

The **BEREAN SEARCHLIGHT™**

Studying God's Word, Rightly Divided

May 2024



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This month’s cover features Lindesnes Lighthouse of the village of Høllen in Lindesnes, Norway.

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

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

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

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



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A Note From the President

Dear Friends in Christ,

At noon on January 20, 1981, Ronald Reagan delivered his first inaugural address. Looking out toward the rows and rows of simple white grave markers on the gently sloping hills of Arlington National Cemetery, he said,

“Their lives ended in places called Belleau Wood, The Argonne, Omaha Beach, Salerno, and halfway around the world on Guadalcanal, Tarawa, Pork Chop Hill, the Chosin Reservoir, and in a hundred rice paddies and jungles of a place called Vietnam.

“Under one such marker lies a young man, Martin Treptow, who left his job in a small town barbershop in 1917 to go to France with the famed Rainbow Division. There, on the western front, he was killed trying to carry a message between battalions under heavy artillery fire.

“We’re told that on his body was found a diary. On the flyleaf under the heading, ‘My Pledge,’ he had written these words: ‘America must win this war. Therefore I will work, I will save, I will sacrifice, I will endure, I will fight cheerfully and do my utmost, as if the issue of the whole struggle depended on me alone.’”

Near the end of this month, we observe Memorial Day. It is good and proper to remember those who have died in the service of our country. The freedom we enjoy in the United States of America is at the price of their sacrifice. This great price has been paid so that we can live, work, and raise our families in peace and safety. As believers, we are further grateful to God for the freedom and right to assemble for worship, to preach the Word, and to proclaim the gospel of grace freely.

Memorial Day can also remind us of the great price that was paid to provide us with spiritual freedom from the bondage of sin. We are free from all our sins because of our Savior, Jesus Christ, Who died for us (Rom. 5:8). In light of the love and grace of His sacrifice, God would have us live for Him Who died for us and rose again (2 Cor. 5:15; Titus 2:14). Like Martin Treptow, may we pledge a similar resolve for our Christian lives, for the spiritual warfare, and for the matters of eternal life and eternal death. This, too, calls us to work (1 Cor. 15:58), save (1 Cor. 9:22), sacrifice (Rom. 12:1), endure (2 Tim. 2:3), fight (1 Tim. 6:12), and do our utmost (Rom. 12:11) to advance the cause of Christ and spiritual freedom in this world.



Grace and peace,

Pastor Kevin J. Sadler, President

Who's Who

BBS

BBF

BBI

The *Berean Bible Society* (BBS), *Berean Bible Fellowship* (BBF), and the *Berean Bible Institute* (BBI) are often called sister organizations because our doctrinal statements mirror one another. While this is true, it is important to remember that we are three distinct organizations, each of which is served by its own board of directors. The following is a brief synopsis of each ministry:

Berean Bible Society (BBS) was established in 1940. Our main goal is to help believers understand and enjoy the Bible. This is accomplished through the publication of the *Berean Searchlight*, the *Transformed by Grace* TV program, literature, commentaries on the Bible, Sunday school curriculum, MP3, CD, and DVD messages, *Two Minutes with the Bible*, *Daily Transformation*, *More Minutes with the Bible*, and our conference ministry. Pastor Kevin Sadler is the president of this organization. We can be reached at *Berean Bible Society*, N112 W17761 Mequon Rd., Germantown, WI 53022. Our web address is www.bereanbiblesociety.org. You can reach us by phone at 262.255.4750 or email at berean@bereanbiblesociety.org.

Berean Bible Fellowship (BBF) was established in 1968. The *Berean Bible Fellowship* is a fellowship of individual believers in Christ who come together to promote the gospel of the grace of God and the Word of God, rightly divided. The BBF holds two national conferences annually in June and October. They offer CDs and DVDs of the messages that were preached by grace pastors and teachers at their conferences. You can also view them on their YouTube channel. Pastor Ken Lawson is the president of this organization. You can reach them at *Berean Bible Fellowship*, PO Box 75, Sheboygan Falls, WI 53085. Their web address is www.bbfnews.org. You can reach them by phone at 920.693.3039 or email at bereanbiblefellow68@gmail.com.

Berean Bible Institute (BBI) was established in 1996. *Berean Bible Institute* is a school of college-level adult education that provides sound Biblical and doctrinal courses of study. It also provides training in ministry and leadership skills to help individuals become prepared to do the work of the ministry in local churches and on the mission field. Dr. Robert Nix is the president of this organization. They can be reached at *Berean Bible Institute*, 204 South 7th Ave. PO Box 735, West Bend, WI 53095. Their web address is www.bereanbibleinstitute.org. You can reach them by phone at 262.644.5504 or email at bbi@bereanbibleinstitute.org.



“One [Unifying] Baptism”



Scan to watch the video of this article from *Transformed by Grace* on YouTube (Episode #311).

PASTOR KEVIN SADLER
Berean Bible Society President

“Three boys are in the schoolyard bragging of how great their fathers are.

“The first one says, ‘Well, my father runs the fastest. He can fire an arrow, and start to run, I tell you, he gets there before the arrow.’

“The second boy says, ‘Ha! You think that’s fast! My father is a hunter. He can shoot his gun and be there before the bullet!’

“The third one listens to the other two and shakes his head. He then says, ‘You two know nothing about speed. My father works in the government department. He stops working at 5:00 and he is home by 3:45!’”¹

Speaking of something to boast in, a truth that all of us can and should glory in, is our spiritual baptism. It is an unspeakable blessing of God to be baptized into Christ by the Holy Spirit. This baptism unites us with our Savior and His death, burial, and resurrection, and it further unites us with one another in the Church, the Body of Christ.

NOT MORE THAN ONE BAPTISM

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in you all” (Eph. 4:4-6).

These verses contain “the unity of the Spirit” (Eph. 4:3), and these seven truths are to unite believers, members of the Church.

First, there is “one Body.” There is one singular Church for this current dispensation of grace. Though there are many different denominations and countless local assemblies in the world, there is only one Body. The one Body is the one true Church, the universal body of believers of this present age. It is made up of anyone and everyone who has trusted the gospel of the grace of God, that Christ died for our sins and rose again (1 Cor. 15:1-4; Eph. 1:12-13).

Second, there is “one Spirit.” There are not separate Spirits or different Spirits that indwell



“There is **one** body,
and **one** Spirit...**one**
hope...**one** Lord,
one faith, **one** baptism,
one God and Father
of all...” Ephesians 4:4-6

the many members of the one Body, but the same Spirit. One Spirit, the Holy Spirit, indwells the Church as a whole and every individual in it (Eph. 2:22).

Third, there is “one hope of your calling.” We who are in the Church do not have different hopes; we all have the same hope of heaven (Eph. 2:6). There is a different hope held out in the Bible for Israel: an everlasting kingdom on the earth. However, our one hope and eternal calling in Christ is heaven.

Fourth, there is “one Lord.” The same Lord over you is the same Lord over me and all of us in the Church: the Lord Jesus Christ. He is the Head of the Body (Eph. 1:22-23), and we are each called to submit to Him and His loving Lordship.

Fifth, there is “one faith.” We do not follow multiple or different faiths. There is not one faith for one part of the Body and another faith for a different part of the Body. There are other faiths to be found in the Bible that were to be followed and obeyed in the past, however. For example, for 1500 years, in order to be accepted of God, Israel was required to trust and obey the law. However, in the dispensation of grace, there is

one faith, one body of truth for us to trust and follow: the faith that was committed to the Apostle Paul for the Church under grace (Eph. 3:1-9).

Sixth, there is “one baptism.” There are multiple baptisms taught in the Bible: the baptisms and washings required under the law, the water baptism of John the Baptist, the water baptism of Peter at Pentecost, and numerous spiritual baptisms. However, in the dispensation of grace, there is *one baptism*, the baptism that the Holy Spirit performs at our salvation (1 Cor. 12:13).

