

The BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

September 2025



Feature Article

Freedom’s Example, *by Kevin Sadler*5

Articles

Producing Leaders, *by John Fredericksen*.....13

How and When?, *by Cornelius R. Stam*19

Departments

Beginning with Romans4

BBS Doctrinal Statement.....17

Question Box.....24

Hindrance to Blessing25

News and Announcements.....30

This month’s cover features Pointe Tracadigash Lighthouse in Carleton-sur-Mer, Quebec.

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.

BBS is a faith-based ministry dependent on the gifts of God’s people.
We are thankful for your gifts of support.

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

President: Kevin Sadler | **Editor:** Don Hosfeld | **Layout/Design:** Kevin and Jessica Sadler

Reader’s Rights and Responsibilities: BBS respects a reader’s right to hold views that differ from those of our writers. If a reader has a serious concern with a specific article, it is his or her responsibility to act in a manner that endeavors to preserve the unity of the Spirit in the bond of peace. This can best be accomplished by contacting the editor, who will then forward your concerns to the author of the article in question. We promise to address all concerns in a timely manner.



You can reach us at:
BEREAN BIBLE SOCIETY
N112 W17761 Mequon Road
Germantown, WI 53022



Office: 262.255.4750 | Monday–Friday, 8:30 am to 4:30 pm, CT
Website: bereanbiblesociety.org
E-mail: berean@bereanbiblesociety.org

A Note From the President

Dear Friends in Christ,

A father decided to share with his children the health benefits of eating dried fruits. It was all about “raisin” awareness. Well, we are raising awareness about the completion of our *Grace Study Bible* (GSB)! We will send the Bible to the printer at the end of September, and we will begin taking orders on **November 1**. We will begin fulfilling orders and shipping the Bibles on **December 1**.

The GSB is a black letter edition of the King James Version (Cambridge edition). There are two sizes: regular size, 7" x 10", and large print, approximately 8 1/2" x 11". The cover will be black bonded leather with gold foil stamping and a satin ribbon marker. Pages will be gold gilded. The estimated price is **\$49.99 for regular size** and **\$59.99 for large print**. To keep the Bibles reasonably priced, we are selling them *at cost*.

The GSB features an introduction that explains why a mid-Acts, dispensational Bible is needed and why you can trust the Bible, as well as an introduction to the New Testament, giving an overview of the dispensational place of all the New Testament books and emphasizing the importance of Paul’s epistles for today. There will be two sections of color charts, one between the Gospel of John and the Book of Acts and another at the end of the Bible. Titles of these charts include The Ages and Dispensations; Transition in the Book of Acts; Time Past, Time Present, and Time Future; The Major Division in God’s Word; The Key to Understanding the Scriptures, and many others!

Between the Books of Acts and Romans, there will be a lexicon of Paul’s distinctive terms, providing definitions for key concepts and truths related to grace, such as the Berean spirit, the grace commission, and the revelation of the mystery, among others. Preceding Acts 9, there is an explanation of the importance of Paul’s apostleship. Along with the maps in the back of the Bible is a glossary which includes short articles on various topics, as well as recommended reading on those topics in grace literature.

In the future, we are considering the following options for the GSB: a hard-cover pew Bible, a genuine leather cover option, and a digital version. Please pray with us for this study Bible to be used “to make all men see what is the fellowship of the mystery.”

Grace and Peace,

Pastor Kevin J. Sadler, President



Pastor Kevin J. Sadler has been serving as president of the *Berean Bible Society* since 2016. He speaks on “Transformed by Grace,” a daily television program that airs nationally. In addition, he speaks at Bible conferences and authors Grace literature.

Beginning with ROMANS

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

PASTOR DON HOSFELD
Berean Searchlight Editor

Christians are usually told they should begin reading their Bible in the Gospels, often with the Book of John. This is partly because each Gospel is said to present Jesus differently: Matthew, as King; Mark, as a Servant; Luke, as Man; and John, as God. To many, John sounds like a logical place for a new Christian to begin in order to become established in the faith. *But what does the Bible say?*

The Gospels are loved, and for good reason. For in them our Savior, Jesus Christ, is revealed, and His life while on earth is shared like in no other book ever written.

They tell us how our God and Savior humbled Himself and was born in such lowly conditions, and how He walked from town to town, teaching, healing, and showing love and compassion for the ones He knew would soon reject Him. And even though He created this world, He willingly subjected Himself to harsher conditions than His creation. He said of Himself that the “foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head” (Matt. 8:20).

However, as precious as the Gospels are, we must not *assume* that is where God would have us begin or that they contain the necessary doctrine to establish our foundation in the faith. We shouldn’t, like so many do, esteem the “red letters” more than the rest of the Bible. After all, *are not Christ’s words spoken from heaven just as important as His words spoken while on earth?*

We should remember that God is not neglectful in providing direction, especially on something as important as a believer being established. All too often, people make the mistake of giving their opinion on an issue instead of simply asking, “For what saith the Scripture?” (Rom. 4:3; Gal. 4:30).

“Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

“But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Rom. 16:25-26).

In reality, every new believer would do well to begin their Bible reading and study in the Book of Romans; it truly is the foundational book of doctrine for the Body of Christ. But you don’t need to take my word for it. Consider the words from our text in Romans 16:25-26 and the fact that Paul wrote Romans because he could not go to Rome as he wanted, and said, “For I long to see you, that I may impart unto you some spiritual gift, *to the end ye may be established*” (Rom. 1:11).

A bald eagle is shown in flight, wings spread wide, against a backdrop of a mountain range under a blue sky with scattered clouds. The eagle's head is turned to the right, and its tail feathers are visible. The title "Freedom's" is written in a large, elegant, black cursive font, and "EXAMPLE" is written below it in a bold, gold-colored, all-caps serif font.

Freedom's EXAMPLE

PASTOR KEVIN SADLER
Berean Bible Society President

“The Scottish preacher John McNeill liked to tell about an eagle that had been captured when it was quite young.

“The farmer who snared the bird put a restraint on it so it couldn’t fly, and then he turned it loose to roam in the barnyard.

“It wasn’t long till the eagle began to act like the chickens, scratching and pecking at the ground. This bird that once soared high in the heavens seemed satisfied to live the barnyard life of the lowly hen.

“One day the farmer was visited by a shepherd, who lived in the mountains where the eagles lived.

“Seeing the eagle, the shepherd said to the farmer, ‘What a shame to keep that bird hobbled here in your barnyard! Why don’t you let it go?’

“The farmer agreed, so they cut off the restraint. But the eagle continued to wander around, scratching and pecking as before.

“The shepherd picked it up and set it on a high stone wall. For

the first time in months, the eagle saw the grand expanse of blue sky and the glowing sun. Then it spread its wings and with a leap soared off into a tremendous spiral flight, up and up and up.

“At last it was acting like an eagle again.”¹

The Galatians had been taught to put themselves under the law. They had been captured, snared, and restrained by bad teaching and, as a result, figuratively speaking, they were pecking around the barnyard like chickens. The Book of Galatians is like Paul setting the Galatian believers on a high stone wall and showing them the great expanse of sky, wanting them to know that they are free, encouraging them to spread their wings in their liberty in Christ, and fly, and soar like eagles, and live for His glory in that freedom.

Abraham’s Two Sons

“Tell me, ye that desire to be under the law, do ye not hear the law?”

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman.

“But he who was of the bond-woman was born after the flesh; but he of the freewoman was by promise” (Gal. 4:21-23).

Paul asked those who desired to be under the law and to be under its bondage, “do ye not hear the law?” Paul countered the desire to be under the law with an argument based on and from the law, that is, from Genesis, one of the five books of the law written by Moses in the Old Testament. Paul challenged the Galatians to consider what this book of the law taught.

was born to Hagar, an Egyptian slave of Abraham’s wife, Sarah (Gen. 16:1). Isaac was born to Sarah, a free woman.

