

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

September 2023



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This month’s cover features a Paard van Marken lighthouse, Netherlands, near Amsterdam.

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.

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), September 2023. Vol. 84, Number 6.

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.



A Note From the President

Dear Friends in Christ,

We publish this statement in the masthead of every issue of the *Searchlight*: “The *Berean Searchlight* is the official organ of the *Berean Bible Society*, and is sent free of charge to any who request it.” For all 83 years of its existence, the *Berean Searchlight* has been sent *free* to our subscribers. I have always appreciated this faith-based decision originally made by our founder, Pastor C. R. Stam. As a result of it, we have been able to minister to many people all over the country and the world who might not have been reached had there been a subscription cost for our periodical.

Currently, we have 11,969 subscribers for the print version of the *Searchlight*, and we also have 8,942 subscribed for the email notifying when a new issue is posted on our website. We are seeing steady growth to these lists, and more of late due to our *Transformed by Grace* television ministry. We send the *Searchlight* to subscribers in every state of the Union as well as in 55 foreign countries.

We have a good number of prisoners on our subscription list: 600 to be exact. When Paul wrote the epistle of 2 Timothy from prison, he reminded his son in the faith that “the Word of God is not bound” (2:9). Prison walls, bars, and doors cannot stop the Word of God from going forward and transforming lives. We consistently hear from those who are incarcerated that they are aided in their understanding of God’s Word, rightly divided, through the *Berean Searchlight*.

I find it inspiring that this magazine has been sent out for over 80 years solely by faith, through the financial gifts of friends of BBS. It’s a powerful testimony to God’s grace at work in the hearts of His people. Every person who gives to the *Searchlight* is part of this exciting ministry, and we are grateful for every one of you.

The Judgment Seat of Christ is going to be fascinating. At that day, I believe the Lord, in His omniscience, will reveal all the manifold connections to people getting saved and coming to the knowledge of the truth. The seeds we planted through little things we said or did and the financial gifts we gave, which in some way led to someone ultimately hearing the gospel and getting saved all will be brought to light and be rewarded. And with 83 years of free Bible study magazines sent through the gifts of God’s people, think of how many have been ministered to, helped, encouraged, led to the truth, and saved!

Grace and peace,

Pastor Kevin J. Sadler, President

The HEAD *of the Body*



“And He is the Head of the Body, the Church, who is the beginning, the firstborn from the dead; that in all things He might have the preeminence” (Col. 1:18).

This is probably one of the most descriptive and powerful passages in the Word of God concerning the Lord Jesus Christ. It is truth that is given from the standpoint of the revelation of the mystery which was dispensed to us through Paul. It is true that in the prophets and the four Gospels, we learn that Christ is God and that He is Lord over all creation, but the Pauline Epistles are the first and only place that we learn that Christ is the Head of the Body—the Church!

Christ is not the Head of the kingdom church. Of that church, He is the Christ or King and the High Priest. He is Israel's Lord and Christ, but today He is more! He is Head over a new Church, a heavenly organism that did not have its beginning with Israel on the day of Pentecost. The Church, the Body of Christ, is the called-out people of the dispensation of grace, and both this Church and this dispensation had their beginnings simultaneously with the salvation of Paul! This entire teaching is not even the subject of the Old Testament prophets or of Christ on earth or even of the Book of Acts before the salvation of Paul!

Just read down from verses 24-29, and you will see that it is called a mystery (or secret)! Compare this with Ephesians 3, and it should become even clearer. To mix this mystery program, and its distinctive higher revelation of Christ, with the kingdom program of the four Gospels is to confuse God's clear and precise truth and to fail to honor the preeminence that the Lord has received. God has seen to it that Christ has received the preeminence—the highest of glory—which He alone is worthy to receive. We dishonor Him when we fail to accept and rejoice in what God has accomplished and revealed.

—Donald Webb

A Father's Letter to His Son



(An article based on studies in
2 Timothy 1:1-7 that will be reflected
in our upcoming *Grace Study Bible*)

PASTOR RICKY KURTH
BBS Writer

One day a father asked his son: “Anthony, do you think I’m a bad father?” His son replied: “My name is Luke.”

Evidently, that man *was* a bad father. But the Apostle Paul had been a good father to a man named Timothy, whom he called “my own son *in the faith*” (1 Tim. 1:2). That means Paul had led him to Christ, so he was his *spiritual* son. But Paul must have loved him as much as he would a natural son, for he began his second epistle to him by writing:

“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).

Timothy was obviously as “dearly” beloved of Paul as any son could ever be.

But why would Paul identify himself as an apostle of Christ? The Lord already *had* 12 apostles

“by the will of God.” Why would He need a baker’s dozen?

The answer has to do with that “promise of life” Paul mentions. We know he had *eternal* life in mind, for he used the words “promise” and “life” in writing to Titus, saying:

“Paul...an apostle...in hope of eternal life, which God...promised before the world began...” (Titus 1:1,2).

Before the world began, God promised us eternal life because He planned to create a people through whom He could rule His kingdom in heaven in the ages to come. Those people would be known as the Body of Christ (1 Cor. 12:27), and if you’re a member of His Body, God plans to use you to “judge angels” in that kingdom (1 Cor. 6:3). And the Lord made Paul an apostle to raise up people like you and me to become members of Christ’s Body.

But that’s not why *the twelve* were made apostles. The Lord told *them* they would “sit upon

twelve thrones, judging the twelve tribes of Israel” (Matt. 19:28) in the kingdom of God *on earth* (cf. Luke 22:29,30). We know God didn’t promise eternal life to the twelve tribes of Israel until *after* the world began because Matthew 25:34 *calls* God’s earthly kingdom “the kingdom prepared...*from* the foundation of the world.”

But God made *Paul* an apostle to raise up people “which He had *afore* prepared unto glory” (Rom. 9:23). And the more you learn about the difference in his apostleship, the more the New Testament will begin to make sense to you.

MATTERS OF LIFE AND DEATH

But it’s precious to hear Paul talking about eternal life to open this epistle because he was in prison when he wrote it (cf. 2:9), and he knew this was the last letter he’d write before being *executed* by Nero (cf. 4:6). And when a man knows his life is about to end, he starts to think about *eternal* life. If he doesn’t know if he *has* eternal life, it begins to *haunt* him. But *Paul* knew he had it, and it was *comforting* him as he waited for Nero’s ax to fall.

The thought of dying will also make a man think about *his children* and what he wants to tell them before he dies. Paul didn’t have any children, so he decided to write and tell his son in the faith some things—*eternally important* things that God included in Scripture for our sake, for we are Paul’s spiritual children as well. We were all led to the Lord by Paul’s gospel, and that makes him *our* spiritual father (1 Cor.

4:15). So when we read 2 Timothy, we’re reading our spiritual father’s last will and testament.



When a man is about to die, he also tells his children he loves them, as we saw Paul do. And, like any father who loves his son, Paul only wanted *the best* for him. That’s why he extended “grace, mercy, and peace” to him. Those are the best things in life!

