21:24). This phrase refers to the time when the Gentiles rule the earth, a time that the Lord said would continue until He returns to set up Israel's kingdom (Luke 21:24-27). When that happens, the Lord will rule the world “with a rod of iron” (Rev. 19:15), and faithful Jews will sit with Him in His throne (Rev. 3:21) and rule “with a rod of iron” with Him (Rev. 2:26,27). In that day, God will put His Spirit within men, and “cause” them to walk in His statutes (Ezek. 36:27), and Israel will once again be the godly nation that God said she would have to be to qualify as the head of the world.

That means that you and I are living in the times of the Gentiles, even now in the dispensation of grace. It's the reason the world is governed by pagan kings instead

of God-fearing sons of Abraham as God intended. And it's the reason members of the Body of Christ must be *subject* to pagan rulers wherever they live around the world (Rom. 13:1-7). We're reaping what Israel sowed, even in the age of grace. It is interdispensationally true that God has always expected His people to obey "the powers that be," even when unsaved men occupy the thrones of those powers.

The Curse of Sin

While we continue to reap the curse that Israel sowed under the Law, "we are not under the law, but under grace" (Rom. 6:15). That means any disobedience on our part as the people of God won't result in any further corporate judgment like that. But that doesn't mean there's nothing we can learn from the "examples" set by Israel back then (1 Cor. 10:6,11). Right after telling us we are not under that law, Paul went on to say to individual members of the Body of Christ,

"...to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness*" (Rom. 6:16).

And so, while we are not under the law that says God will judge His people by giving them a pagan king, *you* as an individual can make *sin* your king if you choose not to obey Him.

This reminds me of how a pagan king named Balak tried to bribe a prophet named Balaam to curse the people of Israel (Num. 22:1-6,17). Balaam found

he couldn't curse them, but he still wanted the "reward" of that bribe (Jude 1:11), "the wages of unrighteousness" (2 Pet. 2:15). So he told Balak how to get God's people to *curse themselves* by intermarrying with the heathen (Num. 31:16 cf. 25:1-18). In the same way, God won't let anyone curse you either, but you can curse yourself by yielding yourself to "sin unto death." You won't lose your salvation, but sin will have a *deadening* effect on your spiritual life (Rom. 8:13) if you let it be your king.



When I was a boy, there was a game show on television called *Queen For A Day*, a program in which wives and mothers in difficult situations in life were rewarded with gifts and a special day of pampering. But whatever you do, don't make sin your king for even a day, don't pamper it for even a moment, for I probably don't have to tell you how much damage sin can do in a very short amount of time.

The Wrong Side of the Tracks

Now while the people of Israel didn't have a Jewish king, their

Persian king did allow them to have a Jewish “governor” (Haggai 1:1). The name “Zerubbabel” means *born in Babylon*, which means he was born on the wrong side of the proverbial tracks, spiritually speaking. That is, he was born where you wouldn’t expect a leader in Israel to be born. But he ended up being the man who rebuilt God’s temple, and the ancestor of the Lord Jesus Himself (Matt. 1:12,13; Luke 3:23-27).

If you too were born on the wrong side of the tracks, I hope this serves as a great encouragement to you. Many Americans speak of feeling disenfranchised due to where they were born and raised, and understandably so. But Zerubbabel stands as a God-given reminder that faithfulness to God and His Word can enable even those who are “base” and “despised” to be greatly used of Him (1 Cor. 1:28).

The Historical Setting

When Haggai says that he prophesied “in the second year of Darius,” that tells us that his prophecy dovetails perfectly with the events described in the book of Ezra. When the king of Persia released the people of Israel from their 70-year captivity, and gave them permission to rebuild the temple (Ezra 1:1-4), a faithful remnant took him up on it and returned to the promised land (1:5–2:70). But some troublemakers convinced a *later* king of Persia to write a letter ordering that work on the temple *cease* (4:1-22). And “...when the copy of king Artaxerxes’ letter was read”

(v. 23), “then ceased the work of the house of God...*unto the second year of the reign of Darius*” (v. 24).

“Then the prophets, Haggai the prophet, and Zechariah... prophesied unto the Jews... Then rose up Zerubbabel...and Jeshua...and began to build the house of God...and with them were the prophets of God helping them” (5:1,2).

This tells us that the purpose of the book of Haggai was to encourage the faithful remnant to resume work on the temple. That explains why Haggai addressed his prophecy “unto Zerubbabel” (Haggai 1:1), for “the governor of Judah” had the authority to *order* the people back to work.



But you’ll notice that the prophet *also* addressed his prophecy “to Joshua” (1:1). So here we have to ask why Haggai would bother to write to “the high priest” as well as the governor. And the answer lies in what we read in the *next* verse of the prophecy:

“Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD’S house should be built” (Haggai 1:2).

Here we see that the *real* problem wasn’t that the king of Persia had ordered that work on the

temple come to a halt. The real problem was how the Jews were choosing to *react* to the order. They were too quick to give up on a project they knew that God wanted done. That shows they had a *heart* problem, a *spiritual* problem, and those kinds of problems had to be addressed by Israel's high priest, not the governor.

The Exception to the Rule

Perhaps you are thinking, "Wait a minute! Didn't you just say that God has always wanted His people to *obey* the powers that be? If the king ordered work be stopped on the temple, weren't the Jews *right* to obey him?"

Well, the one exception to this rule is if the powers that be order us to do something that is contrary to *God's* orders. For instance, the 12 apostles would have been *wrong* to stop preaching Christ when their rulers ordered them to do so (cf. Acts 4:19,20). And the remnant in Haggai's day was just as wrong to stop building the temple when *their* ruler ordered them to do so.

And beloved, *we* would be just as wrong to stop preaching Christ if *our* rulers so ordered. You see, today God doesn't want a temple of stone built in Jerusalem, He wants a *different* kind of temple built, a temple of *believers* (1 Cor. 3:16; 1 Tim. 3:15). If our government ever says we can't preach Christ and build *that* temple, or come to church and build *up* members of the church, then we'd be right to disobey that order as well.

