

The BEREAN SEARCHLIGHT

Studying God's Word, Rightly Divided

January 2017



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

The Berean Searchlight is the official organ of the Berean Bible Society, and is sent free of charge to any who request it.

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The Berean Searchlight (ISSN 0005-8890), January 2017. Vol. 77, Number 10.

The Berean Searchlight is published monthly (except July) at no subscription price, by Berean Bible Society, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756. Periodical postage paid at Germantown, WI. POSTMASTER: Send address changes to Berean Searchlight, N112 W17761 Mequon Rd., PO Box 756, Germantown, WI 53022-0756 and additional mailing offices.



From the Editor to You

Dear Friends in Christ,

They say there's no such thing as a stupid question, and this is especially true when it comes to questions about the Bible. It seems obvious to us that Isaiah 53 is a detailed description of Christ's death on the cross, but the Ethiopian eunuch had to ask Philip, "of whom speaketh the prophet this?" (Acts 8:34). The identity of the man of whom Isaiah spoke was new information to the eunuch, and all Bible information is new to all of us when we begin to study the Bible.

Of course, when stranded grace believers have Bible questions, they don't have a man like Philip to whom they can look for answers. For the past 77 years, it has been our privilege here at *Berean Bible Society* to help these dear ones find answers to Bible questions with God's rightly divided Word when they write or call, or raise their hand at one of our Bible conferences.

For many years, BBS founder Pastor C. R. Stam responded to these questions, with Pastor Paul M. Sadler picking up the mantle upon his retirement. Fifteen years ago I was brought on board to ease Pastor Sadler's correspondence burden so he could give himself more fully to writing. It didn't take me long to notice that certain questions were asked often, so I began to keep a file of the answers I would give to such questions. Fifteen years later, that file has grown to include hundreds of answers, and our board of directors has asked if I would gather some of the most commonly asked questions into a book.

Now you'd think that the construction of such a book wouldn't take very long, since I've already written the answers! But these answers must be smoothed and polished, and all the editing and proofreading that is always involved in the publication of a book is still at hand as well. Also still at hand are all of my current responsibilities, which will make it challenging to find time to give to this project in the midst of an already very full schedule. Having said that, I hope to be able to announce the availability of this volume before the end of the year.

In the meantime, please have mercy on the souls of our staff and do *not* write or call with any advance orders for this new book at this time. My only purpose in announcing this endeavor is to solicit your prayers, and to put pressure on myself to keep this project off the back burner! So thanks in advance for your patience, and as I add my own prayers to yours for this undertaking I'll meet you at the throne of grace.

Yours in Christ,

Pastor Ricky Kurth



A Precious Commodity

By Pastor Paul M. Sadler

It has been said that “when Raphael died at thirty-seven years of age, they carried his marvelous painting, *The Transfiguration*, only half finished, in the funeral procession as a symbol of the incompleteness of life and the brevity of time.”

Time is a precious commodity! When the Apostle Paul instructed the Ephesians to redeem the time, he wanted them to make wise use of it. They were not to squander it on worldly pursuits that would draw them away from the things of the Lord. But redeeming the time also implies taking advantage of opportunities that present themselves in life. When Paul, for example, was unjustly incarcerated at Rome, he did not view his circumstances as a setback in his ministry, but as an opportunity for the furtherance of the gospel. It gave him access to Caesar’s household that he would not have otherwise had. And as a result, many were saved.

Rather than dwell on his mitigating circumstances that would have only frustrated the grace of God, Paul instead chose to produce what is perhaps his greatest body of work—his Prison Epistles, that continue to minister to the Body of Christ to this very day. This is why it is important to follow Paul’s example, that we too might be more productive in the Lord’s service. His unfaltering love and devotion to the Savior, who saved him on the road to Damascus, was the motivating influence in his life, as it should be in ours.

As you read these lines, there will be numerous opportunities throughout the coming year to make a difference in someone’s life. But it is essential to take advantage of them as Paul did. Perhaps it’s a neighbor down the street who needs a helping hand. Reach out to him, as the Lord reached out to you; and when you do, take the gospel with you. Become a mentor to someone who is new to the faith; someone who has more questions than answers about the Word of God. Make a difference in someone’s life. Only eternity will bear out the fruits of your labor for Christ. You will be amazed when you get to Glory and someone walks up to you and says, “Thank you for the word of encouragement that day. It was a turning point in my Christian life.”

May God help us to live every day in light of the Judgment Seat of Christ, where we will all stand astounded at what might have been.

Leading By Example



By Pastor Ricky Kurth

The story is told of a drill sergeant who was marching his new recruits around the compound when he noticed one soldier who kept messing up his commands. Every time he gave a *left* command, this man would go *right*. Finally, the drill sergeant walked up to the man, *stomped* on his foot, and said, “From now on, when I say ‘left,’ *it’s the one that hurts.*”

When we think of the military, we think of *commands* and *commanders*. But these are not things that leap to our mind when we think of Paul’s epistles, for we are not under “the law of commandments” that was “abolished” by the cross (Rom. 6:15; Eph. 2:15,16). Nonetheless, there are some things that Paul tells pastors to “command and teach.” After giving Pastor Timothy some instructions, Paul charged him:

“These things command and teach.

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim. 4:11,12).

As a youthful pastor, Timothy no doubt faced the same difficulty I faced when I started out in the ministry at age 23. When a young pastor conveys Pauline commandments to his congregation, older people are tempted to despise his youth. You know how it is. When you go to work, it’s tempting to despise your new boss if he’s still “wet behind the ears,” even if you know what he is saying is right. To make matters worse, it was probably tempting for a timid man like Timothy to *let* people despise his youth.¹

As we continue our call to arms to men in the grace movement to step up and begin to train for the ministry in the wake of Pastor Paul M. Sadler’s homegoing, maybe you’re a timid young man who would like to answer the call, but you find the prospect of having to command your elders to be a bit daunting. If so, it may help you to know *why* Paul advised Timothy not to let anyone despise his youth. Writing to the Corinthians, Paul said,

“...Timotheus...worketh the work of the Lord, as I also do. Let

no man *therefore* despise him..." (1 Cor. 16:10,11).

The reason young grace pastors aren't to let anyone despise their youth is *that they work the work of the Lord as Paul did*. So as long as you plan to "teach no other doctrine" than what Paul taught (1 Tim. 1:3), God's people will have no reason to despise your youth. You see, when you command people to do what *Paul* commanded, the things that you command "*are the commandments of the Lord*" (1 Cor. 14:37). If a pastor *strays* from teaching Paul's message, God's people *should* despise him, and it doesn't matter how old he is.

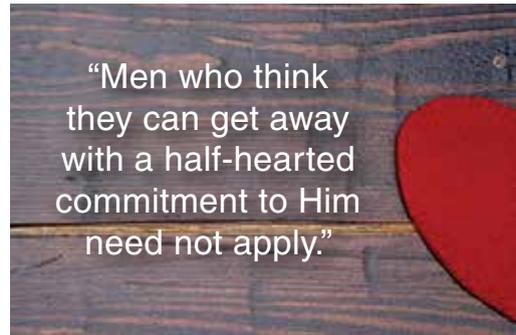
Exemplary Behavior

Of course, this didn't mean Timothy could act like a fool and then, when people despised him, say, "Paul says I'm not to let you despise me!" Notice Paul doesn't say, "Let no man despise your youth, *but if they do, rebuke them*." He rather says, "Let no man despise thy youth, *but be thou an example*." In other words, the way to not let anyone despise your youth is to not give anyone *reason* to despise your youth.

