

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

February 2026



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This month's cover features Es Cap de Barberia Lighthouse in Formentera Island, Spain.

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.

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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

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A Note From the President

Dear Friends in Christ,

Thirty years ago, on February 21, 1996, I began working at *Berean Bible Society*. This was the first day that BBS was open for business in our new building and location in Germantown, Wisconsin.

The entire direction of my life changed in 1993 over supper with my father, mother, and brother in Chicago when my dad informed us that BBS's type-setter, Dick Hunt, would not be moving to Wisconsin with BBS, but would instead retire. Then my father turned and asked me if I'd be interested in the position. I replied that I would be. From that time, I remained committed to working at BBS after the ministry moved to Wisconsin.



My first days on the job were spent training with Dick Hunt, who had come up to Germantown for the week. Dick trained me in QuarkXPress, the software used to design and create, on a Macintosh Classic computer, the *Berean Searchlight* and all BBS literature. For the next 20 years, I gave myself to the work of BBS's graphic designer, and I thoroughly enjoyed the job. BBS sent me to numerous seminars to further my knowledge of graphic design, and I visited printers to see firsthand how magazines and books are printed.

During these 20 years, I also attended and graduated from *Berean Bible Institute* and pastored a local church. Due to my father's failing health, almost 20 years to the day after I first started at BBS, on February 12, 2016, I was installed as the President of *Berean Bible Society*. For the last 10 years, I have had the privilege to serve the Lord in this capacity.

There was a steep learning curve to understanding the administrative and financial aspects of BBS and, in many respects, I'm still learning. I have found the study of God's Word and the writing aspect of this position to be most enjoyable. Also, our conference ministry is a rich blessing to me when I meet people whose lives have been touched by the grace of God and whose eyes have been opened to rightly dividing God's Word. As I continue serving, I ask, as our Apostle Paul did, that you please pray "for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19).

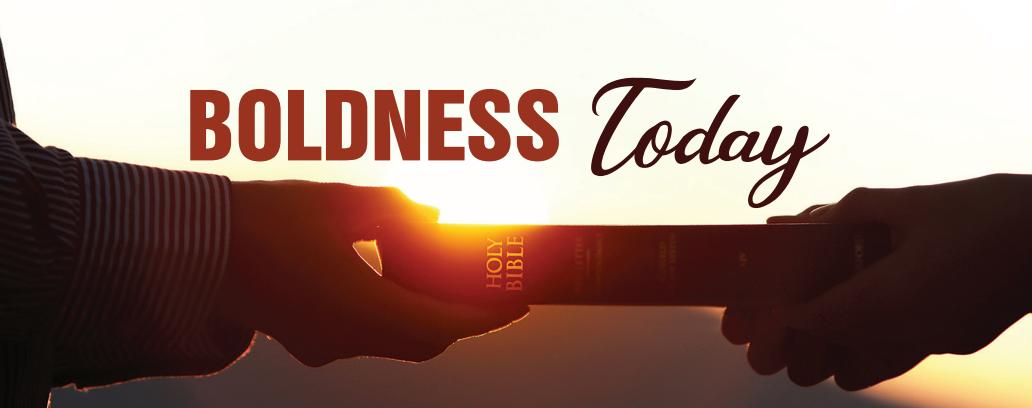
Grace and Peace,

Pastor Kevin J. Sadler



Pastor Kevin J. Sadler has been serving as president since 2016. He appears on *Transformed by Grace*, a daily television program that airs nationally. In addition, he is the editor of the *Berean Searchlight*, authors grace literature, and is a Bible conference speaker.

BOLDNESS *Today*



Some may suppose that it would require little boldness today to proclaim grace in all its purity. Who is ever persecuted now, at least in free, enlightened lands, for preaching God's grace? Ah, but do not be deceived. Satan was no less active in his opposition to the truth when Constantine exalted the professing Church to prominence than when his predecessors persecuted the Church and sent its members to death by fire and sword. Indeed, the devil was doubtless more successful in Constantine's day than he had been when persecution raged.

Does any believer in the Word of God suppose that Satan has relented in his opposition to the truth today, just because men, at least in this land, are not burned at the stake or thrown to the lions? Do not be misled. Satan's enmity against God and against His Word continues undiminished. His hatred of "the gospel of the grace of God," is as bitter, and his opposition to it as determined, as it ever was. But well does he know that the constant discouragements connected with being in the minority often succeed in silencing those who would stand against physical persecution.

Today Satan uses the new evangelicalism with its highly organized, highly financed campaigns—and its woeful lack of doctrinal and dispensational teaching of the Word—to neutralize the saints. Multitudes are attracted to these neo-evangelical extravaganzas, at which the participants are for the most part performers, and those who stand for the truth often feel very small as compared to the vast unthinking majority. But let us never forget that God uses "things which are not" to accomplish His work (see 1 Cor. 1:26-29).

Let us, who know and love the truth, then, determine by God's grace that nothing shall make us unfaithful to our glorious commission; that, whatever the cost, we shall faithfully and boldly proclaim to others the unadulterated gospel of the grace of God, "the preaching of Jesus Christ, according to the revelation of the mystery" (Rom. 16:25).

—Pastor Cornelius R. Stam



BIBLE CONTRASTS

Why All These Differences?

(Taken from "Bible Contrasts" booklet)

PASTOR DAVID **ADAMS**
Guest Writer

We see a number of dissimilar wordings within God's Word. Some have seen them as contradictions in the Bible. We prefer the term "contrasts."

The main reason for these differences is that God is setting forth two separate programs (intimated even in Genesis 1:1). The first deals with the earth and Israel. The other concerns the heavens and Christ's Body Church. It was given to the Apostle Paul to lay out these differences. He is God's "apostle of the Gentiles" (Rom. 11:13).

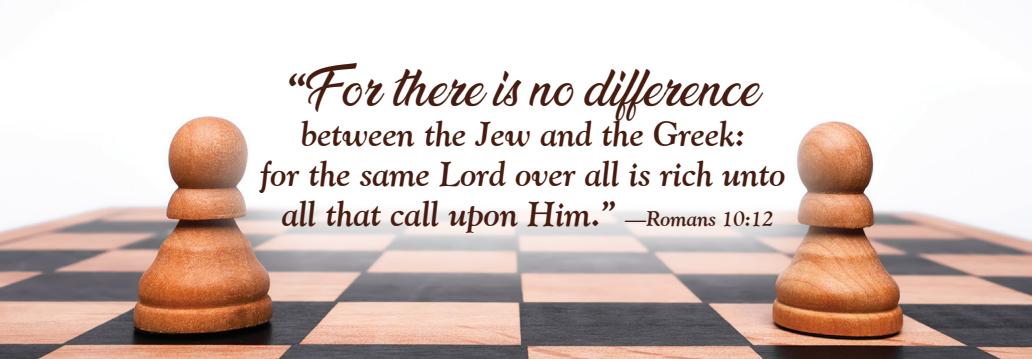
So then we must recognize such Bible divisions if we want to truly understand God's Word and be approved by Him (2 Tim. 2:15). Then we must follow the last directives given by God through Paul as "the commandments of the Lord" for this present time (1 Cor. 14:37).



