

# *The* BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

June 2020



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*This month’s cover features the Portland Head Light, Portland, Maine, USA.*

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## From the Editor to You

Dear Friends in Christ,

By the time you read these words, I hope that life has returned to some semblance of normalcy for you after the disruption that the coronavirus caused us all. Here at *Berean Bible Society*, our hearts go out to all those who lost their ability to go to work and make a living during this crisis, and even more so to those who lost friends and loved ones to the deadly virus. In the face of such heartbreaking losses and economic hardships, it seems almost irreverent to suggest that any good could have come from the pandemic, yet I believe this to be the case.

For one thing, the many unbelievers who lost loved ones were once again reminded of their own mortality. Unsaved men spend their entire lives trying not to think about death, for they are bereft of the assurance of everlasting life that you and I enjoy as believers. But when unbelievers attend the funeral or memorial service of loved ones, they are forced to face the fact that someday they too will have to die and meet their Maker. This explains why people seem to be extra attentive to my words when I give the gospel while officiating at funerals. With that in mind, if you know someone who is in mourning for a loved one who was lost to the virus, you too may find that the words of the gospel that you share at this time will be heeded as never before.

The upheaval we all experienced can also have a good effect in our lives as believers. Even God's people tend to get spiritually complacent, living for this life as if it were never going to end, and for the next life as if it were never going to begin. But disruptions such as we all experienced in the past few months tend to remind us that life is short and eternity is long. This in turn helps us to put things in proper spiritual perspective, and prompts us to prioritize the things in our lives as never before.

Finally, this life-changing event can also serve to make us all more thankful for the things we were forced to do without for awhile—even something as basic as bathroom tissue! It's so easy to take things for granted, and it's true what they say, that you don't know what you've got till it's gone. I usually begin each day by waking up and thanking God for giving us "life, and breath, and all things" (Acts 17:25), and times like these serve to magnify our appreciation for all that God gives us. So if no other good comes as a result of this worldwide turmoil, may it serve to make us all more thankful to God, "who giveth us richly all things to enjoy" (1 Tim. 6:17).

Yours in Christ,

Pastor Ricky Kurth



# Time to Grow Up

**“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able” (1 Cor. 3:1-2).**

When we trust Christ as our personal Savior, we undergo “regeneration” (Titus 3:5) or new birth. At that point, we are babes in Christ. There is joy when one is saved and born into the family of God, but there is sorrow, and rightfully so, when one *remains* a babe and doesn’t grow spiritually. The Corinthians were failing to grow in Christ, and this grieved the heart of Paul. He longed for that joy of watching babes in Christ, whom he had led to the Lord, “henceforth be no more children...and...grow up into Him in all things, which is the Head, even Christ” (Eph. 4:14-15).

Natural babies and “babes in Christ” have similar characteristics. Babies are dependent and unable to feed themselves. They often get into trouble and make a mess. They need to be watched closely and demand a lot of time and attention. They have no control and no concern for others. They fuss, cry, and want their way. These are natural things that are typical and expected of babies, but when believers like the Corinthians, who were no longer new to the faith, exhibited characteristics like this, something was wrong, and it was time for them to grow up.

Paul pointed out to the Corinthians, “I have fed you with milk, and not with meat.” The Word of God is our spiritual food. We receive spiritual nourishment through taking in God’s Word by reading, studying, and hearing it taught. Just as much as we need physical nourishment to live and grow, we *need* spiritual nourishment through the regular intake of God’s Word to live and grow.

Like newborns, babes in Christ begin with milk. The milk of the Word “be the first principles of the oracles of God” (Heb. 5:12), or the elementary things of God’s Word. As newborns grow, however, they need solid food. So it should be with babes in Christ that, as they grow, they should begin taking in the meat of the Word and be able to receive “the deep things of God” (1 Cor. 2:10).

God calls each believer to grow and mature in Christ by His Word (2 Tim. 3:16-17). And when it comes to our spiritual growth, we should never think that we’ve arrived. “When Pablo Casals reached 95, a young reporter threw him a question: ‘Mr. Casals, you are 95 and the greatest cellist that ever lived. Why do you still practice six hours a day?’ And Mr. Casals answered, ‘Because I think I’m making progress.’”<sup>1</sup> May we never stop making progress in God’s Word rightly divided!

—Pastor Kevin Sadler

1. “Making Progress,” February 2, 2009, <https://bible.org/illustration/making-progress>.



# Runaways

# Jonah

An excerpt from the newly published book, *Runaways*.

PASTOR KEVIN **SADLER**  
BBS President

“On New Year’s Day, 1929, Georgia Tech played [the] University of California in the Rose Bowl. In that game a man named Roy Riegels recovered a fumble for California. Somehow, he became confused and started running 65 yards in the wrong direction. One of his teammates, Benny Lom, outdistanced him and downed him just before he scored for the opposing team. When California attempted to punt, Tech blocked the kick and scored a safety which was the ultimate margin of victory.

“That strange play came in the first half, and everyone who was watching the game was asking the same question: ‘What will Coach Nibbs Price do with Roy Riegels in the second half?’ The men filed off the field and went into the dressing room. They sat down on the benches and on the floor, all but Riegels. He put his blanket around his shoulders, sat down in a corner, put his face in his hands, and cried like a baby.

“If you have played football, you know that a coach usually has a great deal to say to his team during half time. That day Coach

Price was quiet. No doubt he was trying to decide what to do with Riegels. Then the timekeeper came in and announced that there were three minutes before playing time. Coach Price looked at the team and said simply, ‘Men the same team that played the first half will start the second.’

“The players got up and started out, all but Riegels. He did not budge. The coach looked back and called to him again; still he didn’t move. Coach Price went over to where Riegels sat and said, ‘Roy, didn’t you hear me? The same team that played the first half will start the second.’ Then Roy Riegels looked up and his cheeks were wet with a strong man’s tears.

“‘Coach,’ he said, ‘I can’t do it to save my life. I’ve ruined you, I’ve ruined the University of California, I’ve ruined myself. I couldn’t face that crowd in the stadium to save my life.’

“Then Coach Price reached out and put his hand on Riegel’s shoulder and said to him: ‘Roy, get up and go on back; the game is only half over.’ And Roy Riegels went back, and those Tech men

will tell you that they have never seen a man play football as Roy Riegels played that second half.”<sup>1</sup>

Many have run the wrong way in life and have been “Wrong Way Riegels.” But many turn their lives around when the grace of God gets a hold on them, and they live for the Lord with all they have.

The Apostle Paul is a great example of this. He ran the wrong way, fully believing he was running the right way in persecuting those who believed Christ to be Israel’s Messiah, risen from the dead. But when the risen Christ and God’s grace got hold of Paul on the road to Damascus, he turned his life around and ran the course of the Christian life with extraordinary zeal.

Jonah also ran the wrong way away from the Lord, but Jonah got turned back around by the Lord to take His message to the people of Nineveh. However, Jonah’s attitude and prejudice didn’t get turned around right away. Jonah had a lot of unlearning and learning to do, and it took time for God to deal with his hardheartedness (Jonah 4:1-11). For those who run away from the Lord, it’s easy to get off the right path rather quickly, but often, as it was in Jonah’s case, they recover slowly, and the road back can be difficult and painful.

**“Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he**

**found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD” (Jonah 1:1-3).**

This may sound like a pretty obvious thing to point out, but Jonah very likely wrote the Book of Jonah. Yet when we read it, we find that Jonah does not portray himself in a flattering light. We read of his disobedience to God and his hardheartedness toward the Ninevites, and yet he was open about how he truly felt and what he did.

I believe that writing such an honest book about himself shows that Jonah finally had a change of heart and mind because of the things the Lord showed him. And he desired to share that experience with the people of Israel so they might change too, because, at that time, they were all just like him in their attitude toward the nations. Like Jonah, they wanted Nineveh to experience God’s judgment, not God’s salvation.