Seventh, there is “one God and Father of all” of the Body. There is one God in three Persons—all three Members of the Godhead being mentioned in this passage—and we all worship and serve the same God. God the Father is “above all” the Body, works “through all” the Body, and is “in...all” the Body.

It is important to look at the “one baptism” in light of the other six *ones* in the list, because there obviously are not multiple Bodies, various Holy Spirits, nor several hopes of our calling; there are not lots of Lords, numerous faiths for us to follow under grace, or more than one God the Father. There

is only *one* of each of these for us. Likewise, there are not multiple or two different baptisms, but only *one* for the Church today. And this baptism is spiritual; it is a Spirit baptism.

“In Christ” is a blessed prepositional phrase and is stated frequently in Ephesians (Eph. 1:1,3; 2:6; etc.) and throughout Paul’s epistles. How does one get “in Christ”? The answer: by the Holy Spirit’s baptism. The Holy Spirit identifies, unites, and places us into Christ the instant we trust the gospel of grace.

We *firmly* believe in baptism. However, there is only “one baptism” today; Ephesians 4:3,5 teaches that the spiritual baptism is what is to unite us as the one Body of the Church today. The one baptism is to be what it stands for, proclaims, and causes us to rejoice in continually, because the truth of this baptism is an extraordinary blessing.

A SPIRITUAL CIRCUMCISION

“In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” (Col. 2:11).

are made whole. By faith alone in Christ, trusting His finished work, we lack nothing for salvation. Nothing is missing and nothing can be added. We are not saved by Christ plus something or plus anything. It is not Christ plus water baptism. Christ is all we need, and salvation is in Him *alone*.

However, our completeness in Christ which Paul teaches here in Colossians 2 *is* dependent upon baptism—the one spiritual baptism, that is. Having stated that we are complete in Christ in verse 10, Paul then expounded on that completeness.

In verse 11, Paul wrote, “In Whom,” meaning in Christ, we “are circumcised with the circumcision made without hands.” Being in Christ by way of our spiritual baptism means that we share in what was accomplished through His death. We are joined to His death and resurrection by the Spirit and receive the eternal benefits of His finished work, for example, “In Whom [Christ] we have redemption through His blood, even the forgiveness of sins” (Col. 1:14).

In our union with Christ and being identified with His death, we are “circumcised,” and this circumcision is “made without hands.” This is teaching that the moment we were joined to Christ by the Spirit’s baptism, a spiritual circumcision also took place. Paul’s explanation of this circumcision is found in the second half of Colossians 2:11: “in putting off the body of the sins of the flesh by the circumcision of Christ.”

“The body of the sins of the flesh” refers to the old, sinful,



Colossians 2:10 states the wonderful truth that “ye are complete in Him [Christ].” In Christ, we

fallen human nature which dominates and reigns over the unbeliever. But the “putting off” of this old nature takes place “by the circumcision of Christ,” or as the result of Christ’s death on the Cross and our union with it when we believed.

Paul is giving us positional truth of our salvation and completeness in Christ. When we believe the gospel of grace, before God, our old, fleshly, sin nature is crucified and put off by Christ’s death on the Cross. Having been baptized by the Spirit into Christ’s death and triumph over sin (Rom. 6:3), we have been freed from the old, sin nature and its dominion over us.

The Holy Spirit baptizes us, places us in union with Christ and His death, and the death of Christ puts off and removes the body of the sins of the flesh in the sight of God. Thus, by virtue of our union with Christ and His Cross, we are now a new creation (2 Cor. 5:17), we are wholly God’s, and we are complete in Christ.

A SPIRITUAL BAPTISM

“Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead” (Col. 2:12).

Verse 12 does not refer to physical water baptism any more than verse 11 is referring to physical circumcision. When Paul states in verse 12 that the believer is “Buried with Him in baptism,” this baptism does not refer to water, and water baptism does not bring about this truth. To add water to these verses is to rob the Church of the blessed

spiritual realities that the Holy Spirit affords us and intends to convey in Scripture.

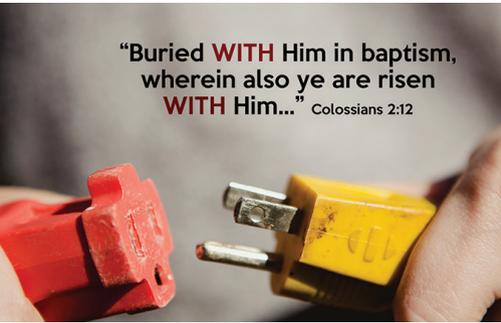
The word *baptism* does not mean water. It means identification and union. Paul used the word *baptized* in this way in 1 Corinthians 10:2 when he wrote that Israel was “all baptized unto Moses.” That is, Israel was identified with Moses and the law.

There is only one baptism today, so when Paul teaches the Church that we are “Buried with [Christ] in baptism, wherein also ye are risen with Him,” he is pointing out a spiritual reality of our being joined, not only to Christ’s death (Col. 2:11), but also to His burial and resurrection (v. 12). Only the Holy Spirit can accomplish such a work as this, to transcend time and space and supernaturally, spiritually, eternally place one who lives in the 21st century in the tomb of Christ and unite us with His burial and glorious resurrection.



The word “with” describes our connection to Christ. *With* is a word of connection and union; it is our lifeline to Christ by the Spirit. The Bible says that when Christ died, we died *with* Him. When Christ was buried, we were buried *with* Him. And when Christ was resurrected, we

were resurrected *with* Him. Our death, burial, and resurrection with Christ is no less a reality than His own physical death, burial, and resurrection.



Christ’s death, burial, and resurrection is the complete, all-sufficient payment for sin. And, by the Spirit, the moment we believe, we have been spiritually baptized and joined to His victorious finished work, and thus, we are complete in Him.

All of this, as Paul puts it, is “through the faith [faithfulness] of the operation of God” (v. 12). Under grace, baptism is not by the operation or instrumentality of man; it’s entirely the operation of God. God performs it. God is faithful to carry out our baptism for us when we believe Christ died for our sins and rose again. Man does not have anything to do with it. Baptism is like salvation today: entirely of God, entirely by His grace, and received entirely by faith alone.

We walk by faith and not by sight under grace (2 Cor. 5:7). Our spiritual baptism is not something we can see, but it does take place instantaneously at the moment of our salvation. It is something the Spirit has revealed to us in His Word, and we are

called to trust that *God*, Who does not fail, did our baptism for us when we believed. And when we rest in this baptism, grow in our understanding of it, and rejoice in it, we give honor to God and His work of one baptism in the dispensation of grace.

HOW AM I CRUCIFIED WITH CHRIST?

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me...” (Gal. 2:20).

Every believer can say, “I am crucified with Christ,” and it is due to the *one baptism*, the baptism of the Holy Spirit. This statement has past, present, and future ramifications.

First, the believer being crucified with Christ is a *past* event. By the Spirit’s baptism, when Christ was crucified, we were crucified with Him. The “I” in “I am crucified with Christ” is the old self, the evil “I,” you could say. This “I” was crucified with Christ, and it no longer has a valid claim on us. Now, by the one baptism, we are no longer *in Adam* but *in Christ*, and we are “alive” (1 Cor. 15:22).

In the eyes of God, there was a decisive crucifixion of the old, sinful self with Christ. We know from Romans 6:6 that God wants us to move forward by faith with the knowledge of this past event: “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.” The old man, which still remains with us (Eph. 4:22), does not have dominion over us because it has been defeated and rendered powerless by the Cross. By faith, we can now allow Christ

to reign over us so that we live a life of “righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11).

Second, the believer being crucified with Christ is a *present* experience. In the original Greek, “I am crucified with Christ” is in the perfect tense, indicating a past event with present, ongoing effects. Christ’s death and our death with Him via baptism is to have an abiding effect on our daily life.

