

The Berean Searchlight

Studying God's Word, Rightly Divided

August 2010



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

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From the President's Desk

Dear Friends in Christ,

I have truly been touched by the outpouring of support during my battle with lymphoma. While I have always taken great care that my faith rests upon the bedrock of the Word of God and not emotionalism, I have sensed the uplifting of the saints in prayer, for which I am most grateful.

All the tests I underwent in April showed that the lymphoma was confined to my left shoulder. Thankfully no vital organs were involved. To eliminate the problem, the doctors scheduled me to have three rounds of chemotherapy and a series of radiation treatments to that area of the shoulder.

Thanks to your prayers, I went through the first round of chemotherapy in mid-May without a bit of nausea, which normally accompanies the procedure. I'm not sure who was more exhausted after 11 hours at the hospital, me or Vicki! Needless to say, I have times throughout the day when I feel fatigued, but I am grateful I didn't have any of the other expected side effects after this first treatment.

I thank the Lord for His loving kindness by being with me every step of the way, as I am passing through this valley of affliction. We serve a great and wonderful God who, as I have personally experienced, gives us grace and peace in our time of need—indeed His strength is made perfect in our weakness!

The next two rounds of chemo are scheduled for June and July, so by the time you receive this edition of the *Searchlight*, Lord willing, I should be on the road to recovery. In the meantime, as strength permits, I've been chipping away at my commentary on the *Book of Revelation*. Before it's too late, warn your loved ones of the day of vengeance of our God that they might escape the wrath to come. My observation of the Apocalypse thus far is this: *Woe unto those who are left behind after the Rapture!*

On another front, the flood of orders for my commentary on *Paul's Epistle to the Philippians* brought unspeakable joy to my heart. I trust you will find this work to be woven throughout with practical applications for everyday Christian living.

“And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified” (Acts 20:32).

Yours in His redeeming grace,

Paul M. Sadler, President



The Counsel of Kindness

“And be ye *kind* one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32).

While probably everyone has an idea of what it means to be kind, the precise definition of kindness might surprise you! Let’s begin by seeing how *the Bible* defines this word, as we compare Scripture with Scripture:

In II Chronicles 10, Rehoboam had just inherited the throne of Israel upon the death of his father Solomon (9:29-31). When the people asked if he would ease the financial burden that his father had placed upon them (10:1-5), Rehoboam “took counsel with the old men that had stood before Solomon” (v. 6). These elders wisely replied,

“If thou be *kind* to this people, and please them, and speak good words to them, they will be thy servants for ever” (v. 7).

However, the parallel passage in I Kings 12 records their words differently:

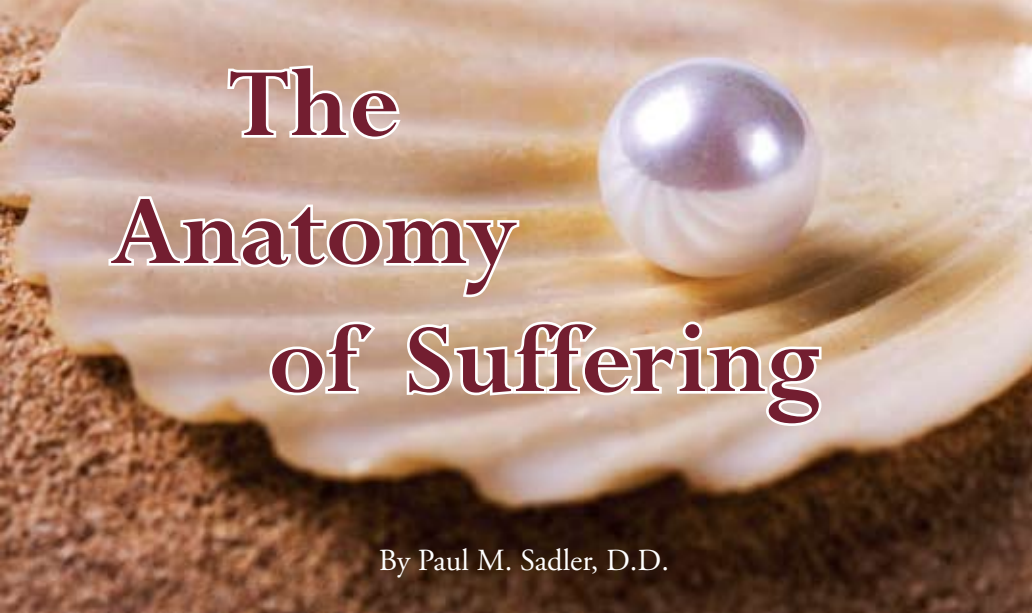
“If thou wilt be a *servant* unto this people this day, and wilt *serve* them, and answer them, and speak good words to them, then they will be thy servants for ever” (v. 7).

Far from a discrepancy, this variation in what these men were heard to say that day is God’s way of *defining* kindness. To be kind to a man *means* to be a servant to him. This agrees with Webster’s definition of the word “kind”: “Disposed to do good to others, and to make them happy by granting their requests, supplying their wants....” etc.

How *important* is kindness? When Rehoboam “forsook the counsel of the old men” (I Kings 12:8), and determined to be more unkind than his father ever dreamed of being (vv. 14,15), “Israel rebelled against the house of David” (v. 19). This was the beginning of the great division in the twelve tribes of Israel, as Jeroboam led ten of the tribes in revolt away from the house of David, driving a wedge between the ten tribes of Israel and the two tribes of Judah (I Kings 12:20-33). In other words, *millions of people* were divided for a thousand years—all for the lack of a little kindness!

In closing, while *your* lack of kindness is not likely to have that kind of monumental effect in the world, *it will affect someone*. Why not rather decide *right now* to be Pauline in practice as well as in doctrine, and “*be ye kind one to another!*”

—Pastor Ricky Kurth

A close-up photograph of a single, lustrous white pearl resting inside an open oyster shell. The shell is light-colored with some darker, brownish-orange spots. The background is a dark, textured surface, possibly sand or a dark cloth. The title "The Anatomy of Suffering" is overlaid on the image in a large, dark red, serif font with a white outline.

The Anatomy of Suffering

By Paul M. Sadler, D.D.

“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” —Rom. 8:22,23

WHY DO WE SUFFER?

“Man Is Born Unto Trouble”

Tony Evans, in his homespun way, gives us an interesting lesson from the life of an oyster:

“Oysters suffer affliction when they get a grain of sand lodged inside their shells. No matter what they do, they can’t get rid of it. The sand gets lodged there and it’s irritating to the oyster. It’s a thorn! It drives them crazy. To bring comfort to their anguish, they begin to coat the grain of sand over and over and over again. Coating the sand doesn’t get rid of it; it just comforts them.

