



The
BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

August 2023

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This month's cover features a lighthouse located in Pathos, Cyprus on the Mediterranean Sea.

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

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A Note From the President

Dear Friends in Christ,

My wife, Jessica, and I experienced two big events in June. The first was the wedding of our oldest son, Cody. I learned what the word “bittersweet” really meant through Cody getting married. It was “bitter” and difficult, Cody being the first of our four children to leave home. I wasn’t sure how I would feel on the day of the wedding and was concerned about becoming emotional while trying to officiate the ceremony. Instead, I found that my focus was on the “sweet” that day and being happy for Cody, feeling proud of how he had grown to become a fine young man who was taking the next step and starting a new life with his bride, Janna.



I started the ceremony by reminding Cody that, when he was six years old, his mother asked him if he was going to get married someday, and that he had told her, “No! I don’t like kissing.” I told him that something must have changed between then and now.

The second big event in June was the graduation of our youngest son, Tyler, from high school. Tyler had an apprenticeship his last semester of his senior year, working as a machinist for a manufacturer of cutting tools. This job fits Tyler’s personality very well. He must make precise measurements, do the correct math, and program a computer to make the cuts. Tyler plans to work for the next year as a machinist and save money for college. He then intends to go to a tech school for criminal justice.

It always amazed me how clear our children’s interests were very early on and that these interests carried on throughout their life. With Cody, from when he could barely walk, he loved baseball. He played all levels of t-ball, little league, and high school baseball. And he still loves baseball! With Tyler, when he was just a toddler, he loved tools, playing with any toy tools, especially the ones that made noise. If I was fixing anything around the house, he was my helper, right there beside me. And Tyler still loves tools! He was the student of the year for his Automotive Ed class. And he enjoys fixing up his 1986 Mazda B2000 truck.

Our children are a rich blessing from the Lord. They are called “arrows” in Psalm 127:4. Arrows fly in the direction that you aim them. As Christian parents, we are called to aim them toward the things of Christ and His Word, and then to let them fly for the glory of God!



Grace and Peace,

Pastor Kevin J. Sadler, President

A photograph of a person sitting at a table, reading an open book. A white mug is visible on the left side of the table. The background is slightly blurred, showing another person in a blue shirt. The title of the article is overlaid on the image in a black, cursive font.

Giving Thanks for a Godly Couple

“Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles” (Rom. 16:3-4).

Charles Spurgeon (1834-1892) once said, “...when two loving hearts pull together they accomplish wonders. What different associations cluster around the names of ‘Priscilla and Aquila’ from those which are awakened by the words ‘Ananias and Sapphira’! There we have a husband and a wife conspiring in hypocrisy, and here a wife and a husband united in sincere devotion.”¹

The entire ministry of Aquila and Priscilla was characterized by sincere devotion to Christ, united together under a single purpose to bring honor and glory to Him. In Paul’s letter to the Romans, he greeted Priscilla and Aquila and called them “my helpers in Christ Jesus.” Speaking of helping Paul, he further wrote that they “have for my life laid down their own necks.”

Although one cannot be perfectly certain, I believe Aquila and Priscilla risked their own lives for Paul at the riot in Ephesus which was stirred up by Demetrius the silversmith and his fellow craftsmen (Acts 19:23-41). If those in Ephesus had gotten hold of Paul during that violent riot, they would have surely killed him. Aquila and Priscilla were still in Ephesus at that time, and in some way, they together intervened and jeopardized their own lives to save Paul’s life.

Paul recognized that he owed his life to this godly and brave couple, and he was grateful to them for it. Paul added, “unto whom not only I give thanks, but also all the churches of the Gentiles.” With Paul, the Gentile churches in that day were also grateful to Aquila and Priscilla for having saved the life of him who had been their founder and spiritual father and mentor.

But take that verse’s sentiment even down to us. We Gentiles and the churches of the Gentiles should still be grateful for Aquila and Priscilla, because if they had not saved Paul’s life, we would not have the books of *Romans*, *2 Corinthians*, *Ephesians*, *Philippians*, *Colossians*, *Philemon*, *1 Timothy*, *2 Timothy*, or *Titus*.

Think how much those books of God’s Word mean to you and the rich, spiritual truths they reveal for us Gentiles regarding the grace of God. And this can make us stop, even to this day, and give thanks for a godly couple that laid down their own necks to save the life of the Apostle Paul so that, as a result, we have these blessed letters in God’s Word.

—Pastor Kevin Sadler

1. C.H. Spurgeon, “Romans But Not romanists,” accessed June 29, 2023, <https://ccl.org/ccl/spurgeon/sermons19.xxv.html>.



An Adversary Arrives

An article expounding the notes on Ezra in our upcoming *Grace Study Bible*.

PASTOR DON HOSFELD
Berean Searchlight Editor

Sometimes the most challenging thing to face in life is *the truth*, but that won't be the only obstacle we will find in front of us. One of those hard-to-face truths is that being on God's side means being opposed by the world and, more to the point, the god of this world—Satan. Being a member of the Body of Christ means you have an *adversary*.

Theologian James Packer said, "Opposition is a fact: the Christian who is not conscious of being opposed had better watch himself for he is in danger."

Our adversary has *always* been opposed to the people of God and every good work of God. One such example occurred over 2500 years ago when the Jews returned to Jerusalem from the Babylonian captivity to rebuild the temple.

"Now when the *adversaries* of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

"Then they came to Zerubabel, and to the chief of the fathers..." (Ezra 4:1,2).

In 538 BC, Cyrus, king of Persia, after defeating the Babylonians the year prior, allowed the Jews to return to Jerusalem to rebuild the temple (Ezra 1:1,2). In one of the most remarkable events of the Bible, God foretold all this long before it happened. While predicting the future is not unusual for the Bible, what sets this event apart is that God named Cyrus *by name* nearly two hundred years before his birth (one of eight people God named before their birth) and foretold that he would be the one who would cause the temple to be rebuilt (cf. Isa. 44:28; 45:1).

Keep in mind that this prophecy was before the temple was even destroyed and Judah was taken into captivity. A prophecy about rebuilding the temple not yet destroyed must have been a difficult truth to accept for Isaiah's listeners.

And now, with God's people back in Jerusalem and at work rebuilding the temple, doing what God wants and expects, what happens? An *adversary* arrives.

a. It was inevitable for opposition to arise during the restoration of the temple. Even today, opposition arrives when a person comes to God through the cross (Ezra 5:3-17 cf. I Cor. 16:9). (See notes 2:1; 4:1).

b. Son of Sennacherib—struck down by the Angel of the Lord (II Kings 19:10-37) and responsible for removing many Israelites from the land.

c. The area may have gotten its name from *Ashbur*, the son of Shem. (Gen. 10:22; I Chron. 1:17 cf. Gen. 10:11; Num. 24:22).

d. Rejecting their help was wise as they did not worship God. The Bible warns of aligning with those who oppose the true and living God (Psa. 119:115; II Cor. 6:14-16).

e. Thus, justified in refusing help.