By the way, God's people in Haggai's day knew better than to say that the time was not come to build the temple. Daniel had predicted that from the time King Cyrus ordered Jerusalem rebuilt, "seven weeks" of years would pass, and then "the street shall be built again, and the wall" (Dan. 9:25). Every Jew in Jerusalem knew that timetable, which called for a 49-year rebuilding project, for that verse *also* gave them the timetable for the coming of their Messiah. So they should have known that it *was* time for the temple to be built!

This People!

You can tell that God was displeased with the children of Israel when He called them "this people" (Haggai 1:2). Moms and dads are famous for this type of thing, passing ownership of their children on to their spouse when they misbehave. "Do you know what *your son* did?" While God called the Jews "My people Israel" 28 times, a study of the scores of times He called them "this people" will show that He always did so when He was displeased with them. This is similar to how the Lord called the temple "My Father's house" in the beginning of His ministry (John 2:16), but in speaking to the Jews who rejected Him, He later called it "your house" (Matt. 23:37,38).

We see more evidence that God was displeased with the remnant when Haggai went on to say,

"Then came the word of the LORD by Haggai the prophet, saying,

“Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?” (Haggai 1:3,4).

In those days, only the more luxurious houses had finished ceilings under the roof, or walls that were plastered or finished in other ways, as the word “ceiled” can also mean. Thus God was saying, as it were, “How come it’s not time to build *Me* a nice house, but it’s time for you to build *yourselves* nice homes?”

This reminds me of what David said when he began to think about building God a temple:

“...the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains” (2 Sam. 7:2).

He was speaking, of course, of the “curtains” of the tabernacle (Ex. 26:1-3, etc.). As one of Israel’s greatest kings, David probably lived in a pretty nice house, and one day it dawned on him that his God *didn’t*. God instructed him to allow his son Solomon to build Him an amazing house, but after it was destroyed, God wanted it rebuilt. Now I don’t think God minded if the Jews lived in nice homes in Haggai’s day, He just wanted them to put Him first in all things.

Law and the Order

What God’s people *should* have done when ordered to stop building the temple was challenge the authority of the ruling on legal grounds. Remember, long before King Artaxerxes ordered the work stoppage, a *previous* king of

Persia ordered the work *started* (Ezra 1:1-4), and every Jew in Jerusalem knew it. So when a *later* king rescinded that order, they should have pointed to the previous ruling and reminded the king that “the law of the Medes and Persians...*altereth not*” (Dan. 6:8), so he had no legal authority to reverse it.



If you know the context of that verse, you know that Daniel’s enemies tricked the king into signing an order that condemned Daniel to the lion’s den. And even though the king loved Daniel, he couldn’t change the order because once the Medes and the Persians made a law, not even the king who made it could alter it! That means when Artaxerxes altered the decree of Cyrus, the decree that ordered the temple be built, the people of Israel should have argued the altering of this ruling on legal grounds.

In the same way, if our own government ever tells us we can’t preach Christ, we can challenge a ruling like that by pointing out that the first amendment in our Bill of Rights grants us the freedom of speech. And if they ever say we can’t meet to build up the members of the church which is

His Body, we can insist otherwise on the authority of the same amendment that guarantees us freedom of assembly, and further states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

Discerning the Will of God

What the Jews did *instead* of challenging the ruling is something that Christians often do today. They interpreted God’s will on the basis of *their circumstances* instead of on the basis of the Word of God. They knew Cyrus was in the will of God when he said that God had commanded him to rebuild the temple, for they knew Isaiah had *predicted* that Cyrus would order it built (Isa. 44:28). So when the new king ordered work on the temple halted, instead of concluding that “the time is not come, the time that the LORD’s house should be built,” they should have remembered that any time you try to obey God you are going to experience opposition such as they were encountering.



Beloved, if you stop serving God every time the going gets

tough, you’ll never accomplish anything for Him. Remember, it is our apostle who says that “we must *through much tribulation* enter into the kingdom of God” (Acts 14:22), and exhorts us “that no man should be moved by these afflictions: for yourselves know *we are appointed thereunto*” (1 Thes. 3:3). Too often when we encounter a little tribulation, we conclude that what we are doing must not be God’s will, or that “the time is not come” for it to be done. What we ought to think instead is the exact opposite. If you’re *not* experiencing any opposition, then what you’re doing is probably nothing that God wants done!

If something had come up that made it hard for the remnant to ceil *their own* houses, do you really think that they would have thrown up their hands and said, “I guess it’s just not time for me to have a ceiled house, it must not be God’s will.” No! They would have *persevered* and got it done *for themselves*. And that’s what they should have done for the Lord’s house as well. Do you put God first in your life in all things?

Rise to the Challenge!


Instead of giving up when the king ordered an end to the construction of the temple, the remnant should have shown the same attitude David displayed when he was just trying to find a place to pitch the tent of the tabernacle:

“Remember David, and all his afflictions: How he swore unto the Lord, and vowed unto the mighty

God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, *until I find out a place for the LORD, an habitation for the mighty God of Jacob*" (Psa. 132:1-5).

David's "afflictions" included dodging javelins chucked at him by Saul in an attempt to nail him to the wall, and the betrayal of his son Absalom. But instead of worrying about his personal problems, David was vowing to himself that he wouldn't sleep in his bed until he found a place for God's house. What a *tremendous*

attitude to have when it comes to serving the Lord! Imagine what God could do if every grace believer adopted Psalm 132 as their battle cry for the ministry.

Whatever afflictions are trying to nail *you* to the wall, whichever loved one has betrayed *you*, why not bow your head right now and pray that God would give you the heart of David, the heart of a *warrior* for the Lord, to carry on in spite of it all. As a grace believer, you have the truth of God for the dispensation of grace. Why not ask yourself what you are doing to help get God's truth out to God's people? 