Jonah didn’t skip over what he did or what he was thinking, because it teaches something. The mistakes we make with our beliefs, attitudes, and actions, and the lessons we learn from them, are often something God uses to help others. Jonah’s mistakes continue to teach others to this day.

The Book of Jonah is full of miracles. For this reason, the book has been ridiculed, questioned, and doubted by skeptics. It’s been tossed to the side, even by liberal Christian denominations, as mere myth, legend, or allegory. However, we should not “run away” from the miracles in the Bible. The clear miracles

within Jonah include the storm, the selection of Jonah by lot as guilty, the sudden subsiding of the sea, the great fish appearing at just the right time, the preservation of Jonah, the gourd, the worm, the east wind, and the greatest of all the miracles in the book: the repentance of the entire city of Nineveh.



Not only does the Book of Jonah contain miracles, the entire Bible is filled with accounts of miracles. Our Lord's earthly ministry was filled with miracles that He performed in demonstrating that He is Israel's Messiah and the Son of God. If we were to exclude the miraculous from our Bibles, we wouldn't have much left. Our God is a miraculous God.

We *must* believe in the miraculous. Our eternal destiny depends on it. In order to be saved from an eternity of conscious suffering in the Lake of Fire and have eternal life, you must believe in the *miraculous* substitutionary death and resurrection from the dead of Jesus Christ, that Christ died for your sins personally, was buried, and rose again the third day (1 Cor. 15:1-4).

When we know God though, we know that nothing is too hard for Him (Jer. 32:17) and nothing

is impossible with Him (Luke 1:37). God is all-powerful and all-wise. Thus, we know that all the miracles recorded in the Bible were simple for Him to perform. When we trust God and His Word with child-like faith, it becomes very easy to believe *all* the miracles in His Word. Thus, we know and trust:

- God created everything in the universe by the Word of His power in six, literal, 24-hour days.
- God delivered the Israelites from the Egyptians by parting the Red Sea, and they all walked through it on dry ground.
- Elijah called on God to bring fire down on Mount Carmel, and fire came down.
- The ax head that Elisha caused to float in the water really floated.
- Christ multiplied those five loaves and two fishes to feed the 5000 men and their families.
- Christ walked on the water of the Sea of Galilee in that storm.
- Jonah was swallowed by a great fish. He spent three days and three nights inside its belly, and afterwards he was God's instrument to bring about history's greatest revival.
- And the greatest miracle of all: Christ did rise again from the dead on the third day.

If we choose not to believe one of these miracles, it casts doubt on all the rest of the miracles of the Bible. We are not left with the option to pick and choose. By faith, we know that they *all* happened exactly as God said in His Word.

Billy Graham once said, “Jonah swallowed by a fish? I’d believe it if Scripture said Jonah swallowed the fish! It’s not difficult to believe if you believe in a God of miracles.”

The name Jonah means dove. It is an ironic name, because Jonah did not have the heart of a dove. His heart was hardened toward those outside his nation.

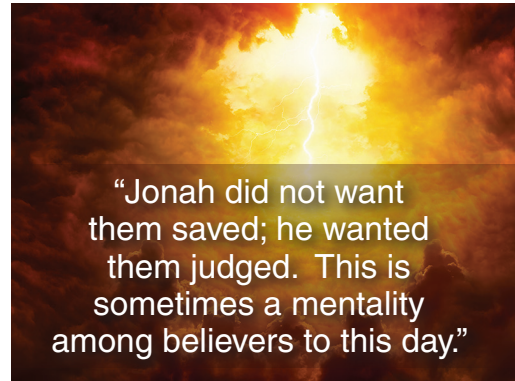
As the book begins, Jonah doesn’t tell us very much about himself, only that he was “the son of Amittai” (Jonah 1:1). Knowing this one thing, however, when we compare Scripture with Scripture, we learn a little more about Jonah. Speaking of Israel’s King Jeroboam II, 2 Kings 14:25 tells us that

**“He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.”**

We learn from this verse that Jonah was from Gathhepher and that he ministered during the reign of King Jeroboam II. Gathhepher was a town in the northern kingdom of Israel and was located in Galilee about three miles northeast of Nazareth. Authorities believe King Jeroboam II reigned from 793 to 753 B.C. Sometime during this forty-year period is when the events of the Book of Jonah took place.

King Jeroboam II was one of Israel’s strongest military leaders. During his reign, he expanded Israel’s borders by recovering lost lands and ushered in a period of great peace and prosperity. Israel having no foreign threats during

that time, its peace and prosperity led the nation into a spirit of spiritual complacency, moral decline, and nationalistic pride. The attitude of superiority of that time blinded Jonah and God’s chosen people to God’s purpose for Israel: to be a light to the nations so they might be saved from God’s judgment.



God therefore sent Jonah to Nineveh to crush Israel’s pride and remind them of their calling to show God’s mercy and to be a blessing to all the families of the earth (Gen. 12:3; 26:4; 28:14). Today, with God’s program with Israel temporarily set aside, it is the Church, the Body of Christ, that is God’s channel of blessing and light to the world as His ambassadors (2 Cor. 5:20; Phil. 2:15-16). Even though it was written to Israel, the Book of Jonah has many principles that challenge us, the Church, the Body of Christ, and how we take God’s love to the world.

The Book of Jonah is a narrative of a single mission. The mission began with God’s clear and unmistakable command to Jonah: “Arise, go to Nineveh, that great city, and cry against it; for their



wickedness is come up before Me” (Jonah 1:2).

Jonah was commanded by God to go to this massive city and preach against it and its wickedness. This is unique. Never before had a prophet of God been sent to a heathen nation to preach against it. Typically, God called His prophets to preach against Israel and her wickedness and unbelief. Jonah’s situation is also unique in that never before had a prophet *refused* to carry out his commission.

Instead of trusting and obeying God, Jonah rose up and tried to run away by booking passage to Tarshish (1:3). Tarshish was in the exact opposite direction of where God wanted him to go. It was about as far away as you could get from Nineveh and Israel. Tarshish was a coastal city in what is now Spain and was 2500 miles away from Israel on the opposite end of the Mediterranean Sea! Nineveh was located about 500-550 miles northeast of Gathhepher, Jonah’s hometown, but the prophet attempted to run 2500 miles the other way to Tarshish.

After determining to flee to Tarshish and directly disobey “the Word of the Lord,” Jonah went down to Joppa to catch a boat and he paid the fare to Tarshish. Then he went down into the belly of the boat, “to go with them unto Tarshish from the presence of the Lord” (1:3). Now, you’d think that a prophet of God would know better, that you can’t flee from the presence of the Lord, but Jonah was stubborn and hardhearted.

While we might shake our heads at Jonah, how many times


do we, who have “the Word of the Lord,” stubbornly dig in our heels, refuse to soften our hearts, and run away, as it were, from God’s clear will and instruction for our lives? We all have, and we all do.

Later in the book, Jonah himself tells us why he ran away and why he didn’t want to go to Nineveh: “And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? *Therefore I fled before unto Tarshish*: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil” (4:2).

Jonah ran away from the Lord, from His direct command, because Jonah was afraid that God’s message would be *successful* among the Ninevites and accepted by them. He bristled at the prospect of God being merciful to an undeserving, pagan people. Jonah did not want them saved; he wanted them judged. This is sometimes a mentality among believers to this day. However, this way of thinking is not consistent with the heart of God. God is a Savior, Who desires all to be saved and to come to the knowledge of the truth (1 Tim. 2:3,4).

As you probably know, Jonah never made it to Tarshish. God had other plans. Jonah went from the belly of a boat to a different belly.

To be continued in Pastor Sadler’s newly published book, *Runaways*.