Grace is something Paul extends to all members of the Body to open every one of his epistles, primarily to remind us that we are *saved* by grace. Salvation is “by grace...the *gift* of God: *Not of works...*” (Eph. 2:8,9). You can’t *earn* a gift by working for it, for then it wouldn’t be a gift (Rom. 4:5). All you can do is *receive it*.

And if you try to earn *salvation*, you will never have the “peace” Paul *also* extends to us in the introduction of his epistles because you can never be sure you’ve done *enough* good works to pay for your salvation. But you can be sure *Christ* did enough to pay for it *when He died for you*, so receiving salvation by *grace* (Rom. 5:17) is the only way to be sure you are at *peace* with God (Rom. 5:1).

But when Paul wrote letters to *pastors* like Timothy, he added “*mercy*” to his greeting of

grace and peace (1 Tim. 1:2; Titus 1:4). And he meant the kind of mercy God gave Paul himself to help him remain single, a mercy that comes in handy during distressful times of persecution (1 Cor. 7:25,26). At such times, a man with a wife and family has to care for them, while a single *pastor* can care for his congregation (vv. 32,33). But to remain single, a man needs God's mercy to overcome his libido, so Paul extended that mercy to pastors when writing them.

Pastors *also* need the kind of mercy Paul prayed God would give "the house of Onesiphorus" after he died (2 Tim. 1:16). When a man dies, his household needs *financial* mercy because their breadwinner is gone. Pastors often need *that* kind of mercy as well because God's people can't always afford to pay them as much as they'd like to.

REFLECTIONS AND PRAYERS

When a man knows he is about to die, he also starts to look back on his life, as Paul did when he went on to tell Timothy,

"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" (2 Tim. 1:3).

When a dying man looks back on his life, he can *thank God* for his life if he spent it *serving* God as Paul did.

But how could Paul say he served God with a "pure conscience" when he *started out* serving Him from his forefathers as an unsaved Jew *who executed Christians* (Acts 22:4)? The

answer is that he thought that that's how God *wanted* him to serve Him because he thought Jesus wasn't Israel's Christ, and that God wanted people *dead* if they said He was (cf. John 16:2). You see, a pure conscience is only good if it's enlightened by God's "pure" Word (Psa. 119:140)!

As Paul looked back at his life, he also thanked God for his remembrance of Timothy. And whenever he *remembered* him, verse 3 says he *prayed* for him. We know Timothy *needed* those prayers, for Paul went on to tell him he was

"Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy" (2 Tim. 1:4).



Timothy needed prayer because something was troubling him *to the point of tears*.

Now if I were Paul and about to be executed in prison, I'd be "mindful" of *my own* tears, and I'd be greatly desiring Timothy to come to dry them to comfort me. But Paul had *Timothy's* tears on his mind. That tells you he desired to see him so *he* could dry *Timothy's* tears. Evidently, Paul knew that the best way to comfort yourself when you need comforting is to find *others* who need comforting *and comfort them*.

Now don't get me wrong. It would have brought Paul the "joy" he talks about in verse 4 if he could have seen Timothy and let his son comfort him. But Paul says he would be "*filled*" with joy if *he* could comfort Timothy. So if *you* want to be filled with joy when you're troubled, stop thinking about yourself, and start thinking about others. It's one of the secrets of a happy life.

THE FOUNT OF TIMOTHY'S FAITH

The other thing Paul thanked God for was something he remembered *about* Timothy in 2 Timothy 1:5, where he says he thanked God,

"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."

"Unfeigned faith" means *genuine* faith, and *not pretend* (cf. Luke 20:20). Many Bible teachers think Lois and Eunice *gave* Timothy his unfeigned faith by leading him to the Lord as a child while raising him in the Old Testament Scriptures (2 Tim. 3:15). They point out that Timothy was already a "disciple" when Paul arrived in his area (Acts 16:1-3), and that he must have been a disciple for some time, for it takes a while to earn the good reputation that Acts 16:2 says he had among the brethren.

But the only faith Lois and Eunice could have instilled in Timothy was the faith of God's earthly kingdom program because that's the only kind of faith they knew. The faith of God's *heavenly* program began with Paul. So if

Lois and Eunice led Timothy to Christ, that would make him a *kingdom* saint, and very little in Paul's letters to Timothy would make sense if he wasn't a member of the Body of Christ instead.

So it's important to remember that Acts 16:1-3 wasn't Paul's first visit to Timothy's area in Lystra and Derbe. Six years earlier, he had "preached the gospel" there and "taught many" as he went about "confirming the souls of the disciples" (Acts 14:7,21,22). That's when Timothy became Paul's son in the faith and was taught the soul-confirming fundamentals of the grace message. So Timothy was *not* a kingdom saint, and nothing but confusion can come from thinking he was.

Now that doesn't mean Lois and Eunice did a bad job teaching Timothy the Scriptures. Sometimes it just takes someone who's *not* a family member to get through to people, especially *young* people.



That's a good reason to have your children in Sunday school and church in *addition* to the training in God's Word you give them at home.

It also doesn't mean that all the time Lois and Eunice spent teaching Timothy the Word was in vain. They had Timothy so primed and ready to get saved,

leading that young man to Christ was a piece of cake for Paul!

STIRRED, NOT SHAKEN

As we read on in 2 Timothy 1, we come to the first thing this apostle who was about to die wanted to tell his son in the faith. Verse 6 says,

“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.”

Here it helps to remember that in those days, all believers had what the Bible calls “spiritual gifts.” Paul told the Corinthians,

“Now concerning spiritual gifts...there are diversities of gifts...given to every man...to one is given by the Spirit...gifts of healing...to another...tongues...” (1 Cor. 12:1,4,7-10).

As you can see, those gifts were called *spiritual* gifts because they were given by the Holy Spirit.

But by the time Paul wrote this epistle, those gifts had begun to fade away. We know that because Paul once had the gift of healing (Acts 14:8-10), but later in this epistle, he said he had to leave a coworker behind “sick” (4:20). And whatever gift *Timothy* had, *it too* must have begun to fade, or Paul wouldn’t be telling him to *stir it up*. So what was *his* gift?

Whatever it was, I think it was helping him with the tears Paul mentioned earlier. And since the apostle went on to tell him not to “fear” (2 Tim. 1:7), I think those were tears of *fear*—fear that *he himself* would soon end up on death row.

Timothy seemed to be a fearful man. We know he feared the Corinthians (1 Cor. 16:10)—and they were saved! The thought of being locked up with unsaved hardened criminals probably had him *shaking* with fear. So as his gift faded, Paul encouraged him to stir it up to help him deal with his fear of imprisonment and execution as he went about serving Christ.