Years after God first promised a son to Abraham, Sarah had not yet borne a child; she was still barren. Impatient, anxious, and losing hope that the promise would ever be fulfilled, Sarah convinced Abraham to take Hagar as his wife and to conceive a child by her so that he would have an heir.

When Abraham was 86 years old (Gen. 16:16), Ishmael was born naturally from this union with Hagar. Fourteen years later, when Abraham was 100 years old (21:5), Isaac was born to Abraham and Sarah, despite

GALATIANS 4:23

“But he who was of the bondwoman was born after the flesh...”

HAGAR

ISHMAEL

“...but he of the freewoman was by promise.”

SARAH

ISAAC

Essentially, Paul was saying, “Let’s have a Bible study. Open your Bibles to Genesis Chapter 16.” Referring to Genesis 16-21, Paul wrote in Galatians 4:22, “For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.”

Paul uses the “two sons” of Abraham, Ishmael and Isaac, as examples. These sons were born to different mothers. Ishmael

their old age, according to God’s promise to them.

In Galatians 4:23, Paul wrote “But...”, to call attention to the difference between these two births. The birth of Ishmael was “after the flesh,” or according to the will and plan of the flesh and not of faith. It was God’s will for Abraham to wait for a son from Sarah, but it was Abraham’s and Sarah’s will to enact their own

plan and not wait for God. It revealed Abraham's and Sarah's lack of faith in God's promise, and so failure to believe God was the basis for Ishmael's birth.

Isaac, however, was the son of God's promise, resulting from God's intervention and action, and was God's miracle for Abraham and Sarah. Sarah was 90 years old when she conceived. It was a miracle of God for Abraham and Sarah to have a child when he was 100 and she was 90, far beyond normal childbearing age, and especially when Sarah had been barren all her life (Heb. 11:11).

The birth of Ishmael represented man's way, the natural result and way of the flesh, whereas Isaac's birth represented God's way, the way of His miraculous promise. Ishmael signified reliance on self and the *flesh*, but Isaac signified reliance on God and *faith* in His promise.

Abraham's Two Wives

"Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

"But Jerusalem which is above is free, which is the mother of us all.

"For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband" (Gal. 4:24-27).

A man once said, "I find it ironic that the colors red, white, and blue stand for freedom until they are flashing behind you."²



Paul gives an illustration in this passage of things that stand for and picture freedom. Paul plainly states that the births of Abraham's two sons in Genesis "are an allegory." An allegory is a record of an obviously apparent, literal event that has a deeper, symbolic, spiritual meaning.

Paul took the literal, historical events surrounding Abraham, Sarah, Hagar, Isaac, and Ishmael and used them to illustrate truths that applied to the situation with the Galatians. Abraham's two wives and the two sons from these wives are used to portray the difference between law and grace and to demonstrate the superiority of grace over law.

Paul wrote, "for these are the two covenants." Paul makes it clear that Agar (Hagar) represents the covenant of the law that God gave to Moses at Mount Sinai. And although Paul does not specifically say so in this passage, it becomes obvious that Sarah represents the Abrahamic covenant and its promise.

In verse 24, Paul describes the Mosaic covenant as "the one from

the mount Sinai, which gendereth to bondage, which is Agar.” “Gendereth” means brings forth, conceives, begets, gives birth to. Paul wrote that Hagar gives birth to bondage. The status of a mother directly affected the status of her son. Hagar was a slave, and so a son born to a slave woman was also a slave. Hagar, a slave in bondage, gave birth to Ishmael, a son in bondage.

Hagar represents the law, which brings forth children in bondage who, as slaves, are told, “thou shalt” and, “thou shalt not.” Paul’s point is that, by putting themselves under the law, the Galatians were making themselves slaves.

Continuing the allegory, Paul wrote, “For this Agar is mount Sinai in Arabia.” Mount Sinai, of course, is where Moses received the law, and it is in Arabia. One commentator wrote, “The descendants of Hagar through Ishmael eventually moved into the desert areas to the east and south of the Promised Land. They came to be known broadly as Arabs and their territory as Arabia.”³ Thus, it is significant that Mount Sinai is in Arabia, and that Hagar and Ishmael picture the law that was given there.

Hagar, being a slave and representing the law, and Mount Sinai being the place where the law was given, then, metaphorically, “Agar is mount Sinai.” And Paul wrote that Mount Sinai, with its bondage, in turn, represents another place: Jerusalem. Paul wrote in verse 25, “For this Agar...answereth to Jerusalem which now is, and is in bondage

with her children.” The words “answereth to” mean corresponds to. Thus, Agar also corresponded to “Jerusalem which now is,” or the Jerusalem of Paul’s day when he wrote this letter to the Galatians around AD 49 or 50.

Hagar represented the first-century city of Jerusalem, a city physically enslaved to Rome at that time but also in spiritual slavery to the law of Moses, trying to carry out the law in the weakness of their flesh. They were enslaved by the law and Judaism. Jerusalem was then and still is in bondage to the works of the law, as Paul wrote in Romans 9:31-32:

“But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone.”



Paul then introduces another, parallel metaphor, that Sarah is the heavenly Jerusalem, and he contrasts the two Jerusalems: the earthly Jerusalem and the heavenly Jerusalem. In contrast to Hagar, Paul wrote of *Sarah* in Galatians 4:26, “But Jerusalem which is above is free, which is the mother of us all.” Jerusalem



ABRAHAM
“who is the
father of us all.”

—Romans 4:16—

SARAH
“which is the
mother of us all.”

—Galatians 4:26—

below in Paul’s day was in bondage to the law, and it corresponded to the bondwoman: Hagar. However, Jerusalem, which is above, is free, and corresponded to the free-woman: Sarah. Sarah represented the Jerusalem in heaven, and God’s own heavenly Jerusalem, “the city of the living God” (Heb. 12:22), is free from any bondage.

It might seem confusing at first, making one think that Paul is explaining that our future residence will be in the new Jerusalem. However, that is not the case. The new Jerusalem is scheduled to depart heaven one day, when it will descend to the new earth (Rev. 21:2,10), but we will remain in heaven forever (Eph. 2:6-7).

Paul is simply using the Jerusalem above in his allegory and comparison to speak of the present condition of all believers in the dispensation of grace. Just as the Jerusalem, which is above is free, so we are free. It is not about our place to live eternally, but our way of living presently, by grace and freedom like Jerusalem above, not by the law and bondage, like Jerusalem below.

The spiritual freedom in Jerusalem above is noted by Paul to contrast it with the spiritual bondage of the earthly Jerusalem, and the law that can never make one free. The Jerusalem above is free from any spiritual bondage. It is utterly free, like we are free in Christ under grace.

In the allegory, Hagar, a bondmaid, represented the law, the flesh, Mount Sinai and Jerusalem below, and bondage. Sarah, a freewoman, corresponds to grace, faith, Jerusalem above, and freedom.

Sarah, representing the Jerusalem which is above, “is the mother of us all” (Gal. 4:26). Earlier in Galatians, Paul wrote, “Know ye therefore that they which are of faith, the same are the children of Abraham” (3:7). And in Romans 4:16, Paul referred to “Abraham, who is the father of us all.” Abraham represents *faith* in Scripture, and Abraham’s wife, Sarah, represents *grace*. In that we are justified by faith, Abraham is the *father* of us all, and in that we are saved by grace, Sarah is the *mother* of us all.

Hagar represents the law and bondage in the allegory while Sarah represents grace and freedom. And because we are saved by the grace of God, Sarah is the mother of “us all,” or all of us in the Church, the Body of Christ. Grace “gendereth” or gives birth to all of us in the Church. By grace, we are set free from all our sins, and we are free from the law and its bondage. Grace and faith are what this entire dispensation is all about.

Oil and Water

“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

“Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman” (Gal. 4:29-30).