“Over time the coating of the grain of sand over and over again

produces something that costs a mint. It’s called a pearl. Do you know what a pearl is? A pearl is the result of an irritated oyster. Out of that came something women place great value on.

“The pain resulted in beauty. Their pain resulted in elegance. The pain results in something of high value. When God allows us to suffer, He is producing something precious.”¹

Like the grain of sand lodged in the oyster’s shell, suffering is a painful reminder that we are frail creatures of dust. As sure as the sparks of a campfire fly upward, “man is born unto trouble” (Job 5:7). All suffering, whatever form it may take, can be traced back to *the fall*, even the sufferings of Christ, who died on our behalf. The day Adam ate the forbidden fruit that God had instructed him not to eat, everything changed. By one man’s disobedience sin, and suffering, and pain, and death have passed upon all. Through the ages, countless souls have

asked, “Why should we be held accountable for what Adam did?” Why? Because we were there that day. We are Adam’s posterity. You see, we were in him; therefore, when he disobeyed God, the same was true of us, including the consequences that followed.

Let’s look at it another way: How could Levi have paid tithes in Abraham hundreds of years before he was born? How? Because he was in the loins of his father Abraham. You see, the Lord views things far differently than man does (Heb. 7:9,10 cf. Isa. 55:8,9). With this in mind, we must never blame God for the pain and suffering we encounter in this life; the blame rests squarely on the shoulders of the human race.

Paul says, “For we know that the whole creation groaneth and travaileth in pain together until now.” Truer words have never been spoken, for we know this particular truth all too well experientially. The *curse* has touched every facet of creation. Pastor Stam pointed out that most of the sounds that emanate from this poor world are in the *minor* key. “The wind sighs, the ocean moans, cattle low and bleat, wild beasts roar and howl and scream, the owl hoots, and the dove mourns.”

If you have ever planted a vegetable or flower garden, you have personally seen the effects of the curse firsthand. It’s a battle royale to keep the weeds from choking out your prize plants. No sooner do you gain ground on that front when the infestation of insects swoops down like a squadron of dive bombers, leaving the leaves of your plants riddled with holes or worse, a blight!

The animal creation isn’t exempt from the curse either. If you see a raccoon, opossum, or a skunk (nocturnal creatures) roaming in your back yard during the day, keep your distance; they are either sick or have rabies, the latter of which is probably the case. All animals at one point or another suffer sickness, disease, and ultimately succumb to death. If you are fond of keeping fish, the curse is also lurking in your aquarium, which explains why you have to treat the water for diseases such as “ich” and “tail rot” that are attacking your mollies and guppies. It’s an endless battle to keep them alive and healthy.



The highest creation of God, of course, is man, but he too has been made subject to the curse because of sin. The day Adam sinned, and we in him, we brought a whirlwind of sorrow upon ourselves. If you have ever visited WebMD® online, there are enough illnesses listed there to make a strong man tremble. It will leave you with the sense that if one of these things doesn’t get you the other one will. I would venture to say that we probably all suffer from one or more of these ailments.

Sometimes the treatments for these diseases are more frightening than the disease itself. The

next time you pick up a prescription, read the small printout you are given by the pharmacy. It usually goes something like this: **Warning:** May cause blurred vision, may cause kidney failure, in some cases may cause seizures, coma, or death.” Now those are uplifting thoughts to start your day! The point is this: Man is under the curse, and he can never remove himself from its shadow. It’s a constant companion.

But Paul adds something here in *Romans* that’s very important: “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Paul makes it crystal clear that simply because we are believers in Christ in no way means we are exempt from pain and suffering. As he says, “we ourselves groan within ourselves.” We are subject to the same plight as the rest of creation seeing that we are still living in these bodies of humiliation. We too are being stalked by death, and the older we get, we find that it’s gaining on us.

But here’s the *good news*: Since we have a personal relationship with Christ, we can turn to Him in our time of need. This is comforting in itself, because we’re not alone in the struggle—He’s there every step of the way. It is also a blessing to know that other believers are praying for you, vigilantly keeping you before the throne of Grace. I personally believe the truth that the “fervent prayer of a righteous man [or woman] availeth much” (James 5:16) is a trans-dispensational truth.

But there’s even more good news: We have the hope of someday receiving the redemption of these old, broken-down bodies. If you know Christ as your Savior rest assured, come what may, you will one day receive a glorified resurrected body. We will be completely delivered from the bondage of corruption. No more pain, sickness, or disease. No more standing at the graveside of a loved one wiping away our tears. We are promised deliverance to the praise of His glory!

Taking Unnecessary Risks!

In addition to the sorrow Adam brought upon us, there are other reasons why we sometimes suffer. As we look around us, some suffering is caused by putting ourselves into a position where we could easily experience great bodily harm, whatever form that may take. It’s the decision to throw caution to the wind and take a chance. This type of risky behavior usually has severe consequences.

Robert Craig Knievel, better known as *Evel Knievel*, was well known for his death-defying motorcycle jumps over cars, trucks, and busses. Thousands attended these events to see him risk life and limb. Although he was successful in making many of these jumps, there were a few of them where the outcome was catastrophic.

In 1967, Knievel attempted to jump the fountains at *Caesar’s Palace*, but at the last moment his *Harley-Davidson* decelerated at the top of the ramp which caused him to fall short of the ramp on the other side. As a result, he crashed into the safety ramp. When he hit the ramp, he was thrown over the

handlebars and skidded across the parking lot. As you can imagine, hitting something at that speed didn't have a favorable ending. He suffered "a crushed pelvis and femur, fractures to his hip, wrist and both ankles, and a concussion that kept him in a coma for 29 days."²



Although it is very unlikely that any of us are going to try to jump over 14 trucks on a motorcycle, the point is that suffering can be a direct result of taking unwarranted risks in life. Whether it is a teenager who is living a sexually promiscuous lifestyle or a diver who dives into a river without knowing what lies under the surface of the water, they might well be entering a self-made nightmare. Some suffering, then, can be clearly traced back to poor judgment. In other words, we have no one to blame but ourselves!

Testing the Mettle

Another cause of pain and suffering can be a result of the testing of our faith. Most of the patriarchs and prophets in time past experienced fiery trials, but the one who stands out in our mind, first and foremost, is Job. The story of Job teaches us some very important lessons about suffering. It is a clinic on how to respond correctly

during these unpleasant times that enter our lives.

There came a day when the sons of God presented themselves before God, and Satan was among them. Apparently Satan had been scrutinizing the life of Job, for God inquired of His archenemy if he had observed that His servant was an upright man, one who feared Him and turned aside from all evil. Satan's response reveals one of his weapons in his arsenal against us.

“Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face” (Job 1:9-11).