1. Haddon W. Robinson, “1929 Rose Bowl,” Bible.org, published February 2, 2009, <https://bible.org/illustration/1929-rose-bowl>; reprint from *Christian Medical Society Journal*. 

## Question Box

*“When Jesus was teaching Paul, was he seeing Him, or how did he learn exactly?”*

Paul answers this question when he wrote, “I will come to visions and revelations of the Lord” (2 Cor. 12:1). We know that “revelations” are the *revealing* of things that were kept *secret*, for Paul says he received “the *revelation* of the mystery, which was kept *secret*” (Rom. 16:25). Similarly, “The Revelation of Jesus Christ” (Rev. 1:1) is a book that reveals “the wrath of the Lamb” (6:16) that was kept secret in the “meek” way the Lord lived on earth (Matt. 11:29; 21:5).

The *writer* of Revelation wrote, “I John...am your...companion in tribulation...and in the kingdom” (1:9). Neither the tribulation nor the kingdom that John went on to describe had yet begun, but he was the “companion” of his readers in both those things, for he was with them “in the Spirit” (v. 10) in a virtual reality sort of way. That is, the Lord gave him a realistic vision of the future and told him to write down what he saw (1:11,19).

In the same way, Paul says the Lord revealed the mystery to him by revelation (Gal. 1:12) and said that He would *continue* to reveal it in *more* “visions” (2 Cor. 12:1). He then went on to *describe* one of those visions (vv. 2-4), one that seemed so real he couldn’t tell if he was “in the body, or out of the body” when it happened (v. 3).

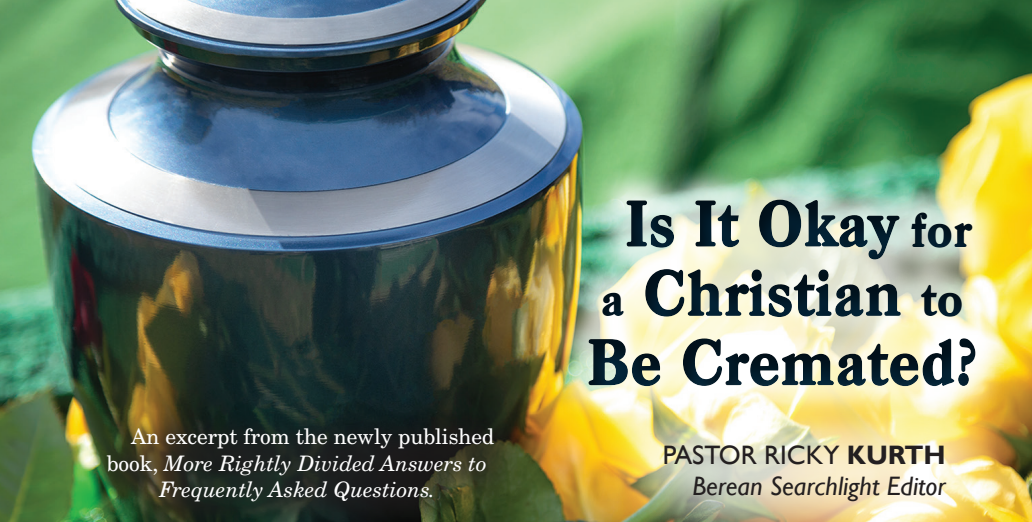
But we know that this is how the Lord revealed the mystery to Paul, for he says that in that vision he “heard unspeakable words, which it is not lawful for a man to utter” (v. 4). Those were words that had to do with the mystery, words of *grace* that weren’t lawful to speak *under the law*, such as the reversal of the diet laws of Leviticus 11 in 1 Timothy 4:4,5.

—Pastor Kurth

## BBS BEST OF GREECE TOUR

RESCHEDULED FOR APRIL 2021





# Is It Okay for a Christian to Be Cremated?

An excerpt from the newly published book, *More Rightly Divided Answers to Frequently Asked Questions*.

PASTOR RICKY KURTH  
Berean Searchlight Editor

Two old friends were talking one day on their way to another old friend's funeral. As they discussed the pros and cons of the cemetery their friend had chosen, one of them changed the subject by saying, "I told my wife I want to be cremated." His friend replied, "Oh yeah? What did she say to that?" He answered, "She made me an appointment for Monday at 2:30."

Our subject in this chapter is cremation, and whether or not it's okay for a Christian to be cremated. It's a question I'm frequently asked, and if you've had to make the funeral arrangements for a lost loved one in the past several years, you know why. Cremation has become increasingly popular in recent years, due to the fact that it costs *one-eighth* the expense of a traditional funeral. So naturally God's people want to know if it's something they can consider for themselves and their loved ones. That's why we want to look to see what God's Word has to say about this important and sensitive subject.

The problem is, the Bible doesn't say anything about cremation,

so how are we supposed to form an opinion of it? How are we to determine whether or not God has any objections to cremation if He doesn't talk about it in His Word?

Well, while the Scriptures don't address cremation *directly*, they do give some examples of bodies that were burned, examples that might give us some clues as to how God feels about cremation when we consider the *reasons* these bodies were burned, and the different circumstances in each case.

Now I should tell you at the outset that these examples have convinced me personally that there's nothing sinful about cremation. So Christians who choose to be cremated aren't doing anything wrong, at least as far as I can tell from the Scriptures. But if you come to a different conclusion after seeing these Bible examples, I won't be disappointed. We're under grace, and as grace believers we need to be respectful of the convictions of others, especially in areas where the Bible doesn't spell the will of God out as clearly as it does in other areas.

## The First Bodies Burned

Let's begin with the example of the first bodies that were burned in the Bible. In Joshua 7:25, we read:

**“And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.”**

If you know the story here, you know that a Jewish man named Achan had sinned a sin that caused God to withdraw His support of Israel's armies. This in turn caused the death of 36 men in Israel, and damaged God's reputation as the all-powerful God of all creation in the eyes of His enemies (Josh. 7:1-13). So when Joshua commanded that Achan's body be burned after he was stoned to death, that suggests that it was burned as a way of *dishonoring* it. Especially when we compare what happened here to how they buried the Lord Jesus:



**“Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury” (John 19:40).**

Now the people who prepared the Lord's body here were believers. So when it says they prepared His body to be *buried*, you

would think that this means that they buried Him to *honor* Him, as opposed to the burning to which Achan's body was subjected to *dishonor* him. And throughout the Bible, there does seem to be a sense in which the Jews honored their dead by burying them.

Some even say that you can conclude from John 19:40 itself that burying a body honors it. I've heard it argued that "the manner of the Jews is to bury" means that it was their manner to bury bodies as opposed to cremating them. While that is true, I personally don't read the verse that way. I rather think that it means it was their manner to bury their dead *by winding them in linen clothes with spices* as opposed to burying in some other manner.

## The Custom of the Day

But even if John *was* saying that it was the manner of the Jews to bury and not cremate, in that context the word "manner" means *custom*. It was the *custom* of the Jews to bury, a custom that wasn't given to them by God in the law. It was a custom of their own making.

Now there *were* things in the law called customs that God *did* command them to obey, such as when we read of the Lord's parents,

**“...when He was twelve years old, they went up to Jerusalem after the custom of the feast” (Luke 2:42).**

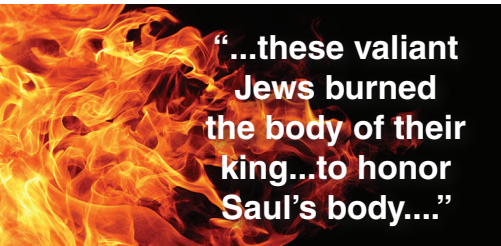
As you may know, going to Jerusalem for Israel's feasts wasn't optional, it was required by the

law (Ex. 34:23). And yet its called a *custom* there.

