

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

September 2021



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The Purpose of the Berean Bible Society is to help you understand, enjoy, and apply 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 transformation of the Christian life, and to encourage the local church.

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A Note From the President

Dear Friends in Christ,

Pastor J. C. O'Hair (1876-1958) was instrumental in helping many see the truth of God's Word, rightly divided. We have a large e-library of audio sermons and Bible study articles by Pastor O'Hair on our website. This compilation is thanks to the efforts of Brothers Doug Lee and Gerald Hallsten. I encourage you to visit this "gold mine" on our website. The prologue to this J. C. O'Hair Online Library reads,

"Pastor O'Hair was, without a doubt, the one person who, more than any other, was used of God to establish among believers what Paul, by inspiration, calls 'the preaching of Jesus Christ according to the revelation of the mystery.' He knew that he had the Scriptural solution to the current theological confusion and preached the Word with great power. His oral ministry (including radio) and his many books had a profound effect on thousands here and abroad. As a gospel preacher and soul winner, he was without a peer just because he understood so clearly the truth of the unadulterated 'gospel of the grace of God.' The Church, all over the world, owes him much."

Many years ago, Roy Closius told me a story about Pastor O'Hair. Roy and his brother, Mel, were faithful men of God from the Chicagoland area. They both knew Pastor O'Hair personally and attended *North Shore Church* in Chicago during his pastorate there. Roy told me that, when bidding farewell, instead of saying, "Goodbye," or "Bye-bye," Pastor O'Hair would say, "By, by, by." Naturally, this would pique people's interest, and often they would ask him why he said "By" three times. Pastor O'Hair would reply, "Because 'By' Adam came sin, 'by' Moses came the law, and 'by' Christ came grace and righteousness." Pastor O'Hair would do this as a way of opening a conversation for sharing the gospel of grace based on Romans 5:12-21. Roy Closius so appreciated it, that for years he did the same as Pastor O'Hair and shared the gospel with many as a result.

Those from days gone by came up with clever ways of steering conversations toward Christ. They did so because it was a priority to them, and they took their duty as ambassadors for Christ seriously. The world is in no less need of Christ now than it was in J. C. O'Hair's time. The current chaotic state of our country and the world make it a time when we *need* to be exploring every possible means of making known the good news of Christ and Him crucified. Christ is the Answer!

Grace and peace,

Pastor Kevin J. Sadler, President

The Sunset Clause



“Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil” (Eph. 4:26-27).

God does not want us to be angry with a sinful anger. We know it is possible to be angry “and sin not” because God gets angry. The phrase “anger of the Lord” is found 32 times in the Bible. God is always righteous in His anger, but often we are not. Anger in response to wrongdoing, injustice, and others being hurt isn’t sin, but anger that is selfish, spiteful, cruel, and out of control is sinful.

To deal with anger which can lead to other sins, God gives a command to “let not the sun go down upon your wrath.” This “sunset clause” is an effective way to remind us to take steps to deal with our anger, as quickly as we can, before it settles in and festers. This instruction is not meant to be a restrictive, by-the-letter rule, that if we get angry at 7:45 p.m. and the sun sets at 8:00 p.m. that we need to deal with it in 15 minutes. Rather, the Church is being taught to make it a priority to deal with the situation, to communicate and resolve feelings of anger as soon as possible.

“A married couple had a quarrel and ended up giving each other the silent treatment. A week into their mute argument, the man realized he needed his wife’s help. In order to catch a flight to Chicago for a business meeting, he had to get up at 5 a.m. Not wanting to be the first to break the silence, he wrote on a piece of paper, ‘Please wake me at 5 a.m.’ The next morning the man woke up only to discover his wife was already out of bed, it was 9 a.m., and his flight had long since departed. He was about to find his wife and demand an answer for her failings when he noticed a piece of paper by the bed. He read, ‘It’s 5 a.m. Wake up.’”¹ If this couple would’ve lived by Ephesians 4:26, he wouldn’t have missed his flight!

The reason we need to deal with our anger is that there’s a larger dimension to it: so that we don’t “give place to the devil.” Unresolved anger can allow the devil a foothold in our lives and allow him to rule us. It can give him an opportunity to lead us into sins such as self-pity, pride, rage, revenge, bitterness, and resentment. However, as we obey God’s instruction in the Holy Spirit’s strength, not allowing the sun to go down upon our wrath, our lives and relationships will benefit to the glory of God. —Pastor Kevin Sadler

1. Marriage Builders, Discussion Forum, #2754703, September 13, 2013, forum.marriagebuilders.com/ubbtt/ubbthreads.php/topics/2754148/devotionals.html.



Take Them Off the PAY NO MIND List

PASTOR RICKY KURTH

Searchlight Editor

Statesman Benjamin Franklin said, “Nothing can be said to be certain, except death and taxes.” Humorist Will Rogers added this quip: “The only difference between death and taxes is that death doesn’t get worse every time Congress meets.”

Speaking of statesmen like those found in Congress, the apostle Paul told Titus to

“Put them in mind to be subject to principalities and powers, to obey magistrates...” (Titus 3:1).

The phrase “principalities and powers” here describes positions of leadership in government in Bible days. These titles sound strange to us because we don’t have designations like that in our government here in the United States. But then, the title “Prime Minister” sounds strange to us as well, and that’s the name of the leader of Canada’s government. “Chancellor” sounds equally foreign to our ears, but the leader of Germany bears that title. And a lot of lesser leaders in other countries have titles that sound unfamiliar to us as well.

I wonder if the word “principalities” might be derived from the “principal men” who were called upon to pass judgment on men in those days (Acts 25:22,23). Paul was brought before the king and these principal men, for he had earlier agreed to let them hear his case and abide by their judgment:

“Then said Paul...if I be an offender, or have committed any thing worthy of death, I refuse not to die...” (Acts 25:10,11).

Paul was willing to be subject to those principalities *even unto death*. That’s important to remember these days, when an erosion of respect for rulers, and for law and order in general, seems to be increasing on every hand.

But Paul was willing to be subject to higher powers because he understood those powers were ordained of God, as he wrote to the Romans:

“Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God” (Rom. 13:1).

The only reason anyone has any legitimate authority over anyone else is that they were *given* their power from God. Parents don't have authority over their children because they are bigger than they are, but because God gave them power over their children when He said, "Children, obey your parents in the Lord" (Eph. 6:1). The power of parents was ordained of God.

Who Made You Sheriff?