Meet Aaron Harris

What a privilege it is to join the staff here at *Berean Bible Society*. My name is Aaron Harris, born and raised in Altoona, Pennsylvania. I grew up with godly parents who are still serving the Lord at the *Altoona Bible Church*. I saw that I had a need of a Savior at the age of seven during children's church, and trusted the death, burial, and resurrection of Jesus Christ for my sins. From that point, it has not been the smoothest walk with the Lord, but God is faithful. He has blessed me with loving parents and faithful men who have challenged me throughout my life.

Five years ago, my wife and I felt God leading us into the pastoral ministry. With guidance and instruction from my home church and pastor, Stewart McClelland, my father, Dr. John Harris, and the *Berean Bible Institute*, I was trained and equipped with God's Word. In April of 2017, the *Altoona Bible Church* ordained me as a pastor. I am also a member of the *Things to Come Mission* board of directors, the pastor of *Kettle Moraine Bible Church* in West Bend, Wisconsin, and now I'm also in charge of the mailroom here at *Berean Bible Society*. Looking back on my life I never thought I would be a part of anything so special, and for that I am so grateful to my Lord and Savior Jesus Christ.



The Example of *Godly Women*

A Mother's Day Meditation

PASTOR KEVIN **SADLER**

President

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things" (Titus 2:3).

In Titus 2, Paul's instruction shows how a local church should minister to all age groups, and how all the age groups should minister to each other.

Billy Graham once wrote, "Old is authentic. Old is genuine. Old is valuable. Some say old is even beautiful....The older generation may have a hard time keeping up with the younger, but let's remember that as long as we are still breathing, we are leading the way. The generations that follow are learning about growing old from us. Are we good examples? While we have all made mistakes and would like to turn back the clock to correct some things, we know this is not possible. But the lessons we have learned from our successes and failures can help those following behind."¹

Paul's instruction for older women in the church is to be

a good example. In Titus 2:2, Paul desired that the character of the older men provide worthy examples to the local church. As the older men are to be examples to the church, "likewise" (v. 3) older women are to be as well. We can safely interpret older women in the relative sense, that godly women of any age should teach women who are younger than themselves. Older women have an important, strategic role in the church in shaping, growing, encouraging, and outfitting younger women for their journey of the Christian life.

Paul says that the behavior of older women should be "as becometh holiness." Holiness is about being set apart to the Lord. Living a life that "becometh holiness" means that, by her conduct, she demonstrates that she belongs to God and that her life has been reserved for His use and worship. It speaks of one who lives a faith-filled life. An example of a woman like this is found in Anna, who was 84 years old when she saw

the Lord when He was brought to the temple 40 days after His birth. She “departed not from the temple, but served God with fastings and prayers night and day” (Luke 2:37). That is, she was in the temple when the Lord was there because she was always there! This kind of faith and devotion can be contagious. And today, this kind of woman who is always there when the church doors are open is to be highly respected for her love for the Lord and her faith in Him.

The “aged women” are instructed to be careful with words: “not false accusers” (Titus 2:3). “False accusers” is the Greek word *diabolos*, which means “slanderer.” *Diabolos* is a term used more than 30 times in the New Testament to describe Satan, the arch-slanderer and accuser of the brethren. One could say that the instruction is not to be like Satan. “False accusers” speaks of sharing something which does not elevate another person’s reputation or character in the minds of others. God wants the people of His Church to be edifying and building others up by their speech (Eph. 4:29).

Aged women are also to be “not given to much wine” (Titus 2:3), or not enslaved to alcohol. In the context of holiness and being separate from the world, they are to avoid a destructive behavior that is of the world. Their conduct is to be controlled by the Spirit (Eph. 5:18), not by alcohol or any other kind of harmful addiction.

In contrast to these two negative commands, older women are

given the positive instruction to be “teachers of good things.” By the *example* of godly older women, younger women are taught “good things” about how to live the Christian life. Older women are to exemplify the virtues that they teach. Because of their examples of godliness and doing what is good in God’s sight, older women have the right and credibility to teach the younger women of the church.

“That they may teach the young women to be sober, to love their husbands, to love their children” (Titus 2:4).

Paul begins to explain what “good things” godly older women are to teach. They are to teach the young women “to be sober,” which, in the Greek, means to be wise, sensible, controlled, moderate, and of a sound mind. It is by the Word of God that we learn how to be wise and level-headed in life. Through the teaching of the “*sound doctrine*” (v. 1) of the Word, rightly divided, we gain a *sound* mind and thinking.



Older women also have the responsibility of teaching the younger women about the home and being a godly wife and mother. The greatest priority in the

home is love. Love is learned. And young wives need to be taught how “to love their husbands.” This kind of teaching comes better from someone who knows how hard it is to do. Loving a husband can be a challenge!

Love is about selflessness. In marriage, the wife is to put her husband first. The husband is to do the same for his wife (Eph. 5:25). Selflessness isn’t easily learned, because that old nature wants to put self first. However, as we grow in the love of Christ and His Word, His selfless love increases in our life. It’s been rightly said that the day you said “I do,” you chose your love; since then you have been learning to love your choice. Training younger women “to love their husbands” is teaching them that love is an unconditional, permanent commitment to an imperfect person.

Teaching practical ways to love a husband is also important. Husbands need respect (Eph. 5:33). Respecting him spells L-O-V-E very loudly to him. The wife can show her husband the respect he needs by not criticizing him in front of others, thanking him for working and providing for his family, praising him for good decisions and being gracious with his bad ones, respecting his authority in front of the children, valuing his advice, and so on. These are the kinds of things that show love for husbands and need to be taught to younger women by older women who have the experience of years in marriage.

The older women are also to teach young mothers “to love

their children.” It’s not easy being a mom with young kids. Having older women in the church to help and provide some practical training, encouragement, and advice in this area is the church “edifying... itself in love” (Eph. 4:16).



Motherly love needs to be learned. An example of this is mothers today who say they love their children too much to discipline them. They need to be taught how to love their children. That kind of thinking is not looking out for the child’s highest good in life, which is what love does. The Word of God teaches, “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (Prov. 13:24). Discipline is what is best for our children in their growth, development, and character.