But there were also *optional* customs that God's people in Israel developed on their own, like the one they started after Jephthah sacrificed his daughter. After her death, we read,

**“...it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year” (Judges 11:39,40).**

That wasn't something that God commanded His people to do in the law. That was just a custom they chose to do on their own. And burying their dead in that manner was another custom that they must have observed of their own choosing, for there is no commandment in the law to bury the dead in any manner.



**“...these valiant  
Jews burned  
the body of their  
king...to honor  
Saul's body...”**

But if you choose to conclude from the manner in which the Lord was buried that the way to honor a body is to bury it, I can respect your conclusion, for it agrees with how the Jews buried their dead throughout the Scriptures.

### **An Honorable Discharge**

The question is: does it *dishonor* a body to cremate it? You may have learned in school that after the Nazis executed the Jews in the gas chambers they *burned*

them in crematoriums. But you may also have learned that they didn't do that to dishonor their bodies. It is said that they did it to burn the evidence of what they had done in the holocaust.

But even if they *also* burned their bodies to dishonor them, we want to stick to *Bible* examples of burning bodies to determine whether or not it dishonors a body to burn it. Bible examples like the next passage we need to consider, where we read how the Philistines abused King Saul's body after defeating him in battle:

**“...they found Saul...And they cut off his head...and they fastened his body to the wall of Bethshan. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there” (1 Sam. 31:8-12).**

Here we're not told *why* these valiant Jews burned the body of their king, but I would suggest to you that they did it to *honor* Saul's body and *not* to dishonor it. Don't forget, his body was slung up on a wall in the hot desert sun. I don't know if you've ever read any accounts describing the aftermath of a military battle, but wounded bodies left out in the hot sun begin to putrefy pretty quickly. And if you don't think it gets hot in Israel, *Berean Bible Society* president Pastor Kevin Sadler can tell you otherwise. He recently led a tour of grace believers through Israel, and it reached 104 degrees there one day.

But that means that by the time the men of Jabesh-gilead found Saul, *the sun* had no doubt begun to dishonor his body by accelerating the putrefaction process that all bodies undergo. And that means that those men of Israel *honored* his body by burning it, thereby *undoing* the dishonor done to it by the sun.


But as I say, we can't be sure that's why those men burned Saul's body, for the Bible doesn't say. But even if they didn't do it to honor it, you'll notice that the Bible calls those men "valiant." That word means *brave*, and *courageous*, even *heroic*, and I don't think God would call them valiant

if what they did to Saul's body dishonored it.

### The Rest of the Story

By the way, that is not how the story ends. After recording how they burned the bodies of Saul and his sons, the inspired record goes on to say,

**"And they took their bones, and buried them under a tree at Jabesh..." (1 Sam. 31:13).**

Now here you may be thinking, "Well, wait a minute! If they *burned* those bodies, where did they get those bones?" 

To be continued in Pastor Kurth's new book, *More Rightly Divided Answers to Frequently Asked Questions*.

## What Is Essential and Non-Essential?

A term that we have heard often in 2020 is "essential." The definition for essential is *something that is absolutely necessary; extremely important*. Many things come to mind when we think of what is essential for our daily living, but what is *absolutely necessary or essential* to life?

Hope. We need hope. When we have a rough day, we hang on to the hope that just around the corner things will get better. But the essential hope that we all *need* is the sure hope of eternal life (Titus 1:2). By placing your faith in Christ's finished work on the Cross for your sins and that He rose again, we can grab hold of the greatest hope of all!

This then begs the question: what is "non-essential"? It is not essential or absolutely necessary to carry all our burdens, worries, and cares alone. As the Apostle Paul wrote:

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

We are not promised a life without any bumps in the road. We are not even promised that we will make it through the "Safer at Home" orders with our sanity still in place (speaking as a mother of four). We *are* promised that the peace of God that passeth all understanding will help us through all those bumps and moments that jar us. He is always there when we turn to Him. There is no social distancing from our Creator and Savior!

—Jessica Sadler



# Divisions in Scripture

An excerpt from the newly published book, *Foundational Truths*.

PASTOR JOHN FREDERICKSEN  
BBS Board Member

The Bible is the greatest book ever written! When properly studied, it can enable a sincere believer to “grow” spiritually (1 Pet. 2:2), be grounded in the faith (Rom. 16:25), gain victory over sin (Psa. 119:11), and be thoroughly “furnished” with all that is needed to become “perfect” (or spiritually complete and mature) in our daily walk (2 Tim. 3:16,17). No other book in the world can legitimately make such a claim or produce these results. Unfortunately, many believers do NOT know how to study the Bible in a way that will reap these kinds of blessings. The key that unlocks the truths of God’s Word is in understanding a consistent method of Bible study that God Himself emphasizes in 2 Timothy 2:15: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING the Word of truth.” In this lesson, we will explore together the proof, importance, location, and identification of these divisions in Scripture.

## Understanding Divisions Exist in Scripture

Recognizing divisions in Scripture is the key to understanding the Bible. The Bible is “The Word of Truth;” but unless it is rightly divided, we will not get accurate “truth” from its pages, and we will only get “truth” in direct proportion to how well we rightly divide it.

“Dividing” means to cut straight. To cut something naturally divides or separates it from what it was attached to. We can picture cutting a loaf of bread into several sections. What we divided off was certainly part of the whole loaf, but it can best serve the one who uses it if it is divided into various sizes and sections.

So it is with Scripture. God emphasizes the need to divide Scripture in 2 Timothy 2:15 if it is to best serve the purpose that He intends. So doing does NOT make any portion of Scripture less a part of the whole Bible, it simply makes it more useful. Since God is the one telling us to divide Scripture, He does not intend for us to use it as a whole, without divisions. God never intended for us to attempt to use His Word as one uninterrupted set of instructions for man without recognizing how divisions in His Word affect His instructions. The Scriptures are not a hodge-podge of stories, or information randomly put together. Nor is it


like a novel with one continuous flow about the same people. Instead, God's Word is divided into sections about different people, under different programs of divine instruction, at different times.

There is great order in God's Word if we recognize key divisions. Those who fail to recognize these divisions cannot help being inconsistent in what they choose to obey and confused about what God expects of them. As we'll see, each division in Scripture has important distinctions from the rest, which greatly affect our understanding and application. As H. I. Brown illustrated, recognizing these divisions is "like the multiplication tables; once learned, you use them daily" in your understanding of God's Word.

However, as described in 2 Timothy 2:15, if we fail to rightly divide God's Word, we'll have reason to be ashamed. We'll be "ashamed" before Him for our ignorance, wrong application, foolish practices, wasted efforts, stubbornness, and perhaps much more. Our goal as students of Scripture must be to be found "approved" of Him in how we handle this precious Book He's entrusted to our care. To please God in this way will require each of us to become a "workman" (one who expends some effort to understand God's Word) and to "study" (or be diligent and consistent in this approach) "to show [ourselves] approved unto God."

The Bible gives these divisions a unique name; they're called "dispensations." Our English Bible uses the word "dispensation" four times: 1 Corinthians 9:17, Ephesians 1:10 and 3:2, and Colossians 1:25. Elsewhere in our New Testament, the same basic Greek word is translated "steward" in the Authorized King James Version. Literally the word "dispensation" means house management, an administration, or a steward, describing the way one would direct the affairs of his house. The word "steward" refers to a manager or administrator who was responsible for a household (i.e. Joseph in Genesis).

In our modern experience, we can comprehend the idea of a hospital administrator being responsible for how the hospital will be operated. We can also relate to a pharmacy dispensing or giving out prescriptions to different individuals. The pharmacy dispenses only as directed by the doctor, and it is governed by clear and ever updated regulations. Those receiving the prescriptions specifically intended for them are expected to carefully follow their directions without attempting to combine them with what was intended for someone else.