Notice that the spiritual battle going on behind the scenes was not between Satan and Job, but between God and Satan. Satan had convinced himself that Job was a faithful servant because God blessed him beyond measure. So Satan throws down the gauntlet with this proposal: Remove this protective hedge around him and take away his affluence and he will curse You to Your face. Essentially he was attacking the *integrity* of Job and the *sovereignty of God*, especially in relation to His faithfulness. If he could cause Job to curse God, it would discredit God and prove that Job's life was nothing more than a lie.

In one day, Job lost everything. All of the patriarch's servants

were slain by the edge of the sword. Satan sent a ball of fire out of heaven that consumed his sheep and herdsmen. Job was just recovering from this when another servant came running up to him to break the news that all his sons and daughters died when the house collapsed on them in a violent windstorm.

The emotional trauma that Job suffered in the unexpected loss of his children was indescribable. With this in mind, one of the key lessons in times of suffering is the importance of being *spiritually minded*. Job had such an intimate relationship with God that he responded in the following manner:

“Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped...the Lord gave, and the Lord hath taken away; blessed be the name of the Lord” (Job 1:20,21).

In spite of the circumstances in which Job found himself, he never cursed God or blamed Him for what had transpired. While God *allowed* Job to endure this suffering it was Satan who instigated it (Job 1:12). Satan was to blame! Here we do well to take a page out of “Job’s Journal of Affliction,” never to blame God for our pain and suffering, because there is a higher purpose at work. As a sidebar, the record bears out that Job never gave the loss of his wealth a second thought. Affluence meant nothing to him, but a closer walk with the Lord did. In short, he had his priorities straight!

When Satan failed to shake Job’s confidence in God, he appeared before the Lord again with a new offer that he was sure

would destroy Job. Once again, God reminded Satan that His servant was a godly man who would stand true to Him.

“And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life” (Job 2:4-6).

This time Satan assaulted Job’s health by afflicting him with painful boils that were extremely itchy to the point of distraction. As the condition worsened, the patriarch’s face became disfigured, and his boils began to ooze. To add insult to injury, worms had entered the open sores (Job 7:5). He became so unsightly he found himself sitting in ashes at the city dump where the residents of the city burned their garbage. In addition to the physical pain Job endured, Satan troubled him with fears and bouts of depression.

Job cried out again and again to God that He might deliver His servant from this terrible affliction, but the heavens were silent through the period of testing. Even though Satan had brought him into the dust of death, he never sinned against God or cursed Him. We usually think of the word “curse” in the sense of using the Lord’s name in vain, but there is a deeper meaning; it also has the idea of *accusing* God of being *unfaithful*. Satan failed miserably to get Job to renounce God, which vindicated God’s sovereignty.

Of course, Satan believes he is at least God’s equal and that God isn’t all-knowing, but the story

of Job teaches us otherwise. It is clear that Job was never told about the challenge to God's sovereignty that was taking place in the spiritual realm, but nevertheless he remained faithful and left the matter with the Lord. While Job's case is unique, the reason we must never question God in times of suffering is because we are totally unaware of what is transpiring behind the scenes. This is another lesson we all need to take to heart.

In the Line of Fire

Another cause of suffering is for the sake of the gospel. If we are willing to name the name of Christ, we are going to experience opposition. It may take the form of being ostracized by your family because you're a Christian or it may come from an unlikely source, such as believers who reject you for your stand on the Word, rightly divided.

The Apostle Paul received opposition on every hand, especially in regard to his apostleship. Paul's adversaries made three claims against him. First, Paul didn't closely associate with the twelve, like the so-called super-apostles. Second, they were superior in speech whereas Paul was rude in speech. Third, they were supported by others, but they wanted everyone to know how Paul worked for a living making tents. They concluded from this that Paul was unworthy to be called an apostle. But the apostle points out to the Corinthians, who raised the issue, that he had labored and suffered for Christ more than all of these super-apostles put together.

"Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep" (II Cor. 11:23-25).

Paul frequently suffered at the hands of evil men in order to make known the gospel. We, too, may be called upon to suffer similar things as we near the close of the age of grace. If the world and the religions of the world could expunge true Christianity from the face of the earth, they would do so without a moment's hesitation. As the days grow darker, the persecutions against believers will only intensify, but Paul has this to say to encourage us, which is an amazing statement considering what he endured for Christ:

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

THE GOD OF ALL COMFORT

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3,4).

Whatever tribulation in life you may be facing, God wants you to know that He is the Father of mercies and the God of all comfort.

But exactly how does God comfort us in times of need? He does so in unique ways in the administration of Grace. We would suggest that He does so in the following manner:

1. Since we have a personal relationship with Christ, it is comforting to know we can speak with our Heavenly Father about those things that are on our heart. Furthermore, He often comforts us through His Word, which is a lamp unto our feet and a light unto our path.

2. God also comforts us by bringing someone into our lives to *encourage* us. In fact, sometimes it is a believer who has experienced the same thing we are facing.



“But exactly how does God comfort us in times of need?”


3. There are times we are comforted by the arrival of good news. Perhaps it is test results that come back negative or a loved one who finally acknowledges that they have a serious problem and need counseling. Comfort is multi-faceted!

4. It is also comforting to know that the Lord’s people are keeping you before the throne of Grace in your time of need. Our little grandson, Ty, was praying with the family the other day, and when it was his turn, he prayed to make pap-pap’s “camper” [cancer] all better.

When we are finally delivered from our affliction, whatever

form it might take, we are given a very special ministry by God. We are now in a perfect position to comfort those who are hurting with the comfort with which we ourselves were comforted of God. Having passed through the valley of affliction ourselves, we are able to relate better than most as to what someone else is facing.

I remember the time when I was making a hospital visit and one of the brethren stopped by from the local assembly. During the course of the conversation he shared how years earlier he had the same surgery as the one I was visiting was about to have. Almost immediately he had the patient’s undivided attention. Nothing I could have said could have ministered more effectively than the testimony of that dear brother in Christ.

Consider for a moment the greatness of God. He is the Creator and Sustainer of all things in heaven and earth. When we peer into the night sky, we see His handiwork. The heavens are immense and reflect His glory. He created the galaxies of stars that dot the heavens, and gave each of them a name. Such power and such knowledge, as David once said, is high. But this same God, who’s above all and to whom none are equal, has taken a personal interest in those who love Him, to comfort us in our time of need! That’s grace! 