In being taught to “love their children,” younger mothers need to be taught about the importance of guiding their children’s spiritual well-being, that the highest act of love is to lead them to Christ and to an ever-deepening relationship with the Lord through faith, prayer, and the Word.

“To be discreet, chaste, keepers at home, good, obedient to

their own husbands, that the Word of God be not blasphemed” (Titus 2:5).

The younger women are also to be taught to be “discreet, chaste,...good.” This is about demonstrating self-control, being steady and disciplined, pure in mind, heart, and action. By their example and instruction, older women are to teach the younger how to be “good,” demonstrating the goodness and kindness of God through their lives. This is doing “good unto all men, especially unto them who are of the household of faith” (Gal. 6:10) and practicing “the law of kindness” in her speaking (Prov. 31:26).


Older women are to teach younger women to be “keepers at home.” This does not suggest that a woman’s home is a prison where she must be kept. *Caring* for the home is the idea. “Keepers at home” does not prohibit women from working outside the home either. The wife and mother described in Proverbs 31 spent a fair amount of time working outside the home (Prov. 31:16,20). Paul isn’t concerned so much about the place as he is the responsibility. He is stressing that a married woman has a responsibility to care for her home and family. Older women are to impress upon the younger women what a high honor it is to serve the Lord in the home as a wife and mother, and the incredible impact for Christ she can have on her family when making this her priority.

Younger women are to be taught to be “obedient to their own husbands.” “Obedient” is translated

from the same Greek word root as “submit” in Ephesians 5:22, “Wives, *submit* yourselves unto your own husbands, as unto the Lord.” Submission in marriage simply has to do with order and responsibility in the home. God’s order for the home is that the husband is the head of the woman and the home, and the wife is called to willingly place herself under his headship and be a support to him (Eph. 5:22-24). Older women are to teach the younger of the value and wisdom of following God’s instruction for marriage, that when we do things God’s way, our lives and marriages are the better for it.

“The unbelieving need to see the Church live what it believes.”

All of these instructions are to be carried out “that the Word of God be not blasphemed.” The church is the object of scrutiny from a watching world. The unbelieving need to see the Church live what it believes. When Christians claim to believe the Bible but do not obey it or live it, the Word is dishonored. Unbelievers may not obey God or His Word, but they understand the link between belief and behavior among believers, and they expect the two to match. And if they don’t, they are quick to point it out as hypocrisy. “The skeptical German poet Heinrich Heine said to Christians, ‘You show me your redeemed life and I might be inclined to believe in your Redeemer.’”² When

sound doctrine and godly behavior match, it bears witness to the transforming power of the gospel of grace and the Word of God. 

ENDNOTES

1. "Billy Graham on the Opportunities of Old Age," Preaching Today, accessed March 29, 2018, <http://www.preachingtoday.com/>

illustrations/2011/december/4121911.html; excerpted from Billy Graham, *Nearing Home* (Grand Rapids, Michigan: Thomas Nelson, 2011), pp. 20-21.

2. Matthew Kratz, excerpted from his sermon, "Hope that Stands in the Storm," September 16, 2011, Sermon Central, <https://www.sermoncentral.com/illustrations/sermon-illustration-sermoncentral-quotes-christianwitness-81477>.

Question Box

"In Matthew 8:5-7, the centurion asked the Lord to heal his servant and He offered to do so. However, in Matthew 15:22-26 the woman from Canaan asked for her daughter to be healed, but He answered her not a word. I assume both were Gentiles. Why did our Lord give one response to the centurion but another to the Canaanite woman?"

During our Lord's time here on earth He was "a minister of the circumcision" (Rom. 15:8). That's why He initially declined the Syrophenician woman's request, saying, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). He would have responded to the centurion in the same way if it weren't for what we read about him in the parallel passage in Luke 7:2,3:

"And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

"And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant."

Here we see that rather than approaching the Lord *directly* as the Syrophenician woman did, this Gentile knew his place under the kingdom program and knew that he had to come to God *through Israel*. Furthermore, we know that he complied with the terms of salvation for Gentiles under the kingdom program, for Luke goes on to tell us how the elders of the Jews besought the Lord on his behalf:

"And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this:

"For he loveth our nation, and he hath built us a synagogue" (v. 4,5).

Under God's kingdom program for Israel, if a Gentile blessed the seed of Abraham, he could count on the blessing of God in return (Gen. 12:1-3). It was on these grounds that the centurion approached the Lord, through the elders of Israel, and it was on these grounds that he found the Lord eager to bless him.

—Pastor Kurth

HE BEING DEAD YET SPEAKETH

The other day Jessica Sadler, our graphic designer, was looking for something in Pastor Stam's desk when she found this 12' x 4' Bible study chart! Formidably sized charts like this were the equivalent of Powerpoint projections today, and were the state-of-the-art medium when it came to communicating God's truth back in the early days of Pastor Stam's ministry. As I gazed upon my old boss's chart, which he later reproduced in his book *Things That Differ*, I couldn't help but think of the words that the writer of Hebrews used to describe Abel: "he being dead yet speaketh" (Heb. 11:4).

We here at BBS are thankful for Pastor Stam's legacy, and we feel privileged to spearhead the effort to keep his writings going out to what he used to call "the lost and confused multitudes all about us." If you would like to be a part of this effort, why not consider naming *Berean Bible Society* in your last will and testament? Just today we received an estate gift from a 101-year-old man who considered Pastor Stam "a mentor" and wished to honor him. This man being dead yet speaketh, stating in a loud voice that he stands with us in the proclamation of Paul's gospel. How about you?

—Pastor Kurth



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PENTECOST

Was it the Birthday of the Church?

PASTOR KEN LAWSON

BBS Board Member

The feast of Pentecost is almost universally taken by Protestants and Catholics alike to mark the birthday of the Church, the Body of Christ. It is my position that Pentecost (Acts chapter 2) was a continuation of God's dealings with Israel, and does *not* represent the beginning of the present-day Church. This Body of Christ is composed of Jews and Gentiles reconciled to God by means of the cross of Christ. The following points show that this could *not* have happened at Pentecost. The end of the article is set aside to address why so many Christians believe it is, and why they are mistaken.