The positional death of the old man and the stripping of its power by the Cross allows the believer in daily practice to “reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:11). Living in light of our power over sin and the old man by our new life in Christ is what it means to be crucified with Christ as a present experience.

Third, the believer being crucified with Christ has a consequence on our *future*. As Romans 6:8 reminds us, “Now if we be dead with Christ, we believe that we shall also live with Him.” Having been crucified with Christ, we are free from sin’s condemnation, we are complete in Christ, and we *will* live with Him eternally. Being crucified with Christ, our salvation and hope of glory is secure.

By our baptism into Christ, the old, sinful “I” is crucified with Christ, but as Paul went on to write, “nevertheless I live; yet not I, but Christ liveth in me” (Gal. 2:20). The old, rebellious “I” is crucified and dead in God’s eyes, and now the new, righteous “I” lives. God desires this truth of the exchange of the old life for

the new life in Christ, which takes place at salvation, to redirect the entire course of our lives, so that we live in our new life and leave the old behind.

As a result of our uniting baptism into Christ, we are in Christ and Christ is in us, and “Christ liveth in me.” We are one with Him (1 Cor. 6:17). As Paul wrote in Colossians, we have “Christ in you, the hope of glory” (1:27). And now that we live in Christ and Christ lives in us, our lives as believers are about the life of Christ being lived out through us.

ONE BAPTISM MAKES US ONE

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:27-28).

Having trusted Christ as our Savior, we “have been baptized into Christ.” This is not water baptism. Only the Holy Spirit can baptize a person into Christ. Paul is referring to the one spiritual baptism by which we are placed into a permanent union with Christ and are forever identified with Him.

The baptizing work of the Spirit unites us to Christ, and it also places us into the Church, the Body of Christ. As 1 Corinthians 12:13 states, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free....”

In Christ, Galatians 3:28 tells us that “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female.” Paul wrote of the

most well-defined distinctions in the social structure of his day, where sharp lines of distinction and walls of separation were set up between groups of people. He wrote of these sharp distinctions to contrast how these things are of no consequence in Christ.

In Christ, none is superior or inferior to another. In the Church, a believing Jew is not more privileged than a believing Gentile, a believing slave is not inferior to a believing free person, and a believing man is not superior to a believing woman.

Instead, as Paul wrote, “for ye are all one in Christ Jesus” (Gal. 3:28). The one spiritual baptism binds together all the members of Christ’s Body and makes us one in Him. At salvation, we are brought into a blessed unity in the Church—the saved with the Savior and the saints with the saints. The person who becomes

one with Christ through the one baptism becomes one with every other believer in the Body of Christ (Rom. 12:5). And this oneness will never end.

ONE BAPTISM

1

“One Lord,
one faith,
one baptism.”

Ephesians 4:5

God’s revelation concerning baptism today is that there is “one baptism” and that it is spiritual and performed by the Holy Spirit. May we glory in this uniting baptism and tell others of its glory! 

1. Jokes, One, accessed April 5, 2024, <https://jokes.one/joke/three-boys-are-in-the-schoolyard-bragging-of-how-great-their-fathers-are>.



Safely Home

April 16, 1929—March 5, 2024



It is with sadness that we mention the passing of Darlene Anderson, who went safely home to be with her Lord and Savior on March 5 at the age of 94. Darlene and her late husband, Vernon, were the first missionaries of *Things to Come Mission* back in 1957 when they headed off to the Philippines. She impacted many lives for the glory of God. Her legacy of selflessness and faith and sharing the gospel of the grace of God continue to inspire and impact people all across the world.



KENTUCKY BIBLE CONFERENCE

MAY 11-12, 2024

LOCATION:

Old Bethel Bible Church
352 Old Bethel Church Road
Alpha, Kentucky

SPEAKER:

Pastor Kevin Sadler,
President, *Berean Bible Society*

For additional information,
please contact:

Pastor Jeff Bertram at:
606.307.4396 or
bertramlumber@windstream.net

55th Annual Conference of the

Berean Bible Fellowship

*"...the testimony
of Jesus...is the
spirit of prophecy."*

Revelation 19:10

JUNE 16-20, 2024

Community Bible Church
1427 W. Main Street
Tipp City, Ohio 45371

55th Annual BBF Conference

June 16-20, 2024

Location: *Community Bible Church*
1427 W. Main St., Tipp City, Ohio

*Guest speakers from around the country will be
present to proclaim the riches of God's grace!*

Bible Hour Teacher: Travis LaBrake

Classes and Events:

Nursery: Provided for the meetings

Children (4-12): Every morning 9:00 a.m. to Noon
(*program Wednesday night*)

Teens (13-18): Every morning
9:00 a.m. to Noon (*Bonfire Sunday Night*)

Monday Night: College and Career get-together

Wednesday Night: Campfire/S'mores

*Noon Fellowship Meals: Please prepay by June 1st
(order form on the BBF website) www.bbfnews.org.*

For more information, or to receive a brochure, please contact:
Community Bible Church at 937.667.2710/www.cbctipp.com, or
Pastor Ken Lawson (BBF President) at kandblawson@sbcglobal.net,
or visit the BBF website at: www.bbfnews.org.





Having Done All TO STAND

PASTOR DON HOSFELD
Berean Searchlight Editor

The Book of Ephesians is wonderful for many reasons, one of which is that it contains enormously important doctrinal truths for the Body of Christ as well as straightforward instructions on how to apply that doctrine in our lives. These two aspects of Christian living—doctrine and application—should never be separated from one another.

Without the doctrine or teaching from Scripture, man would be left to himself to determine truth, and failing to apply the doctrine limits its intended effect and renders knowledge useless (*un-used*). Thus eliminating the benefit of knowledge. So, it is not surprising that the Apostle Paul so often presents the church not only with doctrine but also a calling to allow the Word (that doctrine) to “effectually worketh also in you” (1 Thes. 2:13).

THE BATTLE IS REAL

Ephesians 6:10-20, speaks about the armor of God and contains a mix of both doctrine and application. The doctrine:

“...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 text clearly points out that believers are engaged in a spiritual battle, and Paul is concerned not only that we understand this but *also* that we are prepared for what lies ahead. When we read in Acts 20 that Paul spent three years warning the believers of Ephesus (cf. v. 31), that warning likely included the battle against “spiritual wickedness in high places” (Eph. 6:12).

Satan and the rest of the heavenly host that rebelled seek to receive the loyalty and devotion that is due to God. They also seek to destroy whatever God seeks to build. To deny the spiritual war described in Ephesians 6 is to reject not only this text but the entire testimony of Scripture.

From Genesis to Revelation, the record is one of evil vs good—Satan opposing God. But Satan doesn't just oppose God; he stands in opposition to every good work of God. When God created man and woman and called it very good, Satan stood in opposition, trying to do them harm and draw them away from their Creator. When God called out a nation for His own, Satan worked to undermine that nation. When God sent forth His Son to save mankind, Satan used man to kill their Savior and King.

And as Paul laid out in the earlier chapters of Ephesians, we, the Body of Christ, are a good work of God. We are “His workmanship” (2:10); our salvation is His doing (v. 8), and that salvation moved us from being “without God in the world” (v. 12) to now being “in Christ” (v. 13 cf. 1:1,3; 2:6).