Similarly, husbands don't have power over their wives because they are stronger than their wives, but because God gave them this power when He said, "Wives, submit yourselves unto your own husbands" (Eph. 5:22). If a husband says to his wife, "I think we should do this," and she says, "I think we should do that instead," who's to say what they should do? God says the husband has that say so. If you throw the Bible out, a wife has just as much right as her husband to have the final say as to what a couple should do.

In that respect, it is kind of like the issues of abortion and homosexuality. Once you throw the Bible out, who's to say that either of those things are wrong? But *the Bible* says they are wrong, so we know that they *are* wrong. And we know that the government has power over us because the Bible says that as well.

And to *resist* that power is serious business, as Paul went on to tell the Romans:

"Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13:2).

Resisting *any* ordinance of God is serious business. Children who don't obey their parents are resisting the ordinance of God, as are wives who are not subject unto their husbands. And to resist the power of the government is to resist the ordinance of God as well.

"...an erosion of respect...
for law and order...seems
to be increasing."

RESPECT

And there are always *consequences* to resisting God's power. Children who do it get spanked! When wives resist the ordinance of God, it can *paralyze* a marriage. Paul says that "the husband is the *head* of the wife" (Eph. 5:23), comparing marriage to a physical body. When a physical body ceases to respond to its physical head, we have a word for that. We call it *paralysis*. A marriage can likewise be paralyzed if a wife ceases to respond to her spiritual head, her husband. If neither spouse has the final say as to whether to do this or that, paralysis sets in.

And we know that there are consequences to resisting the power of God in government as well, for Paul told the Romans,

"...they that resist shall receive to themselves damnation" (Rom. 13:2).

The “damnation” here is not to *eternal judgment*. We know there is more than one kind of damnation in the Bible, for the Lord warned the hypocritical religious leaders of His day that they were heading for “the damnation of hell” (Matt. 23:33). If *all* damnation were to hell, He wouldn’t have had to *add* “of hell.” That qualifying phrase implies that there are *other* forms of damnation which are *not* to hell.

Why Be a Glutton for Punishment?

The word “damn” just means to *sentence someone to punishment*. The government can’t damn you to hell, but they can sentence you to punishment if you commit a crime—including the punishment of death:

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made He man” (Gen. 9:6).

Man was made in God’s image, so if you *kill* a man *you are striking out at the very image of God!* And God says that all who do so must *themselves* be put to death by the government. And when God gave the government that ultimate power, it presupposes that government *also* has the God-given authority to sentence men to jail time, issue them speeding tickets, and administer other lesser punishments.

That’s why Paul went on to tell the Romans that if you *disobey* our rulers you should be *afraid* of our rulers:

“For rulers are not a terror to good works, but to the evil. *Wilt*

thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil” (Rom. 13:3,4).

Paul says that you should fear the rulers of government because they have “ministers” running around *enforcing* their laws. We know them as police officers, and the swords they carry in our day consist of side arms and tasers and such. They are not perfect, but Paul says a policeman is “the minister of God,” and I don’t know any of God’s pulpit ministers who are perfect either.

But when Paul says, “if thou do that which is evil, be afraid”—who’s to say what’s evil? The answer is, *the government*. And we don’t always like what they say about this, do we? When I was a boy, we would rake the leaves in our yard every autumn and burn them in a bonfire. But



this is against the law in many municipalities today. A lot of

people don't care for this ruling, although I have to confess it doesn't bother me, since I don't bother to rake leaves. I try not to interfere with nature!

Perhaps you are thinking, "But *the Bible* doesn't say that burning leaves is evil." True, but when you were a teen and your parents said you had to be home by 11, the Bible didn't say that either. But when God gave your parents power over you, He gave them the right to make rules like that. And when He gave the government power over you, He gave them the power to make rules about things like burning leaves.

It Stands to Reason

There are usually *reasons* for the things the government says you can and cannot do. When I was a painting contractor, I used to get calls from people who said that the village in which they lived was forcing them to paint



the exterior of their homes. I learned that the reason villages instituted such rulings was to keep property values from going down, so it was actually in the homeowner's best interest to be required to paint his home.

Many of my customers didn't like that ordinance, but then many of them probably didn't like being told they had to be home by 11 when they were teens either. But that was in their best interest as well. Even if a law isn't in *your* best interest, it is probably in *somebody's* best interest, and being sensitive to the interests of the homeowners in your community is part of obeying Paul's instruction to "live peaceably with all men" (Rom. 12:18).

God has *always* wanted His people to obey earthly rulers in every dispensation. The wisest man who ever lived advised the people of Israel:

"I counsel thee to keep the king's commandment...be not hasty to go out of his sight..." (Eccl. 8:2,3).

That means if the king commands something you don't like, you shouldn't be quick to say, "I'll just go live someplace else out of his sight." You can do that if you like, you just shouldn't be too hasty to do it. That's because the city where you choose to live instead might not have the same problem from which you are trying to escape, but after relocating you may discover it has *other* laws you don't care for. Some town that doesn't make you paint your house might not let you burn leaves, and vice versa.

Solomon went on to advise,

"...stand not in an evil thing: for he doeth whatsoever pleaseth him. Where the word of a king is, there is power: and who may say unto him, What doest thou?" (Eccl. 8:3,4).

Solomon's counsel here is not to stand in an evil thing. That is, if you are doing something evil (something the king *says* is evil), do not stand in it—do not say, “I’m going to do it, I don’t care what the king says.” You can stubbornly take a stand like that if you want to, but the king has the God-given power to then do as he pleases with you.

Feel No Evil

Solomon concludes his advice by saying something that sounds a lot like something Paul wrote centuries later:

“Whoso keepeth the commandment shall feel no evil thing...” (Eccl. 8:5).

Paul shared the same sentiment when he wrote,

“...rulers are not a terror to good works, but to the evil... do that which is good, and thou shalt have praise of the same” (Rom. 13:3).

As you can see, it has always been true that if you do what the government says, you’ll stay on their good side—just like obeying your parents kept you on their good side when you were young. I was saved at age 14, and I hadn’t been a particularly bad kid. But when I learned that *the Bible* said to obey my parents, I decided that I was going to do whatever my mother said to do *when she said to do it*, with no stalling or backtalk. And do you know what? My life got *a whole lot easier*. My mother began to yell at my younger brother instead of me. The poor kid never knew what hit him! And you’ll be

happier too if you decide to obey the government.