“He that was born after the flesh” refers to Ishmael (v. 23), and “him that was born after the Spirit” is Isaac. Ishmael’s persecution of Isaac refers to Genesis 21:8-9: “And the child [Isaac] grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar









the Egyptian [Ishmael], which she had born unto Abraham, mocking.”

When Abraham held a feast to celebrate Isaac’s weaning, Ishmael mocked the occasion, probably ridiculing the aged mother and her newly weaned child. Ishmael felt animosity toward Isaac just as his mother, Hagar, felt animosity toward Sarah. And Paul remarked in his own time, “even so it is now.”

Under grace, those who are born after the Spirit and saved by grace through faith are often mocked and persecuted by those who are after the flesh and who follow and trust in the law and its works.

The persecution that believers face will not always come from the world, which does hate believers (Jn. 15:18-19), but often from religious, works-based people who fiercely disagree with our beliefs of grace and faith alone in Christ for salvation. Paul faced this opposition throughout his ministry. There is a battle going on between law and grace, and legalists often lash out, persecute, and mock those who rejoice in the grace of God.

This is because grace and law are polar opposites. Putting

LAW		GRACE	
	What you do for God	↔	What God has done 
	Self	↔	Christ 
	Works	↔	Faith 
	Earn righteousness	↔	Receive righteousness 

yourself under the law is about what you do for God; being under grace is all about what God has done for us. Under the law, the focus is on self; under grace, the focus is on Christ. Under law, the focus is on one's works; under grace, the focus is on faith in Christ's finished work. Under law, one tries to earn righteousness; under grace, one receives God's righteousness as a gift.

Grace seems too simple to many and too good to be true, and most feel like they must do something to earn God's favor. Those who cling to religion and trust in their own performance and their own righteousness often stand opposed to the teaching of God's Word, that justification is by grace through faith apart from any works. And just as Ishmael, the son of the bondwoman, persecuted Isaac, the son of the free-woman, so our freedom in Christ also comes under attack from those who are under bondage.

Paul then added in verse 30, "Nevertheless what saith the Scripture? Cast out the bond-woman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." This refers to Sarah's words and her plea to Abraham after Ishmael mocked Isaac. Sarah would not tolerate Hagar and Ishmael remaining to live in their midst. She had Hagar and Ishmael cast out of Abraham's household. The bondwoman's son, Ishmael, representing the law, shall not have been heir with the freewoman's son, Isaac, representing grace.

This means it must be one or the other, grace or law. Paul

uses this conclusion to make the important point that law and grace don't mix and cannot coexist. It's like trying to mix oil and water (Rom. 4:4-5; 11:6). They

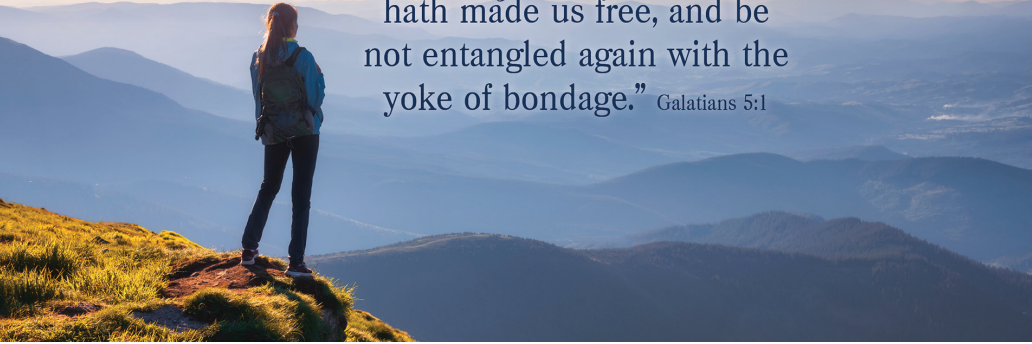


are incompatible. One negates the other, and one of them must go. Paul told the Galatians that they needed to "cast out the bond-woman and her son," meaning that legalism, the teaching of putting people in bondage to the law, needed to be cast out of their midst. Many churches need to do the same today.

The reason for Ishmael's expulsion was, as Sarah said, that the slave woman's son, Ishmael, would not be heir with the free-woman's son, Isaac. ONLY Isaac would receive the inheritance and blessings of God through Abraham. In the allegory, this shows that, under the dispensation of grace, those who seek acceptance with God through following the law will never be sons and heirs; they will never be righteous. Righteousness, salvation, sonship, and being an heir of God only come *by grace*.

Thus, in light of all these things about law and grace, and bondage and freedom, Paul exhorts us in the first verse of the next chapter:

“STAND FAST therefore in the *liberty* wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Galatians 5:1



1. Thomas Clawser, contributor Sermon Central, February 9, 2002, <https://sermoncentral.com/sermon-illustrations/5961/the-scottish-preacher-john-mcneill-liked-to-tell-by-thomas-clawser>.
2. Author unknown, Quote Catalog, accessed August 1, 2025, <https://quotecatalog.com/quote/unknown-i-find-it-ironi-01Mb6k7>.
3. John MacArthur, *Galatians* (Chicago, Illinois: Moody Press, 1987), p. 125.



LAW vs. *Grace*

“Freedom’s Example” is part 5 of a 10-part upcoming series on Transformed by Grace, entitled, “Law vs. Grace.”

Episode 382: Freedom’s Power—Galatians 2:15-21

Episode 383: Freedom’s Blessing—Galatians 3:1-14

Episode 384: Freedom’s Promise—Galatians 3:15-29

Episode 385: Freedom’s Sons—Galatians 4:1-11

Episode 386: Freedom’s Example—Galatians 4:21-31

Episode 387: Freedom’s Deliverance—Romans 7:1-6

Episode 388: Freedom’s Enemy—Romans 7:7-18

Episode 389: Freedom’s War—Romans 7:19-8:2

Episode 390: Freedom’s Peace—Romans 8:3-11

Episode 391: Freedom’s Relationship—Colossians 2:16-23



“Law vs. Grace” will be broadcast on Christian Television Network and uploaded to YouTube and our streaming channel on Roku, Apple TV, and Amazon Fire TV later this year.

This series will be followed by “Right on the Money,” a series on tithing and giving in the Bible.



Producing Leaders

PASTOR JOHN FREDERICKSEN
BBS Board Member

The necessity and priority of intentionally seeking to produce leaders is a vital commitment for us to embrace. This principle was not only the example and teaching of the Apostle Paul, but should also be a principle we apply today. With our seriously waning numbers of people who are willing or able to engage in ministry, we have a desperate shortage of leaders to fill our pulpits and classrooms. Unless we begin to recruit, mentor, and provide opportunities for men and women to minister, our grace churches will continue to lack men to serve as pastors, our grace churches will continue to decrease in number, and the grace community will eventually die out. This need was also urgent at the dawn of the dispensation of grace. Therefore, the Apostle Paul began a consistent pattern of enlisting and mentoring men for the ministry.

In Acts 16, when Paul found a faithful young believer in Timotheus, he quickly recruited him to travel with him on his evangelistic and teaching journeys. Thereafter, he mentored him in the truths of the gospel and all things rightly divided. The result was Timothy became a faithful “workfellow” (Rom. 16:21), a “beloved son” (1 Cor. 4:17), one who “worketh the work of the Lord, as I (Paul) also do” (1 Cor. 16:10), and a “fellowlabourer in the gospel of Christ” (1 Thes. 3:2). Timothy became so faithful that the Apostle Paul said of him: “For I have no man likeminded, who will naturally care for your state” (Phil. 2:20).

Once Paul was limited in ministry due to imprisonment, it was Timothy that he left in the idolatrous city of Ephesus to edify and lead the believers who needed ministry there. But the faithfulness, availability, and ability in Timothy did not happen by accident! It was the result of Paul being persistently intentional about seizing the opportunity to groom him for the ministry.