PROPHECY: God's program set forth in the Gospels and early Acts concerned a kingdom prepared "from the foundation of the world" (Matt. 25:34). That plan was something "which God hath spoken by the mouth of *all* His holy prophets *since* the world began" (Acts 3:21).



MYSTERY: But God's program set forth by the Apostle Paul was a "mystery, which was *kept secret* since the world began" (Rom. 16:25). This plan was a "mystery, which from the beginning of the world hath been *hid in God*" (Eph. 3:9). It presents a people chosen "before the foundation of the world" (Eph. 1:4).



*“For there is no difference
between the Jew and the Greek:
for the same Lord over all is rich unto
all that call upon Him.” —Romans 10:12*



CHRIST CAME FOR ISRAEL: Before Jesus' conception, Mary was told He would be given “the throne of His father David” and that “He shall reign over the house of Jacob forever” (Luke 1:32,33). During His earthly ministry Christ declared, “I am not sent but unto the lost sheep of the house of Israel” (Matt. 15:24). From Pentecost, Peter repeatedly reaffirmed this by preaching only to “Ye men of Israel,” to “all the house [people] of Israel” (Acts 2:22,36; 3:12; 4:10). Peter further declared that God exalted Christ “for to give repentance to Israel” (Acts 5:31). And Paul says, “that Jesus Christ was a minister of the circumcision [Jews]” (Rom. 15:8).



CHRIST CAME FOR ALL: The Apostle Paul tells us, “there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him” (Rom. 10:12). “God was in Christ, reconciling the world unto Himself, not imputing [charging] their trespasses [sins] unto them” (2 Cor. 5:19). Paul further declares that in Christ Jesus “there is neither Jew nor Greek” (Gal. 3:28; Col. 3:11).



PETER'S AUTHORITY: While on earth, Christ gave to Peter “the keys of the kingdom of heaven.” Peter's power included “whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matt. 16:19). In early Acts, Peter exercised this authority. Peter led in replacing Judas, explaining Pentecost, stating salvation, condemning deceivers, and receiving Gentiles (Acts 1:15ff; 2:14ff,37,38; 5:3ff; 15:7-11).



PAUL'S AUTHORITY: From heaven, the Lord later “appeared unto” Paul (Acts 26:15-19). Paul received his message “by the revelation of Jesus Christ” (Gal. 1:11,12; Eph. 3:1-3). Paul often stressed his special authority. He magnified his office as “the apostle of the Gentiles” (Rom. 11:13). Paul wrote that he “should not be ashamed” to “boast somewhat more of our authority” (2 Cor. 10:8). Believers are repeatedly commanded to follow

Paul as he followed Christ (1 Cor. 11:1; Phil. 4:9; et al.). Then we read that Paul “withstood” and “blamed” Peter (Gal. 2:11ff). Peter (Cephas) saw that Paul had authority “unto the heathen” and “wisdom...hard to be understood” (Gal. 2:9; 2 Pet. 3:15-16).

 **JEWISH CHURCH:** Israel under Moses was called “the church in the wilderness” (Acts 7:37,38). To “all ye the seed of Israel” the Lord says, “in the midst of the congregation will I praise thee” (Psa. 22:22,23). Hebrews quotes that Psalm “saying...in the midst of the church [congregation=church]” (Heb. 2:12). Christ and His apostles were not sent but unto “the lost sheep of the house of Israel” (Matt. 10:5,6; 15:24). His Jewish disciples are called a “church” in contrast to “an heathen” or Gentile (Matt. 18:17). At Pentecost, Peter spoke only to “the house of Israel” and “the Lord added to the church” which already existed (Acts 2:36,47). Peter said that “all the prophets...foretold of these days” (Acts 3:24).

 **BODY CHURCH:** The Apostle Paul alone wrote of “the church, which is His [Christ’s] body” (Eph. 1:22,23). In God’s present church “there is no difference between the Jew and the Greek,” “there is neither Jew nor Greek...for ye are all one in Christ” (Rom. 10:12; Gal. 3:28). This Body Church was “the mystery which hath been hid from ages and from generations” (Col. 1:26 cf. Eph. 3:4-5).

 **CONDITIONAL BLESSINGS** if you obey were formerly promised to God’s people. God has Moses “tell the children of Israel...if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people” (Ex. 19:3,5). Later Israel was told “if thou shalt...do all His commandments... all these blessings shall come on thee...if thou shalt hearken unto...the LORD thy God” (Deut. 28:1,2,13). “But...if thou wilt not hearken...to do all His commandments...that all these curses shall come upon thee” (Deut. 28:15). In the Sermon on the Mount, blessing also depends upon what people do (Matt. 5:1-9; 6:14,15).

 **UNCONDITIONAL BLESSINGS** belong to all true Christians today. The Apostle Paul declares that “God...hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3). Even unspiritual believers are told “all things are your’s” (1 Cor. 3:1,21,22). Now believers “are the children of God: And... heirs of God, and joint-heirs with Christ” (Rom. 8:16,17). “And ye are complete in Him” (Col. 2:10).



“A RANSOM FOR MANY”: This is what Jesus Christ said about the purpose of His coming and shedding His blood (Matt. 20:28; 26:28; Mark 10:45). That was what was prophesied in the Old Testament, that He would “bare the sin of many” (Isa. 53:12). Then the Book of Hebrews (to the Jewish people) says that Christ died “to bear the sins of many” (Heb. 9:28). While on earth Christ was “not sent but unto...Israel” (Matt. 15:24).



“A RANSOM FOR ALL”: The Apostle Paul tells us that “Christ Jesus...gave Himself a ransom for all” (1 Tim. 2:5-6). This was only “testified in due time” through the ministry of Paul, “the apostle of the Gentiles” (Rom. 11:13). Today God’s grace is extended directly “to all men” (Titus 2:11).



A GOSPEL WITHOUT CHRIST’S DEATH was preached during Christ’s earthly ministry. Jesus Christ and the Twelve “went throughout every city and village” of Israel “preaching the gospel” of the kingdom of God (Luke 8:1; 9:2,6). After over two more years of gospel preaching, Christ told those same Twelve that He would soon be delivered to those who would torture “and put Him to death: and the third day He shall rise again.” Yet “they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken” (Luke 9:43-45; 18:31-34).



THE GOSPEL IS CHRIST’S DEATH plus His burial and resurrection according to the Apostle Paul. He declares “the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved.” The gospel Paul received and delivered is “that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures” (1 Cor. 15:1-4).



SAVED WITH WORKS: When asked what one must do to escape God’s coming wrath, John the Baptist told people to share, be honest, kind, and content with one’s wages (Luke 3:6-14). When asked what one must “do to inherit eternal life,” Christ on earth told the young ruler that he must keep the commandments and “sell all...and distribute unto the poor” (Luke 18:18-24).