Perhaps you are thinking, “Here in the United States we don’t have a king like the kingdom of Israel had, and we are not subjects!” That’s true, but that’s why God tells us to “*be subject*” to our rulers (Titus 3:1). He knew that not all nations would be ruled by kings during the dispensation of grace.



Someone else might object, “We are citizens of heaven so we’re free of the laws made by earthly governments.” Well, believe it or not, that’s true. But look what Peter said about that:

“Submit yourselves to every ordinance of man for the Lord’s sake...to the king...or unto governors...for so is the will of God... As free, and not using your liberty for a cloak of maliciousness, but as the servants of God” (1 Pet. 2:13-16).

All of God’s children in every dispensation have been free men and women, but to refuse to submit to the ordinances of men is to use spiritual freedom for a cloak of maliciousness. Peter advised his readers not to look at such submission as serving the king,

but rather to view it as serving the God who gave the king or governor his power. This is similar to how Paul told saved servants that they were free men as far as God is concerned (1 Cor. 7:22), but that they should serve their masters “*as to the Lord, and not to men*” (Eph. 6:5-7).

If it be argued: “It was easy for people to obey Solomon, he was appointed by God to be king over His people, and he was the wisest king who ever lived.” That’s true, but we know that serving Solomon was no picnic, for when his son Rehoboam took his place, his subjects asked if he was going to reduce his father’s oppressive taxes. If you’re wondering why Solomon taxed his people so heavily, don’t forget he had 1,000 wives to keep happy!

Unsaved Rulers

But God’s advice to obey the government didn’t change when God’s people were conquered by an unsaved king named Nebuchadnezzar. When that happened, God told them,

“...serve the king of Babylon, and live: wherefore should this city be laid waste?” (Jer. 27:17).

Nebuchadnezzar was an unsaved pagan, but God told His people to obey him anyway. Jeremiah reasoned, as it were, “Why rebel and give him an excuse to kill more of us and bring further destruction down on our city?” This is significant advice, for the day may come when our own nation is conquered by a foreign power. If that were to happen, you could join some underground resistance movement if you wanted to, but

God’s advice would be to obey the new king and avoid further loss of life and property.

When Paul went on to tell Titus to remind believers to “obey magistrates” (3:1), this is particularly noteworthy when we recall what certain magistrates *did* to Paul! They wrongfully beat and imprisoned him (Acts 16:19-24), and yet he advises us to obey them.



And don’t forget how Paul *reacted* to their harsh treatment. With his feet fast in the stocks of Philippi’s inner prison he “sang praises unto God” (Acts 16:25). So if the government ever wrongfully oppresses you, the godly thing to do isn’t to gripe about it, and it certainly isn’t to take up arms against the government’s God-given power. The thing to do is to keep on praising God—that is, if you want to be Pauline in your actions as well as in your doctrine.

There are a couple of verses that conservative Christianity seems to have completely forgotten. The first is:

“My son, fear thou the Lord and the king; and meddle not with them that are given to change” (Prov. 24:21).

This is not a prohibition against the peaceful kind of change that can be brought about by voting. It is a warning against the sinful kind of change that men seek to bring about by subversive activities.

Another verse that seems all but forgotten these days is:

“Curse not the king, *no not in thy thought*” (Eccl. 10:20).

Wow. Don’t curse the king, and don’t even *think about* cursing the king!

If those verses were obeyed among God’s people today, it

would suck the wind right out of the sails of a great many politically minded Christian ministries who seem to have forgotten that we’ve been called to be fishers of men, not clean up the pond. But if each grace believer begins to heed these divine instructions, together we can make the grace movement a leader in *this* area of doctrine, as in all others.

As respect for law and order continues to disintegrate all around us, God is counting on us to help stem the tide. Who’s with me? 

Question Box

“In a recent Bible study meeting, a man (of course!) stated that women shouldn’t wear makeup. I feel he is clearly insane and deserves a sound beating. What Scripture can I use to make him see the error of his ways?”

LOL, it would probably be best to spare the rod and share 1 Peter 3:3 with him instead. Speaking of Christian wives (v. 1,2), Peter wrote:

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.”

This is the verse that is generally used to teach that Christian women shouldn’t wear jewelry, etc. But if Peter meant to say that godly women shouldn’t wear *any* jewelry or do *any* adorning of their hair, then to be consistent we would have to conclude that he was also prohibiting *any* “putting on of apparel.” Most pastors and church boards would agree that this would be taking things further than Peter had in mind!

So it seems clear that Peter was discouraging going to expensive *excess* when it comes to outward adorning, something of which men need to beware of as well. —Pastor Kurth

MOTHER TO MOTHER

As a mother of four almost grown children (ages 16, 18, 20, 22), I can't help but see similarities in how the three stages of pregnancy compare to the three stages of raising children, and the Lord's gracious provision through it all.

Take for instance, the first trimester, that time period of uncertainty, excitement, and nausea. I equate this time period to the "toddler years," the uncertainty of the newborn stage and the are-we-doing-anything-right stage as well as the excitement, cuteness overload, and heart-melting moments that come with toddlers.

Then comes the second segment of pregnancy in which we all relax a little. We've thought through everything and realized that we can do this! I equate this time period to those practically carefree years of when they can pour their own bowl of cereal for breakfast in the morning and make their own peanut butter and jelly sandwich without destroying the kitchen. These are the days where you just sit back and enjoy the ride, so to speak.

Now, the last part of pregnancy gets a little uncomfortable. Yes, moms, we are in the last trimester. We all know what's coming: Delivery. These are the teen years to adults. This process is painful but rewarding. We know they have indeed grown too much to stay where they are, but we don't want to think about the delivery. Have we taught them enough? Are they ready? Are we ready?

We see just how much the Lord planned for every part of our lives, and just how deep His love is for us. During those toddler years, our patience grew so that when they reached the teenage years, we only had to tap into that reserve that we had built up through all of those patience-trying moments. Romans 5:3-5 reads "...we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope."

God has seen us through all the tribulations we have experienced, He has given us the patience to get here, and He has given us hope.

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

—Jessica Sadler

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THE HOLY SPIRIT

Under the Prophetic Program

PASTOR KEVIN J. SADLER
BBS President

The Holy Spirit did not work in the exact same manner with Israel under the prophetic program as He does today with the Church, the Body of Christ under the mystery program. Although it was and is the same Holy Spirit, His methods and works have changed in different respects. Even within the prophetic program, the Spirit's working with Israel changed as that program progressed and as prophecy was fulfilled.