If you're not sure what Paul meant when he told Timothy to be *an example*, he used the same Greek word when he told Pastor Titus, "in all things shewing thyself *a pattern* of good works" (Titus 2:7). Patterns are extremely helpful when it comes to building things, and pastors are supposed to be edifying, or *building up* believers. Knowing that pictures like this are worth a thousand words, God told Moses:

"Make Me a sanctuary...make an ark...make a mercy seat... make two cherubims...make a table...make a candlestick...and look that thou make them *after their pattern*, which was shewed thee in the mount" (Ex. 25:8-40).

On Mount Sinai, God gave Moses detailed instructions as to how to build the tabernacle. But this writer believes that He then "shewed" him the *pattern* of the tabernacle in Heaven (Rev. 15:5), and said, "There, that's a tabernacle. Make it like that. That's what My house in Heaven looks like. Make My house on earth look like that" (Hebrews 8:5 cf. 9:23).



And that's what Paul was telling Timothy and Titus to do when he told them to be a pattern, "an example of the believers." In his epistles, Paul gave them detailed instructions about how believers should live in the dispensation of grace, then said, "*Show them what a believer looks like*." That's good advice for a pastor of any age! If a pastor *doesn't* exemplify the doctrine he teaches, he's tearing down with one hand what he's trying to build up with the other.

Things to Exemplify

The first area in which the apostle instructed Timothy to be an example was “in word.” This is mentioned first because *words express who we are*. When you speak, it tells people the kind of person you are. The reason the Lord Jesus Christ was called “the Word” (John 1:1,14) is that He expressed who God the Father is (Heb. 1:1-3). Similarly, *your words express who you are*.

The problem is, there are *two men inside of you*: the old man you inherited from Adam when you were born, and the new man you received from Christ when you were born again (Col. 3:10). And you don’t want to let your old man do the talking in your life, because *that’s not who you are anymore*. You want to express the new man God has made you in Christ. If you don’t, you won’t be the example God wants you to be “in word.”

Pastors also need to be an example “in conversation.” This may sound like Paul is repeating himself after telling Timothy to be an example “in word,” but the word “conversation” in the Bible refers to your *conduct*. Speaking of Lot, Peter wrote, “the filthy *conversation* of the wicked...vexed his righteous soul...with their *unlawful deeds*” (2 Pet. 2:7,8). Those who say the word “conversation” is a bad translation have perhaps never heard the old saying, “What you are doing is speaking so loudly I can’t hear a word you’re saying.” If a picture is worth a thousand words, a *moving* picture is worth many more, and pastors

aren’t the only ones who should make sure their movements are an example of what a believer in Christ should look like.



Speaking of words that are not a bad translation, Paul also told Timothy to be an example of the believer “in charity.” That’s a Bible word for *love*, but don’t change it to love! Love is a *feeling*, charity is an action that *expresses* that feeling. No one can *see* your feelings, so they can’t be an example to anyone. But they can see your actions, so “let *all* your things be done with charity” (1 Cor. 16:14).

An Exemplary Spirit

Paul says that a pastor should also be an example “in spirit.” For instance, pastors should be “*humble in spirit*” (Prov. 29:23). Winston Churchill was asked if he felt proud when he saw how many people came to hear him give a speech. He agreed that it was flattering, but explained that any time he felt proud he just reminded himself that the crowd would be twice as big if instead of giving a speech he were being hanged. In that same vein of humility, it is important in the ministry to “let another man praise thee, *and not thine own mouth*” (Prov. 27:2).

“The *patient* in spirit is better than the *proud* in spirit” (Eccl. 7:8). Patience is another spirit a pastor must exemplify, especially when it comes to sharing the grace message (2 Tim. 2:24). Grace pastors tend to want to share the whole kit and caboodle of the grace message with a believer the moment they meet. Most of the time it’s better to establish some common ground first, as Paul did in Romans 1:1-4, *then* get into Pauline distinctives, as the apostle did later in that epistle.

Pastors should also be “*fervent* in spirit” (Rom. 12:11), a word that means *hot* or *boiling over*. It was said of Apollos, “being fervent in spirit, *he spake and taught diligently the things of the Lord*” (Acts 18:25). The Greek word for “fervent” is sometimes translated *zealous*. No one preaches the grace message unless they are zealous for the truth. So if you’re not, do God and everyone else a favor and look into a line of work other than the pastorate.

Pastors must also be an example of the believer “in faith.” People can’t see the faith that you put in Christ when He saved you, so this must be one of the places where the word “faith” means *faithfulness*, as it does in Romans 3:3. Pastors are to be “stewards of the mysteries of God” (1 Cor. 4:1) and “it is required in stewards, that a man be found *faithful*” (v. 2). So a pastor’s faithfulness must stand out above the crowd if he wants to be an example of the believer in this area as well.

Finally, pastors should be an example of the believer “in purity.”

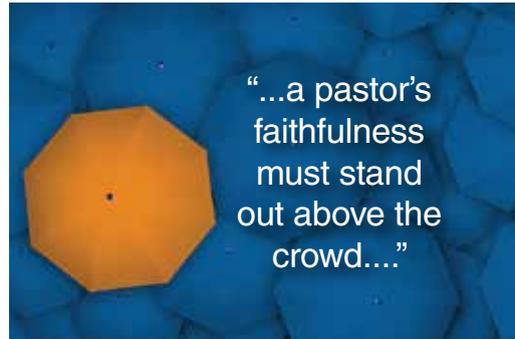
The only other time that word is used is when Paul later told Timothy to “intreat...younger women as sisters, *with all purity*” (1 Tim. 5:1,2). A man would never be physically inappropriate with his sister, and that’s the kind of purity Paul is telling Timothy to exemplify in his life. Impropriety in the area of purity will hurt a pastor’s ministry like few other things.

A Pastor’s Center of Attendance

Now that Paul has finished telling this young pastor what to *be*, he tells him some things to *do*.

“Till I come, give attendance to reading, to exhortation, to doctrine” (1 Tim. 4:13).

The “reading” of which Paul speaks here, of course, refers primarily to *the reading of the Scriptures*. Speaking of Israel’s king, God said,



“...when he sitteth upon the throne...*he shall write him a copy of this law...And...he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law...to do them*” (Deut. 17:18,19).

Did you catch that? That ol' boy had to *write his own copy* of God's Word *and read it every day* that he might learn to *obey it*. If you're thinking, "Yeah, but the Bible was a lot shorter in those days," did you know you can read the completed Word of God all the way through in 40 hours? Pastors who neglect the reading of God's Word aren't likely to obey it, and they aren't likely to teach it.

When Paul went on to tell Timothy to give attendance "to exhortation," this suggests that he also had the *public* reading of the Scriptures in mind, for exhortation generally follows the public reading of the Word. That's because exhortation means to encourage people to *do* what the Bible says. When Paul and Barnabas visited the synagogue in Antioch, "after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying...if ye have any word of *exhortation* for the people, *say on*" (Acts 13:15).