SAVED BY FAITH ALONE: What did the Apostle Paul reply when asked by the jailer at Philippi, “what must I do to be saved?” “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:30,31). In salvation, grace and works don’t mix (Rom. 11:6). Salvation is by grace through faith, “the gift of God: Not of works, lest any man should boast” (Eph. 2:8,9).



WATER BAPTISM for salvation was practiced in the Gospels and early Acts. John the Baptist came “preaching the baptism of repentance *for* the remission of sins” (Luke 3:3). The resurrected Lord Jesus reaffirmed the necessity of water baptism to salvation when He commissioned the apostles saying, “He that believeth *and* is baptized shall be saved” (Mark 16:16). Spirit-filled Peter at Pentecost repeated the same requirement to “all the house of Israel.” “Peter said unto them, Repent, *and* be baptized every one of you in the name of Jesus Christ *for* the remission of sins” (Acts 2:36,38).



SPIRIT BAPTISM alone puts the believer in Christ for salvation today. Does not God’s Word through Paul’s pen clearly say that “by one Spirit are we *all* baptized into one body”—the Body or Church of Christ? (1 Cor. 12:13). And in a passage where everything is spiritual are we not told that there remains *only* “one baptism” for today? (Eph. 4:3-6). That one is clearly Spirit baptism.



FORGIVE FIRST was the requirement for forgiveness in the Gospels. After the Lord’s Prayer, Christ explained, “For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not...neither will your Father forgive your trespasses” (Matt. 6:12-15). When Peter asked how often to forgive, the Lord told of someone who did not, and incurred wrath and torment. Christ said this would likewise happen to all who did not forgive from the heart (Matt. 18:21-35). God’s people were to forgive others in order to be forgiven by God.



FORGIVE AFTER being forgiven is the rule given by the Apostle Paul. Believers are commanded to be “forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32). God already has “forgiven you all trespasses” (Col. 2:13). Therefore, Christians are to be “forgiving one another...even as Christ forgave you, so also do ye” (Col. 3:13). Believers today are to forgive others just as God has already forgiven them.

“Forbearing one another, and forgiving one another,
if any man have a quarrel against any: even as

Christ forgave you, so also do ye.”

—Colossians 3:13

FORGIVEN



MANY BAPTISMS were practiced through most of the Bible. The Old Testament religious system required “divers washings [various baptisms, in the original Greek language]” (Heb. 9:1,10). The Jewish religion of Christ’s time held to the “washing [Gr., baptimos]” of many things (Mark 7:4,8). When John the Baptist came to “baptize...with water,” he also spoke of the Holy Ghost and fire baptisms (Matt. 3:11). Both Jesus and Peter at Pentecost taught water baptism as necessary to “be saved”—“for the remission of sins” (Mark 16:16; Acts 2:38). Later Peter water baptized Cornelius obviously after his salvation (Acts 10:43-48). Death and risking martyrdom are also called baptisms (Luke 12:50; 1 Cor. 15:29). Christendom today practices many different baptisms.



“ONE BAPTISM” alone is now God’s rule (Eph. 4:5). That one baptism is a spiritual one “for by one Spirit are we all baptized into one body” (1 Cor. 12:13). The Apostle Paul also calls this baptism “the operation of God” (Col. 2:12). This one baptism happens the moment a person trusts Christ after hearing the gospel of salvation (Eph. 1:12,13).



BLESSING THROUGH ISRAEL’S RISE is promised the Gentiles in the Old Testament through early Acts. Isaiah prophesied that Israel will be given supremacy over the nations (Isa. 60:10-12; 61:6). From that position of priority Israel shall be a blessing to “all the nations of the earth” (Gen. 22:17,18; Zech. 8:13; Acts 3:25,26). The prophet further states that “the Lord shall arise upon thee [Israel].” Then “the Gentiles shall come to thy [Israel’s] light, and...rising” (Isa. 60:1-3). Jerusalem and the Jews will be the route whereby the nations come to God (Zech. 8:22,23). The Gospels confirm these prophecies (Mark 7:27; 11:17; etc.).



BLESSING THROUGH ISRAEL’S FALL, apart from Israel, is presently God’s program. Now “there is no difference between” Jew and Gentile before God (Rom. 10:12). The Jews rejected the Word of God Paul preached so “the salvation of God is sent unto the Gentiles” (Acts 13:45-47; 18:6; 28:25-28). It is through Israel’s “unbelief,” “blindness,” “casting away”; “through their fall salvation is come unto the Gentiles” (Rom. 11:11-15,25,30).

“...Have they stumbled that they should fall?

God forbid: but rather through their fall

salvation is come unto the Gentiles....”

—Romans 11:11





ANSWERED PRAYER was guaranteed by Jesus Christ in the Gospels. To His disciples He promised “every one that asketh receiveth” (Matt. 7:8). “And *all things*, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. 21:22). “And *whatsoever* ye shall ask in My name, that will I do....If ye shall ask *any thing* in My name, I will do it” (John 14:13,14).



UNANSWERED PRAYER is seen in the Apostle Paul’s life. Concerning his “thorn in the flesh” Paul wrote, “For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee...” (1 Cor. 12:8,9). God’s Word further tells us that “we know not what we should pray for as we ought” (Rom. 8:26). And that God “is able to do exceeding abundantly *above* all that we ask or think” (Eph. 3:20). Would you rather have whatsoever you ask, or exceeding abundantly above all that you ask or even think?



GOD’S SPIRIT COULD LEAVE believers in other ages. “The Spirit of God came upon” men for specific tasks. So it was with careless Samson and King Saul (Judges 14:6,19; 1 Sam. 11:6). God’s Spirit also came upon godly men such as Moses and King David for their appointed work (Num. 11:17,29; 1 Sam. 16:13). The Spirit came upon Jesus Christ when He began His earthly ministry (Mark 1:10). But “the Spirit of the LORD departed from” such as Samson and Saul (Judges 16:20; 1 Sam. 16:14). Even David begged God, “take not Thy Holy Spirit from me” (Psa. 51:11).



GOD’S SPIRIT STAYS in believers today from salvation onward. When someone trusts Christ as Savior, he is “sealed with that Holy Spirit” (Eph. 1:13). Everyone who is truly saved possesses the Holy Spirit, for God’s Word declares, “Now if any man have not the Spirit of Christ, he is none of His” (Rom. 8:9). By “the Holy Spirit of God...ye are sealed unto the day of redemption” (Eph. 4:30).



ALL HEALED: While on earth Jesus Christ healed all who came to Him and sent His disciples to do likewise (Matt. 10:8; 15:30,31). After His resurrection, He said His followers were to “lay hands on the sick, and they shall recover” (Mark 16:18). After Pentecost all the sick who came to the apostles “were healed every one” even by Peter’s shadow (Acts 5:15,16). Later “God wrought special miracles” through the Apostle Paul, even healing at a distance by handkerchiefs (Acts 19:11,12).