Coming and Going

The presence of the Holy Spirit in God's prophetic plan for Israel was not universal to every believer, but was given only to certain believers for special tasks or simply according to God's sovereign will, such as we read regarding Joshua:

"And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him" (Num. 27:18).

With King Saul, King David, and others in the prophetic program, we read in Scripture that

the Holy Spirit "came upon" them. The phrase "came upon" means to wrap around, like wrapping with a garment or putting on clothing. The Spirit would wrap certain ones of Israel with His presence, enabling them with His perfect power and wisdom. Having the Holy Spirit put on like a garment, however, carries with it the possibility of the garment of the Holy Spirit being removed as well.

With the coming upon of the Holy Spirit, there was the possibility of the Holy Spirit leaving that individual. The time of His coming was often limited. When Saul was anointed as king of Israel, the prophet Samuel told him,

"And the Spirit of the LORD will COME UPON thee, and thou shalt prophesy..." (1 Sam. 10:6).

Later, we read about the Spirit of God coming upon Saul *again*, which implies that the Spirit had departed from Saul after the first time.

"And the Spirit of God CAME UPON Saul when he heard those tidings, and his anger was kindled greatly" (1 Sam. 11:6).

Later still, when Saul no longer served God the way God desired, God removed His Holy Spirit from Saul's life:

“But the Spirit of the LORD departed from Saul...” (1 Sam. 16:14).

When David was anointed king of Israel by the prophet Samuel, we read:

“Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the LORD CAME UPON David from that day forward” (1 Sam. 16:13).

After his sin of adultery with Bathsheba and the murder of her husband Uriah, we see David's fear of having the Holy Spirit depart from him.

“Cast me not away from Thy presence; and take not Thy Holy Spirit from me” (Psa. 51:11).

David pleaded with God not to be banished from His presence or to have His Holy Spirit taken from him. He prayed that way because, at that time, God *did* take His Holy Spirit from people when they lived in disobedience to Him. God did it with King Saul, and He could do it with David. Thus, David fervently asked God to spare him this fate.

That's not how it is under grace. When we rightly divide the Word, we find that we have the Holy Spirit in us (Rom. 8:9), and we are sealed by the Spirit “unto the day of redemption” (Eph. 4:30) when our bodies are redeemed and glorified at the Rapture, and we go to be with the Lord in heaven forever. A prayer like that of King David is not appropriate for us under grace because there

is no concern that the Spirit might leave any of us who are in the Body of Christ. This is an important difference between the way the Holy Spirit operated under prophecy and the way He operates in the life of believers in the dispensation of grace.

For Strength and Wisdom

During the period of the judges, the Holy Spirit was active. He came upon those whom God had chosen to judge Israel to aid them as they led God's people, and to give special power for battle so God would be glorified by Israel's victories over her enemies. Referring to one of the judges, Othniel, Judges 3:10 tells us,

“And the Spirit of the LORD CAME UPON him, and he judged Israel, and went out to war...”

Later, in the story of Gideon, Judges 6:33-34 tells us,

“Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the LORD CAME UPON Gideon....”

There are more examples of the Spirit coming upon the judges, particularly Samson. The Holy Spirit came upon him on a number of different occasions, giving him supernatural strength. One of those times was when the Philistines came up to Judah to capture Samson. Out of fear, 3000 men of Judah convinced Samson to let them bind him with cords to deliver him to the Philistines. Judges 15:14-15 records what happened next:

“And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD CAME MIGHTILY UPON him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.”

“...there is no concern that the Spirit might leave any of us who are in the Body of Christ.”



Under the prophetic program, the Spirit came upon people to enable them in battle, give them supernatural strength, and to give wisdom for difficult tasks as well. When God gave the instructions for the construction of the tabernacle, the Holy Spirit filled and equipped craftsmen, like Bezaleel, to carry out those instructions.

“And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have FILLED HIM WITH the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship...” (Ex. 31:1-3).

After the Lord commanded Moses to appoint 70 elders to assist Moses in bearing the burden

of leading the children of Israel, the Lord placed His Holy Spirit on all of them so that they would be equipped for that difficult task. Numbers 11:24-25 tells us:

“And Moses went out...and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the Spirit that was upon him [Moses], and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.”

These examples demonstrate that, under the prophetic program, God gave special ability to certain individuals by the Spirit, giving Israel a special call to service, and then equipping individuals to accomplish that task through the working of the Holy Spirit. And as a general rule, the Holy Spirit came upon them *temporarily*, for a specific work, but then later departed.

The people who experienced the Holy Spirit did not expect the Holy Spirit to come upon them, did not pray for the Holy Spirit, and did nothing to elicit His work in their lives. It was God who initiated putting the Holy Spirit upon them. Prior to the day of Pentecost, no believer during Israel’s prophetic program received the permanent, indwelling presence of the Holy Spirit.

An Abiding Comforter

“And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever” (John 14:16).

Unlike the Spirit's coming-and-going ministry in Israel's past, the Lord taught His disciples that there was coming a day when the Father would give the Spirit and He would "abide with you for ever."

God the Father did send the Spirit on the day of Pentecost, and we find parallels between the coming of God the Son with the coming of God the Holy Spirit.

We often talk of the love, grace, obedience, sacrifice, and humility of God the Son in coming to this world to die for sinners, all of which is true. But it's no different with the Holy Spirit. It was by love, grace, obedience, sacrifice, and humility that the Spirit willingly came to this world. As the Son is always obedient to the Father, so the Spirit is always obedient to the Father and the Son.

PARALLELS BETWEEN THE COMING OF GOD THE SON AND GOD THE HOLY SPIRIT



JESUS CHRIST

1. Coming was the subject of Old Testament prophecy and the fulfillment of it.
2. Sent by God the Father.
3. Descended from heaven to the earth.
4. Came to Israel in Bethlehem.
5. John the Baptist announced His coming.
6. Coming marked by supernatural phenomena: the star, the angel choir of praise and the glory of the Lord.
7. Coming resulted in Herod being "troubled and all Jerusalem with him."
8. Came to Israel for the salvation of souls under the terms of the gospel of the Kingdom.