Suffering for Righteousness Sake

CHAPTER 4

An Adversary Arrives

Now when the adversaries¹ of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came^a to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do;² and we do sacrifice unto him since the days of Esarhaddon^b king of Assur,^c which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build^d an house unto our God; but we ourselves together will build unto the LORD God of Israel,^e as king Cyrus the king of Persia hath commanded us.^e *Ezra 1:3

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,³

5 And hired counsellors against them, to frustrate their purpose, all the days

of Cyrus king of Persia, even until the reign of Darius⁴ king of Persia.

6 And in the reign of Ahasuerus,^f in the beginning of his reign, wrote they *unto him* an accusation^g against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes^h wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellorⁱ and Shimshai the scribe wrote a letter^j against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,⁵

10 And the rest of the nations^k whom the great and noble Asnappar⁶ brought over,

f. He was also known as Xerxes I and was the son of Darius. He ruled Persia from 485-465 BC and is best known for marrying Esther (Esth. 2:16,17).

g. More significant than the individuals are their actions.

The *accusations* represent the spiritual warfare taking place against God's people. The word reminds us of Satan's title as "the accuser of the brethren" (Rev. 12:9,10).

h. Son of Ahasuerus. During his reign both Ezra and Nehemiah return to Jerusalem (v. 12; 7:1-21; Neh. 2:1-8).

i. Signifying judicial authority.

j. The mention of "the Syrian tongue" in v. 7 suggests this is a separate letter.

k. I.e., the view of the whole province.

Included with vv. 7-8 shows a history of opposition. Ezra relates both the initial opposition, and that faced by Nehemiah (see v. 5 "even until the reign of Darius").

1. (4:1) Those opposing the work will later be known as the Samaritans. They are the descendants of the various nations with which the kings of Assyria had settled in the land when they carried the Israelites captive (II Kings 17:24). The ultimate adversary of the nation Israel is Satan (I Pet. 5:8), who, from the beginning, has opposed every work of God (Jn. 8:44). (See note at 2:1).

2. (4:2) Proved false by their later actions, and the reference to them being *adversaries* (v. 1 cf. II Kings 17:26-34). The desire to help was as sincere as Herod wanting to help the *wise men* (Matt. 2:8). Proverbs 26:23-28 is a good warning against those who deceive in such a manner.

3. (4:4) Unable to bend the Jews to their will, they now openly oppose them. Note that it doesn't say they *attempted* to weaken them but that they did. Through their opposition, the Jews "ceased the work of the house of God" (v. 24).

4. (4:5) The Bible tells of two different Dariuses. Darius the Meade, recorded in Daniel chapter 6, is not the same Darius mentioned here and elsewhere in the Bible. *Darius the Great*, as secular history records him, was the fourth ruler of the Persian empire, the father of Ahasuerus, and the father-in-law to Esther. He ruled from 522-486 BC and famously tried and failed to subjugate the Greeks in 490 BC at the battle of Marathon, setting the stage for his son, who also invaded and lost just before marrying Esther. See "after these things" in Esther 2:1.

5. (4:9) Elam was a son of Shem and a grandson of Noah (Gen. 10:22). By the time of Abraham, they were a defined people group whose land was east of Israel in modern-day Iran. The king of Elam was pivotal in taking Lot, Abraham's nephew (Gen. 14:8-12). The prophet Jeremiah revealed God's judgment upon the nation (Jer. 49:34-39). See also Ezekiel 32:24.

6. (4:10) Believed by many to be another name for Ashurbanipal (*assur-bani-pal*) the successor to Esarhaddon (v. 2) (c. 669-633 BC). He is thought to have completed the transplanting begun by Esarhaddon (v. 2).

The timing should surprise no one and should serve as a lesson to us today! Satan *always* comes when God and His people are at work. Just as we see here in Ezra 4:1,2, “*Now when the adversaries...heard that the children of the captivity builded....Then they came....*”

“Sometimes the most challenging thing to face in life is the truth, but that won’t be the only obstacle we will find in front of us.”



This pattern of Satan is undoubtedly why demonic possession occurred as often as it did during Christ’s earthly ministry. With the Son of God on earth and at work in people’s lives, *His adversary* would also be.

It should be expected that when someone today comes to the saving knowledge of Jesus Christ, that person will quickly face opposition. We need to be in constant prayer for new believers, much like Paul and Timothy told the Colossians, “...praying always for you since we heard of your faith in Christ Jesus...” (Col. 1:3,4).

Who’s the *Real Adversary*?

The leaders of this return were Zerubbabel, the political

leader from the line of David, and Jeshua, the High Priest (cf. Ezra 2:2; 5:2). They and the rest of those who came back to Jerusalem quickly found that despite having a commission from God, the work wouldn’t go unopposed. In this situation, Satan used the local population around Jerusalem to be *his* opposition. Does that sound like a familiar tactic?

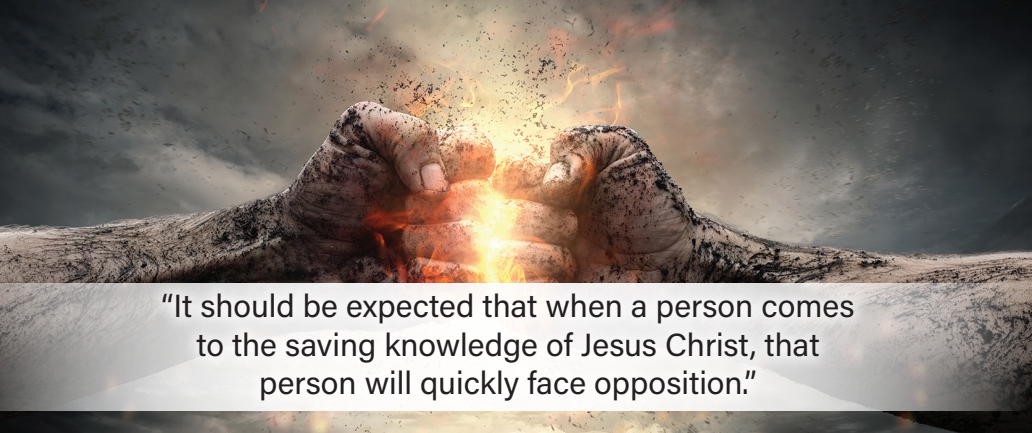
“**Then the people of the land weakened the hands of the people of Judah, and troubled them in building...**” (Ezra 4:4).

Despite what our emotions or even our eyes and ears may tell us, it’s clear from Scripture that the true adversary isn’t other *people*, even unbelievers, but Satan and the rest of the fallen heavenly host. “For we wrestle *not against flesh and blood*, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).

The name Satan means *adversary*. It is *who* he is and *what* he is. Thayer defines adversary as “an opponent in a suit of law.” Webster’s 1824 Dictionary likewise defines it as “an opponent, as in a suit at law.” Consider the prophet Zechariah’s vision about Jeshua, the High Priest, and Satan, Judah’s adversary.

“**And He shewed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to resist him**” (Zech. 3:1).