No doubt, we should realize that our new position in Christ makes us a target for the enemy of Christ, and because of this, every believer should view themselves as a soldier in the army of God

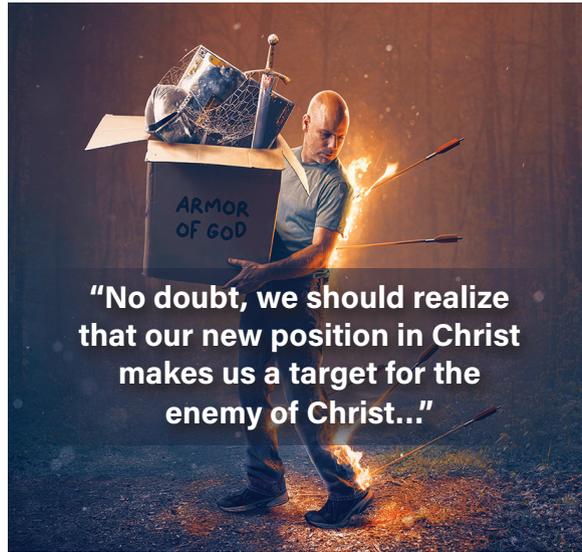
(cf. 2 Tim. 2:3-4). Friend, if you are a believer, by that, I mean you believe that Jesus died for your sins, was buried, and rose again on the third day, then welcome to the army—the salvation army; only you don't need a bucket and a bell, you need armor because the “fiery darts” are about to fly. It is with this context and understanding that we should read the practical instructions regarding the armor of God.

STAND THEREFORE

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore...” (Eph. 6:13-14).

Part of what we are told to do in response to this war, or put another way, the application from our text in Ephesians, is that we are to “stand.” In fact, three times, we are told here to “stand” (vv. 11,13,14). I've often said that if the Bible says something once, it's important; if it's said twice, take note of that fact; and if it says it three times, it may just be that the Lord is trying to pound it into our heads. That certainly appears to be the case here.

The gravity of this situation is made clear in verse 11 when Paul says to put on the whole armor of God, “that ye may *be able* to stand



“No doubt, we should realize that our new position in Christ makes us a target for the enemy of Christ...”

against the wiles of the devil.” Wrestling, as Paul calls it in verse 12, involves hand-to-hand combat and often contains trickery and deception—something the father of lies has used against man from the beginning. So, it is understandable why Paul refers to Satan’s tactics as “wiles.”

By telling us to put on the armor that we “may be able” to stand, Paul is saying that we *need* the armor to stand. It also tells us what the Lord expects from us in this spiritual war. God gave us the armor because His plan and His desire is for us to stand.

A soldier doesn’t need armor if all he is going to do is retreat. Consider the armor plating of a tank. Is not most of the protection reserved for the front? Why is this? Because tanks are designed to face the enemy. Likewise, believers should be prepared to stand their ground.

Standing is part of our marching orders. We are not asked or beseeched to stand but commanded to stand, and we are told that to be successful, we *must* put on the armor of God. No sword of man or the flesh will allow us to stand; only the spiritual armor provided by God can aid us in a spiritual battle. We must be “strong in the Lord, and in the power of His might” (v. 10). As Paul told these Ephesians in chapter 1, we need to understand “what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power” (1:19).

HAVING DONE ALL TO STAND

The word stand tells us that we are to be on our feet, not sitting or lying down against Satan’s attacks, but ready to use our weaponry to oppose what Satan would do to us and other believers. “Even if you’re on the right track, you’ll get run over if you just sit there”—Will Rogers. In other words, action is essential for progress.



Standing means taking a firm position or resisting. In 1 Corinthians 16:13, we are told to “watch ye, *stand fast* in the faith, quit you like men, be strong.”

The believer should take a firm position regarding doctrine, not *willing* to be tossed around “to and fro” (Eph. 4:14); instead, we stand opposed to false teachings. Similarly, we are to stand in our liberty “wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1). To stand in our liberty is to stand opposed to the yoke of bondage. Likewise, standing with Christ means we must stand opposed to His enemies and their schemes to draw us away from Christ.

We are not pacifists refusing to engage but soldiers who have been provided armor and weapons. Abused, misworn, or even unused armor will always be less effective than that used by those who know their armor well and make sure to use it as intended.

In battle, any good soldier responds by looking to their commander for instructions. We were told to stand, and no army that fails to stand ever brings honor and glory to its commander. Bringing glory to Christ is our purpose (Eph. 1:12), even our job (cf. 4:1).

If we are to live our lives in a way to bring praise and glory to Christ, then we must stand. Would the world know of King Leonidas or the Spartans if not for their famous stand at Thermopylae? Not likely.

The words “having done all, to stand” from verse 13 invoke the idea that no matter what, stand your ground. Do not give way to the doubts and fears that Satan wishes you to believe. Studying history, I have read accounts of battles that discuss the chaos that is often involved. Two forces stand opposed to one another, not wanting to give an inch, but inevitably, some begin to fear and pull back, even going so far as to abandon the battle and flee, leaving friends without the support that comes from having another standing alongside them.

But some continue the fight. These are those who can join the apostle Paul and 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).

“Having done all, to stand” brings to mind the thought that in the fight we face, both men and women are engaged in a struggle, a battle for the mind, and that struggle involves a powerful force of principalities and powers, the rulers of the darkness of this world, against spiritual wickedness. We can stand, having done all to stand, realizing that we do not need to live in fear because we have the armor of God. It’s not my armor, nor yours; it’s the armor of the Most High God, and it will not fail us, but we must put it on. Beloved of Christ, will you stand? 

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Question Box



“Why does Paul mention ‘water’ as a washing for the Body of Christ in Ephesians 5:26?”

“...Christ also loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the Word...” (Eph. 5:25-26).

When Scripture mentions being cleansed with the “washing of water,” baptism often comes to mind, but Paul has no thoughts here of people getting baptized. However, the washing Paul refers to does, like baptism, create a change in one’s life.

When the Spirit baptizes the new believer into Christ (1 Cor. 12:13), their identity *changes* from being in Adam to being in Christ (Gal. 3:27). The water baptism of Christ and John the Baptist (cf. John 3:22-23) in the gospels was intended to make a change of those of Israel. It served to ceremonially cleanse them from sin (Mark 1:4; Luke 3:3) and to set apart (sanctify) men or *change* them and make them qualified to be a priest (cf. Exod. 29:4). Because of this, along with water’s natural use for cleansing, water is often connected with things that have a cleansing effect.

This is why Paul would mention water when instructing on Christ’s desire and plan to cleanse His church (v. 26). However, it isn’t water cleansing us; instead, it is through the washing of *the Word*. Unlike water, it doesn’t *symbolically* cleanse us; instead, when used correctly, it can *literally* cleanse our lives of walking in the flesh, walking after the “old man” (Eph. 4:22; Col. 3:9 cf. 2 Tim. 3:16-17).

Our salvation is not merely the means to avoid persecution but also a reason to live a changed life. Christ gave Himself not only to save us from the penalty of sin but also from the power of sin in our daily lives. How does that happen? We are told that the *new man* is “renewed in knowledge after the image of Him that created him” (Col. 3:10). In other words, we renew our mind by washing it with His Word.

We are told to present our bodies “a living sacrifice, holy, acceptable unto God,” and not to be “conformed to this world: but be ye transformed by the *renewing of your mind*, that ye may prove what is that good, and acceptable, and perfect, will of God” (cf. Rom. 12:1-2). We don’t, or shouldn’t, walk as we once did, “Having the understanding darkened” (Eph. 4:18).

Instead, we can be washed by the Word; we can walk in the light of Scripture (cf. Psa. 119:105), allowing *the Word* to illuminate our path, set us apart from this world, and cleanse our lives from walking in our old man.

—Pastor Don Hosfeld

Rare Air



PASTOR KEVIN SADLER
Berean Bible Society President

“And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

“And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more...” (2 Kings 2:11-12).

Elijah and his protégé, Elisha, had just crossed the Jordan River in dramatic fashion: “Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground” (v. 8). From there, these two godly men walked and talked on the east side of the Jordan.