MANY UNHEALED: But later Paul himself remains unhealed though he prayed to be healed (2 Cor. 12:7-10). Paul tells Timothy to take a little wine as medicine for his stomach because he's often ill (1 Tim. 5:23). Another co-worker is left behind sick by Paul (2 Tim. 4:20). Paul clearly states that the whole creation now has continuing pain, including even believers who "have the firstfruits of the Spirit"—all together who wait for the future redemption of the physical body (Rom. 8:22,23).



TONGUES A SIGN: Isaiah prophesied that God would speak to His people Israel with "another tongue" (Isa. 28:11,12). At Pentecost, "Jews...out of every nation under heaven" heard the disciples "speak with other tongues" (Acts 2:4-6). "Jews and proselytes..." heard "them speak in our tongues," that is, native languages (Acts 2:8-11). The Apostle Paul wrote that "the Jews require a sign" (1 Cor. 1:22). He urged mature understanding and then quoted what Isaiah wrote. He concluded that speaking with other "tongues are for a sign" to unbelieving Jewish people (1 Cor. 14:20-22).



TONGUES TO STOP: Paul regarded tongues as the least of spiritual gifts (1 Cor. 12:28-31; 14:19). Tongues were prominent in the most unspiritual New Testament church (1 Cor. 3:1-4). Thus, it is not surprising to read Paul's statement: "whether there be tongues, they shall cease" (1 Cor. 13:8). Instead, for the present time "now abideth faith, hope, charity, these three" (1 Cor. 13:13). God has presently cast away Israel, the sign people, in blindness (Rom. 11:15,25). Thus, the very purpose for tongues has ceased.



UNDER MOSES' LAW: The Lord gave "the law which Moses set before the children of Israel" to "keep and do" (Deut. 4:44; 5:1-3). If the "house of Jacob" obeyed, they would "be a peculiar treasure...above all people" (Ex. 19:3-5). God promised Israel "life and death, blessing and cursing" in accord with their obedience to the law's commands (Deut. 30:10-20). Christ on earth was "made under the law" (Gal. 4:4). He did not "come to destroy the law...but to fulfill" (Matt. 5:17). Under the "new covenant with...Israel," God will put His "law in their...hearts," and they will "do them" (Jer. 31:31-33; Ezek. 36:26,27).



NOT UNDER THE LAW: Gentiles never were under the law of Moses and were exempted when the issue arose (Acts 15:5,19-24; 21:24,25). The Apostle Paul declares that God's people today "are not under the law, but under grace" (Rom. 6:14,15). "My brethren, ye also are become dead to the law" (Rom. 7:4). That old covenant

has been “done away,” “abolished” (2 Cor. 3:6-14). “Christ is the end of the law...to every one that believeth” (Rom. 10:4).



TITHING ORDERED: Abraham and Jacob gave to God “tithes” or “a tenth part of all” (Gen. 14:20; 28:22; Heb. 7:2). “The Lord commanded Moses for...Israel” that the tenth shall be “holy unto the LORD” (Lev. 27:30-34). The priests had “a commandment to take tithes of the people according to the law” (Heb. 7:5 cf. Num. 18:21). A second and third tithe was paid for festivals and the poor (Deut. 14:22-29). The “sons of Jacob” robbed God when they withheld “tithes and offerings” and were cursed or blessed according to their tithing (Mal. 3:6-10).



TITHING OMITTED: About giving, the Apostle Paul speaks “not by commandment” (2 Cor. 8:8), for “the law of commandments” is today “abolished” (Eph. 2:15). The believer now is to give “as God hath prospered him” (1 Cor. 16:2). “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” The amount is up to the giver, but God promises to bless accordingly as one gives (2 Cor. 9:6-8).

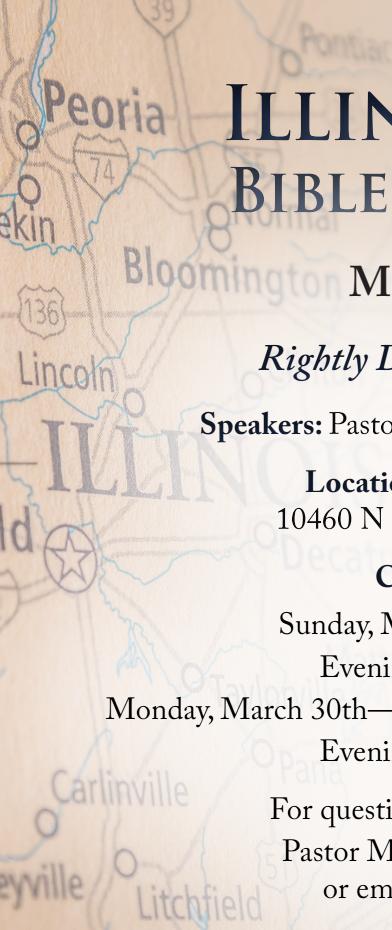


COMING TO EARTH: Throughout the Old Testament, God’s people looked for the Lord to come and “stand at the latter day *upon the earth*” (Job 19:25; Zech. 14:4). In the Gospels and early Acts this same hope was in view—that Jesus Christ would come back to earth and set all in order (Matt. 24; 25; Luke 18:8; Acts 1:11; 3:20). And the hope after the future horrors of the Book of Revelation is the Lord’s return to smite and rule the nations of the earth (Rev. 19:11-16).



COMING IN THE AIR: But the Apostle Paul’s letters present the Body of Christ with a heavenly hope. All believers during this present age “shall be caught up [raptured] together...to meet the Lord *in the air*: and so shall we ever be with the Lord” (1 Thes. 4:17). Moreover believers today are told they have a heavenly citizenship (Phil. 3:20; Eph. 2:6). They are blessed “with all spiritual blessings in heavenly places in Christ” (Eph. 1:3). □

“Then we which are alive and remain
shall be caught up together with them in the clouds,
to meet the Lord in the air:
and so shall we ever be with the Lord.” —1 Thessalonians 4:17



ILLINOIS GRACE BIBLE CONFERENCE

March 29-30, 2026

Rightly Dividing the Word of Truth

Speakers: Pastor Kevin Sadler, Pastor James Zaebst

Location: Victory Baptist Church
10460 N 1200th Rd., Macomb, Illinois

Conference Schedule:

Sunday, March 29th—9:30, 10:30 a.m.

Evening Sessions—5:00, 6:00 p.m.

Monday, March 30th—Sessions all morning with lunch and Q&A

Evening Sessions—6:00, 7:00 p.m.

For questions or additional information:

Pastor Michael Eddy at 309.331.3223
or email at mj.eddy@yahoo.com

In Christ we have...

A LOVE that can never be fathomed;
A LIFE that can never die;
A RIGHTEOUSNESS that can never be tarnished;
A PEACE that can never be understood;
A REST that can never be disturbed;
A JOY that can never be diminished;
A HOPE that can never be disappointed;
A LIGHT that can never be darkened;
A WISDOM that can never be baffled;
And HEAVEN that can never be ended.