Zechariah is describing a vision of Jeshua (also called Joshua cf. Hag. 1:12,14) in a heavenly



"It should be expected that when a person comes to the saving knowledge of Jesus Christ, that person will quickly face opposition."

courtroom standing before the Angel of the Lord and representing the people of Judah. Standing opposed and accusing them was Satan.

Matthew 5:25, Luke 12:58, and Luke 18:3 (three of the five uses in the N.T.) all use adversary in relation to judges or magistrates. This is *precisely* how the "people of the land" *troubled* the people of Judah in rebuilding the temple. They "hired counsellors against them, to frustrate their purpose....And...wrote they unto him [the king] an accusation against the inhabitants of Judah and Jerusalem" (Ezra 4:5,6).

These people will one day be called Samaritans, and their actions here are one of the reasons why there was so much hostility towards them during Christ's day.

Much like Israel's animosity toward the Samaritans described in the gospels, it would be easy for us to become frustrated with "the people of the land" around us and develop bitterness towards those who oppose what is good. We too, could rationalize our bad actions as being justified. Yet another one of those very challenging

truths we face is that we are told, "Bless them which persecute you: bless, and curse not" (Rom. 12:14), "Recompense to *no man* evil for evil. Provide things honest in the sight of *all men*" (v. 17), and "Be not overcome of evil, but overcome evil with good" (v. 21).

The truth can be hard to accept at times, and it can also hurt when we learn that we've failed to live up to it. Or we can accept what's true, make the necessary changes, and be better off for it. This is the same situation our returning exiles had to face.

A Tactical Approach

We should note well that the people of the land didn't simply *try* to weaken the hands of the returning exiles, but verse four is clear that they *did* weaken them. Verse 24 confirms the situation: "Then ceased the work of the house of God which is at Jerusalem."

Getting them to stop the work on the temple was a problem for multiple reasons. At that time, the temple was where man could approach God and worship Him. Not having the temple rebuilt wasn't simply a matter of pride

for the Jewish nation, but a necessity for them to fulfill many of the requirements of the Law (cf. Deut. 12:11,14; 16:16).

Hindering the work of the Lord by creating fear, confusion, despair, and frustration is just as common today *and* just as successful. The Apostle Paul often wrote of his adversaries, those committed to preventing the work he was given to do. He also warned those who come after him to expect our adversaries to come, *and* what we should do.

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye *stand fast*...striving together for the faith of the gospel;

“And in *nothing terrified by your adversaries*....

“For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake” (Phil. 1:27-29).

Perhaps the greatest of Paul’s examples for us today is that he never allowed Satan’s opposition to stop him from ministry. And thus, he could say, “I have fought a *good fight*, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness...” (2 Tim. 4:7,8 cf. Acts 20:24; 1 Cor. 9:24-27; Phil. 1:20). Ministry is work, and ministry must continue.

Another reason this work of rebuilding the temple needed to continue is that Jeremiah and Isaiah prophesied that both Jerusalem and the temple would be rebuilt (cf. Isa. 44:28; Jer. 30:18; 31:38). Not being done was not

an option; the work needed to continue.

Something else for us to consider from the actions of these adversaries is that “they came to Zerubbabel, and to the chief of the fathers” (Ezra 4:2). They came to *the leaders*. It’s easy for people to condemn the actions of leaders, but we should also recognize that they are often the ones sitting directly in the line of fire of those in opposition. Leaders, political and within the church, *need* our prayers more than our ridicule.

The Oppressed Are Strengthened

“Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them” (Ezra 5:1).

As a result of the building process being stopped, God raised up and sent two prophets to reprimand them for stopping, and encourage them to start building again.

“Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD’s house should be built.

“Then came the word of the LORD by Haggai the prophet, saying,

“Is it time for *you*, O ye, to dwell in your *cieled houses*, and *this house lie waste*?”

“Now therefore thus saith the LORD of hosts; *Consider your ways*.

“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth

wages to put it into a bag with holes.

“Thus saith the LORD of hosts; *Consider your ways*” (Hag. 1:2-7).

The people had not only stopped building God’s house and the city of Jerusalem, which was the very reason they were sent back (cf. Ezra 1:3), they instead had been building their *own* homes with extravagant features like wood paneled roofs (*ceiled* houses Hag. 1:4).

But God didn’t send His rebuke alone; He also sent the encouragement these people desperately needed.

“Yet now *be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts*” (Hag. 2:4).



“Ministry is work, and ministry must continue.”

What a picture: when we feel ill-equipped for the work before us, or we’ve allowed fear and frustration to stop us in our tracks, even to get sidetracked to the point of being more concerned about our comfort than His glory, it is the Word of God that can strengthen and encourage us to get back on course—Like it caused twelve

frightened apostles in hiding to come out from the shadows and boldly proclaim that they would not be stopped from the work that the Lord called them to do (cf. Acts 5:29).

Much like the time “there arose a great dissension” against Paul such that “the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle” (Acts 23:10).

Was Paul struggling because of this? We don’t know; but we do know what Christ did: He spoke to him and encouraged him. “And the night following the Lord stood by him, and said, Be of good cheer, Paul...” (v. 11).

No wonder he could say at the close of his final epistle, “Notwithstanding the Lord stood with me, and *strengthened me*; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion” (2 Tim. 4:17).

Are we *less* equipped today because we don’t have a prophet declaring God’s Word? Must the Lord stand *next to us* to give us His Words to strengthen us? The Scriptures are just as capable of encouraging us today as God’s Word did at any other time.

And the Lord Will Stand Victorious

“The further the soul advances, the greater are the adversaries against which it must contend.”

—Evagrius of Ponticus

The thing about God's adversaries, they aren't interested in what's true or not. The "people of the land" used dishonest accusations against the Jews in the letter they wrote to the king to get the work stopped (cf. Ezra 4:16).

Another sure thing is that they will not stop—at least not until Christ Himself comes to put an end to it, which, praise God, He will do. Ezra and Nehemiah will lead two subsequent returns to Jerusalem, with Nehemiah facing much opposition. Whether it's the 6th century BC, or today, the people of God must be ready to stand firm for the duration of the war and not simply a short-term battle. Zerubbabel, Jeshua, and the other 50,000 returning Jews successfully rebuilt the temple.


Call me rebellious, but in my way of thinking, the second

temple should be referred to as Zerubbabel's temple, *not Herod's*. The Bible never calls it Herod's temple, but God does give credit to a sometimes flawed yet faithful servant named Zerubbabel.

"...This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the LORD of hosts.

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

"Moreover the word of the LORD came unto me, saying,

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you" (Zech. 4:6-9). 



SPOTLIGHT

on Grace Churches

LIBERTY BIBLE CHURCH

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Pastor Greg Willis

We meet every Sunday from 10:00 am to 12:00 pm at the *Alabama Music Hall of Fame* on Highway 72 in Tuscumbia, Alabama.

We can be viewed and reached through our YouTube channel at <https://youtube.com/@libertybiblechurchtuscumbi4360>.

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Question Box

“What’s your understanding of a woman ‘shall be saved in childbearing’ (1 Tim. 2:15)?”

“Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety” (1 Tim. 2:15).