Titus is another example. He was Paul's "own son after the common faith" (Titus 1:4) whom he intentionally mentored after Titus came to saving faith in Christ. Through this process, Titus became so dear to Paul that when necessity temporarily separated them, Paul said that he "had no rest in my [his] spirit" (2 Cor. 2:13) and was not "comforted" (7:6) until they were reunited. Clearly, their close relationship was mutually rewarding and beneficial.

As a result of Paul's mentoring, Titus withstood pressures to be "circumcised" (Gal. 2:3) as a Jewish religious rite and became so capable that Paul gave him opportunities in ministry. He was sent to Corinth to urge believers there to grow in the grace of giving (2 Cor. 8:6), to "set in order" problems existing in Crete, and to ordain elders (Titus 1:5). Therefore, Paul could accurately describe him as "my partner and fellowhelper" (2 Cor. 8:23). But this spiritual growth, capability and availability in ministry did not just happen! It was the result of Paul being persistently intentional about seizing the opportunity to groom him for the ministry.

The Apostle Paul could have preached the gospel, ministered the Word to the saints, and even collected and delivered offerings to Jerusalem entirely by himself. But he did not. The Scriptures record that he intentionally involved others in ministry, thereby encouraging their spiritual growth. Luke became Paul's faithful traveling companion in ministry (Col. 4:14). Even after a previous failure, Paul sent for John Mark to assist him in the ministry (2 Tim. 4:11). Sopater, Aristarchus, Secundus, Gaius, and Tychicus also traveled with Paul to assist him in ministry (Acts 20:4). This availability in ministry did not just happen! It was the result of Paul being persistently intentional about seizing the opportunity to groom others to serve the Lord.

Those who are grounded in the Word of God rightly divided, and especially pastors of Grace churches, must intentionally and consistently make it a top priority to recruit men, even young men (and women), mentor them, and give them ample opportunities to minister for the Lord. This was not only the pattern Timothy saw in Paul, but also was the instruction from the Lord when the Apostle Paul instructed Timothy to continue the same pattern that had helped him to grow in spiritual maturity and capable ministry. He was told: "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Willing men can become faithful men and capable in ministry IF they are recruited to this purpose, encouraged, mentored, and then given frequent and ample opportunities to serve the Lord. This isn't just the job of Bible colleges or Bible institutes. Based on Paul's instructions to Timothy, who was serving as a pastor at Ephesus, it is a high priority for all pastors and others who are sound in the faith.

Good leaders, proper leaders, and wise leaders make a conscious decision to try to produce future spiritual leaders. They do so through a process of recruiting leaders, mentoring them, and assisting them with opportunities to serve the Lord.

Recruiting leaders means seeking out those who show an interest in the things of the Lord, and then sharing a vision for service with the biblical perspective of how satisfying it is in this life and how rewarding it will be in eternity. Recruiting means demonstrating joy, faithfulness, and dedication to the work of the Lord.

Mentoring means to ask these potential leaders spiritual questions, answer their questions, contact them often, show them love, share sound grace literature with them, teach them different ways to put a Bible lesson together, and then challenge them to step out in dependence on the Lord and begin to serve.

Providing opportunities to serve the Lord means allowing them to preach the Word, accentuating the positive when they do, and with love, softly showing them how they can improve. Then, give them regular opportunities to teach, preach, lead in prayer, usher, assist others in ongoing classes, and challenge them to be faithful in a lifetime of service.



"Willing men can become faithful men and capable in ministry IF they are recruited to this purpose, encouraged, mentored, and then given frequent and ample opportunities to serve the Lord."

The present health and longevity of our churches depend on present leaders intentionally seeking to produce future leaders. Ignoring this need and failing to purposely engage in pursuing others for leadership in ministry leaves us with a shortage of workers and pastors, which often results in churches closing their doors. Present leaders need to remember that even the Lord Jesus Christ did not seek to do the work of the ministry by Himself. Instead, He recruited 12 apostles, mentored them with sound doctrine, built a loving relationship with them, sent them out in ministry, and gave them a vision for their future rewards in the Millennial Kingdom. Present leaders in this dispensation of grace must use these same methods, making it one of their top priorities in their ministry.

But where do present leaders and grounded saints find future leaders to recruit, mentor, and later give opportunities to serve? Where do

we expect missionaries, who go to the foreign field, to find people with whom to build their churches?

They find them everywhere they go: at any store, in their neighborhood, at a doctor's office, in a restaurant, while attending a public event, and more. They are to seek to engage people in conversation, attempt to lead them to Christ, and invite them to church. Many of our potential future leaders are right under our noses because they already attend our local churches and simply need to be recruited to ministry, mentored, and given opportunities to serve the Lord. We should also seek to engage our family in ministry: our children, grandchildren, siblings, and parents.

If we neglect this recruiting process, our churches often remain spiritually weak, are unexcited about merely being spoon-fed as spectators, and frequently lose spiritual interest. They often move on to another church that is more welcoming in this discipleship process, or they drift back into worldliness. They come in all ages: adolescents or teens (who are prime candidates, often with open hearts and willing, moldable souls), college age, young professionals, middle-aged, or even older age believers. But oftentimes our window of opportunity to reach and engage future leaders is short, so it is imperative for present leaders to be very consistently deliberate about engaging with potential future leaders.

Present leaders, will you seek to do this going forward? Start today!



Berean Bible Fellowship Fall Conference

October 4-5, 2025

Location: Kettle Moraine Bible Church
500 Lenora Drive, West Bend, Wisconsin

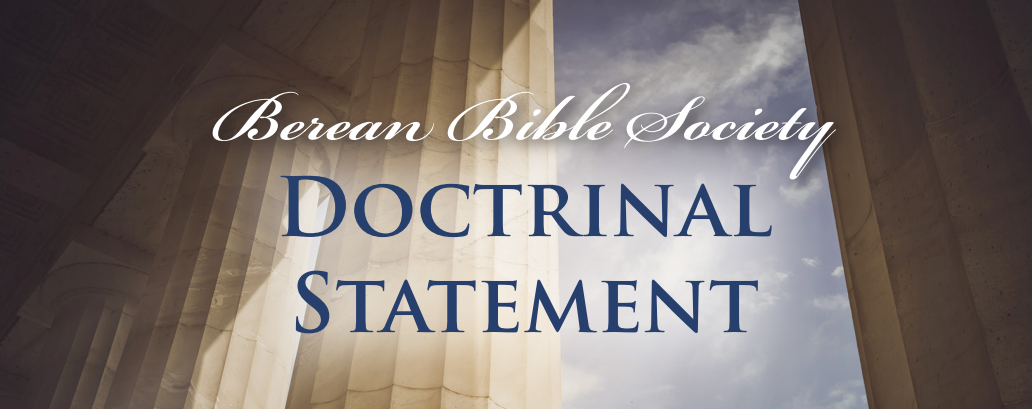
Theme: "Put on the Whole Armor of God"

Speakers:

Pastor Ken Lawson, Pastor John Fredericksen,
Pastor Wes Barteck, Pastor Jim Tollar,
Mr. Travis LaBrake, and Pastor Kevin Sadler

Contact: Pastor Wes Barteck at 217-820-7098 or
bereanbiblefellow68@gmail.com





Berean Bible Society

DOCTRINAL STATEMENT

On This We Stand

1. The verbal inspiration and plenary authority of the **BIBLE** in its original writings (2 Tim. 3:16,17; 2 Pet. 1:21).

2. The eternal Trinity of the **GODHEAD** (Deut. 6:4; 1 Tim. 2:5; Eph. 4:4-6; Matt. 28:19; 2 Cor. 13:14).

3. The eternal Deity, virgin birth, vicarious death, and spotless humanity of the **LORD JESUS CHRIST** (Luke 1:35; Phil. 2:6-9; Rom. 1:3,4).