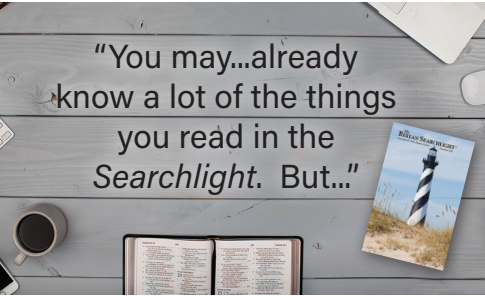
So what kind of spiritual gift helped men with fear? I believe it was the gift of *apostleship* (Eph. 4:8,11) because Paul had that same gift, and when *his* gift began to fade, he told the Ephesians to pray that he might be *bold* (Eph. 6:18,19), and boldness is the *opposite* of fear. So Timothy’s gift of apostleship¹ had always helped him overcome his fear.

But men had to choose to *use* their gifts. Paul knew Timothy had *not* been using his (1 Tim. 4:14) because he told the Corinthians not to frighten him at a time when the gifts hadn’t yet begun to fade (1 Cor. 16:10). And now that the gifts *were* fading away, Timothy was going to have to work *extra* hard not to neglect his. He was going to have to *stir it up!*

Here I should add that neither Timothy nor Paul ever stopped being apostles. They just lost their miraculous *gift* of apostleship, just as they lost their gifts of healing and all the other gifts apostles had. Remember, there were miraculous gifts of “teachers” and “evangelists” back then as well (Eph. 4:11), and those gifts also faded away. But that didn’t mean those men couldn’t continue

1. Paul was the apostle of the Gentiles (Rom. 11:13), but there were secondary apostles like Sosthenes (1 Cor. 1:1 cf. the “us” in 4:9 and the “we” in 9:5).

to teach and “do the work of an evangelist” (2 Tim. 4:5). In the same way, Paul was “the apostle of the Gentiles” as long as he lived (Rom. 11:13), and still is in Scripture.



So how does one stir up a fading spiritual gift? Well, let's see how God stirred men up in the past. Ezra 1:1,2 says,

“...the LORD stirred up...Cyrus king of Persia, that he made a proclamation...saying... The LORD...hath charged me to build Him an house at Jerusalem.”

Somehow, God stirred a *Gentile king* to build the Jews a temple. But how?

JUST ADD SCRIPTURE AND STIR

When Cyrus became king, I believe the Jews showed him the prophecy in Isaiah 44:28 that *predicted* he'd build the temple:

“Cyrus...shall perform all My pleasure: even saying to...the temple, Thy foundation shall be laid.”

Isaiah wrote that over a hundred years before Cyrus was born. Seeing that prophecy, Cyrus no doubt figured that any God who knew his name a hundred years prior to his birth must be *the one true God*, and he'd better do what He said!

That's how God stirred Cyrus. And that's *also* how Paul expected Timothy to stir his gift—by using God's Word! At least, that's what Peter seems to verify when he wrote,


“I stir up your pure minds... That ye may be mindful of the words which were spoken before by the holy prophets...” (2 Pet. 3:1,2).

Do you think Timothy's boldness might be stirred by rereading Bible stories like the one about David and Goliath that Lois and Eunice taught him out of the prophetic Scriptures? Sure! And so can yours.

If you're thinking, “I know that story, and I'm still not bold,” then look what Peter *also* wrote about getting stirred up:

“I will...put you *always* in remembrance of these things, though ye know them...I...stir you up by putting you in remembrance” (2 Pet. 1:12,13).

Peter says *they already knew* the things he was telling them to stir them, but he was telling them those things anyway! You may already know the story of David and Goliath, but when was the last time you read it? If you read it again—and again and again and again—maybe it will stir up some of David's boldness in you.

You may *also* already know a lot of the things you read in the *Searchlight*. But we're going to keep writing them because we know that's how God stirs His people to serve Him, by hearing these things over and over. And we'll be praying for you as you keep reading them. 



Enlightenment

PASTOR KEVIN SADLER
Berean Bible Society President

“The late newspaper publisher, William Randolph Hearst...invested a fortune collecting art treasures from around the world. One day Mr. Hearst found a description of some valuable items that he felt he must own, so he sent his agent abroad to find them. After months of searching, the agent reported that he had finally found the treasures. They were in Mr. Hearst’s warehouse. Hearst had been searching frantically for treasures he already owned!”¹

In His work of enlightenment, the Holy Spirit reveals to us the great riches we have in Christ that we already possess. Our problem is not lack of blessings in Christ (Eph. 1:3). Our problem is lack of insight and wisdom to understand their meaning, worth, and spiritual, eternal significance. The Spirit helps us with this by His work of enlightenment. And when, by the Spirit, a full understanding and appreciation of these blessings hit home, it can drive us forward to live for the glory of God.

OUR LIGHT SOURCE

“Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God” (1 Cor. 2:12).

Just as God created visible light at the dawn of creation (Gen. 1:3), so spiritual light is given to one who is made a new creation in Christ. As 2 Corinthians 4:6 tells us, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

At the moment of salvation, we receive “the Spirit which is of God.” He takes up residence and indwells us (1 Cor. 6:19). He is our light source, given to us “that we might know the things that are freely given to us of God.” Psalm 36:9 reads, “...in Thy light shall we see

“People memorize the Scriptures by the yard, but that is not a guarantee of knowing the truth. Truth is not a text. Truth is in the text, but it takes the text plus the Holy Spirit to bring truth to a human soul.”

—A. W. Tozer



light.” By the Spirit’s light, we are enlightened to see and know the truth of His Word. Enlightenment is not just an informing of the mind or an intellectual exercise; rather it concerns an abiding comprehension of the nature and meaning of spiritual truth, and what it means to us personally.

A. W. Tozer wrote, “People memorize the Scriptures by the yard, but that is not a guarantee of knowing the truth. Truth is not a text. Truth is in the text, but it takes the text plus the Holy Spirit to bring truth to a human soul.”²

The Spirit’s enlightenment is a transforming work. As the truth of the Word is taken in, it produces an impression on the soul. It stamps the image of Christ upon the heart and molds it into His likeness. As 2 Corinthians 3:18 says, “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

This enlightening work of the Spirit flows out of the grace of God. It is a gift from God that we have a divine Teacher in us to guide and help us to know our Savior more and to grow in our spiritual understanding of God’s Word.

It is important to remember that the Spirit’s enlightenment requires humility on our part. It is important to approach the Word with an attitude that allows the Spirit to work through a teachable heart. We must rely on the Spirit and humbly admit that we need Him, and then yield to Him to be our Teacher (Psa. 119:12). Because of its great depth, we don’t know all there is to know in God’s Word. As our dear friend, the late Pastor Jim Kirkwood (1930-2022) used to say, “God’s Word is not eight crayons to the box.” One of the things the Spirit teaches us in His work of enlightenment is how much we still have to learn and how far we still need to go.

THE GOAL

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him” (Eph. 1:17).