Some may ask the question: "What difference does it make? The point is that the church is here now and we have a job to do!" I understand the point, but this approach has led to a number of doctrinal and dispensational errors which have plagued the church for years.

For example, if Pentecost really is the birthday of the church, shouldn't we use it as a pattern to follow church truth in its earliest and purest form? Many charismatic, holiness, and baptismal salvation groups have heralded the cry, "Back to Pentecost" or "Marching to Pentecost!" Even the traditional fundamentalists and evangelicals who decry such things as baptismal salvation, tongue speaking, faith healers, having all things in common, and immediate judgment on liars, are standing on the same foundation as those that believe them, for these all were practiced by the early believers during the Pentecostal era!

Not only does accepting Pentecost as the beginning of the church make Christians receptive to the above errors, but it also has a blinding effect to the latter revelations given by Christ to Paul for the Church today. At best, they choose some from Pentecost and some from Paul and end up with a mixed message of Jewish religion and true Christianity. It is my goal to de-Judaize the Church and re-introduce the

pure doctrine of grace to the Gentiles through the teachings of Paul. Debunking the myth of Pentecost being the birthday of the Church is a good beginning.

1) The first reason that Pentecost is not the beginning of the Body of Christ Church is that we do not even read the words “the Body of Christ” until Paul’s letters, which were written much later (1 Cor. 10:16,17, Col. 1:18). The concept of the Body of Christ at Pentecost is “read in” by the imagination of the reader. The careful student of the Word of God must beware of this tendency to anticipate revelations that were to be given later through Paul.

2) Pentecost was the fourth in a series of *Jewish* feast days and according to Leviticus 23, these seven feasts were to be observed by the Israelites in Jerusalem each year.

Type or Picture

- 1) Passover
(Ex. 12:1-6)
- 2) Unleavened Bread
(Ex. 12:6-8)
- 3) Firstfruits
(Lev. 23:9-14)
- 4) Pentecost
(Lev. 23:15-22)
- 5) Trumpets
(Lev. 23:23-25)
- 6) Atonement
(Lev. 23:26-32)
- 7) Tabernacles
(Lev. 23:33-44)

Antitype or Fulfillment

- Crucifixion of Christ
(1 Pet. 1:19)
- Christ’s Perfect Humanity
(1 Pet. 2:22)
- Christ’s Resurrection
(1 Cor. 15:23)
- Coming of the Holy Spirit
(Acts 2:1-4)
- Second Coming of Christ
(Matt. 24:30,31)
- Israel’s National Conversion
(Zech. 12:10-13:1)
- Kingdom Reign of Christ
(Zech. 14:16-21)

It should be pointed out that the first three (Passover, Unleavened Bread, and Firstfruits) were to be observed together near the beginning of the Jewish calendar and formed one giant feast. The last three (Trumpets, Atonement, and Tabernacles) were also observed together, near the end of the Jewish year. The one in the middle (Pentecost) stood alone and means “Fifty.” It was observed 50 days after Firstfruits. Thus it was exactly 50 days between Christ’s resurrection and the coming of the Holy Spirit at Pentecost. All of these feasts were Jewish in character, and no matter what may be the secondary application to us today, Pentecost’s primary interpretation is to the remnant of redeemed Israel.

3) Only Jews were addressed by Peter during the Pentecostal era and so only Jews became believers at that time.

“And there were dwelling at Jerusalem *Jews*, devout men, out of every nation under heaven” (Acts 2:5).

“But Peter standing up with the eleven, lifted up his voice, and said unto them, *Ye men of Judea* and all ye that dwell at Jerusalem” (Acts 2:14).

“Ye men of Israel...” (Acts 2:22).

“Therefore let all the house of Israel know...” (Acts 2:36).

“Ye men of Israel...” (Acts 3:12).

“Ye rulers of the people, and elders of Israel...” (Acts 4:8).

“Him hath God exalted with his right hand to be a Prince and a Savior, *for to give repentance to Israel*, and forgiveness of sins” (Acts 5:31).

If the Body of Christ is composed of *Jews and Gentiles*, as Paul later tells us, how could it have begun at Pentecost?



4) The Body of Christ Church is comprised of both Jews and Gentiles reconciled to God by the Cross of Christ (Eph. 2:14-16). Before that Body could be formed, the Jews, like the Gentiles, had to be in a position of national *alienation* from God before they could be *reconciled* together into one Body with the Gentiles. Jesus, from the cross, had interceded on behalf of His

people, “Father, forgive them for they know not what they do.” That prayer was answered, and God’s dealings with Israel at Pentecost prove that He was still in covenant relationship with them and had not, as yet, cast them away. Not until Paul do we read of this alienation (Rom. 11:15, 11:32, Eph. 2:17).

5) The kingdom was not even offered to Israel until Pentecost (Acts 2:30-39, 3:19-21). It was when Israel refused the offer that they were set aside and the Body of Christ formed.

“Repent ye therefore, and be converted, that your sins may be blotted out, when *the times of refreshing* shall come from the presence of the Lord; and *He shall send Jesus Christ which before was preached unto you*. Whom the heavens must receive until *the times of restitution of all things*, which God hath spoken by the mouth of all His holy prophets since the world began” (Acts 3:19-21).

The “times of refreshing” and “the times of restitution of all things” are other ways of saying Israel’s prophesied Kingdom. It will be

established on earth by the Father sending Jesus Christ which before was preached unto them. It was offered to Israel at Pentecost but rejected. The fulfillment awaits a future day when “Thy people shall be willing in the day of Thy power” (Psa. 110:3).

6) Pentecost had *two loaves* which doubtless represent Israel and Judah in the coming kingdom. The Body of Christ is *one loaf* where Jew and Gentile become one in Christ.

“Ye shall bring out of your habitation *two wave loaves...*” (Lev. 23:17).

“For we being many are *one bread* and *one body*: for we are all partakers of that *one bread*” (1 Cor. 10:17).