God has a very similar meaning for these words (dispensation and steward) as He uses them in Scripture. They reveal how God has managed the household of mankind in different ways throughout history, based on the specific instructions He dispensed to specific individuals or groups. 2 Timothy 2:15 is emphasizing that we'll not need to be ashamed before God when we're able to discern these divisions and instructions in His Word. 

To be continued in Pastor Fredericksen's newly published book, *Foundational Truths*.



# NORTH ALABAMA

Bible Conference

Welcome to  
**Sweet Home  
Alabama**

July 24-26, 2020

Hosted by: *Liberty Bible Church*

Location: Alabama Music Hall of Fame  
617 US-72 W., Tuscumbia, Alabama

Speaker: Pastor Kevin Sadler, BBS President

Contact: Pastor Greg Willis at 256- 714-2881  
or [libertybiblechurchtuscumbia@gmail.com](mailto:libertybiblechurchtuscumbia@gmail.com)

## Bitely Bible Conference

July 31–August 2, 2020

**Location:** *Bitely Community Church*  
10781 N. Bingham Avenue, Bitely, Michigan

**Speakers:** Pastor Ricky Kurth,  
Pastor Jim Tollar, and others!

**Theme:** *We Believe, Therefore We Speak* (2 Cor. 4:13).

For directions or more information, contact:  
Pastor Ken and Regina Lyon at 231-721-5087



# West Virginia Bible Conference

August 14-15, 2020

Location: Comfort Inn Aikens Center  
1872 Edwin Miller Blvd.  
Martinsburg, West Virginia

Speaker: Pastor Kevin Sadler, BBS President

Contact: Bart Dobers at 240-587-8458  
or email: [dobersb@hotmail.com](mailto:dobersb@hotmail.com)



## Grace Bible Fellowship Special Meetings

Sunday, August 16, 2020


Location: Grace Bible Fellowship  
17 Hunt Club Drive  
Ridgeley, West Virginia

Speaker: Pastor Kevin Sadler, BBS President

Contact: Pastor Brent Biller at 304-726-4063  
or [brentbiller@atlanticbb.net](mailto:brentbiller@atlanticbb.net)

# The Book of Hebrews

A Bible Teacher's Perspective



DAVE STEWART  
Contributing Writer

**“And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh” (Eccl. 12:12).**

Countless books have been written on how to study the Bible and countless more on the subject of “proper” teaching techniques. But if I were to recommend one book on how to study AND how to teach God’s Word, I would recommend the Biblical book of Hebrews.

While the doctrine of Hebrews is not to be taken as instruction for Christians today, the examples it provides to every student and every teacher of God’s Word are a wellspring of knowledge and inspiration. Not only does this book demonstrate several key aspects of Bible study, it also models the techniques and the heart of a godly Bible Teacher.

## **Divine Authority and Authorized Method**

**“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son” (Heb. 1:1-2).**

Our Teacher begins with God as the One who “spake in time past” and again, “in these last days.” The entire book then focuses on approving the things that are excellent between those sundry times,<sup>1</sup> affirming repeatedly that each of these sundry times was given by that same Spirit of God,<sup>2</sup> and then how that all those excellent things find their place in “His Son.” **The divine authority and right division of the Scriptures, leading us to the exaltation of the Lord Jesus Christ;** this is the guiding principle of every student’s advancement as well as the central focus and theme of the teacher’s ministry.

## **The Subject Study**

Chapters 1 and 2 of Hebrews are an in-depth SUBJECT STUDY on the person of Messiah. The purpose of the study is to show first the deity (1:3-14) and then the humanity (2:5-18) of the man who is Christ. In building his case for these truths, the Teacher “jumps around” from verse to verse in the Bible, stretching his student’s abilities and challenging their minds,

drawing passages together from here and there, comparing spiritual things with spiritual. In the end, no less than eleven passages are brought to bear in this two-part study along with the Teacher's commentary on each. The exercise is not meant to be easy, but profitable.

The Subject Study, or Topical Study, may be the most "free-form" of Bible study methods. It allows for a wide range of possibilities while still providing structure and direction for the student of Scripture to follow. The possible subjects for a profitable Bible study are limitless. Pick one and have at it! Prayerfully, of course.

After choosing a subject of interest to you, look up all the verses you can bring to mind on your subject. Don't use any study tools yet unless you're brand new to the Bible. Just sit quietly, think and PRAY over your chosen subject. Bring to mind all the related verses you can, find them in your Bible and read them. Prayerfully read the verses before and after to get the full sense of the passage.

Now, you can go to your Bible concordance, whether paper or electronic, and look up all the words you can think of related to your topic. For example, you would like to study the subject of *inheritance* in the Bible. Open your concordance and look up the obvious words like, "inheritance," "inherit," "heir," etc. Turn to the verses in your Bible and don't forget to read the context for each. Do some of the passages have other words in common that you haven't thought of? Look those words up as well. Are other

related passages coming to mind along the way? Turn to those too, and read them. What do the passages say? What do they mean? Why are they where they are in the Bible? Remember, the exercise is not meant to be quick or easy, but profitable.

If your subject doesn't seem to be all you were hoping for, pick another topic. You can always come back to this one. But give it an honest and prayerful effort first, and soon you will find yourself engrossed in, even addicted to, the study of God's Holy Word.

### **The Parallel Study**

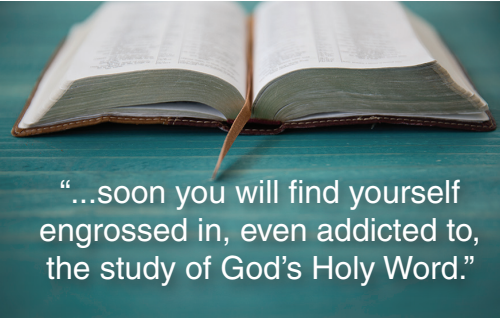
Chapter 3 of the Book of Hebrews is a PARALLEL STUDY of Moses and Christ, followed by a parallel consideration of their followers. The two men are compared to show the preeminence of the Son over the Servant (vv. 1-6). The parallels between their followers (vv. 6-19) are then brought out as exhortations and warnings to both teacher and student alike. Notice the use of the word "we" (vv. 6,14) and the word "you" (vv. 12,13). The teacher strikes a balance between personalizing the Scriptures to himself and encouraging the student to do the same.

The parallel study, comparing and contrasting verses of Scripture, is a powerful tool for the teacher's exposition and the student's understanding of God's Word. The great teachers of right division have used this method through the years to the tremendous profit of all those eager to learn. Simply bringing out the differences (and similarities) between verses belonging to time past, but now, and the ages

to come, setting those verses side by side, has led countless seekers to the truth of God's Word rightly divided.

### The Word Study

Chapter 4 is a WORD STUDY on the word, "rest," tying together passages where the word is found (vv. 1-8), drawing out the truths in those passages, and then applying those truths to the hearers themselves (vv. 9-16). The word study is used here as a sort of magnifying glass, taking a brief "side road" off of the larger parallel study that preceded it.



"...soon you will find yourself engrossed in, even addicted to, the study of God's Holy Word."

Bible teachers have long used the word study as a beneficial method of teaching while breaking up a more extensive message. While we're being careful not to miss the forest for the trees, let's remember that any given tree can be a worthy candidate for our attention as well. I couldn't count the number of times my pastor, Pastor Ricky Kurth, has exhorted his congregation to "pay attention to the little words."

### The Verse Study

Chapters 5 through 7 of the Book of Hebrews is a comprehensive VERSE STUDY of Psalm 110:4

**"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Psa. 110:4).**

This single verse of Scripture is broken down word by word and phrase by phrase over the following three chapters, taking time in between (5:11-6:12) to instruct the hearers not to shy away from this kind of in-depth Bible study, but exercise to become skilled at it themselves.