Every believer is indwelt by the Holy Spirit (Rom. 8:9,11), so when Paul prayed that “the Father of glory, may give unto you the spirit of wisdom and revelation,” he is not praying that the Ephesians might receive the Person of the Holy Spirit. Instead, his prayer was that they might receive a special measure of the Spirit’s enlightenment, or greater, clearer light from Him.

The Holy Spirit does not give us direct revelation like He did to the apostles and prophets at the beginning of this dispensation (Eph. 3:5); rather, He enlightens us to God’s completed revelation in His Word. He is the One who gave God’s revelation, and He reveals to us what it says and means.

I’ve always liked the quote that “The Bible is the only book whose Author is always present when one reads it.”³ The Spirit is always with us, and when we open the Scriptures, He is the Revealer of the truth that He inspired to be written. And He delights to teach us the things of God.

All the works of God are important, and one of the important ministries of the Holy Spirit in this dispensation of grace is to reveal the truths of God to members of the Church, the Body of Christ, who spend time with His Word and sit under its teaching.

The goal of the Spirit’s enlightenment is “the knowledge of Him.” The word “knowledge” is the Greek word, *epignosis*, which means precise, correct, full knowledge, with discernment. Paul prayed for believers to have a deep, full knowledge of God—a knowledge that is gained by the gracious ministry of the Holy Spirit in His work of enlightenment. This full knowledge of God comes as a result of the Spirit’s enlightenment to the message revealed to the Apostle Paul, “the mystery...Which in other ages was not made known unto the sons of men” (Eph. 3:3,5).

This message fulfilled and completed the Word of God (Col. 1:25-26). And when we are enlightened by the Spirit to “the mystery,” we gain the *full* knowledge of God, because the mystery completes the full picture of God’s twofold purpose for both the heavens and the earth. God’s master plan is for the redeemed from His prophetic program to reign eternally in Christ on the earth, while the redeemed from His mystery program will reign eternally in Christ in the heavenly places (Eph. 1:10).

The mystery further reveals the current ministry of God’s Son to the Church as the Head of the Body of Christ during the dispensation of the grace of God. Many know Christ according to His earthly ministry to Israel in the four Gospel records. And that is important. Each of us *do* need to know Christ according His prophetic ministry, but to have the FULL knowledge of God and His Son, each of us *also* need to know Christ according to what He is doing today in His heavenly ministry, in His exaltation at the right hand of God (Eph. 1:20-23).

And this knowledge of Christ is made known only through the message that was revealed to Paul.

SPIRITUAL EYES

“The eyes of your understanding being enlightened...” (Eph. 1:18a).

After God spoke to Job out of the whirlwind and gave him a vivid revelation of God’s wisdom, majesty, and sovereignty, Job’s response was, “I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:5-6).

In His enlightening work, the Spirit opens our eyes to see and understand, spiritually speaking. By the hearing, reading, and studying of the Word, the Spirit teaches and opens its meaning to us, so that our spiritual eyes see and understand God and His truth more clearly. Job stated that “mine eye seeth Thee,” and showing that Job really did spiritually see God, he repented in dust and ashes. That’s the kind of humble response that happens the closer you get to God in seeing and understanding Him by the Spirit’s enlightenment.

Spiritual eyes can also be stubbornly closed to truth. In Matthew 13:13, Christ said of the multitude who came to hear Him, “they seeing see not; and hearing they hear not, neither do they understand.” They could see physically, but not spiritually. Truth incarnate stood right in front of them. They could see Him, but they wouldn’t see Him. Due to their unbelief and rejection of Him, they refused to see or hear the Lord, and thus they did not understand Him or His words.


And, like those in Israel in the time of the Gospels, many still desire to hold onto their old religious traditions rather than allow the Spirit to open their eyes to the light of truth.



Paul prayed for the Ephesians that the spiritual eyes of their understanding might be “enlightened.” The word “enlightened” means to shine, to bring to light, render evident, and make to see. Enlightening the eyes of our understanding means that the spiritual truth in God’s Word is fully seen as a result of the Spirit shining His light on

it, revealing it clearly and in great detail, so that it is so evident that you can't help but see it.

A couple chapters later, in Ephesians 3:9, the Body of Christ is commissioned "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." The phrase "to make all men see" is translated from the same Greek word, *photizo*, that is translated as "being enlightened" in Ephesians 1:18. Thus, because God wants no one in the dark about it, the Church is to enlighten all men to the mystery. We are to shine a flood of light on it and render the fellowship of the mystery evident.

To make all men see this wonderful truth is a call for us to share the truth of the mystery from the Word of God and to let the Spirit do His work of enlightenment. He is the One Who, by His light, can make any believer see and understand the truth of His Word and what God is doing today under grace. 

1. Warren W. Wiersbe, *The Bible Exposition Commentary Volume 2* (Colorado Springs, Colorado: Chariot Victor Publishing, 1989), p. 14.
2. Aiden Wilson Tozer, AZ Quotes, accessed July 18, 2023, <https://www.azquotes.com/quote> taken from *Faith Beyond Reason: With God Nothing Is Impossible*.
3. "Bible Quotes" compiled by Fritz Chery, quote no. 59, Bible Reasons, July 27, 2023, <https://biblereasons.com/bible-quotes/>.



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GARDENER *to* GARDENER

“Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these” (Luke 12:27).

How to Plant a Garden of Daily Living

For the garden of your daily living, plant three rows of peas:

1. Peace of mind
2. Peace of heart
3. Peace of soul.

Plant three rows of squash:

1. Squash gossip
2. Squash indifference
3. Squash selfishness.

Plant four rows of lettuce:

1. Lettuce be faithful
2. Lettuce be kind
3. Lettuce be patient
4. Lettuce really love one another.

No garden should be without turnips:

1. Turnip for meetings
2. Turnip for service
3. Turnip to help one another.

To complete our garden we must have thyme:

1. Thyme for each other
2. Thyme for family
3. Thyme for friends.

Water freely with patience and cultivate with love. —Unknown

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance...” (Gal. 5:22,23).

Are Ye Carnal?

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

24 But unto them which are called
and Greeks, Christ the power
and wisdom of God.

25 Because the foolishness
than men; and the foolishness
than men.

26 For ye see
not many wise men
mighty, nor many men
of learning.

27 But God hath chosen
the world to confound
the wise, and hath
chosen the weak
things of the world
to confound the
strong.

PASTOR DON HOSFELD
Berean Searchlight Editor

“For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?” (1 Cor. 3:4).

One of the unfortunate realities that has been the case from the beginning of the dispensation of the grace of God is the role that politics has played. I’m not referring to the politics of a nation but politics *within the church*. Paul’s letter to the church in Corinth tells us that “envying, and strife, and divisions” (1 Cor. 3:3) are most certainly not a *new* problem for the church.