When Paul says women “shall be saved in childbearing,” what is she “saved” *from*? In the verses prior to 15, Paul is dealing with women needing to be subject to their husbands. So, it is no surprise that most explanations center on that issue.


However, I believe we need to understand that in these verses, Paul not *only* spoke of her being subject to her husband (her position) but also of her limitation of teaching men (v. 12). Being limited to whom you can teach can affect your area of influence. Thus, the issue Paul addresses involves not *only* her position in the home but also her *influence*. Today we see the enormous effect teachers are having on the world; much of it lately has not been good. The world *incorrectly* sees the Scripture’s call for women not to teach *men* as removing her voice. But God is doing no such thing.

It seems to me that verse 15 is a word of encouragement regarding the woman being subject to her husband *and* her limitation on teaching. Whatever explanation we come to should fit that criterion; it should serve to edify and encourage the woman about her role and *her influence*.

I believe Paul is saying women will be saved in childbearing because, though they are to submit to their husbands *and* may not teach men, she will be the one to “guide the house” (1 Tim. 5:14). A godly Proverbs 31 woman “looketh well to the ways of *her household*” (v. 27), because, “every wise woman *buildeth her house*” (Prov. 14:1).

God has given the woman the position of the primary influence and teacher of children; because of that, she *will* have a voice. Her position and influence “*shall be saved in childbearing*” because a mom will always be able to influence the next generation of men by teaching the current generation of boys. The woman will not be brushed aside but will be able to influence her home and the world. She will teach the world through her children.

—Pastor Hosfeld



PAUL *and the* *Children of Adam*

PASTOR C. R. STAM
Berean Bible Society Founder

THE WORLD'S FIRSTBORN

In Genesis 4:1 we read that when the first child was born into the world, Eve exclaimed, “*I have gotten a man from the Lord!*” and the babe was named *Cain*, meaning *Acquisition*.

Some Hebrew scholars have held that Eve actually said, “*I have gotten a man—Jehovah!*” However this may be, it seems clear that Eve did conclude that she had given birth to the promised Seed of Genesis 3:15.

Eve thought Cain was Christ. As she gazed at the child in loving pride, she doubtless said to herself: “A second Adam! The promised seed! And sent in such a lovely way! A man from God in my own arms!”

Eve would have been cold-blooded and hard-hearted had she not thought this. Yet she was wrong, for Cain was not Christ. Rather he was “of that wicked one,” and soon enough he would grow up and it would be seen that “his own works were evil” (1 John 3:12).

CAIN AND ABEL

Whether or not Genesis 4:14 indicates that Adam’s children were already numerous when Cain was driven from the presence of the Lord, it is clear that the record of Scripture deals only with Cain and Abel until Seth is born to fill Abel’s place (Gen. 4:25).

Let us go back, then, to Cain and Abel, the world’s firstborn sons. Here at the dawn of history there were no racial distinctions, no Jew and Gentile, no black and white—just the two sons of one father, *Adam*. Yet there was one great difference between the two: the difference between *faith* and *unbelief*.

It is quite possible that had we known Cain and Abel personally we might have preferred Cain’s companionship to that of Abel. Cain was industrious, “a tiller of the ground,” while Abel was a shepherd. Cain may have been the more religiously inclined too, for we read first of

Cain that “he brought an offering to the Lord,” and then of Abel that “he also” brought one (Gen. 4:3,4). Furthermore Cain may well have possessed the more refined and sensitive nature since he brought to the Lord, not a bleeding, quivering, dying lamb, but an offering “of the fruit of the ground.” Yet the record goes on to say:

“...And the LORD had respect unto Abel and to his offering; But unto Cain and to his offering He had not respect...” (vv. 4,5).

The reason for this is made perfectly clear in Hebrews 11:4, where we read:

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.”

The fact that Abel, unlike Cain, brought his sacrifice by faith, must mean that God had instructed the brothers as to the sacrifices they were to bring, for “faith cometh by hearing” (Rom. 10:17).

UNBELIEF AND SELF-WILL

As faith is the mother of obedience, so unbelief is the mother of *disobedience* and self-will.

Cain could, like Abel, have approached God in God’s way. Had he done so he would, like Abel, have been accepted and would have “obtained witness that he was righteous.”

It was unreasonable, therefore, but typical, that when he was not accepted he “was very wroth, and his countenance fell” (Gen. 4:5). How gracious of God, then, to reason with him as He did.

“And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

“If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him” (vv. 6,7).

The meaning is clear. Do what is right and you will not need to bring a sacrifice, but even now that you have sinned, you need not be rejected for a sin offering lies at hand and you can bring it in sacrifice.

THE INCONSISTENCY OF UNBELIEF

But Cain was adamant. His pride had been hurt. And thus it was that one day “Cain rose up against Abel his brother, and slew him” (v. 8).

Think of the inconsistency of this brutal act! The man who had been too sensitive, too refined, to bring a slain animal to God in sacrifice for his sins was *not* too sensitive or refined to bludgeon his own brother to death.

As a result of his brutal obstinacy, Cain was driven from the presence of the Lord to become a fugitive and a vagabond in the earth, and to cry with the doomed: “*My punishment is greater than I can bear*” (v. 13).



“Here at the dawn of history there were no racial distinctions, no Jew and Gentile, no black and white—just the two sons of one father, *Adam*. Yet there was one great difference between the two: the difference between *faith* and *unbelief*!”

PAUL AND THE CHILDREN OF ADAM

It was given to the Apostle Paul to “fulfil [or *complete*] the Word of God” (Col. 1:25), not statistically, or textually, or chronologically, but *doctrinally*, by the revelation of “the mystery” (v. 26).

Paul’s God-given message was the capstone of divine revelation, for “the mystery” revealed to him is the secret of all God’s dealings with men, and it is in its light that we must consider even the ancient account of Cain and Abel.

For nearly four thousand years, God had made distinctions between man and man, distinctions between the line of Seth and the line of Cain, between the seed of Abraham and that of the pagan world about him, between the seed of Isaac and that of Ishmael, between the nation Israel and the other nations.

But in due time, under Paul’s ministry, God cast away His covenant people (temporarily) along with the Gentiles, concluding all in unbelief “*that He might have MERCY upon all*” (Rom. 11:32). Thus it is Paul that takes us back, in his theology, not to David or Abraham, with whom the covenants were made, but to fallen Adam, pointing out that “as by one man sin entered into the world, and death by sin,” so by another “one Man” we may be delivered from sin and death (see Rom. 5:12-19).

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness [or, righteous act] of one the free gift came upon all men unto justification of life” (Rom. 5:18).

Thus in Paul’s epistles former distinctions disappear. “*Henceforth*,” he says, “know we no man after the flesh” (2 Cor. 5:16).

“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.

“For whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:12,13).

There are, to be sure, human distinctions between Adam’s children that are still to be observed, but before God, there is no difference, except that which we found existing between Adam’s *first two children*, the difference between faith and unbelief.