Author Unknown





SAINT PETER

and His Keys

PASTOR J. C. O'HAIR
Grace Theologian

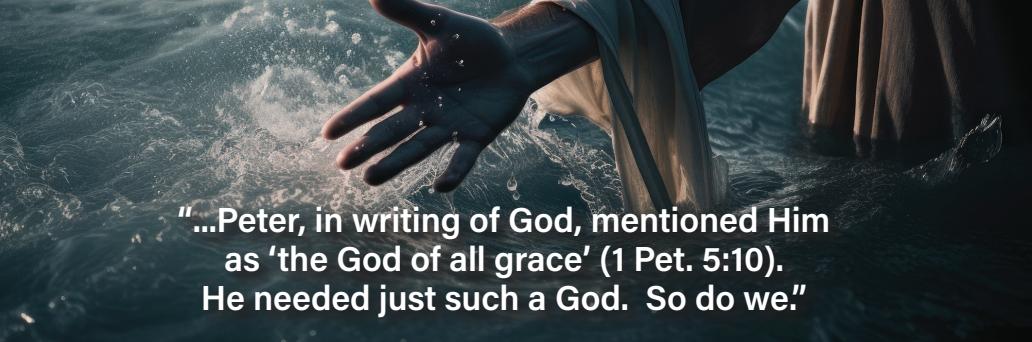
Doubtless you have heard of Saint Peter, but you must not believe all that you have heard about him. He is not here to defend himself against all these false reports, so it seems unfair to take advantage of him during his absence. He is still living and he is coming back to earth someday. Now this is not a false report. This is the truth.

Peter has been accused of being the first pope of Rome. By millions naming the name of Christ, he has been worshipped as a great saint who stands guard at the door of heaven. Millions of jokes have been told by the ungodly concerning those who have gone up to Saint Peter for reward in heaven or judgment in hell. To many of these, he is in the class with Santa Claus. To the superstitious, religious multitudes it is very difficult to make the true Simon Peter known, for they do not want him stripped of his mythical ecclesiastical priestly

garments. They will take no chance of losing their Romish fiction and superstition which are so precious to them. They will not even read what Simon Peter writes about himself in their own Bibles.

For anyone who really desires to rid the story of Simon Peter of falsehood and fiction, there is first-hand information, and it will do your soul good to get acquainted with this intensely human character—not a myth, but a real-to-goodness natural man, just like the rest of us, who came in contact with a Supernatural Power that transformed his life.

You will not read the story of an intellectual star. Simon was not a leading scholar of his day. He was not a politician of influence. He was not an outstanding businessman. He was in no way classed with the wise, mighty, noble or rich. On the contrary, he was just a plain, ordinary, unlettered man 'of his day. By



"...Peter, in writing of God, mentioned Him as 'the God of all grace' (1 Pet. 5:10). He needed just such a God. So do we."

nature, he may have been a bit unusual in some respects, but he was not what the world would call a strong character. He might have been described as a vacillating, impetuous blunderer with plenty of zeal and self-confidence. There was in him the mixture of courage and fear. As already stated, he was intensely human but with an interesting personality.

As an old man, Peter, in writing of God, mentioned Him as "the God of all grace" (1 Pet. 5:10). He needed just such a God. So do we. Peter had not forgotten that moment when, recognizing that God of all grace in human form, he had cried out, "Depart from me; for I am a sinful man" (Luke 5:8). But instead of complying with Simon's demand, that Savior said, "Come unto Me...and I will give you rest" (Matt. 11:28).

Peter was intimately associated with Christ during all of His public, earthly ministry, and just before the Savior ascended to heaven, Peter's and the others' last question was, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6).

Simon Peter had more than a Jewish interest in the restoration of the kingdom to his nation. He had a selfish interest, or perhaps we should say, a personal interest, for the Lord had plainly told Peter that, in the kingdom age, he would be sitting with the other eleven apostles, on twelve thrones, judging the twelve tribes of Israel (Matt. 19:28).

Most assuredly, Simon Peter is still living and is coming back to this earth to share the earthly glory of Israel's Messiah. He certainly should have been concerned as to when the Messiah was going to occupy David's throne and establish his reign of righteousness, peace and glory.

When Peter asked the question, "Wilt Thou at this time restore again the kingdom to Israel?" he had not the faintest conception of God's program to postpone the establishment of that kingdom until He spent at least nineteen centuries visiting the nations and saving a company to constitute the Body of Christ.

The revelation of this program came to the apostles of Christ on the installment plan. It is true that Christ had said

to Simon Peter, "...upon this rock I will build My church" (Matt. 16:18). But concerning the Body of Christ, into which both Jews and Gentiles were to be baptized by one Spirit (1 Cor. 12:13), Peter was wholly ignorant—not only before he received Holy Spirit baptism, but for some years thereafter. The Church, or Body of Christ, was a mystery until the revelation was sent down from heaven by the risen Christ to and through Paul, the Apostle to the Gentiles (Rom. 11:13; 2 Tim. 1:11).

The Book of Acts covered a period of thirty years from the resurrection of Christ until Paul pronounced God's judgment of blindness upon Israel (Acts 28:25-27). To Paul, the Lord said, "...get thee quickly out of Jerusalem" (Acts 22:18), but He kept Peter in Jerusalem. He said to Paul, "I will send thee far hence unto the Gentiles" (Acts 22:21).

The gospel of the circumcision (the Jew) was committed to Peter. Peter agreed with Paul, that Paul should go to the Gentiles and Peter would go to the Jews (Gal. 2:9).

In this early history—the Book of Acts—we have no record that Peter preached to anyone outside of the land of the Jews. We have no record that he preached to any Gentiles other than the household of Cornelius. We do have the record that he was sent to the Jews. We have no record in Acts that any of

the eleven apostles associated with Peter preached to a single Gentile.



When Peter preached on the Day of Pentecost, there were present some visiting Jews from Rome (Acts 2:10). But Peter never went to Rome. It was Paul who wrote to the Romans and later visited Rome, where he died. Paul, by no means, preached to the Gentiles at Rome what Peter preached twenty-five years before at Jerusalem. The believing Gentiles at Rome were justified without a cause. They received, through Paul, what uncircumcised Abraham received without the deeds of the law: the righteousness of God by faith (Rom. 4:3-11).

The true Church of God at Rome in the first century believed in God's truth in the Epistle to the Romans—but the Roman Catholic Church has drifted far away from the gospel of grace contained in that epistle.

Well, what has this to do with Simon Peter? He has been accused of having something to do

with the establishment of the present Church of Rome. Their claim is that the papal authority has been handed down from Peter and that the present pope is on St. Peter's throne by the process of apostolic succession.



There is only one case of apostolic succession in the Bible: Matthias succeeded Judas (Acts 1:21-26).