Paul established the church in Corinth during his second Apostolic journey and spent over a year and a half ministering there and building up that assembly (cf. Acts 18:1-11). We might expect Paul would receive an *overabundance* of admiration from the church he planted; however, this was hardly the case. Despite being the “chosen vessel” (Acts 9:15) through which God unveiled the mystery and the “wise masterbuilder” that “laid the foundation” (1 Cor. 3:10), Paul was faced with a group of believers in Corinth that were determined to elevate others based upon their personal desires and loyalties.

Shortly after Paul left Corinth for Syria, Apollos, “an eloquent man, and mighty in the Scriptures,” arrived (Acts 18:24 cf. v. 18;19:1). Evidently, Apollos had quite an impact. So much so that people began to choose him as their favorite; this problem and the degree to which it was taking place should not be missed by us today. For no less than five times in the first four chapters of this epistle, does Paul call attention to this divisive conduct (cf. 1 Cor. 1:12; 3:4-6,22).

I have been asked numerous times how and when the church began to deviate from Paul’s doctrine (cf. Rom. 16:25) and toward that of the twelve apostles. Though we can’t say for sure, the type of behavior displayed in Corinth may have been one of the things that propelled us in that direction.

According to Irenaeus (c. AD 130-202) and Tertullian (c. 155-220), a man by the name of Polycarp (c. AD 69-155) was a student of the Apostle John (who outlived the other apostles), not only him but also a man named Ignatius (c. 35-110).

Now, we don't presume that their writings or church tradition are to be fully trusted, as these relationships may have been embellished to establish a hierarchy that eventually became the Catholic church. However, if there is any truth to these claims, as often the case is with any lie to include *some* truth, we might find *why* the church went in the direction it did. Was their relationship with John a cause for promoting him and his teachings over Paul, like some in Corinth did with Apollos? Reading Polycarp's letter to the Philippians, you find many statements which come from the Gospels and General Epistles, which do not agree with the Pauline Epistles.

Other than the obvious reasons of doctrinal error, why should we *today* be concerned about diminishing some in order to elevate "our guy"? Well, notice Paul's admonition that in doing so, "are ye not carnal" (1 Cor. 3:4), something Paul calls them three times in the first four verses of this chapter. Did Paul chastise the Corinthians because he was expecting to be their favorite, the one they "liked"?

Of course not, as he said, "Who then is Paul, and who is Apollos, but ministers by whom ye believed....I have planted, Apollos watered; but God gave the increase....So then neither is he that planteth any thing, neither he that watereth; *but God* that giveth the increase" (vv. 5-7).

Paul's concern was that they were walking "as men" (v. 3), meaning in the flesh. What mattered to him was not that he received their praise but ensuring that God received *all* the praise that was due *Him*. He said, "let no man glory in men...Whether Paul, or Apollos..." (vv. 21,22). Picking one *at the expense of another* only served to hinder the cause of Christ.

Unfortunately, this type of thing is *still* happening and hindering the work of God. Today, YouTube and Facebook likes and shares are

used competitively by some to promote one Bible teacher against another. What would Paul think of this? Concerning himself and Apollos, he wrote, "that ye might learn *in us* not to think of men above that which is written, that no one of you be puffed up *for one against another*" (1 Cor. 4:6).

Paul was concerned that people were more loyal to a *person* than to the doctrine. May we, today, have the wisdom to never choose between *men* but instead between the *doctrine*. Let us elevate all men that live and teach *sound* doctrine, "For we are labourers *together with God*..." (v. 9).



LOVE

What's Love Got to Do With It?

PASTOR DON HOSFELD

Berean Searchlight Editor

Start talking about love, and many men are ready to look for the TV remote or some other form of exit from the conversation. That's because when it comes to the concept of love, even the love described in the Bible, many people associate it with feelings, and men generally don't like talking about feelings. But is love a *feeling*?

I do not believe love, biblically speaking, is a feeling. Instead, love is a critical *doctrine* of Scripture and is of such importance that it seems inconceivable that such a great doctrine would be rested upon emotion. The Bible emphasizes the idea of love as an act of selflessness and sacrifice. It teaches that true love goes beyond fleeting emotions and requires *intentional* commitment. Love, from a biblical standpoint, involves *purposely* showing kindness, compassion, and forgiveness toward others, regardless of how our feelings are at the moment. Many marriages have needlessly

ended under the excuse, "I don't love him/her anymore."

"I am persuaded that love and humility are the highest attainments in the school of Christ and the brightest evidences that He is indeed our Master." —*John Newton*

What is Love?

Love might seem simple enough to define, but trying to do so in one sentence or even one paragraph is as futile as trying to describe God in such a limited space. No "law of first mention" could be used to describe God *or love*. If, as that great hymn says,

"The love of God is greater far than tongue or pen can ever tell. It goes beyond the highest star, and reaches to the lowest hell."

...then indeed, any chance at understanding love requires the whole Scripture. Paul's prayer for the Ephesians was that they "May be able to comprehend... And to know the love of Christ, *which passeth knowledge*" (Eph. 3:18,19).

If God is love (cf. 1 John 4:8,16; 2 Cor. 13:11), then it follows that we must know God to know love. Thus, love should only be understood in the same way that God should be understood, and that's through the complete revelation that God gave us of Himself, and that requires the *entire* Bible. We can no more remove one book of the Bible and have a complete picture of love than we can remove one book and have a complete picture of God. Taken as a whole, the Bible is God's comprehensive portrayal of Himself and what love is. Labeling or describing love as an emotion or feeling seems insufficient at best and somewhat demeaning.

There is also a bit of danger and irony in doing so. To misidentify love as a feeling, as the world does, has consequences. A mid-Acts dispensational view of Scripture allows us to recognize the dangers of the charismatic movement and its *feelings-based* approach. Therefore, we should be very reluctant to suggest everything hinges on feelings; by everything, I mean God's love for us.



Is John 3:16, “For God so loved the world, that He gave His only

begotten Son,” really describing God's feelings? When Paul says nothing “shall be able to separate us from the love of God, which is in Christ Jesus our Lord,” are we to understand that what Christ did changed God's *feelings* toward us, that our security is somehow related to feelings and emotions? No such thing. We are told in Romans 5:8 that God “commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us.” Our position before God changed because of being in Christ, but God's love for us predated our being in Christ. There is much more to love, to God's love, than emotion and feelings.

Another example that conveys this is motherhood. When a woman has a child, she doesn't need to be *told* to have an emotional attachment to that baby. Her feelings and emotions toward that child are cemented the moment she knows she is pregnant. Yet, Paul tells Titus to have the “aged women...*teach* the young women to...*love* their children” (Titus 2:3,4). Why would that be unless love is far more and is something separate from emotion?

Regardless of the Greek or Hebrew word, love can mean different things based on the context. For example, the first occurrence of the word love is in Genesis 22:2, “...Take now thy son...whom thou *lovest*,...and offer him...for a burnt offering.” Certainly, *that* love cannot be the same love Amnon had for his sister Tamar, whom he violated (cf. 2 Sam. 13:4,12,13), even though the same Hebrew word is used.