Now the sacred secret revealed through Paul has cast its light upon the story of Cain and Abel. The blood sacrifice which God then required was typical of that which He has since provided, and by which believers not only receive witness that they are righteous, but become partakers of all of the merits of Calvary: oneness with Christ, oneness with each other in Christ, a heavenly position, heavenly blessings, a heavenly prospect and all “the riches of His grace.”

“To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; Wherein He hath abounded toward us...” (Eph. 1:6-8).

“That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Eph. 2:7).

Those who reject this forgiveness and these riches of grace are often much like Cain. They may be industrious, sensitive and refined. They may indeed be religious, but instead of approaching God in *His* way, through the blood of Christ, they come, like Cain, offering what *they think* is better: the fruit of their toil, their “good” character or their religious efforts.

Tell these good, religious people that only the blood of Christ can save them and, like Cain, their countenances fall. But the very religious leaders who have protested that the doctrine of the blood is “loathesome to the finer senses,” have also been the leaders in the apostasy that has encouraged communism and the brutality and godlessness that is even now engulfing our nation in its perils. Such is the inconsistency of unbelief, and it is of such that God says: “*Woe unto them! for they have gone in the way of Cain...*” (Jude 11).

THE ONLY DISTINCTION

During this dispensation of Grace God does not favor one race, or nation, or class above another where salvation is concerned. The one basic distinction is that which we found existing at the very beginning between Cain and Abel, and this distinction now, as then, determines our destinies.

“And the LORD had respect unto Abel AND TO HIS OFFERING, but unto Cain AND TO HIS OFFERING He had not respect.” Each man was accepted or rejected on the basis of His offering.

Today, since Christ has already given Himself as a sacrifice for us, we may either trust in His finished work and be accepted by God or bring our own sacrifice and be rejected.

Those who are rejected will one day have to say with Cain: “My punishment is greater than I can bear.” Those who are accepted will forever enjoy “the exceeding riches of His grace...His kindness toward us through Christ Jesus.”

“Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).





Trust IN THE LORD

PASTOR KEVIN SADLER
Berean Bible Society President

The mission of the *Berean Bible Society* is to exalt the Lord Jesus Christ by proclaiming the whole counsel of God according to the revelation of the Mystery. Proverbs 3:5-6 is a case in point of what we mean by proclaiming the whole counsel of God according to the revelation of the Mystery.

“All Scripture...is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16). We can and should read, study, and learn all of God’s Word, *and* we should apply it as it agrees with and does not contradict the message of grace that Christ revealed to Paul for the Church, the Body of Christ.

In God’s Word, there are commands, instruction, and promises for Israel under the law that only apply to Israel, and not to us, the Church under grace. We often point out these contrasts and the things that do *not* apply to the Body of Christ. However, in Proverbs 3:5-6, as with many things taught in Proverbs, we find truth

that does not contradict and is in line with what Paul teaches the Church under grace. Proverbs 3:5 instructs Israel to “Trust in the Lord with all thine heart,” and during this current dispensation of grace, likewise, the Body of Christ is called to “walk by faith, not by sight” (2 Cor. 5:7).

Weighty Counsel

“Trust in the LORD with all thine heart...” (Prov. 3:5a).

“Trust in the LORD” is not merely an idle suggestion; it is wise counsel and a strong entreaty from God, written by King Solomon under the inspiration of the Holy Spirit. Although originally given to Israel, it’s a principle for us, the Body of Christ, to follow because it is in line with God’s will under grace. For that matter, it is God’s will in all His dispensations.

“The word ‘trust’ in Hebrew means ‘to lean with the full body,’ ‘to lay upon,’ ‘to rest the full weight upon.’...It has the idea of stretching yourself out upon a

bed or resting on a hard surface.”¹ Trusting is defined as leaning in 2 Kings 18:21,

“Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.”

We lean on something when we are not strong enough to stand alone. And in life, none of us are strong enough to stand alone. We need the Lord. Trusting and leaning on Him, we find true and dependable strength in life.

Trust also carries the idea of confidence and security. When we trust in something, we place our confidence and security in that entity. Putting our trust in the Lord, we put our confidence and security in the surest thing in existence. As Proverbs 29:25 says, “whoso putteth his trust in the LORD shall be safe.”

The title “LORD” here is the Hebrew Tetragrammaton, sometimes translated as the name “Jehovah.”² This name focuses on God’s promise-keeping character. When Proverbs 3:5 tells us to “trust in the LORD,” we’re being told to trust the unchanging, trustworthy God, Who can be counted on completely, and therefore, we can trust Him with ALL our heart.

The Lord doesn’t want us to be half-hearted in our trust in Him, but rather, whole-hearted. So that we can carry this out with confidence, the Lord assures us that this is how far we can safely and confidently trust in Him. We can trust, rely, depend, and lean

on Him, with ALL our hearts because He is infinitely trustworthy. He will never let us down.



The term “heart” refers to more than just the place where feelings come from. In Scripture, the heart is considered the center of one’s inner nature, which includes our beliefs and convictions, the will, and even the intellect.

And with all our heart, God wants us to cast on Him the full weight of the concerns of our day-to-day experiences and future. We can trust Him without doubt, fear, apprehension, or anxiety. We can trust our whole being to God’s sovereignty and wisdom. We can commit the weight of all we are and all we need to His loving care.

In January 2006, I took a short-term mission trip to the Philippines with Pastor Joe Watkins. For three weeks, we traveled all over the Philippines, visiting grace Bible schools. At one of the schools, I was approached by a student, who was very troubled about how he was going to pay for his books for the upcoming semester. In the Philippines, I saw poverty as I’d never seen it before, so I sympathized with the young man who was nearly overcome by his concern.

One of the other students noticed the emotional plea of this young man as he was talking to me and came over to listen. Hearing this young man pour his heart out about his need for money to pay for books, the other student stopped him, put his hand on the young man's shoulder, and simply said, "Just trust the Lord." For myself and my roommate for the mission trip, this became our motto for the rest of our time in the Philippines. I've never forgotten it. It should be our motto for life: "Just trust the Lord."

Lean and Lean Not

"...and lean not unto thine own understanding" (Prov. 3:5b).

In the first half of Proverbs 3:5, we are given a positive instruction: to trust the Lord with all our hearts. Then we come to the negative: do not trust your own understanding. The Word of God teaches us to *lean* on God in faith but then to *lean not* on our own understanding.

For us to trust in the Lord with ALL our hearts, there needs to be distrust of ourselves. Leaning on our own thinking is to lean on something *very* weak. If we lean on our own insight, opinion, and understanding and make our thinking the authority, we will fall (1 Cor. 10:12).

The Book of Proverbs teaches us about wisdom and where we find it, and in chapter 3, verse 5, we learn that we find wisdom by trusting in the Lord. For this to be so, reliance on our own understanding must be replaced by trust in Him and His wisdom.