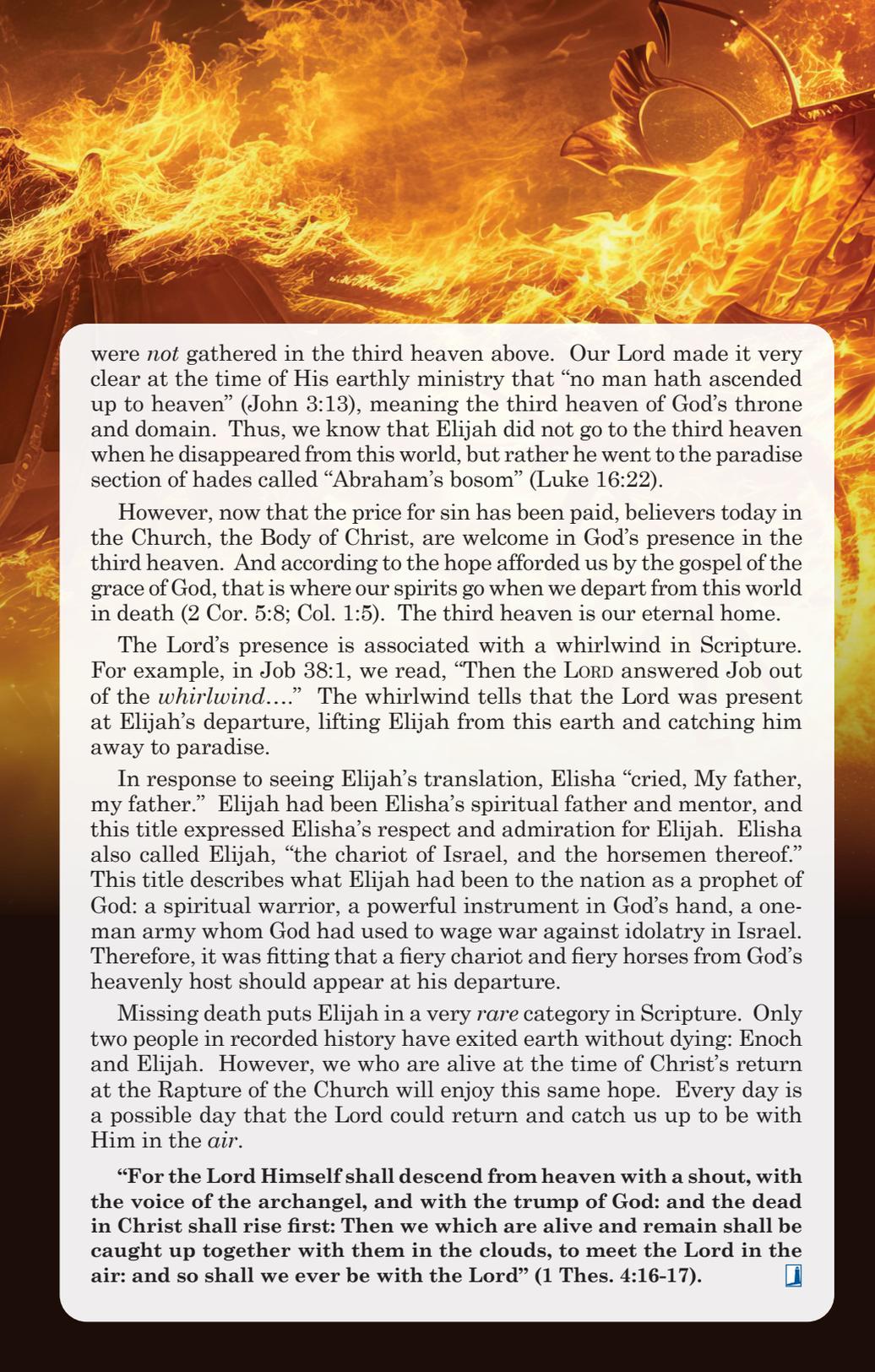
Then, in one of the most dramatic scenes in the Bible, the spiritual realm suddenly opened, and a fiery chariot with fiery horses appeared. This chariot and horses immediately separated Elijah from Elisha. The chariot of fire was a literal chariot, and the horses of fire were literal horses from God’s heavenly army in the spiritual realm (6:17). Speaking of fire and God’s angelic host, Psalm 104:4 reads, “Who maketh His angels spirits; His ministers a *flaming fire*.”

The chariot and horses are military images. They are ancient symbols of battle, and further, are symbols of God’s *supreme* power in battle. Horses and chariots were the mightiest means and weapons of warfare in that day. But *fiery* horses and *fiery* chariots demonstrate that God’s power is far greater than any earthly, military might.

The text does *not* tell us that Elijah got onto the chariot of fire and rode off into heaven. Rather we read that the fiery chariot and horses appeared, separating Elijah from Elisha, and then “Elijah went up by a whirlwind into heaven.” By a mighty, whirling, rushing wind, the prophet of God was swept off the earth up into heaven, never to be seen by Elisha again.

In this verse, “heaven” refers to the first heaven of the upper atmosphere, where the birds fly (Gen. 1:20). The whirlwind caught Elijah high up into the sky and then he disappeared and Elisha “saw him no more” (2 Kings 2:12).

When Abraham died, he “was gathered to his people” (Gen. 25:8). Likewise, all believers in the Old Testament were gathered to the people of God in paradise in the center of the earth when they died. They



were *not* gathered in the third heaven above. Our Lord made it very clear at the time of His earthly ministry that “no man hath ascended up to heaven” (John 3:13), meaning the third heaven of God’s throne and domain. Thus, we know that Elijah did not go to the third heaven when he disappeared from this world, but rather he went to the paradise section of hades called “Abraham’s bosom” (Luke 16:22).

However, now that the price for sin has been paid, believers today in the Church, the Body of Christ, are welcome in God’s presence in the third heaven. And according to the hope afforded us by the gospel of the grace of God, that is where our spirits go when we depart from this world in death (2 Cor. 5:8; Col. 1:5). The third heaven is our eternal home.

The Lord’s presence is associated with a whirlwind in Scripture. For example, in Job 38:1, we read, “Then the LORD answered Job out of the *whirlwind*...” The whirlwind tells that the Lord was present at Elijah’s departure, lifting Elijah from this earth and catching him away to paradise.

In response to seeing Elijah’s translation, Elisha “cried, My father, my father.” Elijah had been Elisha’s spiritual father and mentor, and this title expressed Elisha’s respect and admiration for Elijah. Elisha also called Elijah, “the chariot of Israel, and the horsemen thereof.” This title describes what Elijah had been to the nation as a prophet of God: a spiritual warrior, a powerful instrument in God’s hand, a one-man army whom God had used to wage war against idolatry in Israel. Therefore, it was fitting that a fiery chariot and fiery horses from God’s heavenly host should appear at his departure.

Missing death puts Elijah in a very *rare* category in Scripture. Only two people in recorded history have exited earth without dying: Enoch and Elijah. However, we who are alive at the time of Christ’s return at the Rapture of the Church will enjoy this same hope. Every day is a possible day that the Lord could return and catch us up to be with Him in the *air*.

“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 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 Thes. 4:16-17).





CHRISTIAN *to* CHRISTIAN

After “hoping” my health was okay, I submitted to a mammogram that led to a biopsy. As the doctor finished the procedure, I asked, “What are the chances the mass is benign?” After a long pause, he said, “Zero.” My heart sank, and tears fell. I have cancer. I couldn’t see it then, but God was allowing something so bad to show me how He is so good.

With each chemo treatment came another wave of fatigue and loss that knocked me down. My hair and my appetite were gone. Next will come surgery, then radiation, and then more chemo. How could God be good when I’m suffering? Through pain, God reminded me of my suffering Savior. Christ was betrayed, forsaken, and rejected by His own (John 1:11), yet He endured the cross and paid the penalty for my sin with His own precious blood (Rom. 6:23; Eph. 1:7; Heb. 12:2).