7) At Pentecost the disciples were baptized by Jesus Christ *with* or *in* the Holy Spirit (Acts 1:8). Members of the Body of Christ are now baptized by the Holy Spirit *into* Jesus Christ and His Body (1 Cor. 12:13). This shows that there were two different baptisms in New Testament times in which the Holy Spirit and Jesus Christ were involved. The one superseded the other. Both were supernatural (the operation of God) and are often confused as being the same. However, the Baptizer, the element, and the result are different.

In the first, Jesus Christ was the person performing the baptism from heaven, and the element being used for the baptism was the Holy Spirit. It resulted in being filled with (i.e. *controlled by*) the Spirit, speaking with tongues, and power for witnessing. In the second, the order is reversed and the results are different. The Holy Spirit is the person performing the baptism on earth, and the element into which the believers are being baptized is Christ in heaven. It results in a living union with Christ and His Church which is the Body.

Of these two, only the second is now operational and is the “one baptism” referred to by Paul in Ephesians 4:5. We can illustrate the two baptisms this way:

Baptizer	Element	Result
1) Christ: Lk. 24:49, Acts 1:4,5,8, Acts 2:1-4	Holy Spirit	Tongue Speaking and Power
2) Holy Spirit: 1 Cor. 12:13, 6:11, Rom. 6:3,4, Gal. 3:27, Col. 2:12, Eph. 4:5	Christ and His Body	Union with Christ

Father, Son, and Holy Spirit are one, but each member of the Trinity has His own ministry to perform and time to perform it within

the Godhead. If anyone doubts that the baptism of 1 Cor. 12:13 is performed by the Holy Spirit and not by Christ, note the number of times the phrase “by the Spirit” occurs in 1 Cor. 12:8-13. Believers today may still have the filling and empowerment of the Spirit for testimony, enlightenment, and spiritual victory, but it is a spiritual goal to be attained by the application of faith (Eph. 5:18, 1:17, Rom. 8:2). It is not the fulfillment of a prophetic promise as at Pentecost, nor does it result in miraculous demonstrations.

8) The Kingdom Church was already a church in existence before Pentecost. How, then, could the Church which is His Body have begun there?

When Jesus taught His disciples, He said, “Upon this Rock I will build my church” and “tell it unto the church” (Matt. 16:18, 18:17). Before the day of Pentecost, more than 500 brethren at once

had seen Christ in his resurrection (1 Cor. 15:6). Of these, 120 disciples (including the 12 apostles) were present in the upper room waiting for the promise of the Spirit at Pentecost. Did not these believers already comprise a church? The English word “church” is the translation of the Greek word *ekklesia* and means “a called-out assembly.” That they were regarded by God as a church seems certain in that Luke recorded during Pentecost, “...there were *added unto them* about three thousand souls” and “the Lord *added to the church* daily such as should be saved” (Acts 2:41,47). How could God “add to” a church that did not exist?

We repeat that this church was not the Body of Christ Church that was later revealed to and through Paul. That was still a mystery (secret) which was “hid in God” (Eph. 3:1-9). The Pentecostal era church was the Kingdom Church (also called the Messianic Church) and was composed of Jews only who believed that Jesus Christ was the Messiah raised from the dead, and was soon to return to establish His kingdom on earth with Jerusalem as the capital and Israel re-established in the promised land as the head nation of the world (Acts 1:6). Jesus Christ the King and the 12 apostles would form the ruling nucleus of that redeemed nation in the kingdom (Matt. 19:28).

The Body of Christ Church has superseded the Kingdom Church, and is composed of both Jews and Gentiles who, while they confirm that the above kingdom message is true and will be fulfilled in God’s timing, believe that God has set the nation Israel aside in unbelief for

“...if Pentecost really is the birthday of the church, shouldn’t we use it as a pattern...?”




a season, and is now working to make a New Humanity of all men who are reconciled to God by the death of His Son (Rom. 5:10, Eph. 2:13-18). They are a heavenly people (Eph. 1:3, 2:6, Phil. 3:20, Col. 3:1-4).

That God would have two different great churches in New Testament times should not seem so unusual when we understand that, in every age, God has always had his called-out assembly of people and that there was a transition from Israel under the Law-Kingdom program to the Gentiles under the Grace-Mystery program.

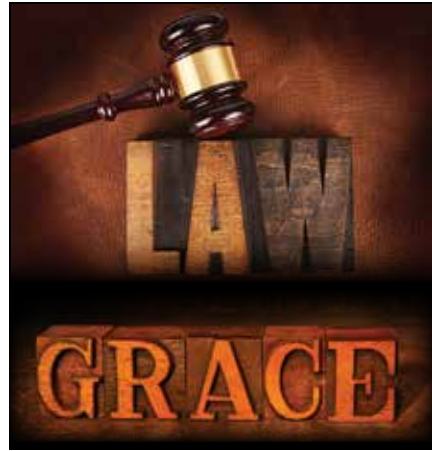
The New Testament was written in Greek and whenever the word *ekklesia* appears, it is usually translated by the word “church” or a few times simply as “assembly.” The reason that we do not read of the word “church” in the Old Testament is that it was written almost exclusively in Hebrew. The called-out assembly of Israel was known as “the congregation.” However, when we come to the Septuagint (the Greek translation of the Old Testament Hebrew), that word is translated *ekklesia* (church) numerous times.

Interestingly, when Stephen addressed the Sanhedrin, he referred to Israel around Mt. Sinai as “the church in the wilderness” (Acts 7:38). Likewise, the writer of Hebrews, when quoting an Old Testament passage, uses the Greek word *ekklesia* (church) as a translation of the Hebrew word “congregation” (Heb. 2:12, Psa. 22:22). The congregation of Israel was a church.

Conclusion: the Body of Christ (the church of today) is not the only church in the Bible nor even in the New Testament. To gain better understanding of the Bible, we must be able to distinguish them. Both the Kingdom Church and the Body of Christ are a part of the family of God, and will undoubtedly have an intimate relationship in the future.