God is eager that we be *doers* of His Word, "and not hearers only" (James 1:22). I'm told that in ancient Greek theater the actors would only mime the words of the script while someone offstage who knew the lines well recited them. Is that you? Are you the guy who knows all the lines of the Bible well, but you leave it to someone else to act them out? Someone has said that hypocrisy in believers has damaged the cause of Christ more than all the atheists and Bible critics in the world put together. That's why pastors must give attendance to exhortation.

Finally, pastors must give attendance "to doctrine"—*Pauline* doctrine. You wouldn't think that Paul would later have to say that pastors should "exhort *with... doctrine*" (2 Tim. 4:2), but I don't have to tell you how many pastors exhort people with *non-Pauline* doctrine, or, worse yet, with their own opinions. The pulpit is no place for the teaching of personal convictions as Bible doctrine.

Next, we come to something that pastors *can't* do today:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (1 Tim. 4:14).

Liminal Neglect

In the early days of the dispensation of grace, God gave certain miraculous *gifts* to men (1 Cor. 12:1-10), and these gifts were often given by the laying on of men's hands (Acts 8:18). If Paul had to tell Timothy not to *neglect* his gift, that tells us that a man could choose to *use* or *not use* his gift.

We see evidence of this in a problem the Corinthians were having. They were all speaking in tongues at once, and it sounded like a *madhouse* (1 Cor. 14:23). This was a bad testimony to the lost, so Paul told them to knock it off (vv. 27,28). He also had to instruct the prophets to quit prophesying all at once (vv. 29-31). But if "the spirits of the prophets *are subject to the prophets*" (v. 32), that shows that the men who had these gifts could choose to either use or not use them, *and Timothy was neglecting his*.

So what was Timothy's gift? This writer believes Timothy had the gift of *apostle* (1 Cor. 12:28), a gift that gave this timid young man a supernatural *boldness* that he sorely needed. You'll remember the Apostle Paul had this miraculous boldness immediately after being commissioned an apostle (Acts 9:29; 13:46; 14:3; 19:8). But as these miraculous gifts were withdrawn, Paul had to ask the Ephesians to *pray* that he would be bold (Eph. 6:19,20). Similarly, once Timothy's gift began to fade, Paul had to tell him to *stir it up*, to overcome "the spirit of fear" that was returning to this timid young man (2 Tim. 1:6-8).

Pastors today cannot draw upon a gift of apostolic boldness, but if you aspire to get into the ministry, and are not bold by nature, you can do as Paul did and ask God's people to pray for the boldness you'll need to make known the mystery of the gospel.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15).

Think Something of It

When you see the word "meditate" in Scripture, don't think of the "empty your mind" kind of meditation practiced by the world! In the Bible, this word is almost always used to refer to meditation *on God's Word* (Josh. 1:8; Psa. 1:2; 19:14; 119:15,23,48,78,97,99,148). And once Paul's epistles were added to the canon of Scripture, men of God like Timothy had to give themselves to meditating on Paul's letters, as men in time past

meditated on the books of the Law. By the way, if it was important for *Timothy* to meditate on Pauline instructions and give himself to them, don't you think it might be a good idea for pastors today to do the same? You know, men who *don't* have a miraculous gift of apostolic boldness?

Meanwhile, pastors who have *natural* gifts, such as being "apt to teach" (1 Tim. 3:2), should be sure not to neglect such gifts. David was pretty good with a sling, but he had to choose to *use* his natural gift for the Lord. Apollos was naturally eloquent (Acts 18:24), but it was only because he was "fervent in spirit" that it could be said of him that he "taught diligently the things of the Lord" (v. 25).

If you're considering getting into the ministry, maybe you're thinking you don't have any natural gifts. If instead all you can think of is your limitations, rest assured that God can use them too. Moses was "*not* eloquent" like Apollos (Ex. 4:10), but God showed him how he could be used of Him despite this limitation (Ex. 4:11-16). Paul's bodily presence was weak, and his speech was "contemptible" (2 Cor. 10:10), but

"Where will the next generation be if men of God like you don't man up and begin to train for the ministry?"



God was able to use him mightily. All because he was willing to ask, “Lord, what wilt thou have me to do?” (Acts 9:6). Are you willing to ask the same, man of God?

God is Not Interested in the Half of It

Pastors must also give themselves *wholly* to the things Paul writes in his epistles (1 Tim. 4:15). Like the Marines, God is looking for a few good men. Men who



think they can get away with a half-hearted commitment to Him need not apply. Giving yourself wholly to the things of God is the only way to ensure “that thy profiting may appear to all,” especially now that the gifts of the Spirit have been withdrawn.

You see, when the gifts were still a part of God’s program, they were given “to every man to profit withal” (1 Cor. 12:7). The word “withal” means *with all*. When used properly, spiritual gifts profited the one to whom the gift was given, and his profit was then used of God to bless everyone in the congregation. The Corinthians were employing their gifts in ways that did *not* edify all the saints, prompting Paul to address them about this (1 Cor. 12:5,12,17,26, etc.). But now that the gifts are

gone, a pastor must *meditate on God’s Word* and *give himself wholly to it* if he wants to profit “withal” God’s people.

Finally, pastors are told:

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:16).

Timothy was already saved from his sins, of course, and this was also likely true of his hearers. But this is one of several verses in Scripture that indicate that there is more than one kind of salvation. We were saved from our sins the moment we believed, of course (Eph. 2:8,9), but Paul calls the Rapture a “salvation” (Rom. 13:11) because it will be the *culmination* of our salvation. That is, the Rapture will save us from the very *presence* of sin. And it will also save us from the “wrath” of the Tribulation (1 Thes. 5:9) as well. Paul also spoke of being saved from prison (Phil. 1:19), and here in our text he is saying that heeding Pauline doctrine would save Timothy and his hearers from all the misery and heartache that comes from *not* heeding Pauline doctrine.

Leading By Example

How different are Paul’s instructions here from what most pastors practice! Most pastors take heed *to their people* to try to save them from misery and heartache by acting as the morality police, detecting their faults and coming down on them like a ton of bricks in judgment. Paul rather tells pastors like Timothy to take

heed to themselves, and to Pauline doctrine, and in that way save their hearers. The way a pastor takes heed to himself is by making sure he is living the exemplary life Paul calls on pastors to live (1 Tim. 4:12). And taking heed to Pauline doctrine is the only way to save a believer from doctrines like those of the charismatic movement and the prosperity movement that are Biblical but not Pauline.

In asking Timothy to “continue” in the truth, Paul wasn’t asking him to do anything that he himself hadn’t done. Speaking of the legalizers he withstood at the Jerusalem Council, he wrote,

“To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you” (Gal. 2:5).

Where would we be today if Paul hadn’t continued in the truth? Where would we be if Timothy hadn’t continued in the truth after Paul passed from the scene? Where do you think the next generation will be if today’s pastors don’t continue in Pauline truth? And where will the next generation be if men of God like you don’t man up and begin to train for the ministry right now. If not you, then who? If not now, then when? 