Is Love All That Important?

It's impossible to overestimate the importance that Scripture places on love. As previously mentioned, love is a critical *doctrine*. In just the Pauline Epistles, some variation of love (loved, loveth, etc.) is used 94 times in 84 verses. For perspective, that's more verses than 2 Thessalonians, 2 Timothy, Titus, or Philemon each contain. Paul spent more time discussing love than he spent on his final epistle of instructions to Timothy. And thanks to the revelation of the mystery revealed to the Apostle Paul, we know that God's love toward us existed before creation itself.

"Labeling or describing love as an emotion or feeling seems insufficient at best and somewhat demeaning."



"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ:

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him *in love*:

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:3-5)

In Ephesians 1:3-5, attention is often placed on everything except the words "*in love*." But it's evident from this passage that love was an integral part of God's motive, method, and plan in pre-determining that believers would receive "the adoption." That is not to say that God *needed* us so that He might express His love, as some suggest, but rather that our blessings and our existence are the direct result of His will to express His love.

Beyond even the blessings we receive because of our position in Christ, we owe every moment of joy and every experience of happiness on this side of heaven to God's *love*. This is true for believers and unbelievers alike. When we delight in seeing our child walking for the first time or hearing them say "mommy" or "daddy," we owe that moment of joy to God's love. When we find ourselves laughing amongst friends, God's love makes that moment possible. Because of that, God is justified to receive all glory, honor, and thanks because apart from God's love expressed in creation, those events would never have happened.

No wonder He takes such offense when man forgets his maker or is like those described in Romans 1, "Because that, when they knew God, they glorified Him not as God, *neither were thankful...*" (v. 21).

It would be impossible to accurately envision the world without God's love. Hollywood, with all its ability to generate computer images, couldn't do justice to such

a sight. Not even the Tribulation is without His mercy and love. As Christ said, “Except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matt. 24:22). Even then, His love is present.

“It is a good thing to give thanks unto the LORD, and to sing praises unto Thy name, O most High: To shew forth Thy lovingkindness in the morning, and Thy faithfulness every night” (Psa. 92:1,2).

Owe No Man But Love

With love being so important, it’s no surprise that God expects man to love one another. In Romans 13, as Paul lays out the believer’s responsibility to be subject to “higher powers” and to “Render therefore to all their *dues*...” (v. 7), he points out that one of the things we *owe* is love. He says, “Owe no man any thing, *but* to love one another...” (v. 8).



The word for “owe” in verse eight corresponds to the word “dues” in verse seven. Love is a *due* we need to render and a debt we can never pay off.

As Charles J Ellicott said, “When you have paid all your other debts, taxes, and customs, and reverence, and whatever else you may owe, there will still be one debt unpaid—the universal debt of love.”

Just as Paul reminded those in Thessalonica, this debt of love is to *all men*, not *only* to fellow or even like-minded believers: “And the Lord make you to increase and abound in love one toward another, and toward *all men*...” (1 Thes. 3:12). One of my mom’s favorite sayings was “Practice what you preach,” and Paul certainly did. In 2 Corinthians 11:23-29, Paul describes many of the sufferings he endured but finishes with “Who is weak, and I am not weak? who is offended, and I burn not?”

If anyone had a right to “burn” because of how others behaved, it was Paul. What allowed Paul to endure so much and yet “abound in love...to all men?” The answer is found in 2 Corinthians 5:14: “For the love of Christ constraineth us.”

Christ demonstrated His love for all in His willingness to die for all. The love that Christ showed for all also constrains *all* believers “that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again” (v. 15). We are told to “walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph. 5:2). The love of Christ *compels* us to “abound in love...toward *all men*.”

Love Fulfills the Law

The latter part of Romans 13:8 adds that “he that loveth another *hath fulfilled the law.*” Does Paul mean to put us under the Mosaic Law? God forbid! It would be a grave mistake for any saint to put themselves under the law in the Dispensation of Grace. Paul made it abundantly clear that all who are under the law were also “under the curse” (Gal. 3:10). How unfortunate that many professing believers today think they are under the law when the Scriptures repeatedly say otherwise: “For sin shall not have dominion over you: for ye are *not under the law*, but under grace. What then? shall we sin, because we are *not under the law*, but under grace? God forbid” (Rom. 6:14,15).



“Love is the reason
for everything
we should do.”

So, what then does Paul mean? The statement reminds us of an event near the end of Christ’s earthly ministry. Just before the seven “Woes” that Christ proclaimed on the scribes and Pharisees of Matthew 23, they came to “entangle” Him with three questions. One of those questions was “What is the great commandment of the law?” (Matt. 22:36).

Christ answered by telling them that the greatest commandment was to “love the Lord thy God” and that the second to “love thy neighbor” is like unto it. On these two commandments, “*hang all the law,*” He said. That is to say that if one were to love God and his neighbor *biblically*, he would fulfill, thus not violate any of the law.

This is what Paul is saying, and why he goes on to say, “For this, Thou shalt not commit adultery, Thou shalt not kill...steal...bear false witness...covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: *therefore* love is the fulfilling of the law” (Rom. 13:9,10). These verses are an excellent example of why proof-texting, pulling verses out of context, is so dangerous.

Again, Paul is not putting us under the law, nor is he using love to suggest we should strive to accomplish the law. Paul is using the law to demonstrate what love looks like. You don’t love your neighbor by stealing from him or coveting what he has. Charity “suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, *seeketh not her own...*” (1 Cor. 13:4,5).

Esteem Others Better Than Yourself


Another great lesson Paul gives us about love in this section of Romans is don’t *pretend* to love.

He says, "Let love be without dissimulation...in honour preferring one another" (Rom. 12:9,10). Dissimulation is hypocrisy; it is to "feign" something. In combat, a fighter may feign (pretend) like he will throw a punch, hoping to make his opponent think something is true but is not. Like in combat, feigning love for another is destructive; it creates damage.

Peter was guilty of dissimulation when he ate with Gentiles in Antioch before withdrawing when men from James showed up (cf. Gal. 2:11-13). Peter showed love initially, but when it was going to cost him something, "he withdrew and separated himself." Peter's action was destructive, and it caused others to be carried away, even Barnabas. Peter accepted these non-Jewish saints apart from the law but

then refused to accept them once the men from James came. Peter *feigned* love.

In that action, Peter cared more for himself than them, and *to love* means you need to esteem others better than yourself (cf. Phil. 2:1-5). May our love for others be rooted in more than feelings; let it be genuinely about edifying others above ourselves. *What's love got to do with it?* Love is the reason for everything we should do.

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain....Giving no offence...that the ministry be not blamed: But in all things approving ourselves as the ministers of God...By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned..." (2 Cor. 6:1-6). 

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Question Box

“Why does Revelation 21:1 say that there will be no more sea on the new earth?”

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev. 21:1).