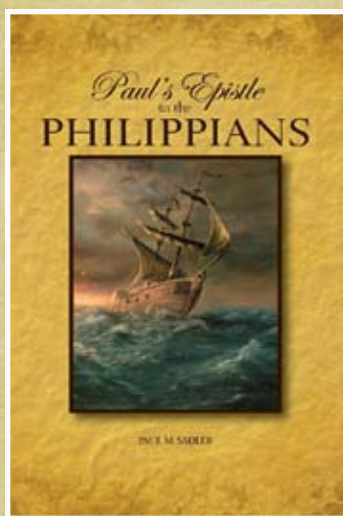
Endnotes

1. *Tony Evan’s Book of Illustrations*, Moody Publishers, Chicago, Illinois, 2009, pp. 314,315.
2. “Evel Knievel: Remembering America’s Stuntman” by Richard Backus, March/April 2008 *Motorcycle Classics*.

Paul's Epistle to the Philippians

By Paul M. Sadler

**NEW
RELEASE!**



Commentaries on the epistle of Philippians are as plentiful as mice in a barn. But there are few that approach the narrative on the basis of the distinctive character of Paul's special revelation. Although we have not touched on every jot and tittle in the epistle, we have sought to give a fair and balanced interpretation of the writing.

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A photograph of a person wearing a light blue long-sleeved shirt, sitting at a wooden dining table. Their hands are clasped together on the table. In front of them is a white plate, a white napkin with a silver fork, and a silver knife. The background is slightly blurred, showing more of the table and the person's shirt.

Biblical Fasting

By Steve Shober

Practical Question

Can the Divine favor and peace the believer already has with God be affected by our actions, say fasting?

Summary

Some Christians believe they must fast in order to acquire God's best for themselves. In addition, some are bombarded with enthusiastic and fantastic claims related to fasting. Generally, fasting is believed or promoted on the basis it will provide an extra spiritual blessing (which many seek) or relieve spiritual oppression. We know the earthly Jesus fasted, but He ministered under the Law. However, Paul fasted often and he is the apostle for our age, so what are we to do?

The Apostle Paul often starts his epistles with a salutation from the Lord, such as, "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ." Thus, God prefaces His message to us with assurance of His Divine favor (grace), and further asserts that we are at peace with Him though His Son. The reader is instantly set at ease and our hearts are comforted. We are then given assurance that this declaration will not change, in any way, during the Age of Grace. The grace and peace from God are unchangeable, they will not fail, because they are based entirely upon His faithfulness and eternal plan for us, not by our actions. Accordingly, God's attitude and blessings are not influenced by fasting today; however, fasting may influence our attitude toward Him. What fasting may do is help change us and draw us to Him.

Introduction

Doctrine is the teaching that determines what our hearts believe. If we believe sound doctrine, our hearts are properly guided by Him; if we do not hold to sound doctrine, we can be confused and led astray. Those who are not led by sound doctrine may be sincere, but their beliefs can be sincerely wrong. The goal of this article is to offer sound biblical teaching that will help establish the believer in practical solutions to the issues of daily life.

Purposes of Fasting

Generally, people choose to fast today for these reasons:

- Isaiah 58:3-6 supposedly declares *extra blessings* for those who fast.
- Because the earthly Jesus fasted, and because His statement in Matthew 17:21 implies *prayers are given extra power through fasting*.
- Romans 12:1-2 indicates we are to present our bodies a living sacrifice—fasting is thought to be a way of *presenting our bodies in sacrifice to Him* (a way to show piety, sincerity, and brokenness).
- Some say, “...it’s an opportunity to touch Christ’s heart... we can use this simple act to *confess our hunger for Jesus*.”
- Some believe fasting detoxifies the physical body and helps keep our body holy, I Corinthians 3:17, thereby showing our *sincere faith and desire to honor God*.
- Therapeutic reasons apart from spiritual purposes.

Interestingly, we all fast, and do it every day. Our first meal in the morning is the breaking of our nighttime fast, and so it is called “break-fast.” However, skipping a meal or two does not fit the biblical concept of fasting. Not eating certain foods (like meat, chocolate, or dairy) is not a biblical form of fasting either, as we will see.

Scriptural Background

There are some 77 biblical verses that refer to fasting. The Hebrew root word for *fast* literally means “to cover over the mouth,” and the Greek word means “abstinence” (either involuntary due to lack of food, voluntary, or for religious purposes). Thus, fasting in the Bible refers to cessation of eating; it does not necessarily consider drinking. Biblical fasting carries the concept of a total cessation from eating. Restricted or limited diets are described in the Bible but they are not specifically called fasts (Daniel 1 and 10; Ezek. 4).

“Fasting is the practice of self-denial, either as a spontaneous expression of grief before God in the face of unexpected disaster (Judges

20:26; 1 Kings 21:9; Esther 4:16; Jer. 36:9; Joel 1:14; Matt. 9:15) or deliberate.”¹ There are a number of biblical fasts. Examples include a specially proclaimed national fast, a specific religious holiday (the Day of Atonement, the only fast required by God), involuntary fasts (no available food), and future fasts in the Kingdom (the only fast connected with joy and gladness, Zech. 8:19). In places like Acts 13:3 and 14:23, there was an upheaval in overall events (including a separation from loved ones) that was involved. In the vast majority of verses those fasting were experiencing great distress and anguish. Paul confirms this by saying, **“In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness” 2 Cor. 11:27.**



Biblical Fasting

Fasting was not an act that by itself had any merit. When accompanied by its biblical companions, prayer and anguish, it often did have merit. The idea behind fasting was that during a time of great distress and anguish a person could demonstrate their sorrow through

personal affliction. By means of prayer (accompanied by fasting, affliction, sorrow, and confession) the goal was to petition God to hear and answer prayer.

The purpose of the fast was to afflict the soul, **“...that we might afflict ourselves before our God, to seek of him a right way for us” Ezra 8:21.** In addition to fasting and prayer, the person generally sat in sackcloth and ashes with their clothes rent, and wept (Judges 20:26), and expressed deep sorrow to demonstrate their broken heart to God. It is important to remember the biblical combination of all these practices associated with fasting and their specific identification with Israel. Daniel 9:3 reads, **“And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.”** The Bible indicates the sincere faster’s prayers were generally answered positively by God; that is, the fast did commend him to God.

Gaining Perspective on Fasting (Then and Now)

The following four items show the differences and similarities between fasting then (in the past, Old Testament and Gospel times) and now (Dispensation of the Grace of God).

1. Natural response for a distressed soul (true then and now).

The common fast was associated with distress and anguish. Fasting is only natural during such times because the digestive system

shuts down. Extreme emotional upheaval and stress cause the body's energies to be directed away from the digestive system, thus people generally do not even have the desire to eat. Emotional upheaval is the reason Paul fasted before separating from friends and departing unto potential danger, Acts 13:2 and 14:23. Most of us have experienced strong emotional upset and have found a meal will sit like a rock in our stomach; it just will not digest. Powerful emotions do that to us physically, so it is wise not to eat at that time. People long ago learned that a good way to develop physical health problems is to eat when upset. This natural response to (dis)stress has not changed.