Endnote

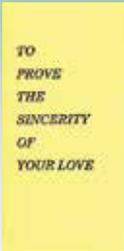
1. Later in this epistle Paul advised Timothy to “use a little wine” for his stomach’s sake (5:23), knowing that the thought of having to rebuke anyone (vv. 20-22) was sure to give him a nervous stomach. This is one of several indications of his timidity that we see in Scripture.

CHRISTIAN STEWARDSHIP

“The believer’s prayers are vital to the work of the Lord, but His gifts, as the fruit of the spirit, are equally necessary. Indeed, every Christian must one day give an account of his stewardship. This is why it is so important to plan our giving so that it may prove most effective in the work of the Lord and bring the most glory to Him.” (This may take the form of

wills, estates, life insurance policies, living trusts, stocks, charitable remainder trusts, etc.)

If you would like to follow the example of Pastor Stam who wrote these words, simply contact us for a free copy of *To Prove the Sincerity of Your Love*.



TO
PROVE
THE
SINCERITY
OF
YOUR LOVE



FAITH AMNESIA

By Pastor Kevin Sadler



“Now the disciples had forgotten to take bread...And when Jesus knew it, He saith unto them, Why reason ye, because ye have no bread?...When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And He said unto them, How is it that ye do not understand?” (Mark 8:14a,17a,19-21).

John W. Moore is credited with saying, “Age hasn’t affected my memory a bit. In fact, I can’t even remember the last time I forgot something.”¹ When reading the four Gospels, sometimes one has to wonder if the disciples suffered from memory loss. They definitely experienced faith amnesia.

Mark 6:31-44 is the account of the Lord feeding the five thousand by multiplying five loaves and two fishes. In Mark 8:1-9, they were again in the wilderness with a great multitude of four thousand men present. In Mark 8:2, the Lord said, “I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat.” In response to this, you’d think the disciples would’ve said, “Lord, simple, just do that miracle again and multiply and create some loaves and fishes like You did the last time!”

Instead they say, “From whence can a man satisfy these men with bread here in the wilderness?” (Mark 8:4). In other words, “Where could anyone find enough bread in this wilderness? Where could we possibly go in this desolate place to find food to satisfy all these people?” They’re immediately frustrated and dismayed at the impossible task of feeding such a crowd. They’re telling the Lord what He knew, that this was a barren area. Cities were far away. There weren’t even villages nearby. Finding food for this many people just wasn’t feasible nor realistic.

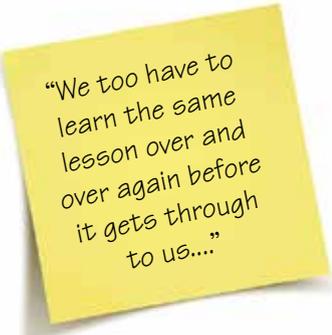
The disciples had already seen Christ feed an even greater crowd, but they were still at a loss when a similar problem arose. We can’t be too hard on them though, because we do the exact same thing. We forget what the Lord has done for us in the past, and we doubt, and our faith gives way when difficult circumstances come into our lives.

The disciples had to be taught and learn the same lesson again, that of recognizing their own insufficiency in an impossible situation, and their need to depend on the Lord. We often get faith amnesia and are thick-skulled like this. We too have to learn the same lesson over and over again before it gets through to us in our Christian lives.

After the Lord multiplied the loaves and fishes and fed the four thousand, it gets even more amazing and somewhat humorous as you read on in Mark 8. While leaving to cross the Sea of Galilee again, the Lord began telling them to beware of the leaven (or corrupting doctrine) of the Pharisees and of Herod, causing the disciples to be reminded that they had forgotten to bring bread except for the one loaf they had with them. These same disciples, who had barely gotten done handing out the multiplied bread to the four thousand, started worrying and whispering among themselves, saying that the Lord spoke of leaven because they hadn't brought enough bread (Mark 8:13-16). Perceiving their discussion and thoughts, in Matthew's account, the Lord incredulously asks, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" (16:8).

He then asked them, "Don't you remember? When I broke the five loaves for the five thousand, how many baskets full of pieces did you pick up?" They sheepishly replied, "Twelve." "And when I broke the seven loaves for the four thousand, how many baskets full of leftovers did you pick up?" They awkwardly admitted, "Seven." So He said to them, "How is it that ye do not understand?" (Mark 8:21). Or, "How is it that you don't get it yet? *You don't have to worry about bread. Just trust Me.*"

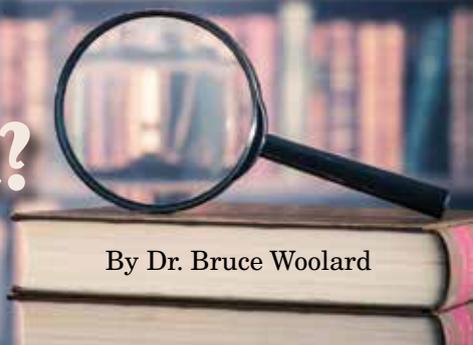
God had intervened miraculously and worked in their lives, but when the next difficult issue arose, their current situation and problem overwhelmed them, and the past goodness and working of God in their lives were then forgotten. They struggled with the idea that Christ could supply their needs and provide for them. They struggled with remembering what God had done for them in the past and that He is willing and able. They simply struggled with just trusting Him. And truthfully, we too all struggle with these things at one time or another in our Christian lives. Admitting that our faith always has room for growth is important for God, by His Word and the circumstances of our lives, to "perfect that which is lacking in your faith" (1 Thes. 3:10). May we have the same honesty of the man who pleaded for the deliverance of his demon-possessed son: "Lord, I believe; help Thou mine unbelief" (Mark 9:24).



"We too have to learn the same lesson over and over again before it gets through to us...."

1. John W. Moore, from the website of Kent Crockett, accessed December 4, 2016, www.kentcrockett.com/cgi-bin/illustrations/index.cgi?topic=Forgetting.

What Is An Etymologist?



By Dr. Bruce Woolard

An etymologist is a *wordsmith*. Or, put more plainly, it is a person who studies the origin of words and their usage. Such scholars of language have enhanced our understanding of some Bible words.

For instance, our English word *spirit* is derived from the Latin word *spiritus* which means “breath.” We find the appearance of this word in several words we frequently employ in conversation: aspire, perspire, expire and conspire, to name but a few.

The Sacred Scriptures are said to have been *inspired* (2 Tim. 3:16), or “God breathed.” In Latin it’s *Deo spiritus*; in Greek, *theopneustos*. In the creation account God breathed into the first man the breath of life (Gen. 2:7). But it is not without significance that the church of the Mystery is referred to as the “*new man*” (Eph. 2:15), for the life thereof is also the very life of God.

This new man is called “the Body of Christ,” a phrase that is used by the apostle to the Gentiles (1 Cor. 12:27). As God’s agent of the Mystery, Paul reminds his listeners that believers are baptised by the Spirit *into* Christ (1 Cor. 12:13). As a result, the tiny word “in” is used more than 200 times in Paul’s epistles in relation to believers being *in Christ*. For example, in Christ we are a new creature (2 Cor. 5:17). This baptism by the Spirit identifies us with Christ our Lord.