The Teacher begins (5:1-9) with the main phrase in the verse, "thou art a priest," examining and affirming the high priestly office of Christ throughout the study. Next, he focuses on the last word in his text, "Melchizedek" (5:10; 6:20-7:10), mining out truths about this mysterious figure that could only be uncovered by the deepest Holy Spirit guided meditation, and by skill in the word of righteousness. He then singles out the phrase "after the order of" (7:11-15), demonstrating that because of this clause the Aaronic priesthood MUST be temporary since Messiah's priesthood will be after another order altogether. Then isolating the tiny but powerful phrase "for ever" (7:16-19), the Teacher draws from it the eternal superiority of the priesthood of Christ, being as it is, uniquely rooted in the power of an endless life.

He then concludes the study (7:20-28) with the opening statement in his text. "The LORD sware, and will not repent," showing not only the surety and immutability of this high priestly office, and of the One to whom it belongs, but also that the student's confidence in it, and in Him, could not be

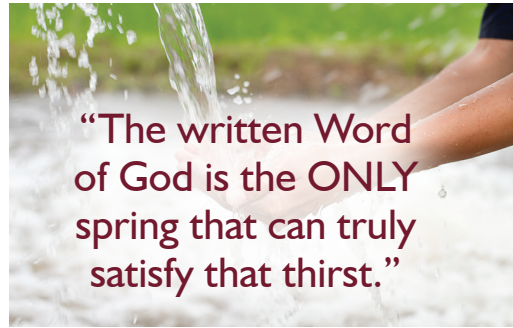
built upon a more sure foundation.

The Verse Study is perhaps the most structured, most disciplined, and most intense of these study forms. The student holds him or herself to strict boundaries beginning at the first word in a given verse and ending at the last.

First, we contemplate the verse as a whole. What does it say? What does it mean? Why is it where it is in your Bible? This is where you bring in other, related passages. The concordance is not much help at this point since typing the entire verse into your electronic Bible search will likely return the verse itself and nothing more. The student must **prayerfully consider** the text and rely upon the indwelling Holy Spirit to bring related passages to mind. This, by the way, is the true meaning of Biblical meditation: prayerful contemplation resulting in relevant Bible verses coming to mind. Of course, the Spirit of God will provide only those passages of which the student is already aware and has previously considered. Needless to say, the “let your Bible fall open and point” technique is not Holy Spirit approved.

Next, the verse is taken one clause at a time, phrase by phrase, thought by thought, meaning by meaning. Here, your electronic concordance can help. Look up the phrase, see where else it might be used in the Bible and look up those references. Meditate on each one. Keep in mind that of all these individual studies we’re seeing through the Book of Hebrews, the Verse Study is the longest, most voluminous study

of the lot, covering a full three chapters of the book. The method with the tightest parameters, in this case, yields the greatest volume of truth. That’s why it’s here that our Teacher brings out the need for serious, mature, and well-exercised senses regarding our study of the Word of God (Heb. 5:11-6:3).



Finally, consider the verse one word at a time. What are the main words in the verse? Why? Do any of the words seem especially important? Why? Does any word strike you as unusual or curious? If so, get out your concordance again and look it up. Remember, the Word Study makes a good side-road within a larger study. Just be careful not to fall into the trap of chasing “rabbit trails.” And what’s a rabbit trail? Glad you asked.

### Avoiding the Pitfalls

The student, and especially the teacher of God’s Word, must be cautious and “walk circumspectly” (Eph. 5:15) through the Bible. Our Teacher through the Book of Hebrews warns that the student of Scripture must “have their senses exercised to discern both good and evil” (Heb. 5:14). Remembering that the context of

this warning is Bible Study and the proper use of the Scriptures, we know that “good and evil” here is related to that context. The proper use of the Word of God has resulted in immeasurable good, while its improper use has been applied as cover for untold evil. At the same time, there are less serious but still distracting and sometimes damaging pitfalls into which the student may stumble if not careful.

### **Rabbit Trails**

Have you ever been studying a passage or a subject in your Bible when something completely unrelated catches your attention? I don’t mean that jelly doughnut calling your name from the kitchen cupboard. I’m talking about things in the Word of God. You start out studying a given topic, and before you know it, you’re looking up verses on something completely different. This is what we call “chasing rabbit trails,” when while studying one thing, you get side-tracked onto another subject entirely. A perfect example might be that while reading an article about Bible study through the Book of Hebrews, you notice that the writer has completely left the main topic to talk about rabbit trails. **DON’T DO THAT!**

Rabbit trails are most useful when not followed. What I mean by that is, when divergent thoughts about other subjects leap to mind, don’t chase after them, but don’t ignore them either. **Write them down.** Write down the verse and the thought you had about it. Then later, when you’re sitting around thinking,

“I don’t know what to study,” you can pull out your rabbit trail list and pursue any one of those words, subjects, or verses. That way you’re not distracted from your original study AND you have a list of new studies just waiting to be explored.

### **Apparent Contradictions**

Forgive me for getting personal on this one, but after forty-five years of studying the Bible, comparing verses with other verses, I’ve run head-long into my share of seeming contradictions in the Word of God. After about five years, I came to one conclusion; **THERE ARE NO CONTRADICTIONS IN THE WORD OF GOD.** What I’ve learned is that rather than saying, “These two verses can’t both be true,” now when I come to a seeming contradiction, I ask, “What am I missing?” Then I study to find the answer. In no way do I claim to have studied every apparent “contradiction” in the Bible, but I’ve labored and sweated through some of the toughest of them enough to be firmly convinced that there is **ALWAYS** a reasonable and fully satisfying answer. And if someday I’m confronted with some apparent contradiction for which I can’t find the answer, I will continue to ask, “What am I missing?” Now back to our topic.

### **The Typological Study**

Chapters 8 and 9 of the Book of Hebrews are a **TYPOLOGICAL STUDY**, revealing some of the great symbolism of the tabernacle, its service, and its sacrifices. Interestingly at this point, the Teacher seems to give

his students some homework to do. After showing that the tabernacle was a “pattern” of heavenly things (Heb. 8:1-5), and having shown the supremacy of Christ over those things (vv. 6-13), he gives a list of some of the implements and furniture therein (Heb. 9:1-5). We expect he’s going to expound upon those things. But instead, he tells us that these are things, “of which we cannot now speak particularly” (9:5).

“What?! Cannot now speak particularly? You go on from here to speak VERY particularly about many other things.” So why does the Teacher give us this list of items in the tabernacle, and then say that there are things I could tell you about them, but I’m not going to? Well, how many times have you had a good teacher say to you, “We’ve gone over several examples together, so this time I’m not going to give you the answers, I’m going to let you find these on your own.”

The Typological Study can be one of the most exciting exercises into which Bible students could immerse themselves, as well as one of the most interesting subjects the teacher could teach. The Bible is filled with examples of physical things that carry rich and deep spiritual meaning. But here again, there are rules, and there are pitfalls.

First, the Bible is to be understood LITERALLY. The fact that God uses many physical things to depict spiritual truths in no way detracts from the simple reality of those physical things. While many spiritual truths can be gleaned from Noah’s flood, for example, the FACT of the flood

cannot be denied or diminished. And the accuracy of the Biblical account of the flood is absolute.

Second, the “spiritual meaning” of a given passage must be taken from, and supported by, the Scripture itself. No Scripture is of any private interpretation (2 Pet. 1:20). For the serious student of the Word of God, when discerning typological meanings, there is no saying, “I think it means this.” We must always ask, WHY do I think it means this? And if the answer is anything other than, THAT VERSE connects THAT MEANING to THIS PASSAGE, we do not have a typological study to pursue. There are more true types in your Bible than you can study in a lifetime. There is no reason to imagine ones that don’t exist. Having said that, the creative genius of our God shines in spectacular array through the careful study of true Bible types.