9) According to Peter’s explanation of the manifestation of tongues at Pentecost, it was a sign of the *last days* of Israel, *not* the *first days* of the Body of Christ. “And it shall come to pass in the *last days*, saith God, I will pour out of my Spirit upon all flesh...” (Acts 2:17). Of course, the last days were not to signal the end nor destruction of Israel, but rather were to be the final days before the return of Christ and the setting up of the kingdom of earth. It included the tribulation period and “the great and notable day of the Lord.” 

This article will be concluded in next month’s issue of the *Berean Searchlight*.



We Have Our Own...

When I was a student at *Berean Bible Institute* in Slinger, Wisconsin, one of my instructors shared the list below with the class. It really spoke to me about the distinctiveness of God's mystery program with the Body of Christ in contrast to God's prophetic program with Israel. The list makes for a great Bible study, sermon series, and a way to share the truth with others.

—Pastor Kevin Sadler

The mystery program has its own:

- Apostle (Rom. 11:13; 1 Tim. 2:7)
- Scriptures (1 Cor. 14:37; 1 Thes. 4:1)
- Church (Eph. 1:22,23)
- Baptism (Eph. 4:5; 1 Cor. 12:13)
- Circumcision (Phil. 3:3; Col. 2:11)
- Position (Eph. 2:6)
- Relationship to God the Father (Gal. 4:6; Eph. 2:18; 4:6)
- Relationship to God the Son (Col. 1:18; 2:10; Gal. 2:20)
- Relationship to God the Holy Spirit (Rom. 8:26-27; 1 Cor. 6:19; Eph. 3:16)
- Walk (Eph. 4:1; Col. 2:6)
- Commission (2 Cor. 5:14-21; Eph. 3:9)
- Gospel (1 Cor. 15:3-4; Eph. 2:8-9)
- Last Days (1 Tim. 4:1-3; 2 Tim. 3:1-9)
- Return of Christ (1 Thes. 4:13-18; Titus 2:13)
- Resurrection (1 Cor. 15:51-54; 2 Cor. 4:4)
- Judgment before Christ (2 Cor. 5:10)
- Hope (Phil. 3:20; Col. 1:5)
- Inheritance (Eph. 1:3,10,11)

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6).



BBS Letter Excerpts

From Michigan:

"I am so excited of the TV presence and wanted to thank you. It is great to hear the Word of God rightly divided. It has been about 55 years ago when I began to understand the GRACE message...one of the biggest blessings of my life!"

From Georgia:

"I was privileged to watch your television program Monday night. You did a fantastic job expounding Ephesians 6:10-12. Your message was clear and pertinent. I pray that the Lord will use this program to His glory."

From Arizona:

"I forgot to mention the TV broadcast by BBS and Pastor Sadler. I have my TV set to auto record. Very edifying messages. Great job in spreading the truth."

From Illinois:

"Please use the enclosed gift to help with the *Transformed By Grace* program. We get to see it and find it very good. We will keep the BBS staff in our prayers. We are sure as Pastor Kevin becomes a TV star he will get to be hard to work with." (These funny friends attend your editor's church! -Ed.).

From our Inbox:

"Good stuff!...I am SO grateful for your quick responses! Makes me want to continue to dive into His Word more and more!!"

From Florida:

"Thank you...for the MP3 messages I requested regarding the Acts 28 position. You have some very keen insights regarding this view, and I hope that you will consider publishing it."

From Maryland:

"I plan to send my donations every two months now. Maybe this will help with your budgeting." (One-time gifts are always welcome, but you're right, regular, systematic giving does help with budgeting! -Ed.).

From Colorado:

"What a treasure to get this first PDF edition of Pastor Stam's out of print booklets on your site!"

From the Ukraine:

"Thank you for the printed Berean magazine I have recently received by regular mail from you for 2017. It gives me sound teaching and light for Christian living."

From our Inbox:

"Thanks for taking the time to help me understand. After reading your email, I feel confident...I thank God for people like you who have taken the time to help those of us who may not have the time nor the understanding needed to explain questions such as I asked with such clarity."

From Facebook:

"I just started watching BBS on TV about a month ago. LOVE it."

From North Carolina:

"Ricky Kurth just seems to be so very full of himself. His book of hypothetical answers to frequently asked questions is a real bummer! Ricky needs medication for hallucinations, and to be put into a facility for observation. Group therapy could be in order for his condition. Shock treatment and a frontal lobotomy could help. Exile to North Korea is an option to be seriously considered. It may take years for Ricky to be restored to his right mind. With all concern for his general welfare, I trust your proper investigation into this matter."

From Florida:

"I saw the *Berean Bible Society* speaker on TV channel 66 here in Hillsborough County, last Monday morning...and this past Monday... Both teachings were very interesting to me...If there is anyway to get a copy of those two messages, I would like to get them." (*Transformed By Grace* DVD's are available for purchase upon request! -Ed.).

From our Inbox:

"I got a copy of your book entitled *Things That Differ*, and blessedly I learned a lot. I'm so thankful. In fact, I have been using it for years in Bible discussion and debate. By God's grace indeed it works."

From Arizona:

"I find it hard to share my faith... But with the *Two Minutes* and *More Minutes With the Bible* I get in my email, I find myself printing almost every one and passing them on... The world is so blessed to have BBS, people that aren't afraid to share the truth."

From New Mexico:

"We have a grace Bible study here in Albuquerque, and we really like to send *Two Minutes* far and wide"

From our Inbox:

"I appreciate your prompt response....I learned of your site a few years ago when I googled the search words, 'Do I need to be water baptized to be saved?'"

From Oregon:

"We have little income beyond the basics, but we want to at least give a little toward your new TV schedule... While not having finances that help much, I'll encourage everyone I know to watch, so *they* might be donors." (Great idea! -Ed.).

From New Jersey:

"I would like to start subscribing to the *Searchlight*. I also want to thank Pastor Kevin Sadler for his 'Old Faithful' article in the January 2018 edition. It was an awesome article to read and study."

From Missouri:

"I sent for and received a copy of the pamphlet *The Historical Beginning of the Church* by Paul Sadler. It is just a wonderful read, and I think it should be in the hands of every Berean. It helped me to understand why I believe what I believe and therefore be able to defend it. Words cannot convey how much getting the monthly *Searchlight* in my mailbox means to me."