As a former Pentecostal pastor, I understand the misuse and abuse of the so called “second experience” of the Spirit that is so prevalent in “faith” churches across the globe. The vast majority of confessing Christians in the “experiential movements” are encouraged to receive a salvation experience labelled “the Spirit baptism” that is subsequent to our baptism by the Spirit into Christ.

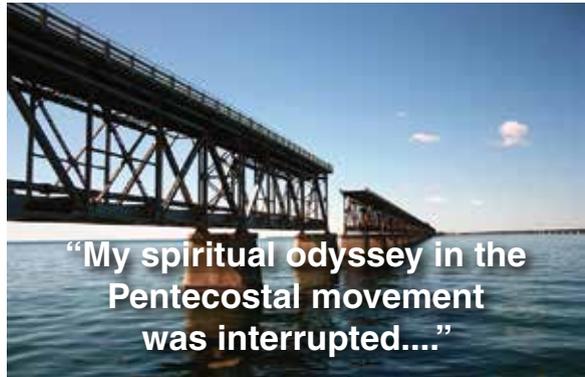
My spiritual odyssey in the Pentecostal movement was interrupted when I became a theological seminary lecturer or teacher of pneumatology (Doctrine of the Holy Spirit). My research exposed me to the transitional nature of the Book of Acts, in terms of the Kingdom hope

to Israel being postponed and the spiritual awakening of Saul of Tarsus and his revelation of the Mystery from the ascended Christ. It took me many years of struggle as I grappled with the truth of Scripture and the relevance of the personal experiences that I had ignorantly accredited to the Holy Spirit. The dispensational application of Bible interpretation and exegesis that I eventually adopted ignited an unquenchable zeal to study the Word rightly divided.

I found subjective human experience to be unreliable because it's a variable that is not consistent. I learned to trust objective truth as a constant instead. The objective approach to Bible truth espoused by *Berean Bible Society* brings stability to believers. Consistency silences the critics, and those of us on the foreign mission fields have found so much comfort in the ministry of BBS and the *Berean Searchlight*. BBS's consistent and loyal commitment to correct Bible observation, interpretation and application is so refreshing. The following thoughts that employ this approach may be helpful to Grace believers who must field questions from our Pentecostal friends about our position in terms of the Holy Spirit.

There are four significant verbs that Paul the Apostle used in connection with our relation to the Holy Spirit. We have been (past tense) baptised by the Spirit at the moment of our conversion. We were also indwelt, sealed and born anew by the Spirit at that time (1 Cor. 6:19; Eph. 1:13; Titus 3:5). The actions expressed by these four verbs happened simultaneously when we believed. There is no subsequent experience that is required to get more of the Spirit and become more spiritual.

When I officiate at a wedding ceremony and declare the couple married, Miss Jones becomes Mrs. Brown. She loses her single identity and takes on her husband's family name. The very moment I pronounce them husband and wife, her status changes. If she owned property before the nuptials, according to the laws of South Africa where I minister, she cannot sell the land without her husband's consent once she is married.



“My spiritual odyssey in the Pentecostal movement was interrupted....”

There are four changes that occur to Miss Jones simultaneously. Her name, status, responsibility and destiny change forever. In the same manner, these four changes occur simultaneously in the believer when the Holy Spirit takes up residence in the human citadel. Spirituality has to do with recognizing the identity in Christ that the

Spirit gave us when we believed, not in any subsequent action of the Spirit. It is the residing presence of God’s Spirit within us that seals our salvation, and we received all of the Spirit we will ever need the moment we believed.

According to Vine’s Greek Dictionary, the term “earnest of our inheritance” (Eph. 1:14) is *arrabon*, and the modern Greek word *arabona* is “engagement ring.” The engagement ring is a promise of marriage. The Holy Spirit is given to us as a promise of our eternal inheritance in Christ. And you don’t have to be an etymologist to rejoice in that! 



BBS SOUTH AFRICA

Dr. Bruce Woolard is the senior pastor of *St. Mark’s Congregational Church* in Port Elizabeth, South Africa. He is also the President of *BBS South Africa*. *BBS South Africa* is legally registered and incorporated with a board of directors in South Africa, and was established to minister to the spiritual needs of those in Africa by distributing literature and answering questions regarding Paul’s gospel.

In 2014, *Berean Bible Society* and *St. Mark’s Congregational Church* entered into an agreement for the church to become a satellite organization of BBS. In late 2014 and early 2015, we sent a quantity of BBS books and booklets to the church for them to sell and ship throughout Africa. *BBS South Africa* also does the mailing of the *Berean Searchlight* to our subscribers in South Africa.

We’re thankful for our partnership in the gospel with Dr. Woolard and *St. Mark’s Congregational Church*, a church which stands firm for the revelation of the Mystery committed to the Apostle Paul. *St. Mark’s* is a vibrant church with a large campus, a 700-seat auditorium, five full-time pastors, a private school with 230 students, and a seminary for training pastors. Please pray for their outreach to Africa with the truth of God’s message of grace for today. —Pastor Kevin Sadler



It Rained Cats and Dogs

Vicki Sadler would like to thank you for showering her with stories and pictures of your pets. They brought a smile to her face, warmed her heart, and moved her to thank God for your love and kindness. If you meant to write her and forgot, it's not too late to help comfort her in the loss of her husband, former BBS president Pastor Paul M. Sadler. You can email her at Berean@bereanbiblesociety.org, or write us here at PO Box 756, Germantown, WI 53022.

Question Box

“If God has withdrawn the gift of healing, how come some people seem to improve after going to see a healer?”

When I was in high school, I took an introductory course in psychology. In that class, the teacher claimed that 75 percent of all illnesses are *psychosomatic*. That is, they are real *physical* illnesses that are brought on by an entirely *mental* process. While there is no way to know if the percentage she cited is accurate, it is hard to argue with her assessment. We know that *stress* is an entirely mental reaction to the challenges of life, but it can cause a very real, physical, heart attack. So it shouldn't be surprising that other illnesses are psychosomatic as well.

But if a real, valid, physical illness can be *brought on* by a purely mental process, then it stands to reason that it can likewise be *remedied* by a purely mental process, such as believing in a healer's power to heal. We see evidence of this in what doctors call “the placebo effect.” When testing a drug, researchers give some of the people in the test group the drug being tested, but they give others a placebo, a sugar pill. They do this because they know that people sometimes feel better because they *believe* they are taking a drug that will help them.

It is easy to then transfer this thinking to what happens when someone with a real illness goes to see a healer. If a person *really believes* that a healer can help with real, physical illnesses, often he can!

We see the same kind of thing when Solomon declared that “a merry heart doeth good like a medicine” (Prov. 17:22). Doctors have known for years that a positive mental attitude aids in healing. Similarly, the positive mental attitude brought on by believing in a healer's powers often enable people suffering from physical afflictions to know some short-term relief. But frequently those who are “healed” in this way must return again and again to the healer for more healing, while this is never said to be so of the people who were miraculously healed by men with the gift of healing in the Bible.

—Pastor Kurth

NOT the Spirit of Fear



From a message preached by Pastor Kevin Sadler at the
BBF Summer Conference in Tipp City, Ohio.

“Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord” (2 Tim. 1:1,2).