While receiving treatment, I saw despair in a man’s eyes as he said his goodbyes. Cancer had taken its toll. How could God be good when all of us are dying? In the face of death, we have hope because our risen Savior conquered death (1 Corinthians 15). Believing the gospel of the grace of God, I’m saved and sealed by the Spirit unto the day of redemption (Eph. 4:30).

By the end of chemotherapy, I felt physically and emotionally drained. How could God be good when I felt like I was falling apart? Alone, I cried out to Him. In my need, the Church, the Body of Christ, was there to encourage and support me with their gifts. By His grace, He is working an even greater purpose in and through us (Romans 5). In the Apostle Paul’s weak state he concluded, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (2 Cor. 12:9-10). My trials don’t compare to Paul’s, but they teach me that God is demonstrating His strength through my weakness.

I may not be cancer-free on this side of heaven, but I can rejoice that the Lord is always good. “O give thanks unto the Lord, for He is good: for His mercy endureth for ever” (Psa. 107:1). —Christine Mulholland

Rethinking Isaiah Fifty-Three

IN LIGHT OF THE MYSTERY



PASTOR C. R. STAM
Berean Bible Society Founder

It is nothing short of amazing that more than seven centuries before Christ anyone could have described in such minute detail the humiliation, suffering, and death of Christ, along with a prophecy about His subsequent exaltation.

Any honest person, knowing the details of our Lord's suffering and death, and then reading Isaiah 52:13 through 53:12, will hasten to acknowledge that the description fits one Person, and one only: the Lord Jesus Christ. Indeed, it is as if Isaiah had personally witnessed His life and death when he penned this well-known passage.

Yet it would be at least misleading to call this passage “the gospel in Isaiah,” as some have done. One writer goes so far as to declare, “The gospel is here as clearly presented as anywhere in the Pauline epistles.” This is far from correct, and it ignores the principle of progressive revelation, which a comparison of Isaiah 53 with Paul's epistles would certainly emphasize.

We can *now* see that the Spirit's subject in Isaiah 53 was Christ,

but no one would have guessed it at the time. There is not a single passage in all the Old Testament Scriptures which actually says that Messiah, or the Son of God, would die on a cross for the sins of mankind, though they do depict Messiah's suffering and the glory that should follow. As with other Old Testament prophecies about Christ, veiled language was purposely employed. Purposely, we say, for (1) God would thus render impossible any claim that man had fulfilled His predictions for Him, (2) the full meaning of the cross was part of a mystery not to be revealed until “due time” through Paul (1 Tim. 2:5-7; Rom. 3:24-26), and (3) He would thus give future generations of believers the joy of looking back and exclaiming, “*He had it in mind all the while!*”

We rejoice that the dispensation of grace was not some hastily-devised plan, drawn up in view of man's rejection of Christ. On the contrary, it was God's “*eternal purpose*,” hidden in His heart of love from “before the beginning of the world,” and such passages as Isaiah 53 prove this, though they

say not a word about the purpose itself.

With this in mind, let us now examine the passage again to find exactly what information it gave to those who read it before possessing the knowledge that we do about Christ and His finished work.

OF WHOM SPEAKETH THE PROPHET THIS?

Ethiopia's treasurer, evidently a proselyte to Judaism, had gone to Jerusalem to worship and was now returning to his native country. Obviously, he was also deeply sincere, for we find him pondering over a scroll containing Isaiah 53 as he rides along in his chariot. In response to his spiritual hunger, God sends the evangelist Philip to instruct him. When Philip overtakes him, he introduces himself to the prince with the question: "*Understandest thou what thou readest?*" to which the prince replies, "*How can I, except some man should guide me?*" and with this, he invites Philip to sit with him in his chariot to give him what help he can (Acts 8:26-34).



The prince's first question about the passage was, "*Of whom speaketh the prophet this? of*

himself, or of some other man?" (Acts 8:34). Many a present-day believer would say of this prince: "How blind!" Actually, however, this was an intelligent question, for the passage does not say to whom it refers, and this Ethiopian prince had not, evidently, been with the minority of Messianic believers at Jerusalem who had now learned the answer.

The words "*My righteous servant*" (Isa. 53:11) come nearest to identifying the subject of the passage, but other servants of God had been identified in this way. And as to this servant "justifying many" by "his knowledge," how could this Ethiopian of the year 34 A.D. be expected to read the truth of Paul's Roman epistle into this passage?

His question, then, was basic, the first that should be asked about the passage. And the next is equally important:

FOR WHOM WAS THIS SERVANT TO SUFFER AND DIE?

The sixth verse of our passage reads thus:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

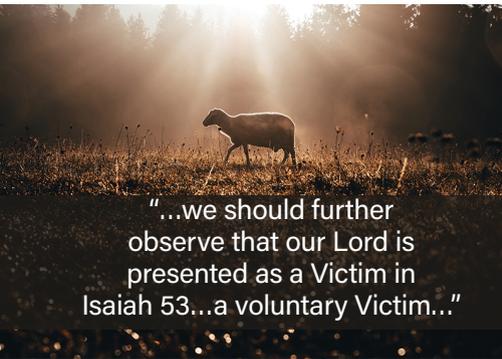
We once heard a radio evangelist comment on this verse as follows: "Notice that this verse begins and ends with the word '*all*.' *All*, of course, means everybody: you, me, everybody. Now, if we'll go in at the first '*all*' as lost sheep, we'll come out at the last '*all*,' with our sins forgiven."

But the evangelist had misinterpreted the verse, for the terms "*all we*" and "*us all*" do *not* mean everybody. If I say that "*we all*" or

“all of *us*” are going on an outing, I do not mean that the whole world is going! Clearly, Isaiah spoke as a Hebrew prophet when he used the terms “*all we*” and “*us all*.” This passage, then, does not present Christ bearing the sins of all mankind. Should the reader still question this, he has but to glance down at verse 8, which closes with the declaration:

“For the transgression of my people was He stricken.”

All this harmonizes with divine revelation thus far, for Jeremiah 50:6 says, “*My people hath been lost sheep,*” and many Old Testament passages agree with this. Indeed, we even find our Lord, years later, still declaring: “*I am not sent but unto the lost sheep of the house of Israel*” (Matt. 15:24), and instructing His apostles,



“...we should further observe that our Lord is presented as a Victim in Isaiah 53...a voluntary Victim...”

“...Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel” (Matt. 10:5,6).

This is not to deny, of course, that we Gentiles, too, have gone astray—and worse. It is simply to insist that Christ’s death for *us* is not contemplated in Isaiah 53, even though the circumstances are similar.

A third important question that should be asked about this passage is this:

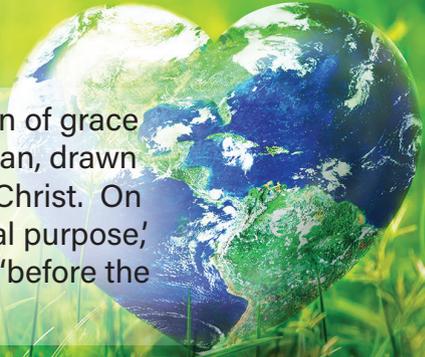
IN WHAT SENSE DOES ISAIAH SPEAK OF THIS SERVANT’S DEATH?

Anyone reading Isaiah 53 with an open mind must notice in its opening verses a tone of disappointment and frustration. Who will believe the prophet’s report? Who will see “the arm of the Lord” (His power) in the appearance of this “servant”? He will appear as “a tender plant and as a shoot out of a dry ground.” He will have “no form nor comeliness... no beauty that we should desire Him.” He will be “despised and rejected...a man of sorrows and acquainted with grief.” Men will “hide their faces from Him” and “esteem Him not.”

Dress a man in gorgeous robes; place him on a throne in a palace with a thousand rooms, and pilgrims will come from the uttermost parts of the earth for the honor of kissing his toe! But who wants this one who is so unattractive? Who wants a “man of sorrows”? He will live rejected of men and will die the same.