Tony Evans tells this story: "When my oldest son was small, I bought him a bicycle for Christmas. It came with a manual that explained how to put it together. I did not intend on using the manual. After all, I was finishing my doctorate degree. After studying for 12 years post high school, I considered myself to be [smart]. The bike that I had bought for my son had all these nuts and

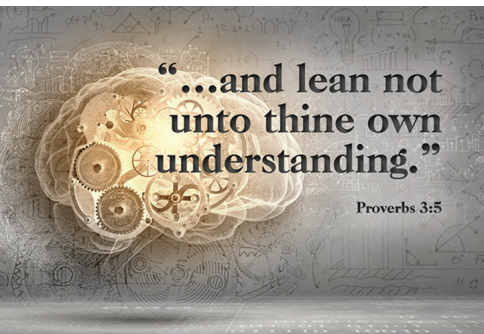


bolts and various parts, but I had decided that I didn't need this manual. I had too much education. I decided to depend on my own human intelligence.

"Eight hours later and with just the handlebars on, my wife...came to the door and said, 'Why don't you read the manual?' Could it be, just maybe, that the bicycle maker knew more about bicycle fixing than I did? Could it be that the Life Maker knows more about life living than you do?"³

Most think they can figure things out on their own. But to be truly wise and make wise decisions in life, we must fight against that natural, internal inclination to believe that what we think is always best. We need to trust the Life Maker and read and trust His Life Manual instead.

One commentator wrote, “‘Understanding’ refers to the mental processes by which you analyze a problem, break it down into its smaller parts, and then make a decision about what you are going to do.”⁴ If we try to figure out life by leaning on our own understanding, and if we put what we think ahead of what God thinks, and make decisions based on what we think, we are headed for trouble. Proverbs 28:26 states, “He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.”



We are repeatedly cautioned here not to depend solely on our own wisdom and experience. Proverbs 3:7 warns us to “Be not wise in thine own eyes.” Similarly, our Apostle Paul instructs the Church in Romans 12:16 to “Be not wise in your own conceits.” And it is foolish, foundationless conceit when we place our thoughts above God’s perfect wisdom.

In order for there to be true wisdom in our lives, there must be a healthy distrust of self and our own thinking, and an acknowledgment that we do not know all there is to know. We should humbly concede that we’re not

fully capable of guiding ourselves into what’s truly best for us in our own wisdom. We need the Lord.

As Jeremiah 10:23 teaches, “O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” To know the way to go and to make the best decisions is not in us.

Self-sufficiency, self-dependence, and pride have been the ruin of mankind ever since the fall of Adam. Mankind has continually endeavored to live independently of God, thinking that we know better. But we need the Lord to direct our steps in life. He does this by His Word. Thus, we need to pray as the psalmist prayed to God: “Order my steps in Thy Word” (Psa. 119:133).

We also need to apply Proverbs 3:5 when a jolting, painful life event takes place and we don’t understand what’s going on or why. At these times, our emotions or thoughts can influence us to make a poor decision or believe something wrong about God. These are the times to lean not on our own understanding or our own thoughts, which often fool us; instead, we must trust the Lord.

The Lord’s ways are higher than our ways, and His thoughts are higher than our thoughts (Isa. 55:9). We can’t always understand why He allows sickness, trouble, death, or heartache, but we trust that He is a loving and good God. If we fail to trust the Scriptures which tell us this, we’ll accuse God of being unkind or without compassion and we will question Him and His will when situations don’t match our

expectations. That's why we're told not to lean on our own understanding. We're not to trust in our own ability to try and figure out life. We will never figure everything out. When we don't comprehend what's happening in life, we just need to trust in the Lord with all our hearts.

With All Your Heart... In All Your Ways

"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

The dual attitude of trust and distrust, leaning and not leaning in verse 5 is to lead to the acknowledging of God in all our ways. The Hebrew word for "acknowledge" refers to seeing, taking notice of, recognizing, and knowing.

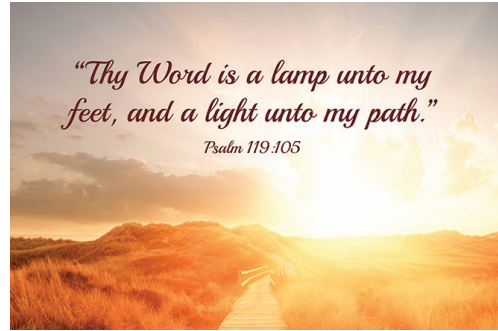
"In all thy ways" means in everything we do, in every detail of our lives. To acknowledge the Lord in all our ways implies that the Lord is already present in our lives. We are just taught to acknowledge Him, or to see Him, take notice of Him, recognize His presence, and know Him more in our relationship with Him.

Acknowledging the Lord in *all* our ways means ordering our conduct under a consciousness of His continual presence, and then living in trust and dependence on Him with *all* our hearts. The bottom line is that it's about keeping God on our minds. From the time we roll out of bed, all through our day, until we collapse back into bed, we can include Him in any and all parts of our lives. The life of faith is about remembering Him, praying without ceasing,

and acknowledging that He's there and that He cares.

These two verses give us three keys for blessing: (1) to trust in the Lord with all our heart, (2) to lean not on our own understanding, and (3) to acknowledge Him in all our ways. When we do, the Lord can direct our paths.

The Hebrew word for "direct" refers to cutting a road or clearing a path. God can clear all obstacles and make the way clear for us to go. His direction for our lives will never be contrary to His instruction found in His Word. He directs the paths of our lives by His Word, rightly divided. God's "Word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).



"Thy Word is a lamp unto my feet, and a light unto my path."

Psalms 119:105

When we trust the Lord and we involve Him in all parts of our lives, He doesn't promise to make us wealthy, healthy, popular, or comfortable. He offers something much deeper: He will direct our paths. He will make it clear what way we should go in life. He will lead us and be our Guide. He will be our Waymaker and will reveal the path He wants us to walk.


God's path is one we must walk by faith, taking each step in humility and trust, leaning on the

Lord all the way on our journey home. And God's path will always lead us toward becoming more like our Savior and knowing Him more (Phil. 3:10).

This poem puts it so well regarding the Lord directing our paths: "He does not lead me year by year, / Nor even day by day; / But step by step my path unfolds, / My Lord directs my way.

"Tomorrow's plans I do not know; / I only know this minute. / But He will say, 'This is the way, / By faith now walk ye in it.'

"And I am glad that it is so, / Today's enough to bear; / And when tomorrow comes, His grace / Shall far exceed its care.

"What need to worry then, or fret' / The God who gave His Son / Holds all my moments in his hand / And gives them one by one."⁵ 

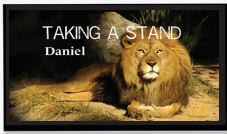
1. Ray Pritchard, "When You Need to Know, You'll Know," Keep Believing Ministries, October 18, 2007, <https://www.keepbelieving.com/sermon/2007-10-18-when-you-need-to-know-youll-know/>.

2. The Tetragrammaton, transliterated as YHVH, was first translated as Jehovah by William Tyndale in the 16th Century.

3. Tony Evans, *Tony Evans' Book of Illustrations* (Chicago, Illinois: Moody Publishers, 2009), pp. 17-18.

4. Ray Pritchard, "When You Need to Know, You'll Know," Keep Believing Ministries, October 18, 2007, <https://www.keepbelieving.com/sermon/2007-10-18-when-you-need-to-know-youll-know/>.