This second epistle to Timothy is the final will and testament of the Apostle Paul. These are his last words and, as with anyone’s final words, this should cause us to listen with concern and commitment. Paul had been arrested a second time and imprisoned for his faith in Christ. He was awaiting his execution as he wrote this letter to Timothy.

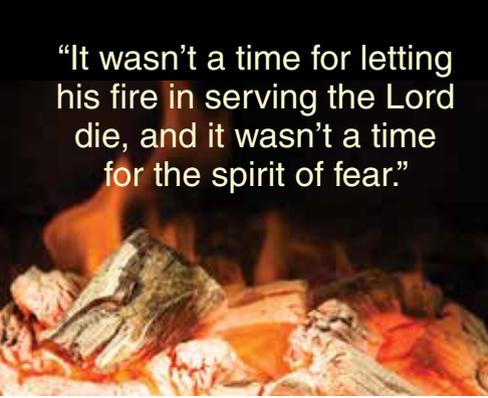
The name *Paul* means “little,” but the Apostle Paul’s ministry and impact for Christ was anything but small. Paul became a very different man after his salvation on the Damascus Road. On that day, the greatest persecutor of the Kingdom church became “little” before his Master and Lord, and then his Savior

used him greatly in his humility and dependence on Him.

“By the will of God,” Paul was called to be an apostle, a “sent-one” by Jesus Christ. However, he was not called to be an apostle because the Kingdom program needed another apostle. Paul’s apostleship was unique. He was called to be an apostle by the will of God in order that God might reveal the Mystery to him, the Mystery which had been hidden in the mind of God from eternity past (Rom. 16:25), and then that Paul might make it known as the apostle of the Gentiles (Rom. 11:13).

Paul did not put *himself* in that position; he was called and sent by Jesus Christ. Paul was a man under orders from the risen, glorified Savior (Acts 26:16,17). As an apostle of Christ by God’s will, when Paul speaks, he’s not making suggestions. He is speaking the words of Christ. As such, his words are authoritative. In that authority, Paul gave

commands, and the epistle of 2 Timothy is loaded with imperatives. There was a lot of urgent information to tell Timothy, and it's for all the Church, the Body of Christ. Things like: "Don't be ashamed of the testimony of the Lord," "Be strong," "Commit to faithful men," "Endure hardness," "Preach the Word."



"It wasn't a time for letting his fire in serving the Lord die, and it wasn't a time for the spirit of fear."

Paul wrote that his apostleship was "according to the promise of life which is in Christ Jesus." "The promise of life" must have been a comforting thought for the apostle as he faced his death, knowing he had eternal life by the promise of God who cannot lie (Titus 1:2). Paul's ministry and message as an apostle was based on and "according to the promise of life," as revealed to him as part of the Mystery, which shows how all can receive eternal life *today under grace*, through faith alone in Christ's death, burial, and resurrection. Paul's life, ministry, and message didn't have a random focus. His razor-sharp focus was the gospel of grace, the good news of "the promise of life which is in Christ Jesus."

Grace to You

To Timothy, his "dearly beloved son" in the faith, Paul writes, "Grace, mercy, and peace, from God the Father and Christ Jesus our Lord" (2 Tim. 1:2). Given Paul's circumstances, he might have written, "Pain, mistreatment, and misery accompany me," but instead he selflessly writes to Timothy, "Grace, mercy, and peace" to you.

Paul's usual salutation was "grace and peace" in 10 of the 13 letters he wrote, but he adds "mercy" to the salutation in 1 and 2 Timothy and Titus. No doubt this was because of the troublous times and circumstances under which these men of God labored. And Paul also knew that pastors needed mercy from God's hand, not only because of the difficulties and problems of ministry, but also because of their own failings in life. Thus, grace is needed for every service, mercy for every failure, and peace for every circumstance.

Every letter that Paul writes, without exception, begins with some form of the words "grace to you." And every one of them ends with some form of the words "grace be *with you*." There are no exceptions.

So why is it always "grace to you" at the beginning of the letters, and "grace be *with you*" at the end of the letters? Here's something for you to consider. As the letters begin, God's grace and peace are being given to the readers through the words and the truth of each letter from God the Father and the Son. As

the letter ends, people have received grace and peace through the reading or hearing of these truths. Paul knew, though, that the readers would then return to the troubles and grind of everyday life in this world. So he prayed that this grace, which they have now received through the Word of God, would go and be *with* them as they returned to the world and their daily lives, and that they would remember and apply these truths to their hearts.

A Clear Conscience

“I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also” (2 Tim. 1:3-5).

Paul doesn't say, “I thank you Timothy,” because he knew all that Timothy was in his faith and character, it was because God made Timothy what he was. God had saved him, transformed him, and used him, so it was God that Paul thanked for Timothy. And he thanked the God whom he served “from,” or as did, his forefathers with a pure conscience (v. 3). As Paul awaited the executioner's ax and reflected on his life, he noted that he had always served God with a pure conscience.

When Paul stood before the Sanhedrin in Acts 23:1, he stated,

“Men and brethren, *I have lived in all good conscience before God until this day*” (cf. Acts 26:9). In 1 Timothy 1:13, Paul said that he “was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it *ignorantly in unbelief.*” As Paul thought back on his life, as anyone would do when facing death, he took comfort in the fact that he had always served God with a pure, clear conscience.

In no way defending his actions, Paul knew that he had been misguided and deceived by religion and was ignorant when he persecuted the Church, but he also knew he thought at the time that he was doing right, and he was sincere, although sincerely wrong. There are so many like Paul in the world, who sincerely serve God with a pure conscience, but not according to the truth. Paul's pure conscience carried over to after he was saved, as he served God in both sincerity and truth.

Genuine Faith

As Paul recalled Timothy's tears from the last time they were together, he also remembered his “unfeigned” faith. “Unfeigned” conveys the idea of non-hypocritical, genuine, sincere, no mask, and no phoniness. Paul doesn't write to Timothy and say, “Timothy, you are too timid. Your personality is weak and wishy-washy. It's questionable whether you'll ever survive in the ministry.” He didn't plant that kind of thought. He planted affirmation. He encouraged him in the ministry

and told him that his faith was genuine and rich.

He reminds Timothy that this kind of faith dwelt in his grandma Lois and in Eunice, his mom. Second Timothy 3:15 shows how they had influenced Timothy with their true faith and taught him the Scriptures as he grew up: “And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Paul, in verse 3 of chapter 1, was recalling his family heritage and how his service to God was done with a pure conscience like that of his forefathers. He had been deeply shaped by his lineage. Paul then reminds Timothy of the similar privilege he had through his mother’s and grandmother’s godly influence and true faith, so that he would be mindful of it and thankful for it.

My life too has been deeply shaped by a godly home and godly parents who cared for me spiritually and led me to Christ and taught me God’s Word. We who have had this edifying upbringing should not overlook the advantage it has afforded us in life, and we should be thankful to God for it.

Stir Up the Gift of God

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim. 1:6,7).

The following story by an unknown author gives an interesting illustration of how one believer not exercising their gift in the Body can affect the message produced by the entire Body. It’s called “A Brokxn Kxy.”