HOLY SPIRIT

1. Coming was the subject of Old Testament prophecy and the fulfillment of it.
2. Sent by God the Father.
3. Descended from heaven to the earth.
4. Came to Israel in Jerusalem.
5. Christ announced His coming.
6. Coming marked by supernatural phenomena: the "sound from heaven" and "tongues of fire."
7. Coming resulted in the multitude at Jerusalem being "confounded."
8. Came to Israel for the salvation of souls under the terms of the gospel of the Kingdom.

There is no inferiority of the Holy Spirit to the other Persons of the Trinity, but there is a willing submission by Him in keeping with the unity of purpose of the Godhead. And it is harmonious with all that we know about God, His working, and nature that God the Holy Spirit should be an unseen, humble, obedient but co-equal servant.

In the Spirit's humble ministry, He speaks of and points us to Jesus Christ rather than Himself. He gives glory to the Son and, in glorifying the Son, this glorifies the Father. The Spirit does not glorify Himself; rather, as the Lord said of the Spirit, "He shall not speak of Himself... He shall glorify Me" (John 16:13-14), and "He shall testify of Me" (John 15:26).

The Lord told His disciples that the Father would "give you *another* Comforter." That is to say, Christ is a Comforter, and the Father would send "*another* Comforter," the Holy Spirit, to Israel. "Comforter" (Gr. *parakletos*) means an advocate or one called to the side of another for help or counsel. After Christ ascended to heaven, the Spirit was to be the Comforter and Helper for Israel on the earth.

For Israel, there is a specific need for having the Spirit as a Comforter and Helper. According to the Word of God, Israel is destined to go through the horrors of the seven-year Tribulation, the time of "Jacob's trouble" (Jer. 30:7). When the Anti-Christ persecutes believing Jews "and shall wear out the saints of the most High" (Dan. 7:25); when they are unable to buy and sell



without the mark of the beast (Rev. 13:17); when there is disaster after catastrophe after devastation; when demonic activity is rampant; then believers in Israel will NEED comfort, counsel, and a helper during those years.

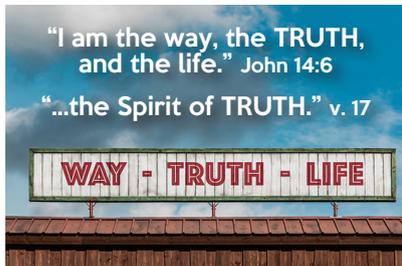
God, in His mercy, sent His Spirit to Israel at Pentecost in preparation for the Tribulation. But when God temporarily set Israel aside because of her unbelief, this purpose for the Spirit waits for the dispensation of grace to conclude. After the Rapture of the Church, believing Jews will be indwelt by the Holy Spirit, and He will be a Comforter to aid them as they attempt to survive the terrors of those seven years.

The Indwelling Spirit of Truth

"Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" (John 14:17).

The context of this verse is that the Lord had just said, "I

am the Way, the TRUTH, and the Life” (v. 6). The Lord said He was the Truth, and then He told the disciples that the Spirit is “the Spirit of truth.”



The Lord knew He was headed for the Cross, His resurrection, and ascension; in calling the Spirit “the Spirit of truth,” He was assuring the disciples that the Spirit would be His continued presence among them and would teach them the same truth of God. The Lord pointed out to them that the world doesn’t know the Spirit, “but ye know Him.” How did the apostles “know” the Spirit when He hadn’t come to Israel yet? They knew Him in Christ. To know Christ is to know the Spirit.

That’s why Christ said, “for He dwelleth with you, and shall be in you.” At the time when He said that, the Spirit was dwelling *with* them in the Person of Christ. To be with Christ was to be with the Holy Spirit, because Christ and the Holy Spirit are one in mind, purpose, and nature.

The Lord further taught that the Spirit “shall be *in* you” (John 14:17). The dwelling of the Holy Spirit in all in Israel who believed was in keeping with God’s New Covenant promise regarding the Holy Spirit. God promised Israel

in Ezekiel 36:26-27, “A new heart also will I give you, and a new spirit will I put within you...And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.” The day of Pentecost was the fulfillment of the New Covenant blessing of God putting His Spirit in all of believing Israel. This was a foretaste of the kingdom to come.

At Pentecost, the Holy Spirit was sent by the Father to Israel. On this day, Christ spiritually baptized believers with the Holy Spirit (Mark 1:8). All who repented of crucifying their Messiah and were water baptized were given the Holy Spirit (Acts 2:38).

As the Lord predicted, the Spirit came testifying of Christ. Through Peter’s message in Acts 2, the Spirit confirmed Jesus of Nazareth as Israel’s Messiah and proved His resurrection from the dead (vv. 22-36). In accordance with the gospel of the Kingdom, the Spirit’s indwelling presence resulted in miracles, signs, and wonders (Mark 16:17-18), which bore testimony to Christ’s resurrection by equipping those who believed so they could effectively, credibly, and powerfully take the good news to others (Acts 1:8).

Under grace, the Spirit dwells within members of the Body of Christ as well (1 Cor. 6:19). However, unlike the miracles and wonders that accompanied the indwelling of the Holy Spirit for Israel, the Spirit indwells us to empower our daily walk for Christ (Gal. 5:16) and to give illumination to His precious Word (1 Cor. 2:9-14). 

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Dispensationally Considered

“In Whom [Christ] we have redemption through His blood, the forgiveness of sins according to the riches of His grace” (Eph. 1:7).

Forgiveness under Grace—(Eph. 4:32; Col. 1:14; 2:13; 3:13; Rom. 4:7; 2 Cor. 2:7,10; Acts 13:38; 26:18).

The knowledge of complete grace forgiveness gives the believer great peace and joy unspeakable. Fear and guilt are banished! We are secure in Christ (Rom. 8:31-39; Eph. 1:13,14; 4:30).

Forgiveness under the Law—“If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; *then* will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron. 7:14).

The Law is based on the *if-then* principle and is a system of *conditional* blessing. “Now therefore, *if* ye will obey My voice indeed, and keep My covenant, *then* ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine” (Ex. 19:5).

Forgiveness under the Law/Kingdom teaching—“And forgive us our debts, as we forgive our debtors. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matt. 6:12,14,15). (See also Matt. 18:34,35; Mark 11:25,26; Luke 6:37; 17:3,4).

Note carefully in the kingdom examples above that forgiveness was extended by the heavenly Father only when forgiveness was first extended to others. Likewise the other is forgiven only if he repents. The order was: 1) Offense committed. 2) Confrontation and rebuke. 3) Repentance of offender. 4) Forgiveness extended by the victim. 5) God’s forgiveness extended to the victim.