2. Freeing time for prayer (true then but not now).

On the Day of Atonement (Lev. 16:29-31) they were to afflict their souls and do no work. By the time of Isaiah the "afflicting of one's soul" had been made equivalent to the practice of fasting. In the Old Testament (and later) occupational and household work took considerable time. Just consider the household (men and women) and all the time it took to prepare a meal: dressing animals, gathering food, maintaining a fire, walking to the market, grinding grain, pressing oil, etc. To make even more time, and show their sincerity, they did not work during a fast. So, fasting was a way to diminish the workload on the entire household so that there was more time for prayer.



The idea was to free up large amounts of time (like the whole day), not just a few minutes for a show of godliness. Fasting today for more time for prayer is generally disingenuous considering all factors, i.e., the time spent on ourselves and modern conveniences.

3. Impact of impurities (not true then but true now).

Besides the time it takes to make meals, there is another huge difference between today and biblical times. The difference is toxins. In biblical times, they ate purer foods and their environment was cleaner. When they fasted, they did not have to consider the vast release of toxins stored in their body and the effect that would have upon body and mind. Today, our environment and our foods are laden with toxins which we breathe in, ingest, and absorb through our skin. Many of these toxins come from strange bacteria (due to our lifestyles) in our digestive tract. These toxins often get stored in our bodies, mostly in fat tissue where the least harm is caused. When a person fasts today for more than a couple meals, these impurities are released as fat is lost. If we were to fast like they did, we would release the stored toxins too rapidly for our body to process and eliminate. The result would be a toxic build-up in our blood (dangerous) and deposition elsewhere in the body (not good either). Because of the effect of toxins, fasting

today is much different than in biblical times. Today, fasting takes extra time (refer to 2 above) and knowledge to do it correctly; it rarely creates more time for prayer.

4. Vulnerability to temptation (true then and now).

Our Lord was led into the wilderness to be tempted; this was the specific purpose for His going (Matt. 4:1-2). He fasted for 40 days and nights and afterwards He was hungry and weak. He was led there intentionally by the Holy Spirit to suffer deprivation and seclusion, allowing Him to be tempted during a weakened condition (recall, He was tempted in all points like we are, Heb. 4:15). Clearly, He overcame Satan even under these most adverse circumstances. We must learn from this and *take heed for we are more vulnerable in a weakened state*. If anyone thinks the act of fasting will make them spiritually stronger they best think again, for it may open them to temptation. One temptation a “faster” faces is spiritual pride, resulting from “my sacrifice” for God. It is very common for a fasting person to say, “I’m on a fast you know,” which subtly but rather proudly implies a special spirituality.

Dispensational Perspectives

Old Testament, Isaiah 58

Many proponents of fasting today use Isaiah 58 as their scriptural backing for claims of spiritual blessings derived from a fast. The main thrust of their teaching is based upon receiving something extra, experiencing something new, or enabling “hidden spiritual power to spring forth.” This teaching generally results in frustration because it fails to deliver. It is often asserted that we lack some blessing, or God is holding back blessings, because He is first waiting for some step of obedience from us. The often-touted benefits of a fast, if done with the proper attitude, from Isaiah 58:6-12, are shown below. This false teaching tosses in some extra benefits to increase interest:

- release from oppression
- experience of euphoria
- experience a breakthrough of healing power
- rebuke of Satan and to break the bands of wickedness
- enable your light to break forth as the dawn
- so you can call and He will answer
- long life and good health

Some fasting proponents artfully distort this passage to fit their predetermined schemes. Granted, in places, Isaiah is hard to understand; e.g., he jumps over thousands of years in a single passage (Isa. 9:6). However, Isaiah 58’s interpretation is fairly straightforward. It deals with those who had a form of godliness, but their heart was far from it. They carried out the fasting, sackcloth, ashes, bowing the head, and all that, just as the Pharisees did years later (hypocrites who fasted twice a week). But their motives were impure and they

found pleasure in oppressing the poor and extracting labors from the disadvantaged, all the while pretending to be afflicted and in sorrow. It's pretty hard to fool God.

“Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness...Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” Isa. 58:3-6. They had perfected the outward, religious form (first two sentences of quote), but their hearts were not touched by the Lord, nor did they have godly concern for His people (last sentences of quote). God wanted them to abstain from oppression and wickedness; when their hearts were right and they dealt with the hungry, helped the poor, and cloth the naked, then God would hear them.

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee...Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am...Then shalt thou delight thyself in the LORD” Isa. 58:8-14. Clearly Isaiah is referring to receiving these promises in the earthly Millennial Kingdom, not during their normal life here on earth. Furthermore, there is no reason to believe he is implying an eternal principle that applies to us. Just the mention of keeping the Sabbath (vs. 13) should dispel that notion.



“...we all fast,
and do it
every day..”

Many of today's proponents of fasting do a careful job of picking and choosing phrases and verses to make their point. Certainly there are eternal principles in God's Word that never change; however, it is terribly wrong to take something specifically written for Israel, under the Law, and claim certain parts are for us today in the Age of Grace. This pick-and-choose theology is a hallmark of false teaching. Proponents select blessings but conveniently ignore all the other factors that go with the fast. Beware of those who claim the blessings of Law passages for the Age of Grace.

The pick-and-choose theology is coupled with a Law-based formula. The Law-based formula goes like this: “If you do this, then God will bless you.” This is just backward from grace-based theology which says, “Since I have already done this, I ask you to follow me.” This difference can be easily seen in the matter of forgiveness. Under the Law it was

stated that if you forgive your brother, then God will forgive you (Mark 11:26). Under grace it is reversed: “**...forgiving one another, even as God for Christ’s sake hath forgiven you**” Eph. 4:32. Formulas for endearing God to the believer are sure to disappoint. God cannot be any more endeared than He already is. He sees each believer complete in His Son. It is impossible to be more endeared than this.

To Be Continued!



References:

1. *Encyclopedia of Christianity*, Philip Hughes, 1972, The National Foundation for Christian Education, Marshallton, Delaware.

Steve Shober is a Naturopath (natural health practitioner), director of our *Growing Up In Grace* Sunday School program, and a member of the BBS Board of Directors.

Question Box

“In May you said that ‘it was when God was in Christ at Calvary that the world was reconciled to Him,’ but Pastor Stam taught that ‘reconciliation postulates alienation.’ How could Jews and Gentiles have been reconciled at the cross, as you said, if ‘the casting away of them [Israel] be the reconciling of the world?’ (Rom. 11:15).”

The work of the cross is *how* Jews and Gentiles were reconciled to God, but the cross is not *when* they were reconciled. This is similar to how the Law was abolished “*by*” the cross (Eph. 2:15,16) but not *at* the Cross. The cross-work of Christ made it possible for God to *later* reveal that the Law had been “abolished,” but the Law remained in effect after the cross until it was revealed through Paul that God “took it out of the way, nailing it to His cross” (Col. 2:14).