We say all this to point out the fact that while many untaught believers consider substitution the very acme of Christian truth, it is actually but the very beginning.

Substitution in itself is not necessarily a glad theme. If we knew that one of our acquaintances was bearing the blame and penalty for what another had done, we would probably be outraged and would demand that the truth be told. And this is the sense in which Isaiah depicts the substitutionary



“We rejoice that the dispensation of grace was not some hastily-devised plan, drawn up in view of man’s rejection of Christ. On the contrary, it was God’s ‘eternal purpose,’ hidden in His heart of love from ‘before the beginning of the world...!’”

sufferings of the “servant.” “He is suffering,” cries Isaiah, “but *we* are the guilty ones. Surely the Lord, Who willed it so, will vindicate and reward Him.”

In this connection we should further observe that our Lord is presented as a Victim in Isaiah 53. He is a voluntary Victim, to be sure (cf. John 10:17,18), but a Victim nevertheless. He is “brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth” (Isa. 53:7). It is only *after* thus having laid down His life in humble submission that He is seen as a Victor.

THE PREACHING OF THE CROSS BY PAUL

How much more glorious a light did the cross take on in “the gospel of the grace of God,” proclaimed “in due time” by the Apostle Paul! Then, and not until then, was God’s eternal purpose in the cross manifested. In 2 Timothy 1:9-11, the apostle says of God:

“Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began,

“But is now made manifest by the appearing of our Savior

Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel:

“Whereunto I am appointed a preacher....”

Nor is this good news confined to the people of Israel, for the apostle now says of God:

“Who will have all men to be saved, and to come unto the knowledge of the truth.

“For there is one God, and one mediator between God and men, the man Christ Jesus;

“Who gave Himself a ransom for all, to be testified in due time.

“Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ and lie not;) a teacher of the Gentiles in faith and verity” (1 Tim. 2:4-7).

Furthermore, we now advance from the truth of substitution to that of *identification*. Christ represented me and identified Himself with me at the cross by an act of His will. And when I, by an act of my will, look to Calvary and say, “That is not His death He is dying; He had no ‘wages of sin’ to pay; He is dying my death,” in that moment, by faith, I am identified with Him—“crucified with Christ” (Gal. 2:20), “baptized into His death”—into Himself! Thus, the apostle exclaims,

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?” (Rom. 6:3).

The place where the sinner becomes one with Christ is ever the cross. There is no other place. He is baptized into Christ by being baptized into His death. This is the baptism of the present dispensation, and the believer who comprehends it is infinitely blessed.

Finally, in the Pauline epistles, our Lord is no longer presented as a Victim but as the Victor, not only over death or *after* death, but *in* death. *His death itself is seen as a victory, a glorious accomplishment.*

In Hebrews 1:3, for example, men are not doing anything to Him. *He* is doing something. There we are told that *“when He had by Himself purged our sins, [He] sat down....”* He had accomplished “by Himself” the work which He had come to do.

Nor does Hebrews depict Him as being offered in sacrifice. *He* offers the sacrifice:

“But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;”

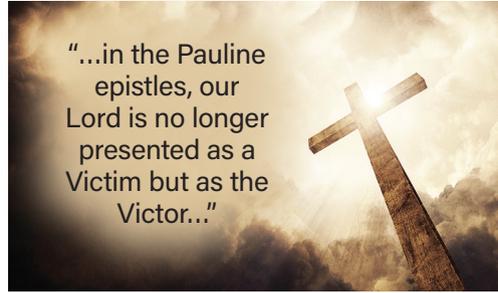
“For by one offering He hath perfected for ever them that are sanctified” (Heb. 10:12,14).

In Hebrews 2:14, the apostle touches upon another phrase of this same glorious truth. There, he declares that our Lord became a partaker of flesh and blood:

“That through death He might destroy him that had the power of death, that is, the devil.”

Thus, too, Colossians 2:14,15 depicts Him, not nailed to a cross,

but rather, by His death, nailing the law to the cross and gloriously triumphing over Satan and his hosts “in it” (i.e., the cross):



“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

“And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.”

How glorious! Little wonder the apostle calls his “preaching of the cross” the gospel, or good news, *“of the glory of Christ!”* Little wonder he exclaims, *“God forbid that I should glory, save in the cross of our Lord Jesus Christ”* (Gal. 6:14). And little wonder that “the god of this age,” always our Lord’s arch-enemy, seeks to blind the lost...

“lest the light of the gospel of the glory of Christ...should shine unto them” (2 Cor. 4:4).

This is the glorious good news which Paul, by inspiration, calls “my gospel”—a great advance over Isaiah 53. Indeed, an examination of Isaiah 53 in its light shows how infinitely grand God’s secret and eternal purpose was in the Christ of Calvary and how richly the humblest believer in this dispensation is blessed in Christ. 

BBS

Letter

Excerpts



From YouTube:

(Responding to “The 144,000”) “Thank you so much, Pastor Kevin, for the teaching from the Word of God. I’m from the Philippines.”

From Florida:

“Tell Pastor Kevin Sadler that I never miss a program. I plan my life around it.”

From India:

“Pastor Kevin, we love you from India. All your messages are very encouraging, and the language you use to reflect them is awesome. We are a mid-acts dispensational, grace gospel, rightly divided team who proclaims the cross of Christ in India. We have a lot of love for your dad, too! The grace of our Lord Jesus Christ be with you!”

From North Carolina:

“Pastor Hosfeld, thank you so much for your prompt response. My wife is involved in an in-depth study of Ephesians using Gill, Henry, and Sadler as her references, and she came up to me with this troubling interpretation from Gill this morning. Thank you for clarifying. Your answer confirmed what we were saying this morning with regard to God’s wrath during this period of grace.” (Email your questions anytime! —Ed.)

From Missouri:

“Thank you all for your great work.”

From YouTube:

“Thank you for your teaching. God bless you and your continued teaching!!”

From Kentucky:

“Keep up the good work, Pastor Kevin—your two messages on water baptism were excellent!”

From Michigan:

“Thank you for your magazine and your TV program! I appreciate what Pastor Kevin teaches on the program and how he ties things in Scripture to us!”

From Indiana:

“I wait until my son is done with his *Searchlight* and save it, so I can give it to someone else. Keep up the good work. We appreciate your teaching so much.”

From YouTube:

(Responding to “Losing Religion to Find Salvation”) “Praise God! Thank you, Pastor Kevin, for helping me understand the Word of our Almighty. My grandparents introduced me to you, and I pray the Lord Christ Jesus continues to use you for people like me.”

From Illinois:

“I always enjoy the *Searchlight* magazine. I thought the article ‘Reason for Joy’ by Pastor Hosfeld was great. I have read it over and over again. Thanks for sending it for so long.”

From Pennsylvania:

“Thank you [in advance] for a large print of the *Grace Study Bible*. My old eyes will appreciate it.”

From our Mailbox:

“I would like to thank you for sending your magazine, the *Berean Searchlight*, which always inspires me and gives me hope of connecting with the outside world.”

From YouTube:

(Responding to “Holiday Message—What Child is This”) “Concerning our Lord, I’m awe-inspired by Him and long to be with Him. Thank you, Pastor Kevin, for this wonderful teaching. It was definitely a blessing to me, and God bless you and your family as well as this ministry.”

From Virginia:

“I wish to thank you for the *Searchlight*....I first saw the word *Berean* when I was reading my Bible.”

From New Jersey:

“Thank you for the November magazine. Enclosed is a donation.” (Thank you for helping! —Ed.)

From our Inbox:

“You had a wonderful series about the Holy Spirit in your program *Transformed by Grace*. Please consider printing it in book form. And thank you for all the material on the internet; it is such a blessing!”

From Facebook:

(Responding to *More Minutes with the Bible* “Three Times When the Lord Wouldn’t Answer”) “Wow! An amazing read. Thank you for producing and sharing this.”