5. Barbara C. Ryberg, "He Leads Me," Bible.org, accessed July 3, 2023, <https://bible.org/illustration/he-leads-me>.



"Just wanted to pass on a story and thank you for your ministry.

My family and I have been watching your YouTube series on 'Taking a Stand'. Today we just watched the final video about Daniel and the lion's den.

I always ask my kids, who are 5 and 7, to watch and tell me what they learned from the message.

My daughter, age 5, was able to repeat the story and also explain why Daniel took a stand and Who protected Daniel in the lions den.

My son, age 7, knew the story from hearing it before at school but had an 'aha' or 'light bulb' moment happen when Pastor Kevin explained how Daniel's story is a picture or example of Christ's story on the cross. He recognized this story was pointing us to the cross.

It's always amazing to me how the Bible can be understood and grasped, because of the way it has been written by God and through the help of the Holy Spirit, even children ages 5 and 7 can understand.

Just wanted to share and say thank you again for your ministry. Have a great day!"

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A WRONG KIND OF SERVANT

PASTOR DON HOSFELD

Berean Searchlight Editor

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed *from the heart* that form of doctrine which was delivered you” (Rom. 6:16,17).

The Bible speaks much about serving God; Romans 6:17, however, adds the aspect of doing so “from the heart.” An excellent example of someone who served God, but not *from the heart*, is Jehu, King of Israel.

If you were to look up Jehu, you’d probably find him listed as the *only* King of Israel during the divided Kingdom, who is not listed as an evil king. Known mostly for ordering the eunuchs to throw Jezebel out the window and to her death, Jehu was God’s instrument to exact judgment on the house of Ahab (2 Kings 9:7 cf. 1 Kings 21:17-24). But Jehu would also be next in the line of the kings of Israel to seek to serve himself above the God of Israel.

The Northern Kingdom of Israel had been in a steady decline in the 90 years since the kingdom split, and Jeroboam I began to rule in 931 BC. Choosing idolatry instead of serving God, Jeroboam and those after him wanted to distance themselves from a posture of obedience to God. Not realizing that by wanting to be free from the constraints of serving God and preferring to seek a false sense of liberty, all they were doing was producing a new kind of slavery for themselves. Those who put *anything* in the place that *only* God belongs will find themselves not free, but enslaved to that thing.

Jehu moved quickly once anointed by God to be King and told to destroy the whole house of Ahab (2 Kings 9:6-8). In his zeal, he killed the kings of both Israel *and* Judah (Joram and Ahaziah), Jezebel, seventy sons of Ahab, forty-two relatives of King Ahaziah of Judah, and all the prophets, priests, and worshippers of Baal. He also “brought forth the images out of the house of Baal and burned them” (2 Kings 10:26). Some question if he went further than his mandate required, but God commended and praised Jehu (2 Kings 10:30). Unfortunately, it seems Jehu did this more for his own gain than in service to God. For the very

next verse (v. 31) tells us that Jehu “took no heed to walk in the law of the LORD God of Israel with *all his heart*: for he departed not from the sins of Jeroboam, which made Israel to sin.”


Jehu was quick to serve God when it served himself, but like many others, he was quick to refuse to serve God when doing so didn't fit his plans and desires—demonstrating that his service to God was never from the heart but from convenience. The result of Jehu's refusal to serve God meant that his kingdom would be cut short (2 Kings 10:32 cf. Hos. 1:4), and he would find himself serving man instead of God.

God's plan for Israel was for them to serve *Him*, never for them to need to become the servants of the Gentiles. But refusing to serve God meant Israel constantly found themselves having to serve Gentiles and their kings. For Jehu, that meant serving Shalmaneser III of Assyria, of which we have the first image from a pagan nation of a king of Israel. And what is this king of Israel doing? The image is of Jehu bowing in service to Shalmaneser.



Discovered in 1846, the Black Obelisk details Jehu's submission and sending of tribute silver, gold, tin, and even a royal scepter to symbolize Assyria's dominance over the Kingdom of Israel. Unwilling to bring his rightful tribute to the Lord and serve Him, he was ready to bow in submission to a Gentile king.

King Jehu served God on his terms and *not from the heart*, which means he was never really serving God, but himself. It is no surprise then that Paul says that our service should be “as the servants of Christ, doing the will of God *from the heart*; With good will doing service, as to the Lord, and not to men” (Eph. 6:6,7).

It's not enough to serve God when it suits us; God seeks those who will serve Him when it's easy and when it's difficult, when in the spotlight or the shadows, when recognized as the leader or forgotten amongst men. But we can be sure, “brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15:58). 



GENERATION *to* GENERATION

Each generation needs to take a stand for the gospel of the grace of God (Acts 20:24) and pass it along to the next. The Apostle Paul commanded young Timothy (the next generation) in 2 Timothy 2:1,2 to *“be strong in the grace that is in Christ Jesus”* and to commit the message *“to faithful men, who shall be able to teach others also.”* In the context of this letter, Paul was referring to the grace message given to him by revelation (Eph. 3:1-12), which must be passed on.

One example of passing along a message is found when Moses charged Joshua to be strong in the law of Moses. In Joshua 1:7, we read, *“Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.”* This is how the law worked with the nation of Israel.

But today, in the dispensation of grace, you won't prosper under the law, as Paul discovered in his own life (Rom. 7:7-25). However, believers can prosper under the grace message. Maybe you're wondering how you can prosper. The answer is simple—follow the commands of the Lord Jesus Christ given to Paul.

Begin by understanding that the believer is blessed *“with all spiritual blessings in heavenly places in Christ”* (Eph. 1:3). This includes redemption and the forgiveness of sins, all *“according to the riches of His grace”* (Eph. 1:7). Believers are justified by His grace and are *“made heirs according to the hope of eternal life”* (Titus 3:7).

Being strong in God's grace means following the instructions in Titus 2:11-14, *“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”*

Being strong in grace also means learning life lessons, such as in 2 Corinthians 12:9, where the Lord told Paul, *“...My grace is sufficient for thee.”*

Pass the truth of God's Word to the next generation so they can stand boldly for His grace!
—Pastor Jim Tollar

BBS Letter Excerpts



From Illinois:

“Pastor Kevin, thank you for faithfully bringing spiritual encouragement to us.”

From North Carolina:

“Please use the enclosed funds for production costs of the new reference Bible.”

From Missouri:

“Blessings to each of you as you serve our Lord. Please tell Pastor Kevin how much we enjoy and appreciate his daily teachings on CTN.”

From Wyoming:

“I want to apologize for taking you all for granted. It never occurred to me to thank you for your tireless effort on my behalf....Please know that I keep you always in my prayers.” (No need to apologize, we covet your prayers more than anything else, so THANK YOU! –Ed.)

From Guam:

“Brother Kevin, I for one, really appreciate the time-consuming effort that you put into ‘The Timeline of Paul’s Ministry’ chart.”

From our Inbox:

“Paul’s epistles have given me what knowledge I have today about the Mystery....I greatly appreciate your corresponding with me.... I learn something new every time we talk. You’ve straightened me out...I’m always full of questions... you’ve been a true blessing....”