It might help to compare how even as individuals we were “reconciled in the body of His flesh through death” (Col. 1:21,22), even though historically at the cross, we had not yet been born and so were not yet alienated from God. But the work performed by Christ at Calvary enabled God to later reconcile both Jews and Gentiles corporately, as well as believers individually.

—Pastor Kurth



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Four messages you won't soon forget!





Keys to Contentment

By Pastor Ricky Kurth

“...I have learned, in whatever state I am, therewith to be content” (Phil. 4:11).

The Apostle Paul was a man of “much learning” (Acts 26:24), but quite possibly the hardest lesson he ever had to learn was how to be *content*. Like the rest of us, Paul had to “learn” to be content because human beings—even believers—are *not* content by nature. And this natural sinful condition prevents us from attaining the *joy* God longs for us to have as His children.

You see, it is no coincidence that we learn of Paul’s contentment in Philippians, the epistle of joy, for there can be no joy in life until we learn to be satisfied with our condition in life. That is the definition of contentment, and it is quite literally the secret of life. And so we invite you to join us for a word study of the word *content* in Scripture, to see if we can learn the things in which we *should* and *should not* be content.

The Bible’s first reference to contentment is found in Genesis 37:27, where Joseph’s brethren were “content” to sell him into slavery. It is not surprising that the first people in Scripture described as *content* were content *in sin!* But as a child of the Highest, there can be

no joy for *you* in this kind of contentment! Additionally, remember that Joseph’s brethren were originally going to *kill* him, and it was in lieu of this more serious sin that they found it easy to be content in a lesser offence. But as believers, we must never justify *any* sin by rationalizing that we could be sinning worse! *All* sin grieves God’s Spirit (Eph. 4:30).

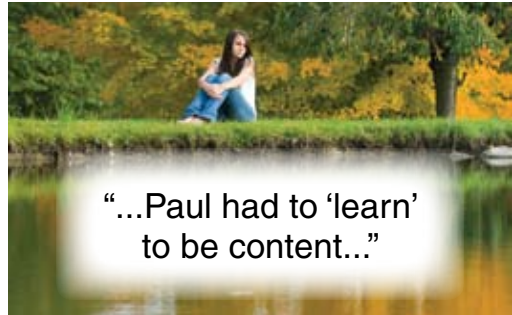
Many years later, Moses slew an Egyptian, “for he supposed his brethren would have understood how that God by his hand would deliver them” (Acts 7:25), “but they understood not.” As a result of this misunderstanding, he fled and was “content” to dwell apart from God’s people for forty years (Ex. 2:21 cf. Acts 7:26-30). If a misunderstanding at church has caused *you* to be content to dwell apart from God’s people, this just might be the reason you are still searching for the joy of the Lord. Paul’s frequent references to the local church show that God means for us to belong to one, and no good can come of a life apart. The wife Moses married when he was away from God’s people refused to let him circumcise their son, nearly costing Moses his life (Ex. 2:21 cf. 4:24-26).

Forty years later, Aaron's sons "offered strange fire before the Lord" (Lev. 10:1,2), "and there went out fire from the Lord, and devoured them." Their father's understandable distress stole his appetite and caused him to neglect his priestly duty to eat the sacrifice, and Moses took him to task about it (vv. 16-18). But when he heard his brother explain that he did what he did because "such things have befallen me" (v. 19), Moses was "content" (v. 20). Thus another key to Christian contentment is to be very understanding of *our* brothers. We never know what other believers are going through, and so we should always be content with how they are serving Christ (Rom. 14:4). Anything less will only rob *you* of contentment.

A generation later, when Joshua suffered his first defeat in the battle for the Promised Land, he was immediately discouraged, and wished he'd been "content" to have never entered the conflict in the first place (Jos. 7:7). Similarly, after some Christians suffer their first defeat in the battle for *truth*, they are content thereafter to sit on the sidelines! If that describes *you*, we would encourage you to *get back in the fight!* If you will, you're sure to find that there is contentment and joy in serving Jesus!

The next Bible reference to contentment leads us to a Levitical priest who was "content" when an idol-worshiper hired him, offering only food, clothing, and ten shekels a year (Jud. 17:10,11). Even in those days, this amounted to taking a vow of poverty! Since Levitical priests were entitled to the good life that the tithes of Israel could afford them, how sad to read that this man was willing to settle for less than God's best, when he was

entitled to *so much more!* This reminds us of believers today, who are entitled to the riches of God's grace (Eph. 1:7), but who settle for "the weak and beggarly elements" of the law (Gal. 4:9). These dear saints will never find contentment under the accusing tongue of Moses (John 5:45)! This story also reminds us of those who scorn the opportunity to earn rich rewards at the Judgment Seat of Christ by serving Him, and are rather content with the poverty that will come to them in that day when they "suffer loss" of those rewards (I Cor. 3:15). We hope that *you* will never be content with less than God's best!



"...Paul had to 'learn' to be content..."

Moving on, we see that a *lack* of contentment brought misery to the servant of Elisha. After his master refused to accept payment for healing Naaman's leprosy (II Ki. 5:1-16), Gehazi ran after Naaman and was "content" to accept this Gentile's riches behind Elisha's back (vv. 20-24). The prophet rebuked him for this, asking, "Is it a time to receive money" of the Gentiles? (v. 26). In the coming kingdom of heaven on earth, the Jews will "eat the riches of the Gentiles" (Isa. 61:6) in exchange for the spiritual blessings they'll minister to them as God's priests to the world (Ex. 19:6 cf. Isa. 60:5-7,10,11), but it was not yet time for that. Similarly, it is not yet

time for *us* to receive *our* rewards, and God is hoping that *you* will not covet the trifling earthly rewards the world offers those who serve it, when He has *so much more* waiting for those content to serve *Him*.

Financial Contentment

Our last glance at the word *content* takes us to Luke 3:14, where John the Baptist told some Roman soldiers to “do violence to no man” and “be content with your wages.” While it sounds strange to think of a non-violent soldier, the Greek word for “violent” refers to *shaking*, and speaks of the “shakedown” methods of extortion that Roman soldiers employed when they were *not* content with their wages. Here we come to the most difficult area of life in which to be content, i.e., that of our *finances*. But the idea that money brings joy is an illusion easily dispelled.


As Israel’s king, Ahab was easily the richest man in the kingdom, yet he pouted like a child when he couldn’t have Naboth’s vineyard (I Ki. 21:1-4). You see, the flesh is *never content*, no matter how much money we accumulate. The story is told of a wealthy man who overheard his cook say, “If I only had a thousand dollars, I’d be content.” Wishing to see her content, he gave his most faithful servant the money, only to later overhear her say, “Oh, why didn’t I say *five* thousand!”