Forgiveness in our Personal Relationships. We are instructed to deal with others in the same way that God has dealt with us. He has already forgiven us completely and forever. Therefore, we are to forgive others in the same way.

Questions to ask for those who struggle to forgive others.

1. Since God has forgiven you all trespasses (past, present, and future), is it reasonable or right to withhold forgiveness from those who trespass against you?
2. Are you not grieving the heart of your heavenly Father by your unforgiving spirit?
3. Can you ever forgive others more than God has forgiven you?

—Pastor Ken Lawson

Forgiveness Questions



PASTOR KEN LAWSON

BBS Board Member

An article drawn from a series of messages Pastor Lawson preached on forgiveness at the 52nd Berean Bible Fellowship Conference in Tipp City, Ohio

1) What is forgiveness?

Answer: Forgiveness comes from two Greek words.

1) *Aphiemi*—to send away, to remit, and 2) *Charizomai*—to be engraced or to bestow a favor unconditionally. It is used of the act of forgiveness, whether human or Divine. Forgiveness is the heartfelt decision to release the person who hurt you from the obligation incurred when you were mistreated.

2) Are there dispensational differences when it comes to forgiveness?

Answer: Yes. There are definitely dispensational differences in the teaching of forgiveness. Under law God's forgiveness was based upon the "if-then" principle. That is, it was conditional. If Israel obeyed, then they were blessed; if they disobeyed, then they were cursed (Ex. 19:5; Deut. 28; 2 Chron. 7:14). Forgiveness could be obtained from God and man through repentance, confession, and restitution. This continued into the ministry of Jesus Christ

who lived under the law and ministered to Israel (Gal. 4:4; Matt. 15:24). (See Matt. 6:12,14,15; 18:34,35; Mark 11:25,26; Luke 6:37; 17:3,4). In contrast, Paul's ministry to the Gentiles reveals that the believer in Christ has been blessed with all spiritual blessings including forgiveness (Eph. 1:3,7). Christians are living in a position of perpetual forgiveness from which we are free to forgive others (Eph. 4:32; Col. 3:13). (See also Eph. 1:7; Col. 1:14; 2:13; Rom. 4:5-8; Acts 13:38,39; 26:18).

3) Do I need to confess each sin in order to receive God's forgiveness?

Answer: No. Through the blood of Christ, grace believers have already been forgiven of all sins—past, present, and future. The teaching that you must continue to confess each sin after you have received Christ in order to be saved or to remain in fellowship with God is based on a misunderstanding of 1 John 1:9. This passage is addressing John's

brothers (the Jews) who are outside of the fellowship of light and eternal life. It is an opening plea for them to enter into the true fellowship of God's saints through faith in Christ.

4) What is the unforgivable sin? Can I commit it?

Answer: No. No one today can commit the unforgivable sin. This was a sin mentioned only by Jesus Christ to the Jews (Matt. 12:31,32). It was a national sin of Israel in rejecting the Holy Spirit's testimony concerning Jesus Christ who was risen from the dead (Acts chapters 2-7). After the stoning of Stephen (Acts 7:54-60), the King and kingdom were rejected by them, and Israel was judicially blinded until a future day (Romans 11). The only thing that might answer to the unforgivable sin today is a person who dies in their sins and is condemned to hell. There is no forgiveness in hell.

5) How can I forgive someone when my emotions scream "NO!"?

Answer: Emotions are probably the leading reason why people refuse to forgive. But it is not necessary to try to work up warm affectionate feelings toward the offender before you forgive. If you wait until you feel like forgiving, it will probably never happen. You forgive as an act of your will in obedience to Christ who is greater than your emotions. Remember: God's commands are also His enablements. That is, He will never command a Christian to do something without making His power available to obey the command. It is not a matter of ability

but obedience. It is not that you *can't* forgive but that you *won't* forgive. *Judge your fleshly attitude and forgive as a sacred act of worship to God.* Consider the depths of sin from which you have been forgiven. Your sin against a holy God is infinitely greater than any sin someone may have committed against you. Use the situation as a spiritual opportunity to allow the Lord to conform you more to the image of His Son. God may be saying, "Release your bitterness and grab hold of Me."

6) Does forgiveness lessen the severity of the offence?

Answer: Some people think that if they forgive, it is like saying that the offense was not that serious. Forgiveness does not endorse, lessen, or excuse the offense or the offender. Forgiveness is surrendering my right to hurt you for hurting me.



7) Does forgiveness mean you forget the wrong?

Answer: Some people get the mistaken idea that if one can still remember the offense, then they did not truly forgive. Not true! Numerous petty offenses can and should be forgotten quickly, but major ones like the murder of a loved one, rape, slander of reputation, etc., will never be forgotten.

However they can and should be forgiven in the person of Christ.



8) Does forgiveness require immediate restoration of the relationship?

Answer: No. This misunderstanding is another major reason why people don't forgive. A wife beaten by her husband thinks that if she forgives, she must return to her husband as if nothing has happened. But forgiveness does not require the immediate restoration of the relationship. There are major differences between reconciliation/restoration and forgiveness. See number 15 below.

9) Is forgiveness a process or a onetime decision?

Answer: Yes. It is a onetime decision but one that may need to be renewed often as old emotions may resurface, especially if the offense is repeated or the offender remains unrepentant.

10) Will I feel better once I extend forgiveness?

Answer: The first and often the only person to be healed by forgiveness is the person who does the forgiving. When you genuinely forgive, you set a prisoner free and then discover that the prisoner you set free was you. Unconditional forgiveness provides

a way we can let go of the wounds of the past inflicted by those who are incapable of repentance. Forgiveness is the key that unlocks the door to our peace, healing, and ability to love again.

11) Do I need to confront the person who harmed me?

Answer: At times you may need to lovingly confront the person who harmed you. Christian love covers a multitude of sins and many of these can be ignored. Others that are more severe need to be accounted for and repented of so as not to harm you or others in the future.

12) Should I forgive someone who does not seek my forgiveness?

Answer: Forgiveness under Grace should be immediate, complete, and unconditional, just as God for Christ's sake has forgiven you. However, it is so much nicer to forgive a person who recognizes his sin, apologizes, and makes restitution if needed.

13) How can I forgive myself?

Answer: Many who are wonderful at forgiving others are rather poor when it comes to forgiving themselves. When others are hurt by our selfishness, carelessness, incompetence, apathy, or pride, the hammer of guilt falls especially heavily on us. We need to learn to take ourselves off the hook by forgiving ourselves, fixing our attitudes, and determining by the grace of God to improve.