4. **MANKIND** by nature is sinful and under the condemnation of God (Eph. 2:1-3; Rom. 3:9-12; 1 Cor. 1:18-31).

5. Personal **SALVATION** is by God's grace, through faith in the crucified, risen, and glorified Christ (Rom. 3:24-28; 5:1,9; Eph. 2:8,9; 1 Cor. 15:1-4).

6. The **ETERNAL SECURITY** of all the saved (Col. 3:1-4; Phil. 1:6; Rom. 8:1,29-34,38-39; John 10:27-29; Eph. 1:13,14).

7. The personality and Deity of the **HOLY SPIRIT** (John 16:8; Titus 3:5; 1 Cor. 12:13; Eph. 1:13; 3:16).

8. The essential unity of all believers of the present dispensation as members of the one true Church, the **BODY OF CHRIST** (Eph. 1:22,23; 1 Cor. 12:13).

9. The **GIFTS** enumerated in Ephesians 4:7-16 have been given for the building up of the Body of Christ, and of these, only evangelists, pastors, and teachers are in order during the present dispensation. The sign gifts of the Acts period were temporary in character and have ceased (1 Cor. 13:8-13).

10. The privilege and duty of all the saved to **WALK** by faith as children of light (2 Cor. 5:7; Eph. 5:11).

11. The Communion of the **LORD'S SUPPER** as revealed through Paul for the members of the Body of Christ "*till He come*" (1 Cor. 11:23-26).

12. All believers are made members of the Body of Christ by One Divine **BAPTISM** (1 Cor. 12:13), by which also they are identified with Christ in His death, burial, and resurrection (Rom. 6:3,4). In light of 1 Corinthians 1:17, Ephesians 4:5, and Colossians 2:12, we affirm that water baptism has no place in God's spiritual program for the Body of Christ in this dispensation of Grace.

13. The **RESURRECTION** of the body (Luke 24:39-43; 1 Cor. 15:40-44).

14. The Pretribulation **RAPTURE** of the Church (1 Thes. 4:13-18; Titus 2:13,14; 1 Cor. 15:51-53; Phil. 3:20,21).

15. The personal, premillennial **RETURN OF CHRIST** to reign on earth (Zech. 14:4,9; Acts 1:10,11; Rev. 19:11-16; 20:4-6).

16. The **ETERNAL PUNISHMENT** of the unsaved dead (Luke 16:23-28; 2 Thes. 1:9; Rev. 14:11; 20:14,15).

17. The **MYSTERY** "hid in God" was the divine purpose to make of Jew and Gentile a whole new thing, that is, the Church, which is Christ's Body. The revelation of this Mystery was committed to Paul, and it is in his writings alone that we find the doctrine, position, walk, and destiny of the Church (Gal. 1:11,12; Eph. 3:1-9; Col. 1:24-27).

Free copies of our Doctrinal Statement are available upon request.

You can also view or download it at bereanbiblesociety.org.

Archaeology and the Bible

The Pool of Siloam

(A note from the Grace Study Bible)

The pool of Siloah (Neh. 3:15), called Siloam in the New Testament (Jn. 9:7,11), was rediscovered in 2004. It is located near the southern edge of the City of David and ascends through the Pilgrimage Road leading directly to the Temple Mount. This road was the path that millions of Jews (including Jesus) would take after ceremonially cleansing themselves in the pool before going to the temple. Second Kings 20:20 describes how, 2,700 years ago in the eighth century BC, King Hezekiah built a 1,750-foot-long tunnel connecting the Gihon Spring with the Siloam Pool to block the water source from the invading Assyrians and direct it into Jerusalem. The pool was the place where Jesus healed the blind man (Jn. 9:1-7).



—Pastor Don Hosfeld



How and When?



*A brief Bible study demonstrating
the importance of rightly dividing
the Word of truth*

PASTOR CORNELIUS R. STAM
Berean Bible Society Founder

In considering some of the most important subjects related to the present “dispensation of the grace of God,” we do well to ask ourselves two important questions: “*How?*” and “*When?*”

Many sincere believers, indeed many Bible teachers, suppose that the Cross is the great dividing line between law and grace, between the setting aside of Israel and the beginning of the Church, the Body of Christ, between the preaching of “the gospel” to one nation and its proclamation to all the world.

If they would ask themselves “*How?*” and “*When?*” in considering these subjects, they would soon see how unscriptural their conclusions have been.

The Law

Let us ask ourselves, for example, *how* the covenant of the law was set aside.

The answer to this is very simple: *By the Cross*.

“Christ hath redeemed us from the curse of the law, being made a curse for us...” (Gal. 3:13).

“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances...” (Eph. 2:15).

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross” (Col. 2:14).

This is *how* the covenant of the law was set aside, but surely it was not set aside historically at the time when Christ was crucified.

When our risen Lord commissioned His eleven (later restored to twelve) apostles, He distinctly instructed them that they should teach their hearers to “*observe all things whatsoever I have commanded you*” (Matt. 28:20). A glance at Matthew 23:1-3 will reveal that He had commanded them to obey not only the law, but those who dispensed it.

A reading of the early chapters of Acts makes it unmistakably clear that during the Pentecostal era, the apostles and disciples lived in strict obedience to the law, nor is there any indication of

any revelation that now, through the death of Christ, they were free from the law.

The man who baptized Saul of Tarsus at Damascus was said, approvingly, to be *“a devout man according to the law, having a good report of all the Jews which dwelt there”* (Acts 22:12).

It was not until the great council at Jerusalem (Acts 15) that it was first agreed that the *Gentiles* were not to be in bondage to the law (vv. 10,19,24). Very clearly, it was assumed that the Jews were still to “be circumcised and keep the law.” This is why, as late as Acts 21:20, we find James and the Jerusalem elders saying to Paul:

“Thou seest, brother, how many thousands of Jews there are which believe; and they are ALL ZEALOUS OF THE LAW.”

When, then, in *history*, was the law set aside?

We submit that it was Paul, and no one until Paul, who was commissioned to proclaim—and first to the Gentiles:

“BUT NOW the righteousness of God WITHOUT THE LAW is manifested, being witnessed by the law and the prophets” (Rom. 3:21).

It was to Paul that the glorified Lord revealed what the death of the cross had accomplished in relation to the law.

Grace

“For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

Many have concluded from this passage that “the dispensation of the grace of God” was ushered in during our Lord’s earthly

ministry. When we ask the questions *“How?”* and *“When?”* however, we shall see that this is an unwarranted assumption.

How did grace come? The answer of Scripture is “by Jesus Christ.” Indeed, it was by the death of Christ that God could justly offer the riches of His grace to sinners.

“Being justified freely by His grace through the redemption that is in Christ Jesus” (Rom. 3:24).

“In Whom we have redemption THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of His grace” (Eph. 1:7).

But now let us ask *when*, *historically*, God ushered in the dispensation of grace.

We have already seen that the Pentecostal believers rendered strict obedience to the law. Nor do we find any mention in the so-called “great commission” (under which they labored) about salvation by grace through faith alone, on the basis of the all-sufficiency of Christ’s finished work of redemption.

Again, it is Paul, and no one until Paul, who proclaims salvation by grace alone, through faith.

It is he who tells in I Timothy 1:12-15 how *“the grace of our Lord was exceeding abundant”* to him, the chief of sinners, adding:

“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them that should hereafter believe on Him to life everlasting” (v. 16).

Paul was the living example, as well as the herald of the

wonderful declaration with which Romans 5 is brought to a close:

“Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound:

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”



This reign of grace was not ushered in until Paul, indeed, it had never even been prophesied, but was a mystery, “hid in God,” until the glorified Lord commissioned Paul to dispense it. This is clearly stated in Ephesians 3:1-3:

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

“If ye have heard of the dispensation of the grace of God, which is given me to youward;

“How that by revelation He made known unto me the mystery....”