“Evxn though my typxwritxr is an old modxl, it works quitx wxll xxxcpt for onx of the kxys. I havx many timxs wishxd that it workxd pxrfxctly. It is trux that thxrx arx forty-onx kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxncx. Somxtimxs it sxxms to mx that our church is somxth- ing likx my typxwritxr—not all thx kxy pxoplx arx working propxrlly.

“As onx of thxm, you may say to yoursxlf, ‘Wxll, I am only onx pxrson, I don’t makx or brxak thx church.’ But it doxs makx a big diffxrxncx, bxcasx a church, to bx xffxctivx, nxxds thx activx participation of xvxy pxrson. So, thx nxxt timx your xfforts arx not nxxdxd vxry much, rxmxmbxr my typxwritxr and say to yoursxlf, ‘I am a kxy pxrson in thx con- grxgation and I am nxxdxd vxry much.’ This is what happxns to thx wholx church, and multiply

this by many timxs—thx whole thing just doxs not makx sxnsx!

“Bxlovxd don’t bx likx a brokxn kxy...Utilixz your spiritual gift. Thx local body of Christ whxrx you worship nxxds you and cannot bx thx samx without you! It affxcts how thx mxssagx of Christ through thx Church is communicatxd to thx world!”¹

After sharing with Timothy his remembrances of him, Paul turns to put Timothy in remembrance of something: “stir up the gift of God, which is in thee” (v. 6). Timothy had a responsibility to use his ability, his gift, for the Lord. As is each member of the Body, Timothy was “key” to the Church.

Paul says “Wherefore”—meaning in light of his genuine faith mentioned in v. 5—he was to carry out this instruction. The term “stir up” means to fan into flame. It presents the picture of trying to coax fire from a dying ember, like placing dry kindling on a glowing coal and blowing on it or fanning it to create a flame. Paul is challenging Timothy to renew his commitment, to use the gift that God had given him. He had been designed by God for a specific function, for leadership and instruction as a pastor within the Body of Christ.

Every believer in Christ has been given a spiritual gift. In Ephesians 4:7, we read, “But unto *every one of us* is given grace according to the measure of the gift of Christ.” Every one of us in the Body of Christ has a gift and an ability by the grace of God. All of us in the Body of Christ possess divine enablement to serve the Lord. As with any

gift, you don’t earn it, and you don’t choose it. God gives every believer the spiritual gift that He sovereignly wants to give for the believer’s function in the Church (1 Cor. 12:18).

God gave a gift to Timothy. That gift needed a burning zeal to carry it out and use it. Paul reminds Timothy to get that fire going again, rekindle it, keep it alive, and keep it blazing. It is God’s will that we too “stir up” our gifts, that we ignite our God-given abilities and use them to the utmost for His glory.



There is hot and then there is *hot*. There are degrees of heat. You might say, “I’ve got a fever. I’m really hot.” But I could touch your forehead, and it wouldn’t burn me. Then again, if you light a large fire, stoke it, and then after a while I stick my hand in it—that’s hot. That’s the kind of fire and heat we’re talking about in using our gifts for the Lord. God wants our zeal and service to be white-hot for Him. But God makes the degree of the flame of His gifts dependent on four things: 1) His grace; 2) our fanning His gifts into flame by faith; 3) our continually using

His gifts; 4) and growing in our faith. So, like Timothy, we need to keep feeding and using our gifts, fanning them into flame by living for the Lord and making ourselves available in His Church for His use, because otherwise our passion for serving God can grow cold and the flame can go out.

Timothy had received his pastoral/leadership gift “by the putting on of my hands,” wrote the apostle (2 Tim. 1:6). The reason he mentions the laying on of hands is to affirm that Paul *knew* that Timothy has a gift that he needs to stir up. The question then becomes, “Does this take place today?” The answer is that it does not. The miraculous ability to confer a gift by the laying on of hands was given to Paul as an apostle of Jesus Christ. The gift was given to Timothy supernaturally during the transitional Acts period. During that time, signs and wonders and miraculous things still took place. The gift of an apostle and the miraculous nature of that office ceased with the completion of God’s Word (1 Cor. 13:10). God does still bless believers by giving special ability to use in His service, but it’s done by grace entirely apart from the laying on of hands.

Power, Love, and a Sound Mind

By faith, Timothy needed to stir up his gift. It wasn’t a time for letting his fire in serving the Lord die, and it wasn’t a time for the spirit of fear. We’re taught here that God has *given* each of us a gift. He has *not given* any of

us the spirit of fear. He has *given* all of us the Spirit of power, love, and a sound mind.

The spirit of fear comes not from God, says the apostle. It comes from Satan. It is one of the enemy’s greatest weapons against the believer, hindering the gospel and keeping believers from standing for the truth of Paul’s message of grace for today. In this context, we see that God did not give us a gift to be used in His service but then give us a spirit of fear that would keep us from using that gift. Rather, He gave us power, love, and discipline in order that we might exercise that gift to its fullest in Christ.

Second Timothy 1:7 says God has given us—past tense, already “in the bank”—power, love, and a sound mind. When you became a believer, God gave you power. When you became a believer, you received the Holy Spirit, and we therefore have the power of God within us. We are “to be strengthened with might by His Spirit in the inner man,” Ephesians 3:16 says. When you became a believer, you received divine capacity to love with God’s love because we read in Romans 5:5 that “the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” When you were saved, you received the Holy Spirit who bears His fruit in our lives; and Galatians 5:22,23 says “the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness,” and “temperance,” meaning self-control, discipline, and “a sound mind.”

So through the Spirit we have “power,” we have the boldness to stand for the truth, the ability to serve the Lord, and strength to be a blazing-hot testimony for God’s glory. Through the Spirit we have “love,” giving us a sensitivity and burden for the lost, giving us a desire to help those caught in Satan’s snares of deception, and giving us a desire to give our life for God and others. Through the Spirit we have “a sound mind,” giving us the discipline, the balance, and the control needed in being faithful to the truth of the Mystery.

To have a sound mind is to live by sound judgment based in the sound doctrine that comes from God’s mind as revealed in His Word, rightly divided.

In our service to God, we stand for and advance the truth. Through Christ, we do not have the spirit of fear; by the Holy Spirit, we have power to do the task, love to fix our eyes on the task, and discipline to accomplish the task. 

1. Precept Austin, www.preceptaustin.org/ephesians_415-16, accessed December 5, 2016.



What’s the Rush?

When waiting in line at the checkout counter of your local supermarket, does it seem as though you are never going to get through? Do you think to yourself, “I can’t believe I have to wait for five minutes!” In our fast-paced society we think five minutes matters, and we are often quick to lose our patience, either with a particular situation, or with other people.

Patience is the ability to bear through trials without murmuring or complaining (Phil. 2:14). The opposite of complaining is *rejoicing*, and God’s Word is clear that we are to “*rejoice in the Lord always*” (Phil. 4:4). This is the secret to developing patience: having an attitude that is constantly rejoicing in the Lord. Then there is no time to lose patience.

You may ask, what is there to rejoice about? The fact is, God was patient with us! Instead of bringing judgment to a sinful world, God demonstrated His love to us, in that “*while we were yet sinners, Christ died for us*” (Rom. 5:8). God did not wait for us to clean up our act or change our behavior. God the Father sent His Son, the Lord Jesus Christ, to die for the sins of everyone. The payment has been made! All you need to do is *believe* He died for you, in your place, and you can have eternal life.