14) How can I ever get rid of vengeful thoughts?

Answer: Even when we genuinely forgive, we can be tormented

by the world, the flesh, and the devil who assault our minds with unholy thoughts of revenge. The best advice is to come before the Lord often and pray for deliverance from resentment and bitterness. Pray regularly for the spiritual welfare of those who have sinned against you. It is extremely difficult to remain bitter against someone for whom you consistently pray.



15) What is the difference between forgiveness and reconciliation?

Answer: They are related but there are major differences. Forgiveness is unilateral; reconciliation involves both parties. Forgiveness comes first, then reconciliation. Forgiveness is radical surgery; reconciliation is the healing after the operation. Forgiveness is canceling the debt; reconciliation puts debt-free lives back together. Forgiveness is a decision to release; reconciliation is the effort to rejoin. *Reconciliation is the pursuit of peace allowing for the restoration of a relationship according to the will of God.* (Some choose to think of this as Forgiveness Part 2.) We must *not* try to restore a relationship when it is: 1) sinful,

2) marked by physical or extreme emotional abuse, 3) clear the offender is still hostile, 4) obvious you are in spiritual jeopardy. We *should* try to restore a relationship when we are: 1) Spirit led, 2) emotionally anchored, 3) genuinely concerned about the offender, 4) demonstrating the right attitude, 5) approached by the offender.

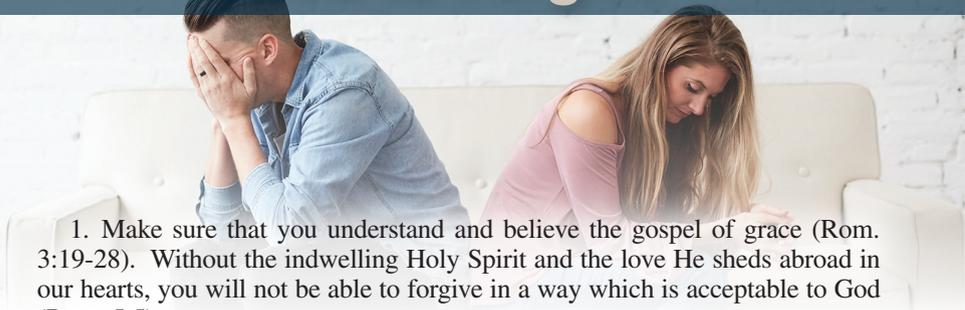
16) Should I forgive those who repeatedly commit an offense or are unrepentant?

Answer: The Lord Jesus Christ said to forgive seven times seventy (Matt. 18:21-22). Repentance is always necessary for reconciliation but not the initial forgiveness. If your “forgiveness” demands repentance, remorse, or rehabilitation from your offender, you have emotionally bound yourself to him. Your freedom from resentment and bitterness becomes inextricably shackled to his response.

17) Is it ever wrong to forgive?

Answer: Many think that for a person to forgive certain heinous or violent sins that something must be wrong with the forgiver. These are usually ones who do not understand Divine forgiveness because they have not experienced it for themselves. Did not the Lord forgive those who had crucified Him? Did He not say to us to do the same? To say that it is wrong to forgive is like saying it is wrong to be loving, merciful, and compassionate. Even a person under church discipline (1 Cor. 5) is to be forgiven. If he repents, he is to be reconciled and restored to the church. To forgive may be divine, but we can do it too. 

Suggestions for Helping You to Forgive



1. Make sure that you understand and believe the gospel of grace (Rom. 3:19-28). Without the indwelling Holy Spirit and the love He sheds abroad in our hearts, you will not be able to forgive in a way which is acceptable to God (Rom. 5:5).

2. Recognize that an unforgiving attitude is emanating from the flesh and is sinful (1 Thes. 5:15; Rom. 12:17-21).

3. Do not indulge the flesh but judge it (Rom. 13:8-14).

4. Consider the depths of sin from which you have been forgiven and what it must have meant to our Lord Jesus to die for you in order to obtain that forgiveness for you. Your sin against a holy God is infinitely greater than any sin others may commit against you.

5. Consider what your unforgiving attitude is doing to your inward soul life in the form of anger and bitterness (Heb. 12:15). You are doing yourself much more damage in the form of a darkened soul than you could ever do to the person who has wronged you.

6. Forgive the person as an act of the will in obedience to Christ. This is love in action. Do not wait until you “feel” like forgiving. Do not waste time trying to work up kind or affectionate feelings toward the offender. Forgiveness is first extended and then feeling will eventually follow.

7. Pray every day for the spiritual welfare of the offender. It is extremely difficult to remain bitter against someone for whom you consistently pray. God promises a “peace which passes all understanding” as we present all our requests to Him (Phil. 4:6,7).

8. Be prepared for the reappearance of a root of bitterness. These destructive feelings may return for awhile, especially if the offender remains unrepentant or the offense is repeated. Don’t dwell on them. Repeat the above steps and fill your mind with the precious things of Christ (Phil. 4:8). You can control what you think.

9. Use the situation as a spiritual opportunity to allow the Lord to conform you to the image of His Son Jesus Christ (Rom. 8:28,29). What a marvelous opportunity for you to take your Christianity out of the closet and let it shine before men!

10. Understand the difference between personal forgiveness and personal reconciliation. The former can be a unilateral decision based upon knowledge of God’s grace. The latter has to involve both parties and can take much time and effort. Forgive first and then work toward reconciliation if possible (Rom. 12:14-21).