Certainly, Peter had no God-given authority over the Gentile churches. Therefore, it is not scriptural to say that Paul succeeded Peter in authority. But it is scriptural to say that Paul received from Christ in heaven, a commission, a message, a ministry that superseded the message and ministry committed unto Peter by Christ. Paul received his authority from heaven without conferring with those who were apostles before him (Gal. 1:12,17). Both Peter and Paul had their Christ-given authority and ministry. Each of them faithfully performed his duty. Peter is not mentioned in the Book of Acts after the

fifteenth chapter, while Paul is mentioned more than one hundred times. As kingdom truth waned and Church truth was gradually revealed, Peter was withdrawn from prominence and Paul becomes the outstanding servant of Christ.

We may rest assured that if the Lord did not reveal Church truth through Peter, He certainly is not building His Church upon Peter. And we may also rest assured that when Peter shall occupy one of the twelve thrones, judging Israel in the coming kingdom age, Paul will not be there. Paul was the Church apostle. Peter was God's kingdom messenger to Israel. To Peter were committed the keys of the kingdom of heaven. The mystery of the Body of Christ and the keys of the kingdom are by no means the same.

In the first seven chapters of Acts, Peter and the eleven are the representatives of the risen Lord with divine authority. They are using the keys, the "kingdom of heaven" keys. They are preaching to Israel concerning David's throne and the Messianic Kingdom. They will have authority in connection with Israel when this kingdom shall be established at the coming of Christ (Matt. 19:28).

Read what Paul had to say about them some years later:

"But of these who seemed to be somewhat, (whatsoever

they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me" (Gal. 2:6).

Like Jacob, the clever, scheming, intensely human, selfish servant of God who finally became the gentle, unselfish, righteous Israel, so Peter, in his old age, came to the place of real victory, as the calm, gentle, lovable writer of two epistles. His last word was concerning his beloved brother Paul, whose epistles Peter read, (2 Pet. 3:15-16). Surely Peter came to understand, as you and I should in the reading of Paul's epistles, that Paul was Christ's Apostle to the Church and the final human authority by whom

truth was given concerning the Body of Christ. Paul never worked under Peter's keys (Gal. 1:12,17-23; 2:2).

And anyone who will carefully read the New Testament Scriptures will be assured that Peter was never a Roman pope, that he never forgave sins, that he never prayed to Mary, that he never preached purgatory, that he was never a Christian priest, that he never had a building called a cathedral, that he never wore ecclesiastical garments, that he never claimed that bread and wine could be turned into the body and blood of Christ, that he never prayed for the dead, that he never had silver and gold, and that he was never called "Father Peter." □



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Question Box



“Could you please clarify how you arrived at the conclusion that the Church, the Body of Christ, is not of the number that return with Christ at His Second Coming?”

The saints who return with Christ at His Second Coming at the end of the Tribulation are returning for His earthly kingdom *and* the first resurrection. The prophetic saints are raised to “be priests of God and of Christ, and shall reign with Him a thousand years” (Rev. 20:6). Those who return with the Lord are the Bride of Christ, who have been “called unto the marriage supper of the Lamb” (19:9).

However, we are the Church, the Body of Christ (Eph. 1:22-23), not the Bride of Christ. We receive our resurrected, glorified bodies at the Rapture, seven years prior to the Second Coming. There is no need for us to return for a resurrection. At the Rapture, we are “caught up” (1 Thes. 4:17), and our bodies are raised and changed so that we might dwell in *heaven* forever. As we see from 2 Corinthians 5:1, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, *eternal in the heavens*.” At the Second Coming, the kingdom saints return to the earth to have their bodies raised and changed so that they might dwell on the earth forever.

Those whom Christ brings with Him to the earth at the Second Coming are brought because the earth is their eternal home. However, for members of Christ’s Body, we will remain in heaven because heaven is our eternal home (Phil. 3:20; Col. 1:5) and the “one hope of [our] calling” (Eph. 4:4). In eternity, Christ will reign over those “both which are in heaven [Body of Christ], and which are on earth [Bride of Christ]” (Eph. 1:10).

—Pastor Kevin Sadler

GIVING UNDER GRACE

2 Corinthians 8:1-5

(Taken from episode #398
of *Transformed by Grace*)

PASTOR KEVIN J. SADLER
BBS President

“Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

“How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

“For to their power, I bear record, yea, and beyond their power they were willing of themselves;

“Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

“And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God” (2 Cor. 8:1-5).

Second Corinthians, chapters 8 and 9, are two of the most important chapters on giving in the Bible. These two chapters are packed solidly with grace, and so it is that the grace of God that is the basis for giving today.

Paul begins here by calling attention to “the churches of Macedonia.” They are not named, but we know these churches to include those in Philippi, Thessalonica, and Berea. Paul planted and established the churches in these cities of Macedonia in northern Greece during his second apostolic journey.

Paul was writing this Epistle of 2 Corinthians *from Macedonia* during his third apostolic journey (2:13). On this third apostolic journey, one of the major ministries was the taking up of a special collection “for the poor saints which are at Jerusalem” (Rom. 15:26). Concerning this, in our Grace Study Bible, we are reminded, “The saints in Jerusalem were impoverished by famine (Acts 11:27-30), by persecution (Acts 8:1; 1 Thes. 2:14; Heb. 10:34), and by having had sold all their goods in anticipation of the coming kingdom of God on earth (Matt. 19:21; Lk. 18:22; Acts 2:44-45; 4:34). But the prophesied kingdom was put on hold and Israel temporarily set

aside due to her unbelief (Rom. 11:25), and God’s dispensational plan switched to the Gentiles (Acts 9:15; 18:6).¹



“brethren” reminds us that the ministry of giving is a ministry of believers. It is the responsibility of the family of God to support the work of God.

Paul wanted the Corinthian “brethren” to know the way in which the grace of God had manifested itself and was evident among the churches of Macedonia. Those in Philippi, Thessalonica, and Berea had experienced the grace of God in salvation, and then after they were saved, the grace of God was at work in their lives, touching their hearts and motivating them. The grace which impacted their lives manifested itself in generosity toward the poor saints in Jerusalem. By grace, the Macedonian churches had given help the way that God, by His grace, helps us.

Rather than commanding the Corinthian church to give, Paul referred to the good example of other churches. Thus, Paul stated in verse 2, “How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.” The Macedonian believers were both poor and persecuted (Phil. 1:28-29; 1 Thes. 1:6). Although they were in a great trial of affliction and deep poverty, the churches of Macedonia still gave, and gave generously. While suffering great affliction, their deep poverty along with abundant joy gave rise to a wealth of “liberality” or sincere generosity.

These churches gave with great “joy,” not grudgingly (cf. 2 Cor. 9:7). They were in a great trial of affliction, but they still gave. They were not just poor, but in “deep poverty,” yet they gave, and gave sacrificially. Their poverty no more impeded their generosity than their affliction diminished their abundant joy in Christ.

Paul did not mention the size of their gift. It was their attitude of joy and sacrifice that was the more important thing for us to know.