Since riches can make men forget the Lord, it is better to pray the prayer of Agur (Prov. 30:7-9) than to lust after wealth. Hebrews 13:5 admonishes us to “be content with such things as ye have,” and Paul declared that “having food and raiment let us be therewith content” (I Tim. 6:8). He warned that “they that will be rich fall into temptation

and a snare, and into many foolish and hurtful lusts, which *drown* men in destruction and perdition” (v. 9). Some believers just want to be a *little* rich, but you can “drown” in a bathtub as easily as in an ocean!

Harry Ironside told of a Quaker who advertised that he’d give a plot of land to a man who could prove he was truly content. When the richest man in town suggested that his wealth proved his contentment, the Quaker wisely asked, “Friend, if thou art truly content, why dost thou want my land?”



In closing, remember that men are naturally *discontent*. As the son of the king, Amnon could have had any woman in the kingdom, but he wanted the one woman he couldn’t have (II Sam. 13:1-4 cf. Lev. 18:9). Haman wasn’t content that *everyone in the kingdom* bowed to him after Mordecai refused to (Esth. 3:1-6). Even the person who was #2 in *all creation* longed to be #1 (Isa. 14:13,14). *Don’t be like him!* Be like Paul, who was a *prisoner* in Caesar’s palace when he said he was content (Phil. 1:13; 4:22). I doubt *Caesar* was content, *but Paul was!* And you can be too, by simply *deciding* to be. The decision to be content in the right things and discontent in the wrong things is the key to finding real joy in life. It is the secret of life. 

Preach the Word

By Pastor Kevin Sadler



“Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (II Tim. 4:2).

In view of the fact that Timothy would be judged one day according to how he carried out his ministry (II Tim. 4:1), Paul shows him (and us, the Body of Christ) that the preaching of the Word was to be the primary focus of Timothy’s ministry. The preaching of the Word was not to be just a part of his ministry; it was to be the primary part and the focus of it.


The word for *preach* means “to herald.” In Paul’s time, rulers had a special herald who made announcements to the people. The herald was a messenger with a proclamation to be heard and heeded. The herald did not choose his message; it was given to him by his sovereign. And so it was for Timothy and is for the men today who preach in the local assembly—we are to herald *the Word of God*. Our Sovereign has given us what we are to proclaim. We are to proclaim the *entirety* of His Word. Paul did this, as he says in Acts 20:27: “For I have not shunned to declare unto you all the counsel of God.”

As the Word is declared, Paul instructed Timothy in II Timothy 2:15 that it is to be read, studied, learned, taught, and preached *rightly divided*. God’s Word must be rightly divided so that it can be rightly applied. We need to distinguish between God’s dealings with the nation Israel who had an *earthly* hope and calling, and God’s dealings with us, the Church, the Body of Christ, who have a *heavenly* hope and calling, with Paul as our apostle for today. Making this distinction, we find that in Paul’s epistles we have the gospel of salvation, and the doctrine, position, walk, and destiny for the Church during the present dispensation of grace. The Word needs to be preached in this light.

As Timothy preached, he was not to preach ethics or politics. He was to preach the Word. He was not to preach philosophy, economics, or books. He was to preach the Word. Timothy was not to use preaching as a launching pad for his own ideas. He was to preach the Word. He was not to preach theory. He was to preach the truth. The Word of God is truth and is what both sinners and saints *need*.

The herald of God's Word is to seek to make people familiar with it because, in doing so, we make people acquainted with the very mind and heart of Almighty God, for through the Bible we are given the blessed privilege of knowing Him (Col. 1:9,10). As the Word is opened to God's people, He shows us what's best for our lives, and how we may be set apart from sin and set apart unto Him, and how we might be conformed to the image of His Son (Rom. 6:1-14; 8:29). What we see so clearly from His precious Book is that God hates sin, but He loves sinners. He loves each of us, so much so He gave His own Son to die for us and for our sins (Rom. 5:8; I Cor. 15:3,4).

The preacher of the Word has good news to herald. He is to preach the gospel faithfully to his hearers, showing them man's lost condition and setting before them God's glorious provision for sin through the Savior and His finished work (Rom. 3:21-26). Haddon Robinson said this about the preacher of the Word: "He stands behind the pulpit; he stands in Christ's stead; his message is the Word of God; around him are immortal souls...The Holy Spirit broods over the congregation; angels gaze upon the scene, and heaven and hell await the issue. What associations and what vast responsibility!"

It's also been said that "The Word of God is the only seed that can be planted anywhere in the world and bear fruit." While it might be a vain effort to plant orange trees in Alaska, our labors to get the Word out will never be in vain (I Cor. 15:58; Isa. 55:11). And God desires His Word and His gospel of grace to be preached all over the world (I Tim. 2:4), and there are so many who haven't heard it. May our hearts be stirred by Romans 10:14: "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" 



It's Not Enough to Believe in God

"Thou believest that there is one God; thou doest well; the devils also believe, and tremble" (James 2:19).

Even devils believe in God, but devils are not going to heaven! If *you* want to go to heaven, you're going to have to do better than that!

Believing in Jesus won't save you either. We know that devils also believe in Jesus, for one day "a man, which had a spirit of an unclean devil," said to Him: "*I know Thee who thou art; the Holy One of God*" (Luke 4:33,34).

If you want to go to heaven, you must have "*faith in His blood*" (Rom. 3:25). That is, you have to believe that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day" (I Cor. 15:3,4). Why not "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

—Pastor Ricky Kurth



BBS Letter Excerpts

From Nigeria:

"I am greatly blessed by the *Berean Searchlight*...the Bible makes a whole lot of sense with right division."

From Arizona:

"I cannot thank you enough for the *Searchlight*...It has made a difference in my life."

From British Columbia:

"My husband and I are fairly new to God's Word rightly divided, however it has changed our lives! We have both been Christians for as long as we can remember but our faith felt dull. We weren't excited and I certainly didn't want to talk to others about my faith because I knew they would have questions that I could not answer. Finally, the Bible makes sense! Everything has fallen into place, I am no longer afraid to talk to people about my faith and I am excited about the things I am learning..."

From Ontario:

"Someone has put a copy of the *Berean Searchlight* at my place in our dining room in the senior's facility in which I dwell. I'm impressed—so much so that I enclose herewith a bank money order in the amount of... to help with its printing and mailing costs, and for general purposes."

From Montana:

"Two great series going by Pastors Sadler and Kurth. Great reading. Hope we are going to be able to have these both in book form soon?"