### **The Dispensational Study**

Hebrews chapter 10 is a DISPENSATIONAL STUDY, using Psalm 40 (Heb. 10:1-10) and Jeremiah 31 (Heb. 10:11-18) to show that the Old Testament predicted its own demise. The sacrifices of the old order would be REPLACED by the offering of the body of Jesus Christ, and through that offering, the Old Covenant itself would be replaced by the New. Then, in verses 19 through 39, the Teacher exhorts and warns the disciples based on those truths.

Old things do pass away in the Bible, to be replaced by even better things. This is the essence of dispensational Bible study and is at the core of the Teacher’s



curriculum. We could have taken any one of these chapters and brought out its dispensational teaching. The entire book is about comparing the old with the new and then approving the things that are excellent between them.

But dispensational Bible study is not just about comparing differences. It also reveals important similarities, the New Covenant itself being a perfect example. There are many blessings related to the New Covenant that are awaiting a future fulfillment. But the core blessing, the indwelling Holy Spirit, is a gift of grace shared by all God's people beginning in the previous time, extending through this age, across the dispensational divide, and on through all the ages to come. While the walls between dispensations are critical to see, the bridges across should be studied and understood as well.

### **The Character Study**

In chapter 11 we have a string of short CHARACTER STUDIES tied together by the common attribute of faith, and cast as models for the disciple to follow. The great benefit of the character study is that it shows us how God uses flawed human beings (like you and me) to accomplish His will. Delving into the mind and heart of some of the greatest, and some lesser known, saints of God will personalize the Scriptures for you in ways you could never experience otherwise.


### **The Eschatological Study**

Chapter 12 is an ESCHATOLOGICAL STUDY (which is a fancy word for the study of end times), reminding the Teacher's students

by Scripture of the great "shaking" that must come, first in the form of the chastisement of God's children, then literally, in preparation for the kingdom "which cannot be shaken." But the Teacher does not merely lecture on future events, he brings his students with him, beyond the shaking, into those glorious things to come (vv. 22-29). He doesn't merely teach ABOUT those things, HE PUTS HIS STUDENTS THERE.

The study of things to come continues to be of tremendous interest to saved and unsaved alike. Each of us possesses an inner longing to know what the future holds. The written Word of God is the ONLY spring that can truly satisfy that thirst.

### **In Closing**

Finally, our course ends with exhortations to follow those "who have spoken unto you the Word of God" (13:7), and not to be "carried about with divers and strange doctrines" (13:9). The Teacher beseeches, "suffer the word of exhortation: for I have written a letter unto you in few words" (13:22). What any teacher has to offer is only the beginning. The student must continue to press forward, exercising his or her own senses, and building essential skills in the study of God's Word. The Teacher knows that this will redound to the student's eternal benefit and that, along with the consistency of his example (13:7), it will keep their hearts reliant upon the True Teacher of this Book, and their eyes fixed on His prime focus, the glory of the Lord Jesus Christ. 

1. 1:4; 3:3; 7:22; 8:6; 9:23 and more.
2. 3:7; 9:8; 10:15 and more.



# BBS Letter Excerpts

## **From our Inbox:**

“I just want to express my deepest gratitude to...(BBS staff) for sending me your magazines freely. I’m so blessed with it. The topics are really biblically explained and it is rightly divided...My friend keeps asking me where to send our support. Please tell us ‘coz we really need to help. Heartfully!”

## **From South Carolina:**

“Your ministry has meant so much to my life over the last ten plus years. Pastor Kevin and many of the others whose articles appear in your monthly magazine, God has used all of you to bless my walk with Christ.”

## **From our Inbox:**

“What a tremendous blessing your *Searchlights* are to me! I devour each one that my friends pass on to me, as well as Stam’s, Gaebelein, and O’Hair’s works. The Word finally makes sense, and my husband, friends, and I are growing by leaps and bounds in our knowledge of our God!...Do you have any booklets that are allowed in prisons?” (Yes, but prison regulations vary, so you’ll have to check. –Ed.)

## **From our Inbox:**

“The *Berean Searchlight* article [“When the Sign Gifts Ceased”] noting that the gifts were the province of the apostles and had gone away... was a eureka moment for me that I should not have missed in my studies. Thank you for that insight.”

## **From Oregon:**

“I started reading Pastor Kevin’s article on the gifts with interest, but finished with fascination. The logic and clarity with which the subject was presented was very helpful.”

## **From Michigan:**

“I enjoyed reading the March *Searchlight*, and watched the broadcast on DirecTV-376. I look forward to encouraging messages and programs, especially during these stress-filled days of uncertainties. ‘Light’ at the end of the tunnel, so to speak!”

## **From our Inbox:**

“*Transformed by Grace* has changed my whole life! I am interested in the ‘How to Pray Under Grace series,’ all parts. How are these available for me to order? I’m sure I will have many questions about the Bible in the future.”

## **From Illinois:**

“I just watched Kevin on TV. He hit another home run!” (The big right-hander is also pretty handy with a *literal* baseball bat! –Ed.)

## **From Indonesia:**

“I’ve just finished reading your attachments...Now I’m reading Isaiah from a different point of view. Your explanation is very helpful to me. I’m going to put all your answers in my blog...I will translate all your writings to my language so my family and friends can understand these dispensational truths.”

**From Colorado:**

“My wife and I have been away from dispensational teaching until two years ago. We left our long-term church and ended up at *Grace Memorial Church* in Denver. I am excited about learning the Scriptures rightly divided again. We listen to *Transformed by Grace* every Sunday in our Sunday school time. I have so enjoyed your teaching style and have learned so much in the last couple of years. I love your incorporation of illustrations.”

**From our Inbox:**

“That answer makes sense to me. Thank you so much. You are the best commentary I have!...Better than I deserve.”

**From our Inbox:**

“Your answer to my question on cremation...addressed some issues on the subject I had not thought about...It gives me insight that my experience with the dispensation of grace has not developed yet.” (To read an excerpt from this answer on cremation, see page 11. –Ed.).

**From California:**

“Please pray for me, brother, as I see much truth in what you write. But I still find conflicts or uncertainty in certain areas, such as the church starting with Paul rather than in Acts 2...I thank God that you are always willing to guide and help me with my questions.”

**From our Inbox:**

“I felt like telling you, after reading this *Two Minutes* [“Beware,” by Paul Sadler], that it is one of the best and truest analysis of the church today that I have heard.”

**From our Inbox:**

“I read your paper on dividing the Word. I will have to re-read it to fully grasp it. This is a little different than what I understand. I’m also trying to wrap my head (and heart) around dividing the Word, but still taking it as a whole. I seem to have a lot to learn about who God is. Please be patient with me.”

**From our Inbox:**

“I was glad to see and read Dr. Bedore’s article posted on your website...brilliant article on Hell. One of the best ever!!!”

**From Colorado:**

“I thought about the last *Celebrate Grace Camp* last summer and...the quality speaker we had. God’s message via Paul is extra special, and Tracy Lesan lived up to that message, and I won’t soon forget what he had to share.” (From David Bradford, who co-hosts CGC with his wife Danette—on hold for this year, sadly. –Ed.).

**From Georgia:**

“I love the book by Pastor Webb, *Basic Bible Doctrines*. It’s a great book to help one be grounded and steadfast in the faith. I plan on sharing this with family members.”

**From our Inbox:**

“The literary works and ministry of Brother C. R. Stam have had such an enormously positive impact on my life. So much confusion has been removed, and I see with so much more clarity now, seeing the ‘things that differ’ and how Paul is our Apostle for this age. Because of this I will always hold your ministry as dear to me.”