—Pastor Ken Lawson

BBS

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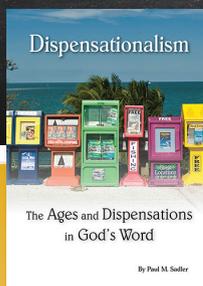
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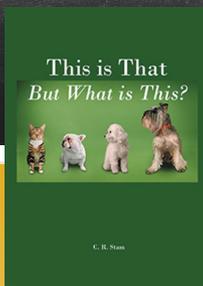
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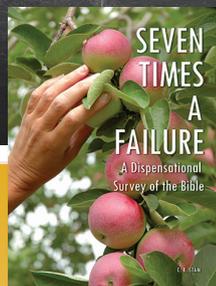
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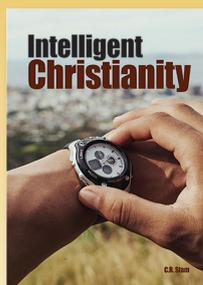
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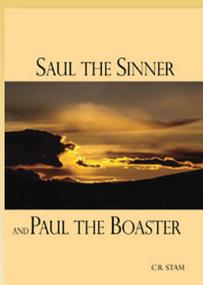
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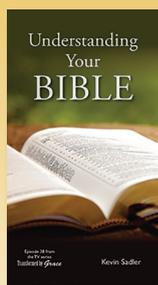
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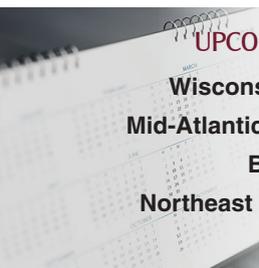
News and Announcements

Western Wisconsin Grace Conference: There is no better way to mourn the official end of summer on September 22 than to attend a grace conference on September 25,26! If you agree, make plans to join BBS president Pastor Kevin Sadler at a conference in Lancaster at the *Grant County Farm Bureau*. To learn more about this autumnal opportunity to be transformed by God's grace, contact Jack Trumm (608) 794-2410 or Mel Flogel (608) 348-7574.

More Singles Meetings! Our recent BBS grace singles conference has spawned a monthly get-together of singles who are continuing to meet on their own for Bible study, discussion, fellowship, games and activities. Currently the group consists of singles in their 20s and 30s, but if you are over 18 and can schedule a visit to Muskegon, Michigan, contact Caleb Dibble to learn more: calebdibble93@gmail.com.

September is Echo Month! The Thessalonians "sounded out the word of the Lord" (1 Thes. 1:8), and here at *Berean Bible Society* we join them in sounding it out "in every place" that we can, by every means that we can. Then every September we look forward to hearing an echo of response from those to whom we minister. So if you've been blessed by our messages in the *Searchlight*, or by our *Transformed By Grace* television broadcasts, or any of our other ministries, we'd love to hear from you!

New Oregon Grace Church! Back in 2013, Pastor John Jaehrling wrote us to say he was learning the grace message and was teaching it to his people. What a delight it was to hear from him again, this time saying that they have now fully embraced the truth together, and are having to move to a larger facility to accommodate the growth they have experienced. Part of that growth came a year ago when a married couple contacted BBS looking for a church, and we referred them to Pastor Jaehrling. If you live near Tigard as well, or even just plan to pass through nearby Portland in your travels, why not give him a call to learn when and where they meet: (503) 620-1989.



UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Wisconsin Special Meetings, September 25-26, Lancaster, WI

Mid-Atlantic Grace Bible Conference, October 8-10, Cumberland, MD

BBF Fall Conference, October 22-24, Alpha, KY

Northeast Ohio Bible Conference, November 13-14, Ashtabula, OH

Bible Study Booklets

PRICE LIST

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

C.R. STAM

Ambassadors for Christ	\$1.00
Answer to Catholicism.....	2.00
Believer's Walk	2.00
Continue Thou.....	1.00
Faith of Christ	1.00
Fulfillment	1.00
God's Plan of Salvation	2.00
Hope for the Bereaved	2.00
Intelligent Christianity	2.00
Is Salvation Certain?	2.00
Knowledge of the Mystery	2.00
Logic of the Plan of Salvation	2.00
Lord's Prayer	1.00
Lord's Supper.....	2.00
Love of Christ.....	1.00
Our Oneness in Christ.....	1.00
Paul the Master-BUILDER.....	2.00
Pentecostal Signs.....	2.00
Power of God.....	2.00
Preaching of the Cross.....	2.00
Rapture of the Church	1.00
Saul the Sinner and Paul the Boaster	2.00
Seven Times a Failure	2.00
Simple as Can Be (English or Spanish)	1.00
Sonship	1.00
Temple of God	1.00
That Blessed Hope.....	2.00
This Is That (English or Spanish)	2.00
Unanswered Prayer (English/Spanish) ...	1.00
Water Baptism.....	2.00
We Know a Secret.....	2.00
Why Was Christ Baptized?.....	1.00
Will There Be Tears in Heaven?	1.00
Writings of John.....	2.00
Your Faith in God's Word	2.00

PAUL M. SADLER

According to the Scriptures	\$2.00
Are You Secure?	2.00
Dispensationalism	3.00
Historical Beginning of the Church	3.00
Supernatural Sign Gifts.....	4.00
Trials and Temptations.....	2.00
Uncertain Trumpet of Water Baptism ..	2.00

KEVIN SADLER

2 Great Commissions.....	\$3.00
Absent From the Body.....	3.00
Airlifted: Escaping the Tribulation	3.00
A Praying Life	4.00
Everybody's a Somebody in the Body of Christ.....	3.00
For We Must All Appear	3.00
Grace in Gray Areas	3.00
Grieving With Hope	3.00
Looking For a Few Good Men.....	3.00
Saved From What?	3.00
The Church Under Grace	3.00
The Judgments to Come.....	3.00
The Price Even a Rich Man Wouldn't Pay	3.00
The Rapture vs. the Second Coming.....	4.00
Understanding Your Bible.....	3.00
Unpardonable Sin.....	3.00
What Must I Do To Be Saved?	3.00

RICKY KURTH

Discerning the Will of God.....	\$3.00
Now That I Believe (English/Spanish/Dutch)	3.00

OTHER AUTHORS

Bible Contrasts (Adams)	\$3.00
Confession of Sins (Lawson)	2.00
Pentecost, Was it the Birthday of the Church? (Lawson)	2.00

Orders up to \$30.00 please add **\$4.00** for Postage and Handling

Orders over \$30.00 please add **15%** for Postage and Handling

Foreign orders please inquire.

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“Forgiveness is the key which unlocks the door of resentment and the handcuffs of hatred. It breaks the chains of bitterness and the shackles of selfishness.”

–Corrie Ten Boom

Transformed By
Grace

Berean Bible Society
TV Ministry

Sunday 9:00 am CT: WJYS Chicago
Sunday 11:30 am ET: The Walk
Sunday 9:00 pm ET: DirecTV Channel 367
Monday 6:00 pm ET:

- DirecTV: Channel 376
- Dish Network: Channel 267
- Glory Star Satellite: Channel 117

Monday 9:30 am ET: Entertainment Studio Networks
BBS Network 24/7 streaming channel Roku and Apple TV