From our Inbox:

"A while back we received a communication from BBS indicating that Paul Sadler was working on a commentary for *Philippians*. Since then, I have been watching the *Searchlight* and looking at your web site for further information. Could someone please share the status of this project? I am only asking because I have the highest respect for Paul's work and am anxious to study and learn from it." (This book is now available! See page 12.—Ed.)

From Quebec:

"Brother Sadler, I have read your book, *The Triumph of His Grace* and have been really blessed by it."

From Maryland:

"I grew up in church and I have learned more in the last three years than I have learned in my entire life. And frankly, I just can't get enough. I am about half-way through *Things That Differ* and it is just excellent!... I was on a plane once reading my *Searchlight* regarding *Ambassadors for Christ*. I almost stood up on the plane and shouted, LOL."

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"I really enjoy the *Berean Searchlight*. I'm crazy about Paul and his letters. What a blessing!"

From our Inbox:

"Thank you for the insight! I think you answered a majority of my questions about that verse."

From Pennsylvania:

“Several weeks ago my husband and I discovered your *Galatians* messages on your web site—we are so grateful to hear these teachings...we found out about the Berean retreat this weekend in Lebanon, and plan to attend. We look forward to hearing you then.” (It was wonderful to meet you!—Ed).

From Arizona:

“Thank you, Pastor Sadler, for coming to teach at *West Valley Grace Fellowship*. Your words were very comforting for our new congregation. We were still rejoicing of your visit at the Tuesday night Bible Class!”

From Texas:

“I have been given one of your *Berean Searchlights* by a relative, and I would love to receive them myself. I love Bible study, and your article on *Revelation* was a wonderful one.”

From Pennsylvania:

“I enjoyed reading my mom’s email *Two Minutes With the Bible*, but would like to receive your free subscription to the *Berean Searchlight*.”

From our Inbox:

“Thank you so much, you did clear a lot up for me; I will study this out... I love studying with you guys! The Word is so precious divided rightly.”

From Kenya:

“*What It Means to Be a Grace Believer*...I really appreciated. It is a privilege for me to have such tools with a strong teaching of the Word of God rightly divided. I am so thankful. This will help me and the people that I am teaching in my ministry.” (Please pray for this pastor.—Ed).

From Papua New Guinea:

“God has helped us to establish three churches and a Bible institute... Thank you very much for sending your monthly publishing, which helps me in the ministry.” (Please pray for this pastor too.—Ed).

From Cameroon:

“I really enjoy what you are doing for the Lord on your website...It is so great you have understood the Word of God. We understand dispensationally our time period in the divine outline of history.” (Please pray for this pastor as well.—Ed).

From Indonesia:

“I also am someone who believes in the dispensation of grace which the apostle Paul taught. I am burdened to be able to spread and share the truth of God’s Word to many people.” (Yet another pastor to remember in prayer.—Ed).

From our Inbox:

“Thanks so much for your quick and meaningful answer to my question regarding lordship salvation. I will read your info over many times because it will be meaningful toward building my new base of foundational understanding. Yes, we have Pastor Stam’s book *Things That Differ*—it is a treasure!”

From the Philippines:

“The *Searchlight* is my only resource guide in rightly dividing the Word, aside from the internet access I have which costs me fifteen pesos per hour. I believe that reading the *Searchlight* is a great privilege for low income earners like me. Thank God for bringing it in my Christian life in this age of grace.”

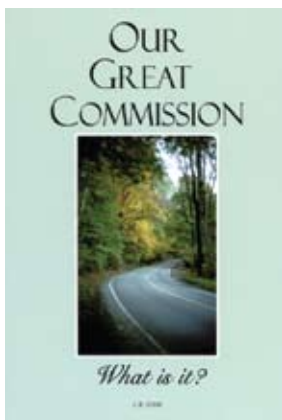


“These [Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”
—Acts 17:11



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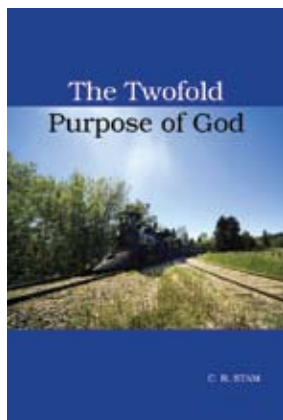
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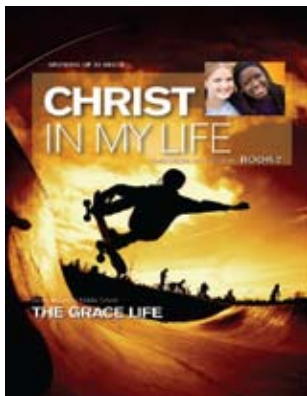


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“But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God” 1 Cor. 2:10.

News and Announcements

Maxine Fischer was perhaps happier than most people to enter heaven's gates this past March, if that's possible! Having been saved out of the darkness of the Catholic faith, she never got over the thrill of her salvation, and only eternity will tell how many were saved through her published testimony, *The Truth That Set Me Free, A Catholic's Search*. She will be missed, but only until we hear the shout.



Berean Bible Institute Fall Session: While BBI's *Distance Studies* program continues to add classes and students, if you are interested in attending their Slinger, Wisconsin campus this fall, you have no time to lose if you hope to register before classes begin on August 23rd. To find out how, click or call BBI at www.bereanbibleinstitute.org or 262-644-5504.

Berean Bible Fellowship Fall Bible Conference: *Community Bible Church* of Tipp City, Ohio is the designated site for this year's BBF Fall Classic, and is without a doubt the place to be this October 8-9, when this year's theme of *Creation Connections* will coincide with a trip to the Creation Museum in nearby Petersburg, Kentucky. BBF president Pastor Dick Ware is the man to talk to for additional information (870-942-2799), then watch for updates at www.bereanbiblefellowship.weebly.com.

Conference Afterburner: Hot on the heels of the BBF Fall Conference, Pastor Jeff Seekins and the saints of *Community Bible Church* are eager for you to join them for the collateral blessing you're sure to experience at their services the following Sunday, October 10. Contact Pastor Seekins at 937-667-2710 (or jjseekins@juno.com) to learn more about his plan to have Pastor Ricky Kurth open the Scriptures in both morning services.

New Grace Bible Study: If you live in the vicinity of Goodlettsville, Tennessee, our good friend Vitis Bailey would like to extend you a warm welcome to join the growing Bible study he teaches at 10:30 every Sunday morning at the Hampton Inn. Patsy Davenport is the one to call for further information, so be sure to ring her up at 615-851-7490 without delay.



The cover lighthouse photo of *Kincardine Lighthouse* in Ontario, Canada was taken by David VanWyck. The light was built into the Kincardine harbour hillside in 1881 to service a busy fishing and local salt shipping industry. The 150 ft. tall lighthouse is still active.

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Kindness in another’s troubles, courage in one’s own.”

A favorite quote of Pastor C. R. Stam

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