From Georgia:

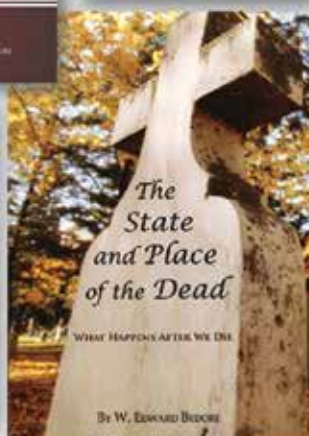
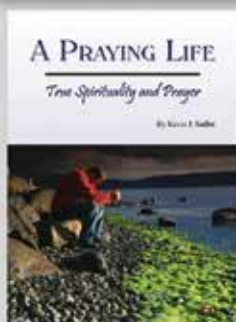
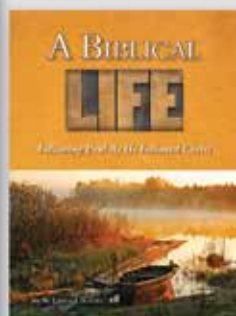
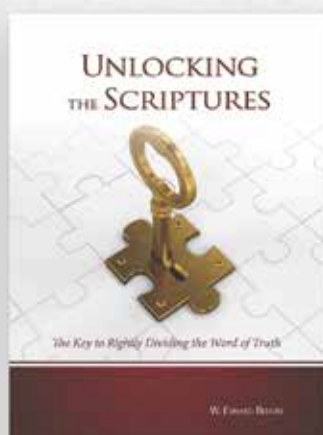
"Thank you for taking a stand for our Lord. I thank God for Pastor Stam's work and for you who keep it going."



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

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News and Announcements

Apple TV Directions: If you're looking for our BBS television channel, and you have a 4th generation Apple TV device or newer, just enter *Berean Bible Society* in the App Store and our 24/7 BBS network will appear as one of your selections. Binge watching doesn't get any better than this!



At Home With the Lord: Pastor David Rodabaugh recently went to be with the Lord. Dave was one of the founding pastors of the *Berean Bible Fellowship*. Your editor has warm memories of meeting him at the annual BBF conference in Cedar Lake, Indiana, and growing in grace and in a knowledge of the Lord Jesus Christ while sitting under his ministry of the Word. Dave was a professor of mathematics at the university level, a brilliant man, but smart enough to know that the fear of the Lord is the beginning of wisdom. It will be my privilege to introduce you to him someday in glory.

Michigan Bible Conference: No summer is complete without a visit to Bitely, Michigan, for the annual Bible conference of the *Bitely Community Church*. This year Pastor Ricky Kurth will be one of several grace pastors who will be addressing the theme of "Speaking Things That Become Sound Doctrine" (Titus 2:1), so be sure to come armed with any questions your editor's articles have raised in your mind over the years. But August 3-5 will be here before you know it, so be sure to let Pastor Ken Lyon know you are coming by contacting him at (231) 689-1941, or at kenlyon1952@gmail.com.

Maryland Bible Conference: Most of the time our BBS speakers go where we are invited, but twice a year we sponsor what we call "BBS Regional Meetings" in areas of our choosing. Our first one will be held August 17,18 at the *Holiday Inn* in Solomons, where the Navy trained amphibious invasion forces during World War II. That training proved invaluable at Normandy, and the Scriptural training that Pastor Kevin Sadler will give at this conference will prove invaluable as you fight the good fight of the faith. Just ask Tom and Janna Gestner at (301) 866-1616 or at gestner@md.metrocast.net.

UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Wisconsin Bible Conference, May 5-6, Friendship, WI
South Central Alaska Conference, May 25-26, Soldotna, AK
50th Annual BBF Conference, June 17-21, Tipp City, OH
Celebrate Grace Camp, July 20-22, Montrose, CO

BBS Bookstore & Other Authors

(This is only a partial price list. For a full price list please see our website or contact BBS.)

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Nave's Topical Bible	17.97
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GRACE DOCTRINE STUDIES

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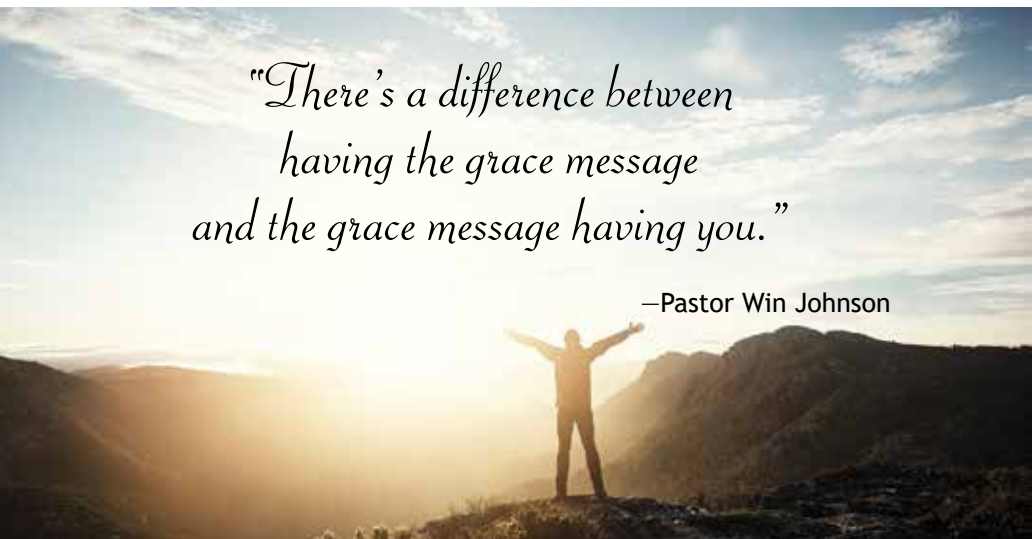
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having the grace message
and the grace message having you."*

—Pastor Win Johnson