Israel

Fundamentalist Bible believers in general have taught that God set aside Israel as a nation at the Cross and that the Church, the Body of Christ, began at Pentecost. But they make this mistake because they forget to ask “How?” and “When?”

True, it was because of the Cross that God finally set Israel aside, but this did not take place historically at that time. It was on the Cross that our Lord prayed,

“Father forgive them, for they know not what they do” (Luke 23:34).

Thus, after our Lord’s ascension to heaven, the beloved nation was



given another chance. Peter, in his Pentecostal message, addresses only them (Acts 2:14,22,36). He calls them “brethren” and reminds them that God’s promise of the Holy Spirit is to them (v. 39). In Chapter 5, he tells them that God has raised Christ from the dead:

“...to give repentance to Israel, and forgiveness of sins” (v. 31).

It was not until Israel had repudiated the risen, glorified Christ that God raised up that other apostle, Paul, to proclaim salvation to the Gentiles, not through the “rise,” but through the “fall” of Israel (Rom. 11:11-12 cf. Isa. 60:1-3). It was he who was constantly forced to turn from the Jew to the Gentile until that day in Rome when he pronounced the judgment:

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it” (Acts 28:28).

Thus, the Jew had been cast out along with the Gentiles. God had concluded them all in unbelief—that He might have mercy upon all (Rom. 11:32-33).

The Middle Wall

This brings us to the breaking down of “the middle wall of partition” between Jew and Gentile. Here again, we must ask “*How?*” and “*When?*”

It is clear from Ephesians 2:13,14 that this wall was broken down *by the blood of Christ*. But surely the “wall of partition” was not broken down historically at the time of Christ’s death.

After our Lord’s resurrection, His apostles asked Him:

“Lord, wilt Thou at this time restore again the kingdom to Israel?” (Acts 1:6).

If there were any Gentiles present at Peter’s Pentecostal address, they were ignored. He spoke only to “the house of Israel.”

Indeed, in Acts 11:19, we read that before Peter’s visit to Cornelius, the disciples had gone,

“...preaching the Word to none but unto the Jews only.”

This was in conformity with their commission, for they had been instructed to begin with Israel (Luke 24:47; Acts 1:8). According to all covenant and prophecy, Israel was first to be brought to Messiah’s feet, and the Gentiles would then be saved and blessed through her (Gen. 22:17,18; Isa. 60:1-3; Zech. 8:13; Acts 3:25,26; Rom. 15:8,9).

Thus, it was not until Acts 10, after the conversion of Paul, that Peter first went to a Gentile

household, and this with the following explanation:

“Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean” (Acts 10:28).

It was after this, under Paul’s ministry, that “the middle wall of partition” was broken down, brick by brick—at Antioch (Acts 11:27-



30), in city after city where Paul ministered, at the great Jerusalem Council (Acts 15), etc., until Paul could write in Ephesians 2 about its *having been* broken down.

Reconciliation

But what about the glorious message of reconciliation which we have been commissioned to proclaim (2 Cor. 5:18-21)? Was this not preached at Pentecost under the “great commission”? Let us ask “*How?*” and “*When?*” and see.

To be sure, we who trust in Christ as our Savior were “reconciled to God...by the Cross” (Eph. 2:16). How the Apostle Paul stresses this fact:

“...when we were enemies, we were reconciled to God by the death of His Son” (Rom. 5:10).

“...you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled

“In the body of His flesh through death...” (Col. 1:21-22).

But now let us ask when God first offered reconciliation to His enemies?

Reconciliation postulates alienation; thus, reconciliation could not be preached in early Acts, for at this time God was appealing to Israel as His covenant people, and as such, she had not yet been alienated from Him.

For this reason, Romans 11:15 refers to “the reconciling of the world” in connection with “*the casting away of them.*” It was as God *began* to set the nation of Israel aside, along with the Gentiles, that He *began* to make known the message of reconciliation *through Paul.*

We wonder how many people, even pastors and Bible teachers, know that, as atonement is a Mosaic doctrine, so reconciliation is a purely Pauline doctrine. Our Lord on earth did not preach the message of reconciliation, Peter at Pentecost did not preach it; none until Paul proclaimed it as it was committed to him by the glorified Lord (2 Cor. 5:18-20). It is Paul who first takes us back to the “one man” by whom we were all alienated and then points us to the other “one Man” by whom we may be reconciled and receive “the gift of righteousness” by grace (Rom. 5:12-19).

The Joint Body

Finally, we come to the question of the Church of this dispensation

of grace, “the Body of Christ.” The vast majority of believers still suppose that this Church had its historical beginning with Peter and the eleven working under the “great commission” at Pentecost. If only they would ask themselves “*How?*” and “*When?*” in the light of the Scriptures, they would soon see the error of this view.

It is clear from Ephesians 2:16 that God is now reconciling Jews and Gentiles to Himself “in one body, *by the Cross.*” This is *how* He is doing it. But *when*, historically, did He begin doing it? Certainly not at that time.

Nor did He begin doing it at Pentecost, for here 1) Peter did not preach the message of reconciliation and 2) Gentiles were not even included. As we have seen, his message was addressed to “the house of Israel” alone. Indeed, as we have also seen, the disciples preached “to none but unto the Jews only” until Peter went to *one, only one*, Gentile household (Acts 10).

How then could the joint body of believing Jews and Gentiles have been in existence before this time?

Again, it is Paul, and no one until Paul, who tells us that *now* the middle wall is broken down and that all believing Jews and Gentiles are one in Christ:

“For by one Spirit are [were] we all baptized into one body, whether we be Jews or Gentiles...” (1 Cor. 12:13).

“For ye are all the children of God by faith in Christ Jesus.

“For as many of you as have been baptized into Christ have put on Christ.


“There is neither Jew nor Greek...” (Gal. 3:26-28).

“For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us;

“...that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby” (Eph. 2:14-16).

To teach that believing Jews were first baptized into the Body of Christ at Pentecost and that the Gentiles were baptized into it later is to read into the Scriptures what they do not say and

to violate the simplest logic, for Gentiles were still excluded at Pentecost, hence the believing Jews could not have been baptized into a joint body *at that time*.

This truth of the one body also involves the blessed truth of the “one baptism” by which we are baptized into it (1 Cor. 12:13 cf. Eph. 4:4-6). This explains why John the Baptist and the twelve *were* sent to baptize (John 1:33; Matt. 28:19), while Paul was not (1 Cor. 1:17). 

Question Box



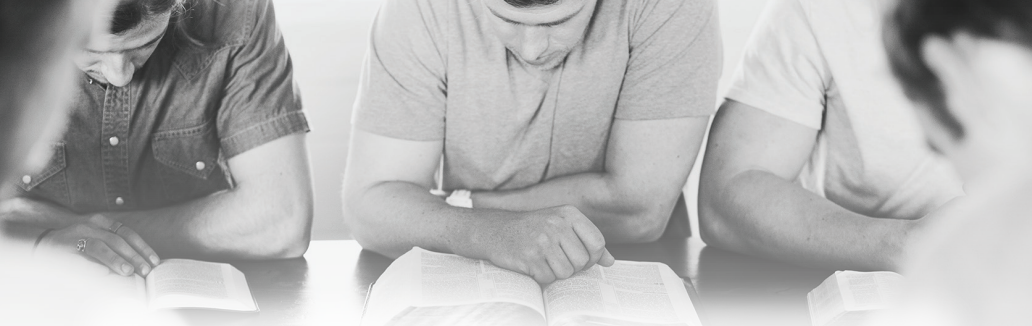
“I don’t know the exact time and date I was saved. I’ve been told that I should know this if I’m truly saved. Is this true?”

Knowing your spiritual birthday is *not* required. What is required for your salvation is knowing in your heart that you’ve placed your faith in the gospel of grace: that Christ died for your sins personally, was buried, and rose again (Eph. 2:8-9; 1 Cor. 15:3-4).