There will be seas in the Millennial Kingdom (Psa. 72:8), but one of the chief characteristics of the new earth in the eternal state is that there will be *no more sea*. While there will be no sea, there will be a river within the new Jerusalem: “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (Rev. 22:1). Interestingly, earlier in Revelation, we learn that there is a sea in heaven: “And before the throne there was *a sea* of glass like unto crystal” (Rev. 4:6).

The seas and oceans currently occupy almost three-fourths of the surface of the globe and, of course, to that extent they prevent the world from being occupied by people. In the new earth though, the entire surface of the earth will consist of habitable land.

In Revelation 20, at the resurrection of the unjust for the Great White Throne, it says, “*the sea* gave up the dead which were in it” (v. 13). In Scripture, the sea is often portrayed as a place of death (Ezek. 28:8) and a symbol of disorder, calamity, violence and unrest: “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Isa. 57:20). The sea also reminds us of the worldwide flood in the days of Noah and the death and destruction of that time (Psa. 104:6-9).

Disorder, unrest, death, and destruction, and the seas which brought these things and symbolized them will be altogether absent in the new earth. Instead, through Christ, the new earth will be filled with order, peace, rest, and life everlasting. —Pastor Kevin Sadler

A photograph of a man standing on a beach, looking out at the ocean. The sun is setting, creating a warm, golden glow over the water. In the background, there is a large rock formation in the sea. The overall mood is peaceful and contemplative.

*“I can do all things through Christ
which strengtheneth me.”* *Philippians 4:13*

BBS

Letter Excerpts



From Facebook:

“*More Rightly Divided Answers to Frequently Asked Questions* is amazing! I will be reading it again and again. Thank you for making this available to readers!”

From Georgia:

“Dearest Brother Pastor Kevin, thank you for your continued zeal and love with which you spread and rightly divide the Word of truth. Prayers continue for all you do.”

From our Inbox:

“In the May 2023 *Berean Searchlight*, in the middle of the booklet, you show a page from the Grace Bible...I really want to get this Bible!! I love the *Berean Searchlight* and all the articles and teachings that you have. It makes it so much easier to understand the Bible and my place in it. Thank you so much, and God bless.”

From our Inbox:

“I just finished reading the May 2023 *Searchlight* and want to thank each writer for their contribution. I specifically liked Pastor Don’s ‘Danger Zone’ article and will remember his principle ‘Be vague where God is vague and specific where God is specific.’ I have some friends that want to know the ‘why’ of a verse that God has not explained, and they tell me I’m too focused on God’s Word. I will begin to use this principle when I respond to their comment. Thank you, and I pray for you all to keep sharing God’s Word.”

From Facebook:

“I liked his explanation of unity and union [*More Minutes With the Bible: ‘The Importance of the Local Church’*]. Indeed, I see clearly that they are not one and the same.”

From our Inbox:

“Thank you so much [for *Two Minutes With the Bible*]...a good way to start the day.”

From Facebook:

“Have a good and blessed time together tomorrow [at the *Transformed by Grace Regional Conference*]! I pray for you all. I pray also for us here in the Netherlands. We have a live meeting tomorrow here.” (Our prayers are with you! –Ed.)

From Michigan:

“God bless all you fine folks.”

From Pennsylvania:

“I always watch *Transformed by Grace* at 6 pm on Direct TV 376 right after Les Feldick! Great way to spend my evening...God’s blessing to you for your faithfulness in teaching His Word, rightly divided.”

From Virginia:

“Thank you for sending me the *Berean Searchlight*, and I love watching Pastor Kevin on TV too!”

From North Carolina:

“We pray for you and all your work daily. Everyone’s work is greatly appreciated.”

From Arizona:

“Thank you for your featured article, ‘The Broken Tablets,’ taken from Episode 138 of *Transformed by Grace*. It was so helpful for me to read the article and then watch the program again on the *Berean Bible Society* site on YouTube. Repetition is the mother of learning!”

From Missouri:

“We watch Pastor Kevin’s teaching every day on CTN. His teaching on the Lord’s life from His arrest to His burial has caused me to weep as I realize what our blessed Savior did willingly to save sinners from an eternity of doom.”

From Ohio:

“I recently came upon your *Searchlight* publication. I found it both informative and enjoyable. While I am not an informed disciple of dispensationalism, I have never found a reason to discard it nor call it weak in terms of Scriptural support. I am hoping to learn more about the grace in which you stand.”

From Wyoming:

“I have tried so hard to bring my family to this blessed truth, only to have them refuse it and keep it at arm’s length. It is truly jaw-dropping and frustrating, to say the least. I’m going to insist they read Paul Sadler’s *Exploring the Unsearchable Riches of Christ* with a ‘Berean’ mind, verifying it in the Scriptures for themselves....” (A great book choice! –Ed.)

From Colorado:

“Please tell Pastor Kevin Sadler that my son and I watch and enjoy his messages! He is truly inspired by the Lord.”

From YouTube:

“As usual...awesome teachings. Thank you, Pastor Kevin! We love you all!”

From Florida:

“Please put this year-end gift to the reference Bible project.” (Thank you for your financial support for this project! –Ed.)

From Texas:

“I just love the program [*Transformed by Grace*].”

From our Inbox:

“Thank you for your ministry. Y’all are vital to this family’s growth and understanding of the grace doctrine.”

From New York:

“I am in long-term treatment and need the encouragement of the *Searchlight*. It gives me something to look forward to.”

From Illinois:

“Thank you! I enjoy and learn from your program. Each episode, I find myself exclaiming, ‘I didn’t know that!’ I like the way Pastor Kevin teaches. God bless everyone in your organization.”

From Connecticut:

“I got my *Searchlight*, and I can’t wait for your Study Bible to be finished. It’s going to be great.”

From Florida:

“I just wanted to thank you for the continued faithfulness to the Word of God, rightly divided and the grace message. We haven’t been able to find a grace church anywhere near, so we depend on BBS messages, books, and the *Searchlight*.”

“BBS is a work of faith supported by the gifts of Christian friends.”