So the next time you’re standing in line at the checkout, remember: Christ died for you! That’s something to rejoice about in any circumstance!
—Pastor Jim Tollar



BBS Letter Excerpts

From Oregon:

“Thank you for your Bible teaching! I homeschool my son who is 14. We listen everyday! Keep up your great ministry!”

From South Carolina:

“I have been an on-and-off Baptist, with a few detours into other denominations over the years. I became serious about both my salvation and Bible study several years ago...I found dispensational theology intriguing. The more I read, the more the Bible started to make perfect sense...I so wish I had been exposed to this 40 years ago. Unlearning decades of stuff is hard sometimes.”

From Michigan:

“Our prison chaplain has a wonderful Chaplain’s library...would you consider sending 5-10 *Searchlights* for...growing the grace church movement from inside a prison with 1,850 available prisoners who are looking for an answer to their pain.” (Done!... Thanks to the faithful contributions of our donors.—Ed).

From Ohio:

“The article by Pastor Kevin Sadler on ‘Rightly Dividing the Commissions’ was one of the best presentations on this right division truth that I have read. If folks don’t understand this proper and right division of Scripture, it’s because they don’t want to. Pastor Kevin made it so easy to understand, even a child in Christ should have no trouble.”

From Arizona:

“I am so blessed to have been introduced to your website, and I love the app you have too. Thank you!”

From Facebook:

“Excellent teaching this morning. A friend sent this *Two Minutes* link through the email, and it really reminded me of the importance of daily Bible reading. It is so easy to get distracted by the world’s ideas.”

From Texas:

“I mourn the loss of Pastor Paul Sadler. His spirit penetrated his writings. I feel the same with Kevin. May God bless him and his family. His writings on prayer were outstanding!”

From South Dakota:

“I thank those of you involved in your *Berean Searchlight* for mailing me these monthly issues. I have definitely gotten on board the Holy Scriptures rightly divided sailing vessel or locomotive, if you will. It is good to know, and to have confirmed, the uncommon sense this way of understanding makes to me. Bravo and kudos to this stance. Yee-haw!” (Yee-haw to ye also!—Ed).

From Arizona:

“I have read these verses several times, but I never saw the application that you point out that makes them so relevant...Thank you for this valuable insight. It has been there all along but I never saw this until you pointed it out.”

From our Inbox:

“I travel a lot during the week, and the audio messages I download from your website allow me to have some wonderful study in God’s Word while I’m driving. I have recently been following your study through the gospel of John and have just finished the last download. Needless to say, I am looking forward to finishing this wonderful book.” (Studying John’s gospel *rightly divided* is the only way to study it!—Ed).

From California:

“Thank you for your materials. Some friends have gone through *Things That Differ*; and now want to go through Paul’s Epistles using what they have learned. Thus we are starting with Galatians and are therefore ordering Stam’s commentary on it. We are very grateful!”

From Florida:

“Haven’t gotten to your last message yet, but finished your MP3 series on the general epistles and wow... these messages opened my understanding a lot!”

From Virginia:

“The ‘Facts on Tithing’ article by Pastor Ken Lawson is so informative. It is such a blessing that I found all that I wanted in your article, Pastor Kurth, and his...I have had a burden in the last year and the feelings would not go away, but I now feel something deep inside letting go.”

From Georgia:

“I really appreciate the YouTube videos. I started watching the 2 Thesalonians series a few weeks ago and it has been a great help. Continue the good work; I thank you for it.”

From New York:

“Rick...your last article in May was fabulous...I will miss the articles that Paul Sadler would have written, but he is where my treasure is.”

From Washington:

“Thank you for the *Searchlight*. The instruction provided within its pages edifies me and assists me in ministering to others the truth of rightly dividing the Word. I am writing today to request an additional copy of the March issue of the *Searchlight*. This particular issue has fabulous teachings regarding baptism and the dispensations.” (That article by Paul M. Sadler will soon be available in booklet form.—Ed).

From Kenya:

“I would like to thank the Lord for your late dad, Pastor Paul Sadler, and his commentary on the *Book of Revelation*. I already have vol. 1 and 2. I am so blessed. I have been also teaching this wonderful truth to our Grace Church in Mombasa. Thank you for taking over the completion of this commentary.”

From Holland:

“Thanks for being there to answer my curiosity, like a well in the desert...I decided about a year ago to take a break from reading BBS and study the Bible alone without any ‘external influence’ to see if everything really was the way I learned it. Fortunately it turns out that all of what I learned from you and BBS, including the grace gospel, was indeed so. Now that I have confirmation from my own understanding entirely, I feel more at ease knowing the truth, inside and out.” (Way to be a Berean [Acts 17:11]—Ed).



“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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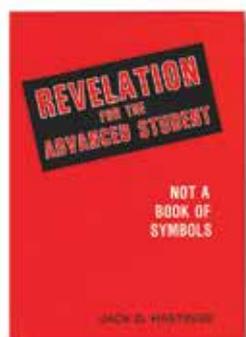
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News and Announcements

Florida Bible Conference: Winter got ya down? Cabin fever setting in? The remedy isn't just a trip to Florida, it's a trip to a grace conference in Florida! But don't worry, the saints at *Grace Bible Fellowship* in Nokomis planned ahead and invited BBS president Pastor Kevin Sadler to come and bring some messages from the Word that will grow your understanding and challenge your heart. Start looking into flights for this February 25,26 event, and contact host pastor Dr. Ed Bedore for additional information: (414) 313-0928.

Arizona Bible Conference: Major League baseball players won't be the only ones in spring training in the Phoenix area in March. The saints at *West Valley Grace Fellowship* in Sun City West will be training to serve the Lord under Kevin Sadler, who will be emphasizing the fundamentals of the faith from the Rule Book of Life. This is one Cactus League event you can get in on if you mark your calendar for March 24-26, and let Pastor Mark Dilley know you're coming so he can reserve you a box seat: (623) 377-3071, jjdster@gmail.com.

The Remission of Sins is the title of a new booklet by Dr. Ed Bedore that addresses the teaching that says the sins of unsaved people have already been forgiven, and unbelievers have already been individually reconciled to God. We here at *Berean Bible Society* agree that this is an unscriptural position and stand with Dr. Bedore in opposing it. Copies of his booklet are available by emailing *Berean Bible Institute* at bbi@bereanbibleinstitute.org, or by calling them at (262) 644-5504.

"I Will Sing with the Understanding": As you know, many of the most popular hymns of our faith contain lyrics that are often dispensationally incorrect. To remedy this, our good friend Rob Van der Zee is rewriting some of these hymns with new lyrics that better reflect God's rightly divided Word. If you would like to see the fruit of his labor, or if you would like to contribute a hymn that you've rewritten to his collection, just visit www.badnewsgoodnews.net.



Portland Head Light is located in Cape Elizabeth, Maine, and sits at the entrance of the primary shipping channel into Portland Harbor. Completed in 1791, it is the oldest lighthouse in Maine. During the Civil War, the tower was raised 20 feet so the light could be seen earlier to find the harbor.

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—Paul M. Sadler