In my own personal life, I have no idea of the exact time and date when I was saved. I grew up in a home where the gospel was constantly before me. In my father’s pulpit ministry, his hell-fire sermons scared me to death. I can vividly remember praying in the pew, telling the Lord that I believe. I did this many times. Eventually, I stopped, because I knew I was right with the Lord and saved from my sins.

The idea that you must know an exact time you were saved doesn’t come from the Bible; it comes from man. Our confidence in our salvation should not be in a date. Our confidence is in Christ, His finished work, and the Word of God. “The Lord knoweth them that are His” (2 Tim. 2:19), and if you’ve trusted that Christ died for you and rose again, you are His.

—Pastor Kevin Sadler



HINDRANCE *to* BLESSING

“Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us” (1 Thes. 2:18).

God has a plan for each of our lives, a plan that is for our good and His glory. We should not forget, however, that Satan has a plan for the believer’s life as well. His designs are for using sin, false beliefs, and poor decisions to destroy our lives and testimony for Christ. Paul’s mention of “the wiles of the devil” in Ephesians 6:11 teaches us that Satan has strategies, methods, and schemes to make us fall or run away in the spiritual battle. Satan can’t take away your salvation (Col. 3:3), but he can destroy your testimony.

After establishing the church at Thessalonica, Paul had tried “once and again” to reconnect and visit them, but it had not worked out. The reason, Paul wrote, was that “Satan hindered us.” The Greek word for “hindered” is used of making a road impassable. In the context of athletics, it meant cutting someone off during a race. In a military context, it referred to cutting a trench in front of an advancing army to prevent the enemy’s progress. Satan does the same thing in our Christian lives: he blocks the path, cuts us off in mid-stride to trip us up, or impedes our spiritual progress.

We do not know specifically what Satan did to keep Paul from going back to Thessalonica, but we do know that Paul attributed the obstruction to Satan himself. However, we see now how even Satan’s hindrance was part of God’s providence for Paul’s life. God allowed and used Satan’s opposition and brought good out of this roadblock which Paul perceived as bad. As He did with the Cross, God accomplished His own purposes, using the devil to do so.

The consequence of Paul’s inability to go to Thessalonica was the writing of a letter, a letter that became part of our Bible. This letter, in turn, has resulted in glory to God and, for the past 2000 years, untold multitudes have benefited from Paul’s First Epistle to the Thessalonians and have been blessed by its divine truths—our blessed hope of the Rapture (4:13-18), to name just one. It was because Paul faced a satanic roadblock in his life that we have 1 Thessalonians. We do well to remember this anytime we face a blocked road or barrier in life that we perceive as bad, because God can work to bring something good out of it for His glory and our blessing.

—Pastor Kevin J. Sadler

BBS

Letter

Excerpts



From Florida:

"I'm giving extra this month for eighty-five years of the *Searchlight*, a dollar a year."

From Facebook:

(Responding to *Two Minutes with the Bible* "Ministry-Minded—Saints Can All Have a Ministry") "Thank you, Lord, for this article today! I was helping out in church yesterday and messed up the sermon message, and felt terrible and inadequate. But now I realize that the Lord can use even people like me! Thank you, Father God." (A willing heart in the hand of God is a powerful tool for His glory.—Ed.)

From Our Mailbox:

"Pastor Don, I want to say many thanks for the Philistines article. You revealed their history and the facts of their supposed claims to Israel's Promised Land. I enjoy what you edit and write. Keep up the good work. May God bless the team and their works."

From YouTube:

(Responding to *Transformed by Grace* "Understanding the Sign Gifts" Pt. 4) "Thank you for teaching Scripture."

From Our Inbox:

(Responding to *Daily Transformation* "Helping the Bereaved—Matt. 14:12-14") "Thank you for the insight on what to do in times of bereavement."

From Our Inbox:

"Great to hear that the writing on the *Grace Study Bible* has been completed. I am looking forward to it when it is completed."

From Facebook:

"That last paragraph in 'The Resurrection Cover-Up' is spot on. Thank you for this powerful message."

From Washington:

(Responding to *Transformed by Grace*) "My wife and I sure do enjoy your programs. We listen every day, Monday-Friday. What a blessing and a joy to learn! Thanks, we pray for you, and we want a study Bible when they come out."

From Our Mailbox:

"Thank you, thank you. I LOVE the *Berean Searchlight*!"

From YouTube:

(Responding to *Transformed by Grace* "Walking with God" Pt. 1) "Pastor Kevin, I truly thank God for you in Christ for being a source of teaching/preaching that enlightens the understanding of my eyes so very often...Such a rich study for me this has been. Thank you for your faithfulness in rightly dividing the Word of truth."

From Our Mailbox:

"Thanks be to God for what you do to get the Gospel of Grace to the world."

From Our Mailbox:

"This donation is to fund the *Berean Searchlight*. God is blessing this ministry and the people who are producing it and those who are receiving it."

From Our Inbox:

(Responding to *Two Minutes with the Bible* "How to Get to Heaven from Your Current Location") "Awesomely written and beautifully illustrated with great verses from Scripture. Using this for our Easter celebration family prayer!"

From Facebook:

"I have to say this *Grace Study Bible* project looks impressive. Will there be a hardcover edition?" (Probably, but still under consideration. There will be a large print for us who need a little more help.—Ed.)

From YouTube:

(Responding to *Transformed by Grace* "Bitter Betrayal") "God went forth fully knowing what was going to happen! Wonderful insight from Scripture."

From Our Mailbox:

(Responding to the *Berean Searchlight*) "I'm enjoying the Bible studies. May God continue to use your ministry for His glory."

From Alabama:

(Responding to *Transformed by Grace*) "We are blessed by the daily telecast."

From Virginia:

"I thank God for you all. Your website has changed my understanding and love of Christ forever."

From the Philippines:

"I am writing to express my deepest gratitude for your ministry and the free *Searchlight* booklets I've received since my high school years. I was just 13 when I first started receiving them, and they've been a constant source of spiritual nourishment throughout my life. The knowledge I've gained has profoundly impacted my faith journey, and I'm incredibly thankful for the role your booklets have played in shaping my spiritual growth. Even now, as a professional teacher, I continue to receive and cherish them. Thank you for your unwavering commitment to spreading the Word of God. May God richly bless you for your faithful service."

From YouTube:

(Responding to *Transformed by Grace* "God's Gift to Simeon and Anna") "Excellent message once again. Thanks for your dedication and commitment to the Word of God rightly divided!"

From Ontario:

(Responding to *Two Minutes with the Bible* "God's Waiting Room") "Pastor Kevin Sadler, I just had to tell you how timely and blessed your message was today! Although we've loved all of your messages, this one was exceptional! We thank the Lord for it and we thank you for allowing Him to use you!"

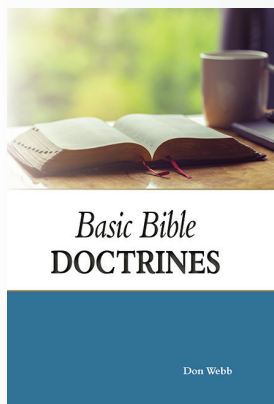
From Our Mailbox:

"So good to see the *Searchlight* come each month. The pastors and writers of the many articles hit home so many times, and the encouragement and timely insights keep us studying to learn more."

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

—C. R. Stam, BBS Founder





Basic Bible Doctrines

By Don Webb | 328-Page Paperback

Special Price: \$9.00 (Reg. \$12.00)

Available upon request with your purchase of Basic Bible Doctrines: One free set of two study guides containing questions and answers from each chapter.

In this book, Pastor Don Webb presents the major doctrines of the Bible in a basic and concise way from a Pauline perspective. Paul is the Apostle of God for this dispensation of grace, and that makes Paul's Epistles the key that unlocks the rest of Scripture. May this volume draw you closer to the Lord Jesus Christ and to God, the Father, in your knowledge and appreciation of Him.