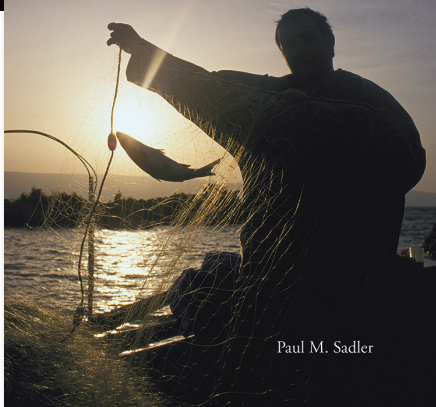
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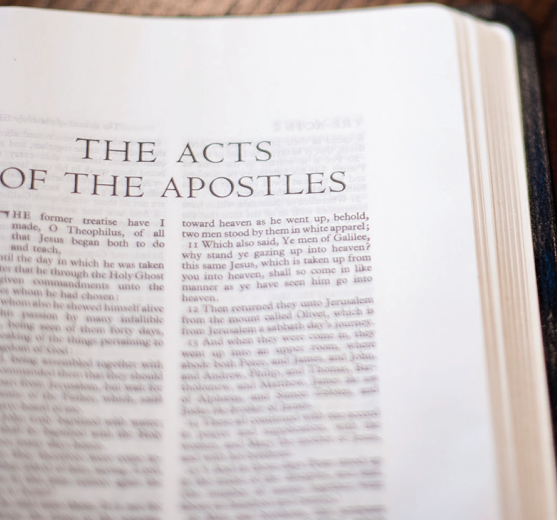
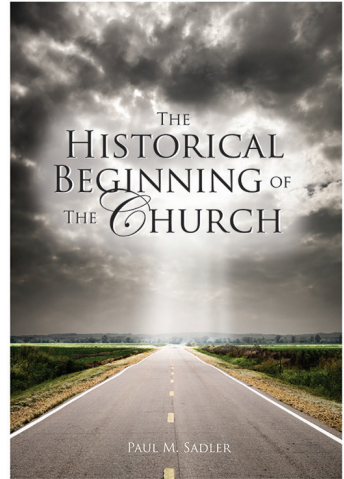
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News and Announcements

Planning For the Future: If you are interested in helping *Berean Bible Society* to continue to reach others with the truth of God's Word rightly divided, please consider the lasting impact you can make by including a donation in your will or estate plan. Your donation will enable us to reach more individuals who are seeking a deeper understanding of the Scriptures and help them grow in their faith. The impact of your support is significant. It allows us to produce resources such as books, study materials, and online content that equip believers with sound biblical teaching. By including BBS in your will or estate plan, you can ensure that our mission of spreading the truth of God's Word rightly divided continues for years to come.

Useful Tools: One of the many useful tools at BereanBibleSociety.org is the "Berean Searchlight Scripture index," which is located under Bible Study on the main menu. This invaluable tool allows users to quickly and easily search for any Bible verse referenced in the Searchlight, enabling users to focus more on studying and understanding the Scriptures themselves. If you are looking to delve deeper into the biblical teachings of BBS, this index is sure to save you time and effort.

Language Options for TBG Videos: We often hear from people that *Transformed by Grace* has been an enormous blessing. With that in mind, we determined to make sure those who do not speak English could also utilize this valuable content. As a result, we have added Closed Captioning in the languages listed below to all past and future episodes of TBG on YouTube. This will enable people from different parts of the world to understand Pastor Kevin's teaching and the transforming message of grace. We believe this can be an excellent resource for missionaries and grace believers around the world to reach more people with God's Word rightly divided. The languages will be Hindi, Simplified Chinese, Spanish (Latin American version), Portuguese (Brazil), Indonesian, German, Swahili, Filipino, Arabic, Dutch, and Burmese.



UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Lancaster Special Meetings, September 17, Lancaster, Wisconsin

BBF Fall Conference, October 7-8, Newaygo, Michigan

GOSPEL TRACTS and CHARTS

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



TRACTS

- 25 Pack of One Title\$4.00
- 100 Pack of One Title12.00
- 100 Pack of Assorted Tracts..... 15.00

ROBERT BROCK

- Seven Basic Bible Facts Every Christian Should Know and Believe
- The Teachings of Christ

RICKY KURTH

- Gambling with Eternity

KENNETH MORGAN

- Should Water Baptism Be Practiced Today?

MAURIE REYNOLDS

- God's Insurance Policy

J.C. O'HAIR

- You Do Need Him

KEVIN J. SADLER

- Christmas Times
- God's Pumpkin (10 pack)
- Not Too Narrow
- He's Alive!

PAUL M. SADLER

- An Epitaph
- Rescued by the Blood

C.R. STAM

- Basic Distinctions Between Prophecy and the Mystery
- A Big Little Word
- Don't Come An Inch Closer
- Going Somewhere
- How To Please God
- If You Keep Trying You'll Never Succeed
- It's Your Attitude
- Mutual Interest
- Priceless Treasure

CHARTS

- Single copy ("Key" or "Timeline")\$1.00
- 25 Pack of One Title 12.00

KEVIN J. SADLER

- The Timeline of Paul's Ministry, Conversion to Martyrdom (fold-out brochure)

PAUL M. SADLER

- The Key to Understanding the Scriptures (fold-out brochure)
- According to the Scriptures booklet

Prices for this booklet of charts:
\$3.00 each -or- 10 pack for \$18.00

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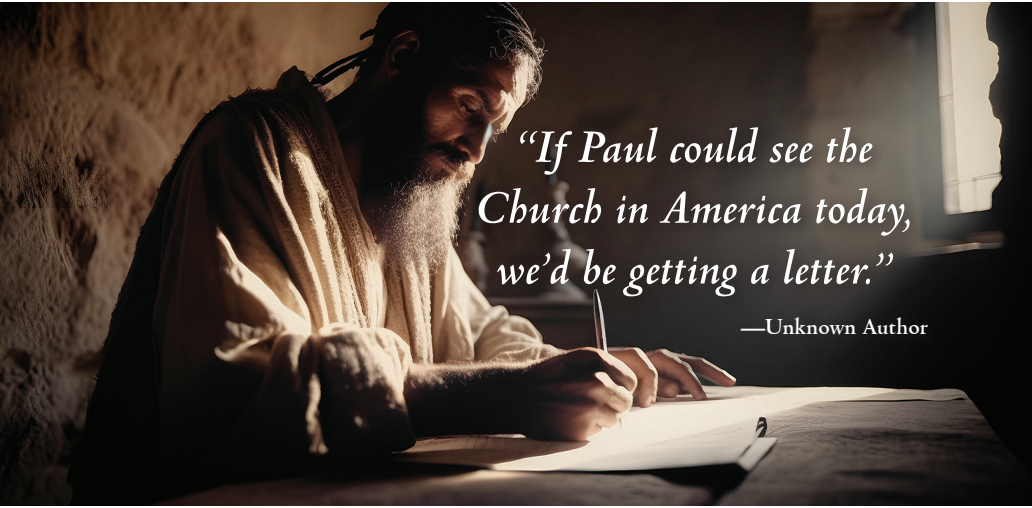
*Prices and availability are subject to change without notice.
For detailed descriptions of products, please visit our online store.*

Free Shipping! Wisconsin residents please add 5.5% sales tax



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*“If Paul could see the
Church in America today,
we’d be getting a letter.”*

—Unknown Author

Transformed By
Grace

Berean Bible Society
TV Ministry

Sunday 9:00 am CT: WJYS Chicago
Monday–Friday 6:00 pm ET:
Christian Television Network (CTN)

- DirecTV: Channel 376
- Dish Network: Channel 262
- Glory Star Satellite: Channel 117

BBS Network 24/7 streaming channel Roku and Apple TV
Also available on Facebook, YouTube, and the BBS website