Paul was in Macedonia on his third apostolic journey, so he was on his way to Corinth and was writing about his experience with the Macedonian churches regarding their giving to the poor saints in Jerusalem.

Paul wrote, “Moreover, brethren, we do you to wit” (2 Cor. 8:1), which means we make known to you, or we want to tell you about. Paul’s use of

And this powerfully demonstrates the grace of God that was at work in their lives.

In chapter 8, verse 3, Paul wrote, “For to their power, I bear record, yea, and beyond their power they were willing of themselves.” This is important. The Macedonian believers gave “to their power,” or according to their ability, not according to a fixed amount or standard. God sets no fixed amount or percentage for us under grace. All is left to grace. The law required a fixed amount with the tithe. Today, we give out of joy as we are able. Giving is done within the grace and freedom we have in Christ, and it’s left up to each person.

Paul added that he bore witness that these believers also gave “beyond their power.” The Macedonian believers gave according to their power and what they had (8:12), and beyond it, in sacrificial proportions. They gave more generously than their limited means and their difficult circumstances might have permitted. For example, let’s say a person has only \$100. He is not and cannot be expected to contribute \$1000. \$100 is the limit of his ability, and anything out of that \$100 is according to his ability. But giving a large amount of that \$100 is to give beyond his ability in a proportion that is sacrificial. That’s what the Macedonian believers had done.

However, Paul added that “they were willing of themselves.” These churches *wanted* to do this. When the need of the poor saints in Jerusalem was presented to them by the Apostle Paul, these saints gave willingly and spontaneously without being pressured or coerced. Thus, the *poor saints* in Macedonia sacrificially gave to the *poor saints* in Jerusalem. As needy sinners who had been shown grace from God, they desired to extend grace to those in need in Jerusalem. And they jumped at the chance!

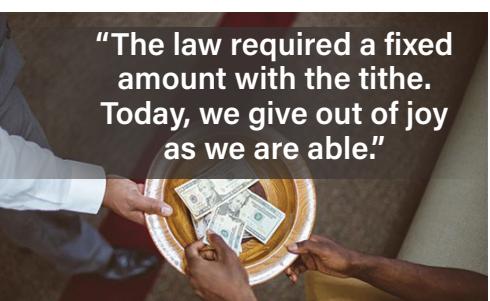
Grace giving is not mandatory, but voluntary. It is not a matter of external compulsion or obligation; it stems from the heart. It is the genuine expression of a soul that has been impacted by grace and wants to show grace. No one had to force the Macedonians to give. They gave of their own initiative. They gave because they wanted to give. Unlike the tithe under the law, which was commanded and had consequences and curses if Israel did not obey, we give by grace from a willing, joyous heart.

The next statement by Paul I find humorous: “Praying us with much intreay that we would receive the gift...” (2 Cor. 8:4). The Macedonian churches actually begged Paul to take their money!



That's not how we usually think of giving. Usually, it's the other way around, that a ministry is the one that begs for giving. These caring believers, however, begged Paul for the privilege of giving their money and helping other believers in need. Giving was an honor to them, not an obligation. The Macedonian churches insisted that Paul accept their gift to the Jerusalem saints, and they would not take no for an answer.

“The law required a fixed amount with the tithe. Today, we give out of joy as we are able.”



The Macedonian believers pleaded with Paul to receive their gift that they might “take upon us the fellowship of the ministering to the saints” (v. 4). There is kindness in this. The Macedonian churches wanted to share in the grace of relieving the need of the saints in Jerusalem. These churches were willing channels

of God’s blessing, care, and provision to other believers in Christ. Giving is a ministry and a fellowship with other believers. It is a partnership that conveys God’s love for those in need.

Paul added in verse 5, “And this they did, not as we hoped,” or not according to our most optimistic expectations. These Macedonian believers gave a generous gift that far exceeded the expectations of Paul and his co-laborers.

In so doing, Paul said they also “first gave their own selves to the Lord.” The foundation of giving under grace lies in giving oneself to the Lord first. Concerning this passage, as one commentator put it, “In giving, the real issue isn’t giving money. It is giving ourselves to the Lord. If we really give ourselves to the Lord, then the right kind of material giving will naturally follow.”²

Giving and meeting the needs of others is to be like the Savior. When we give ourselves to Him, He opens our eyes and hearts toward others in need. The mind of Christ is to love, to serve humbly, and to “Look not every man on his own things, but every man also on the things of others” (Phil. 2:4).

When we give ourselves to the Lord, giving our time, talents, and treasures to others is the natural overflow from hearts in communion and fellowship with the greatest Giver of all. We do not have to be convinced, persuaded or compelled. We give freely, like Christ, with an open heart and open hands.

1. *Grace Study Bible*, 2 Corinthians 8:4, note #2 (Germantown, Wisconsin: Berean Bible Society, 2025), p. 2081.

2. David Guzik, “2 Corinthians 8—Encouragement and Examples in Giving,” *The Enduring Word Bible Commentary*, accessed January 11, 2026, <https://enduringword.com/bible-commentary/2-corinthians-8/>.



CHRISTIAN *to* CHRISTIAN

THE MIND OF CHRIST

Did you know that every believer has the mind of the Lord Jesus Christ (1 Cor. 2:16)? Maybe you're asking, what does that even mean? Let's begin with Colossians 1:27, where Paul writes, "*To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.*" The Spirit of Christ, the Holy Spirit, indwells each believer (Rom. 8:9,11; 1 Cor. 3:16), and because of this, we can understand the truths found in Paul's epistles which reveal the "mind of Christ" (1 Cor. 2:12-16).

Paul also wrote in 2 Timothy 3:16-17, "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*" As grace believers, we know that not all of Scripture is written directly to us or about us, but we still can learn many things from the Old Testament, the Gospels, General Epistles, and Revelation. In them the mind of God, or you might say the "mind of Christ," is also revealed. However, it's in Paul's letters where we learn of the "mind of Christ," and how it applies to us today in the dispensation of grace (Eph. 3:1-12). Here are only a few practical examples:

1. Romans 12:1 instructs believers to offer our lives a living sacrifice to God because it's our reasonable service or rational worship. This means it makes sense to offer our lives to God, just as the Lord Jesus Christ did in His earthly ministry (cf. Luke 22:42). This is accomplished by allowing Him to use us no matter our circumstances.
2. Romans 12:2 also instructs us to "*be ye transformed by the renewing of your mind.*" This is accomplished by daily reading and meditating on the Word of God (Eph. 4:23; 1 Tim. 4:13,15).
3. In Philippians 2:5 we read, "*Let this mind be in you, which was also in Christ Jesus.*" In this context, Paul was speaking of loving and serving others (Phil. 2:1-11), just as the Lord Jesus Christ did during His earthly ministry. Likewise, "*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith*" (Gal. 6:10).

By offering our lives to Him, meditating on His Word, and serving others, we're putting into practice the "mind of Christ," which has been given to believers and revealed through the Word of God.