FOUNDATIONS OF FAITH: *Truths That Transform*

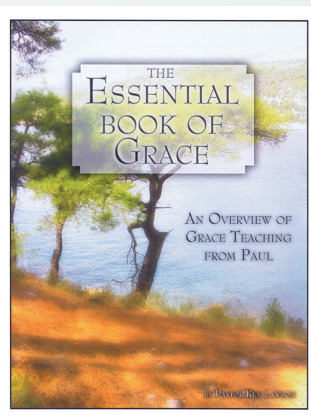


The Essential Book of Grace

*An Overview of Grace
Teaching from Paul*

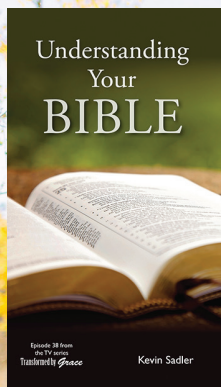
By Ken Lawson | 56-Page Paperback

Special Price: \$7.00 (Reg. \$9.00)



Explore, Equip, Embrace

Strengthen Your Walk through Biblical Truth!



Understanding Your Bible

By Kevin J. Sadler | 20-Page Booklet

Special Price: \$2.00 (Reg. \$4.00)



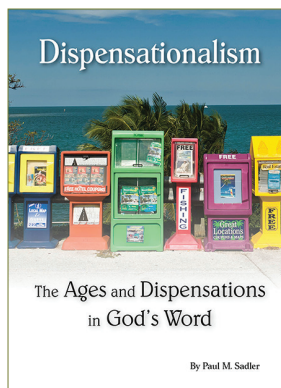
The Bible is by far the best-selling book in the world today. Nothing could be more vitally important than to read, study, and understand your Bible. The Bible is meant to be understood; God wants us to understand it! But, as this booklet demonstrates, in order for us to understand it, we have to read, study, learn and apply it in the right manner.

Dispensationalism

By Paul M. Sadler | 28-Page Booklet

Special Price: \$2.00 (Reg. \$4.00)

This booklet outlines what the Scriptures say concerning how God has dispensed His will to mankind in each of six ages: The Age of Liberty, The Age of the Nations, The Age of the Jewish Nation, The Present Evil Age, The Kingdom Age, and The Ages to Come.



Special Offers End September 30, 2025

FREE SHIPPING!

(Wisconsin residents, please add 5.5% sales tax)

262.255.4750 or bereanbiblesociety.org



News & Announcements



Grace Study Bible Project: The *Grace Study Bible* is nearing completion—after years of faithful study and editorial work, it's almost ready to print! Rich in dispensational insights and built on the foundation of Pauline truth, this powerful resource will strengthen personal devotion, ministry outreach, and doctrinal clarity. As we near the finish line, we are asking for your help. Your financial support will cover final production costs and ensure wide distribution to those seeking to rightly divide the Word of truth. Visit bereanbiblesociety.org or call 262.255.4750 to make your donation today. Then mark your calendar for November 1, when pre-orders officially open for this long-awaited addition to grace literature. Let's bring this Bible to life—together.

West Virginia Bible Conference: Join us October 17–18 at *Grace Bible Fellowship*, 17 Hunt Club Plaza, Ridgeley, WV, for the 2025 West Virginia Grace Conference. This year's theme is "The Importance of the Local Church." Be encouraged by sound teaching from the President of *Berean Bible Society*, Pastor Kevin Sadler, and Pastor Joel McGarvey of *Bible Doctrines to Live By*, and enjoy fellowship with fellow believers rooted in grace. Don't miss this enriching weekend of worship, teaching, and connection. For details, contact Pastor Brent Biller at 304.726.4063 or brentbiller@atlanticbb.net. Come be a part of what God is doing in the Mountain State—your church family will thank you!

You're Invited: If you live near Mesquite, Nevada, and are looking for a place to study the Word rightly divided, you're not alone. With so few grace churches scattered across the country, finding sound Bible teaching can be a challenge. That's why David Rusk is opening his home for non-denominational home church services, held each Saturday from 10:00 to 11:30 a.m. This welcoming gathering provides fellowship and clear teaching grounded in Pauline truth. For more information or questions, please email davidbrusk@yahoo.com. Go and search the Scriptures!



Upcoming Conferences to put on your calendar!

BBF Fall Conference, October 4-5, West Bend, WI
West Virginia Grace Conference, October 17-18, Ridgeley, WV

BOOKLET *Price List*



DAVID ADAMS

Bible Contrasts \$4.00

RICKY KURTH

Discerning the Will of God \$4.00

Now That I Believe 4.00

KEN LAWSON

The Confession of Sins \$3.00

Pentecost, *Was it the Birthday
of the Church?* 3.00

J. C. O'HAIR

When Christians Die \$2.00

KEVIN SADLER

2 Great Commissions \$4.00

A Praying Life 5.00

Absent from the Body 4.00

Airlifted: Escaping the Tribulation 4.00

Church Under Grace 4.00

Everybody's a Somebody 4.00

For We Must All Appear 4.00

Grace in Gray Areas 4.00

Grieving with Hope 4.00

Judgments to Come 4.00

Looking for a Few Good Men 4.00

Price Even A Rich Man Wouldn't Pay 4.00

One More Year 4.00

Rapture vs. Second Coming 4.00

Saved from What? 4.00

Understanding Your Bible 4.00

Unpardonable Sin 4.00

What Is a Berean? 4.00

What Must I Do to Be Saved? 4.00

PAUL SADLER

Are You Secure? \$3.00

Dispensationalism 4.00

Historical Beginning of the Church 4.00

Supernatural Sign Gifts 5.00

Trials and Temptations 3.00

The Uncertain Trumpet of

Water Baptism 3.00

C. R. STAM (*Small Booklets*): \$2.00 each

- Ambassadors for Christ
- Continue Thou
- The Faith of Christ
- Fulfillment
- Hope for the Bereaved
- The Love of Christ
- Our Oneness in Christ
- The Rapture of the Church
- Simple As Can Be
- Sonship
- Unanswered Prayer
- Why Was Christ Baptized?

C. R. STAM (*Large Booklets*): \$3.00 each

- Are the Pentecostal Signs Being Re-
stored?
- The Believer's Walk
- God's Plan of Salvation Made Plain
- Intelligent Christianity
- Is Salvation Certain?
- The Knowledge of the Mystery
- The Logic of the Plan of Salvation
- The Lord's Supper
- Paul the Master-Builder
- Power of God vs. the Occult
- The Preaching of the Cross
- Saul the Sinner and Paul the Boaster
- Seven Times a Failure
- That Blessed Hope
- This is That, But What is This?
- Water Baptism
- We Know a Secret
- Writings of John
- Your Faith in God's Word

Free Shipping! *Wisconsin residents please add 5.5% sales tax*

BEREAN BIBLE SOCIETY N112 W17761 Mequon Rd., Germantown, WI 53022

Phone: 262.255.4750 | Website: bereanbiblesociety.org

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

THE BEREAN SEARCHLIGHT
N112 W17761 MEQUON ROAD
GERMANTOWN, WI 53022

PERIODICALS
PAID AT GERMANTOWN, WI
AND ADDITIONAL MAILING OFFICES



“Moses’ law has **right** but not **might**;
sin’s law has **might** but not **right**;
the law of the Spirit has both **right** and **might**.”

—T. W. Manson

TBG

TRANSFORMED BY GRACE



BEREAN BIBLE SOCIETY TV MINISTRY

Monday–Friday 6:00 pm ET:

Christian Television Network (CTN)

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

TBG Network 24/7 streaming channel on
Roku, Apple TV, and Apple Fire TV

Also available on TBG YouTube, and the BBS website