Your gifts help to keep  
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# NEW BOOKS

Buy all three books for \$24.00 plus shipping\*  
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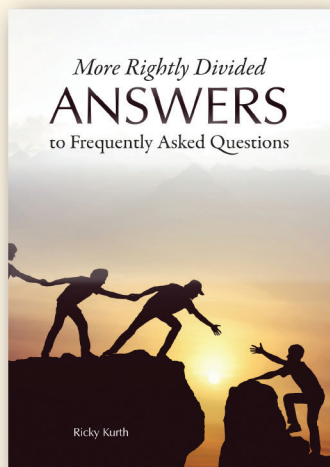
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by Ricky Kurth

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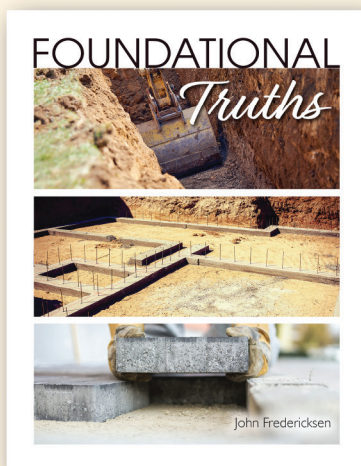
## Foundational Truths

by John Fredericksen

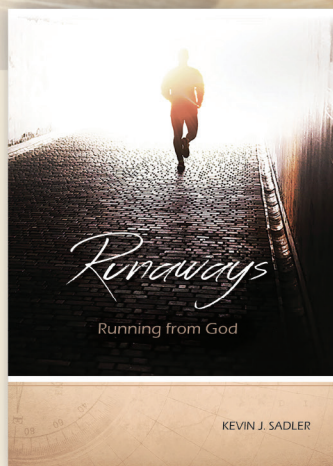
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*Foundational Truths* was written to equip believers with a strong biblical and spiritual foundation. Chapter subjects include the Christian's identity in Christ, being completely forgiven, dealing with sin, the Bible's integrity, important divisions in the Bible, and much more. Several chapters are presented in chart form.



# FOR BEREANS



## **Runaways**

by Kevin J. Sadler

Paperback 144 pages

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In this book we will consider stories of some people in the Bible who ran away from God: the prodigal son, Onesimus, Jonah, Elijah, and John Mark. Join us as we run away with them, but then get turned around in the right direction toward God.

**Special Prices End June 30, 2020**

\*Orders up to \$30, add \$4 for shipping and handling; orders over \$30, add 15%

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# News and Announcements

**New Books!** Just when you thought your library of grace literature was complete, BBS president Pastor Kevin Sadler went and wrote *Runaways*, a work on the men in Scripture who tried to run away from God. Not to be outdone, BBS board chairman Pastor John Frederickson penned a volume entitled *Foundational Truths*, and your editor chimed in with *More Rightly Divided Answers to Frequently Asked Questions*. So whether you're looking for the perfect graduation gift, or just looking to fill those new vacancies on your now incomplete grace literature shelf, see our introductory prices for these new works on pages 28,29.

**Greece Tour Postponement:** You'll have to wait a year to walk in the footsteps of the Apostle Paul, at least as far as our *Berean Bible Society* Tour of Greece is concerned. Our excursion to the cities that Paul visited during his many journeys has been postponed a year until April of 2021 due to the pandemic. We'll let you know the deadline to register as soon as this information becomes available to us.

**Transformed By Grace Conference!** Providing everything is back to normal in September, we would love to have you join us for a one-day Bible conference in the Chicago area. If you are blessed by our television broadcast, here's your chance to hear BBS president Pastor Kevin Sadler teach the Word in person, along with your editor, Pastor Ricky Kurth. Be watching our website and Facebook page for further details, and we'll have more information for you in the August *Searchlight*.

**The Gift That Keeps on Giving:** The month of June usually involves selecting the perfect gift for loved ones when they marry or graduate. Remembering them in your will is a way you can continue to show your love for them after you are gone. It's also a way you can continue to show your love for the Lord and the people for whom He died. Naming *Berean Bible Society* in your will or trust will ensure that sinners continue to hear the gospel of God's grace in all its clarity, and believers continue to hear the revelation of the mystery taught in its simplicity. There is no better investment you can make in eternity.

**BBF Conference Cancellation:** The board of directors of *Berean Bible Fellowship* has asked us here at BBS to inform you that they have decided to cancel their annual conference in Tipp City, Ohio, due to the pandemic, rather than proceed with it and potentially put the attendees in harm's way. But they also asked us to assure you that they will continue their exposition of the Book of Acts when the conference resumes next year, and they hope to see you there!

# Bible Study Books

## Written by BBS Presidents

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

### BOOKS BY C. R. STAM

Acts, Dispensationally Considered, Volume 1 (Hardcover).....	\$21.50
Acts, Dispensationally Considered, Volume 2 (Hardcover).....	21.50
Baptism and the Bible (Paperback).....	9.00
Colossians (Hardcover).....	14.50
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No Other Doctrine (Paperback).....	9.00
Our Great Commission (Paperback).....	9.00
Pastoral Epistles (Hardcover).....	12.50
Paul, His Apostleship and Message (Hardcover) <i>Out of Stock</i> .....	11.50
Romans (Hardcover).....	16.50
Thessalonians (Hardcover).....	12.50
Things That Differ, English or Spanish (Paperback).....	10.00
True Spirituality (Hardcover).....	11.50
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### BOOKS BY PAUL M. SADLER

Exploring the Unsearchable Riches of Christ (Hardcover).....	\$12.50
Life and Letters of the Apostle Peter, The (Paperback).....	12.00
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*Revelation, Volume 4 (Hardcover).....	15.00
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### BOOKS BY KEVIN J. SADLER

*Revelation, Volume 4 (Hardcover).....	\$15.00
Runaways (Paperback).....	8.00

*\*Revelation, Volume 4 was authored by Kevin J. Sadler and Paul M. Sadler*

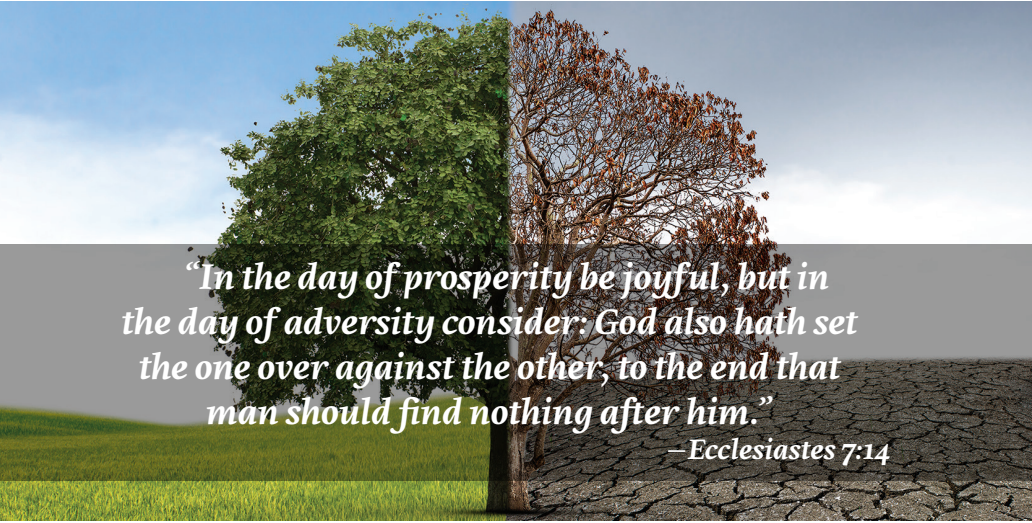
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*“In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other; to the end that man should find nothing after him.”*

*— Ecclesiastes 7:14*

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*Grace*

Berean Bible Society  
TV Ministry

Sunday 9:00 am in Chicago on WJYS  
Monday 10:30 am ET: ION Plus  
Monday 6:00 pm ET:

- DirectTV: Channel 376
- Dish Network: Channel 267
- Glory Star Satellite System: Channel 117

Roku and Apple TV—BBS Network 24/7 streaming channel