—Pastor Jim Tollar

BBS Letter Excerpts



From Our Inbox:

“Thank you...for taking time to keep me apprised of the shipping. I am so excited about this printing of God’s Holy Word that I am literally like a kid at Christmas (how apropos of the season). What better Valentine’s Day gift than a Bible, rightly divided! Whenever it arrives, I will be beside myself with joy. I want you all to know that and how grateful I am to all the scholars and people of God who undertook this work...If I do not have the pleasure of meeting you here, I will see you there.”

From Georgia:

“Thanking you for teaching the Word of God, rightly divided and especially in the articles in the September *Berean Searchlight*. Pastor Stam’s article [How and When?] was spot on. I was wishing that all pastors of every denomination would read this article and then a lot of confusion about the Word of God would disappear.”

From Our Inbox:

“I’m still learning our Lord’s Bible truths and thanking Him for Kevin Sadler’s classes on TV.”

From Our Inbox:

“Thank you for the explanation....Your teaching has helped me understand the Scriptures so much more. Since following your teaching on YouTube and reading the *Berean Searchlight*, I have now come to realize that the key to understanding the Word of God is to rightly divide the Word for whom it was written to. I now understand everything that was meant for Israel was not meant for us under the grace period. Mixing it up caused confusion....”

From Our Inbox:

“Thank you again for your great broadcast *Transformed by Grace*. Our Lord God is so good to share this with us here on the Central Coast.”

From West Virginia:

“To Pastor Kevin Sadler. I have been watching your messages on CTN, 6:00-6:30 p.m., my time. I like the topics that you teach; you do a very good job of teaching them!”

From Kentucky:

“Keep up the good work, making known the dispensation of the grace of God!”

From Our Inbox:

“Dear precious brother Kevin, and all the faithful workers/servants of the Lord Jesus. Thanks so much for...the wonderful *Berean Searchlight*, and now the TBG series. It has been such an incredible blessing to this ‘stranded’ believer. Just one small, teeny request (will take but a ‘few seconds’) when you produce the next 400 episodes of *Transformed by Grace*. If you could, please place the plant on the other side of the ‘Scripture monitor screen.’ That way, when you get emotional and wave your hands in the air, they will cover the plant, instead of the Scripture. In any case, I will still love all of the wonderful lessons until it’s time for me to go on home.” (Thank you for ‘planting’ this idea, we will take it under consideration! –Ed.)

From North Carolina:

“May God continue to use you and your staff to bring more people to Jesus Christ so we can give Him the glory.”

From Pennsylvania:

“May God richly bless you and your ministry! I have been watching *Transformed by Grace* for a few years now on CTN. Thank you for your teaching. It has helped me tremendously in my walk with the Lord.”

From Iowa:

“I was contacted about a delay in receiving the Grace Study Bible and this bit of information brought on a wide smile to my face and a great joy to my heart. One may think, how can this man be so uplifted by this delay? The answer is very easy. I am thankful and yes joyful that so many are thirsty for the Word of God and are called to search and study the Scriptures. All is well, ‘Houston our course is set straight in love, faith and hope.’”

From Our Inbox:

“Thank you for taking the time to reply back; I appreciate it. Thank you all also for the *Berean Searchlight* Scripture Index, I use that a lot. I thank God for this ministry.”

From Our Inbox:

“All of you are in my prayers continually and I am [grateful] and thankful unto the LORD GOD Almighty for all your hard work and endeavors to ‘preach the WORD’ rightly divided. My brother is a truck driver, on the road most of the time. He is reading the Bible and has given his heart to JESUS. I would like to order the Study Bible for him and have it mailed to him, so when he gets it, he may be greatly blessed to study and not just read...he is thirsty and wants to know.”

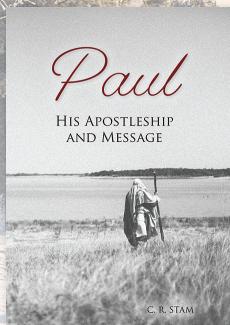


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—C. R. Stam, BBS Founder

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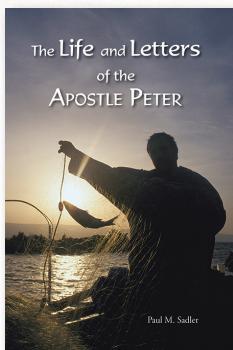


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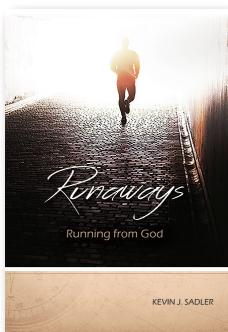


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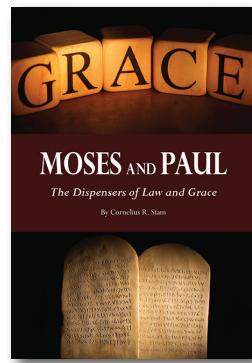
By Pastor David Adams

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News & Announcements

n e w s

Grace Study Bible Delay: All involved in the Grace Study Bible worked hard last year to get the project to the printer in time for release by December 1. In fact, we even sent it to the printer one week early! The printer we used for the first printing of the Grace Study Bible is one we have used for more than 20 years, and they have consistently provided us with top-quality work. However, as the Bible neared completion, the glue needed for the cover was backordered, and this stopped production. They then placed a set of color page inserts in the wrong location. Fixing this caused a second delay. These delays were out of our control, but we have been assured that we will receive a quality product. We appreciate your understanding.

Grace National Annual Conference: BBS President, Pastor Kevin Sadler, will have the privilege of attending and, along with many others, speaking at the 65th Grace National Annual Conference in the Philippines this coming April 21-24. This four-day conference will take place at the Crown Regency, Lapu-Lapu City, Cebu. The theme for these meetings is "Accountability in the Ministry." The nightly guest speaker will be Missionary Ben Anderson. Pastor Kevin will also have the blessing to speak at a couple of Grace churches while he is there.

Two Upcoming Transformed by Grace Series: "Right on the Money" (#394-400) is a seven-part series on tithing and giving, and how we are to give under grace. "Comfort from Above" (#403-410) is an eight-part series of messages, taken from Paul's epistles and other places in God's Word, which provide us with comfort from "the God of all comfort."

Free Materials in Spanish: The BBS website offers free Spanish resources for download as PDFs at bereanbiblesociety.org/espanol.

Upcoming Conferences to put on your calendar!

Illinois Grace Bible Conference
March 29-30, Macomb, IL

Iowa Grace Bible Conference
May 16-17, Wall Lake, IA



BOOKLET Price List



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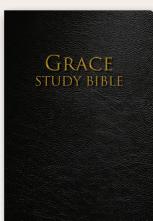
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- Fulfillment
- Hope for the Bereaved
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- Unanswered Prayer
- Why Was Christ Baptized?

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

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- God's Plan of Salvation Made Plain
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- The Preaching of the Cross
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—Helen Keller



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