From Florida:

“I so enjoy your messages [on *Transformed by Grace*] and how you explain Scripture so clearly. You do a great job, and I am grateful for your ministry.”

From Rhode Island:

“Please send my daughter the *Berean Searchlight* as soon as possible. The *Searchlight* has meant everything to me over the years. It’s interesting how the truth can escape us so easily.”

From Facebook:

“How I wish to have met you personally, Pastor Kurth, when we visited BBS from New York last week. Felicitations and God Bless....” (I’m sure if you’re ever in the Steger, IL area Pastor Kurth would love to meet you as well! –Ed.)

From our Inbox:

“Your *More Minutes* article ‘You’ve Got To Stand for Something, Part 1’ is absolutely ‘bullseye!’ I am looking forward to Part 2...with baited breath.”

From Illinois:

“I originally saw Les Feldick teaching on TV. As a Baptist, since I was eight years old, Les’s teaching stirred my interest. After a year or two, I began to Google dispensationalism. It was then that I came across BBS. This was another key moment in my life. The more I read and listened, the hungrier I got for God’s Word, rightly divided.”

From South Carolina:

“Thank you so much for this wonderful Bible-teaching class. It is a true blessing. Pastor Kevin really makes the Scriptures easy to understand. We don’t miss a lesson.”

From YouTube:

“Oh, how we love your messages, Brother Kevin. As usual... AWESOME.”

From Myanmar:

“I was so blessed to read the April issue of the *Searchlight*: I remembered my father while reading it because Pastor Don had a similar experience as my father. The book *Things That Differ*, written by Pastor Stam, is also the book that gave him a clear understanding of how to study the Bible without confusion. He was Catholic and converted to UCCP, and then before I was born, he became a grace believer.”

From Pennsylvania:

“I really do enjoy listening to your teaching on TV, channel 262. May God continue to bless this ministry.”

From Iowa:

“As the days, weeks, months, and yes, years, of my wife being ill, I am reminded of 1 Corinthians 1:9. God is faithful, and His Holy Word has always been there. Thank you for your ministry, which helps people better understand the rightly divided Word of God, our Holy Bible.” (We will be praying for you and your wife! –Ed.)

From Facebook:

“[Pastor Kurth] Wishing you God’s best, and I am thankful you will have more time to devote to the *Grace Study Bible*!”

From Facebook:

“I am thankful for Pastor Kurth and his insight! He was always kind and patient with me when I emailed him questions.”

From our Inbox:

“Pastor Hoffeld, thank you for your answer. I’ve always been a little befuddled by [1 Corinthians] 11:30 and the warnings in chapter 10....Your answer makes more sense than any of the other ones I’ve found. You would be stunned at some of the theories some people are capable of inventing to answer those questions....You were a good anchor for me to common sense thinking.”

From Mississippi:

“Continued THANKS for all you do to further God’s Word, rightly divided!! God bless each one of you for your FAITHFULNESS.”

From Michigan:

“I first want to thank you for your program *Transformed by Grace*. I enjoy hearing Pastor Kevin, and the different topics are really great!”

From Oklahoma:

“Dear BBS, thank you! Thank you! For all the work you do. Never underestimate the impact you have on grace believers, especially this one! I grow in grace a little more each day because of your dynamic preaching and teaching.”

From our Inbox:

“We just finished studying Pastor Kevin Sadler’s *Key Words of Our Faith*. It is so good to be sanctified, but without the other seven words, it would not be complete. Pastor Sadler covered all eight! Glory to God!”

BE A BEREAN

“These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”
—Acts 17:11

"Till I come, give attendance to reading, to exhortation, to doctrine..."

1 Timothy 4:13



Things That Differ

The
Fundamentals
of
Dispensationalism

C. R. STAM

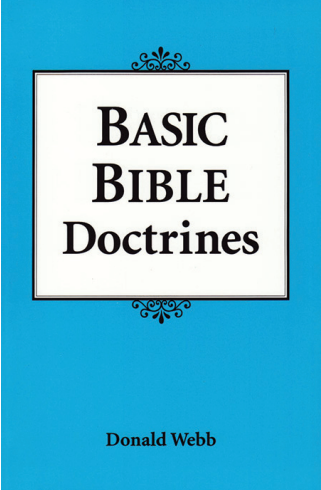
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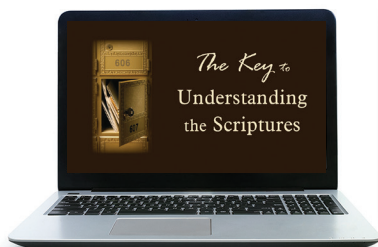
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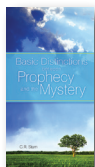
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This is a PowerPoint downloadable version of Pastor Paul M. Sadler's chart, *The Key to Understanding the Scriptures.*

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This is a PowerPoint downloadable version of Pastor C. R. Stam's Tract, *Basic Distinctions between Prophecy and Mystery.*

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This is a PowerPoint downloadable version of Pastor Kevin J. Sadler's, *The Rapture VS. The Second Coming.*

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News and Announcements

Words Easy to be Understood: Although we may not possess the spiritual gift of tongues, we are still capable of reaching people of another tongue. At BBS, we continually look for new and innovative ways to reach those who do not speak English. We are happy to announce a partnership with *Berean Classroom*, which will translate select books and audio messages into as many as 14 languages. If you or someone else would benefit from this, you can visit: <https://bereanclassroom.org/tda99999.html>. Leave a big thank you message in any language you like.

A Welcome Addition: It is with great pleasure that we introduce Pastor David Havard as the newest addition to the board of *Berean Bible Society*, which includes Dave Brown, Pastors John Fredericksen, Ken Lawson, Jeff Bertram, Jeff Seekins, and the President of BBS, Pastor Kevin Sadler. David assisted Pastor Paul Sadler in editing the *Searchlight* from 1998-2000, and is now part of the editorial committee for the ongoing work of our *Grace Study Bible*. Please be in prayer for Pastor Havard and the entire BBS board.

Western Wisconsin Here We Come: The faithful saints in Lancaster, Wisconsin, are once again hosting Pastor Kevin Sadler for special Sunday morning meetings. Mark your calendars for Sunday, September 17. For more information, contact Jack Trumm at 608-794-2410 or Mel Fogel at 608-348-7574.

BBF Fall Conference: The *Berean Bible Fellowship* would like to invite you to the annual fall gathering of saints. This year's conference will be held October 7-8 at *Croton Community Church* in Newaygo, Michigan. The theme, which is fitting for harvest time, will be "Fruit of the Spirit." If you'd like more fruit in your life, let Pastor Matt Ritchey know you'll be joining them. You can reach him at 616-552-2959 or pastorritchey@aol.com.



UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Grace Believer's Conference, August 5-6, Newaygo, Michigan

Lancaster Special Meetings, September 17, Lancaster, Wisconsin

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

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love and *humility*
are the highest attainments
in the school of Christ
and the brightest evidences
that He is indeed our Master.”

—John Newton



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