From YouTube:

(Responding to “The Unpardonable Sin”) “I’m in tears! Rejoicing! I thought I had committed ‘the unforgivable sin.’ Thank you, Pastor Kevin, for bringing the truth of our Lord Jesus Christ to us.” (It is our pleasure and joy to see people grow in their understanding of the Scriptures. —Ed.)

From New York:

“We continue to pray for your ministry, and we continue to be blessed with the *Two Minutes with the Bible* every day.”

From Wisconsin:

“We are so grateful for *Transformed by Grace* and the *Berean Searchlight*, too! Thank you for honoring God by rightly dividing the Word. I only wish everyone could see this—what a difference it would make!”

From YouTube:

(Responding to “Gifted to Serve: The Gifts of Christ”) “I wondered what ‘lead captivity captive’ meant. Thank you for this teaching.”

From Florida:

“Thank you for what the *Berean Bible Society* does each day for edifying the Body of Christ. Some time ago, I bought the End Times PowerPoint that the BBS prepared that shows the difference between the Rapture and the Second Coming of Christ. It is amazing! So clear.”

From Missouri:

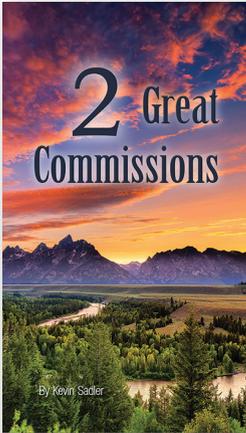
“The air becomes so fresh when you hear others speak of the age of grace. Thank you for your ministry and for providing the true salvation message.”

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Which Great Commission is for today, and why does it matter?

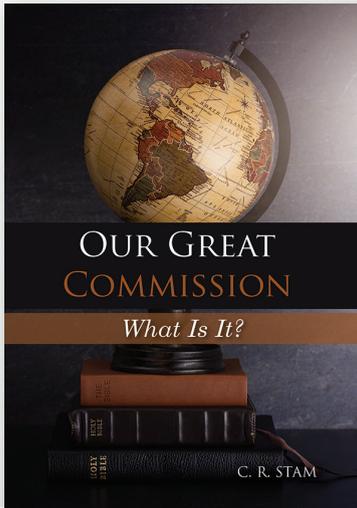


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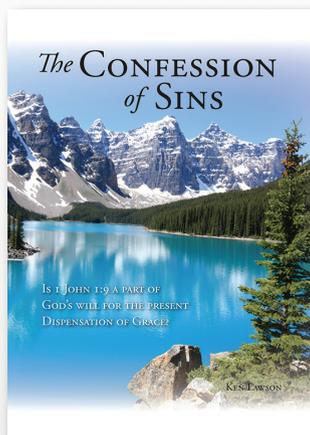
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*Making sure we present
a "life giving sound"
and not an "uncertain
sound" (1 Cor. 14:7-8).*

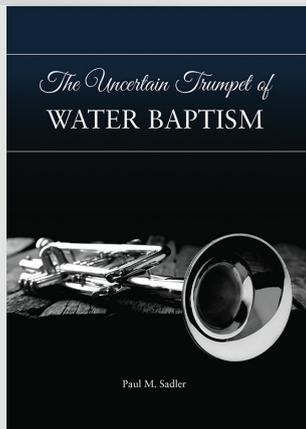
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News & Announcements



Midwest Grace Fellowship Conference: Mark your calendars for July 12-13 and consider joining BBS President Pastor Kevin Sadler at this year's conference held in Wellsville, Kansas. For more information, you can contact Pastor Tom Schwartz at 918.499.0276 or Byron Finley at finfarm@gmail.com.

Missouri Bible Conference: The saints at *New Hope Bible Church* in Salem, Missouri, will once again host the *Berean Bible Society* for a conference on July 18-20 (Thursday-Saturday). This year's speaker will be *Berean Searchlight* Editor Pastor Don Hosfeld, and we will discuss the fundamentals of rightly dividing. If you'd like to attend, encourage the saints, and be edified in the process, please let Pastor Wayne Werline know at 573.247.9748.

New Grace Ministry: Have you heard about the new grace ministry? Pastor Tim Board, formerly the Development Director for *Things to Come Mission*, and his wife Lori have created *Grace Family Ministries* dedicated to "Advancing the Cause of Christ to the Ends of the Earth...Beginning Right at Home." If you would like more information about GFM, you can visit their website at <https://gracefamilyministries.org/> or email tboard@gracefamilyministries.org.

Planning For the Future: If you wish to support *Berean Bible Society* in spreading the truth of God's Word rightly divided, please consider leaving a donation in your will or estate plan. Your support enables us to create valuable resources like the *Berean Searchlight*, our TV program *Transformed by Grace*, as well as other books, study materials, and online content that provide believers with solid biblical teachings. By including BBS in your estate planning, you can help ensure that our mission of sharing the truth of God's Word will endure for future generations.

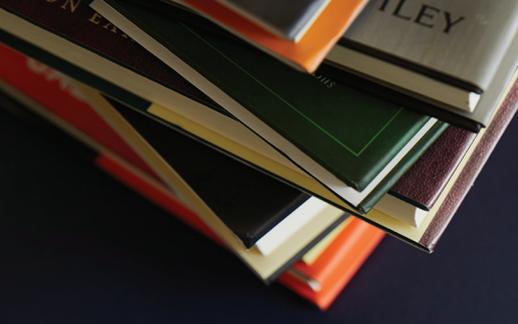
UPCOMING CONFERENCES TO PUT ON YOUR CALENDAR!

Kentucky Bible Conference, May 11-12, Alpha, KY

BBF Summer Bible Conference, June 16-20, Tipp City, OH

Midwest Grace Fellowship Conference, July 12-13, Wellsville, KS

Missouri Bible Conference, July 18-20, Salem, MO



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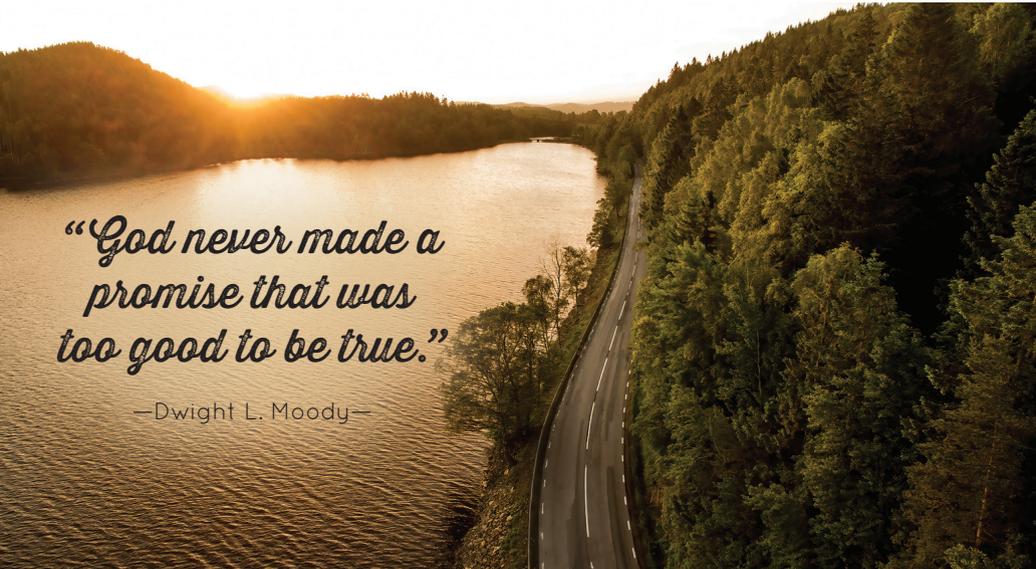
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promise that was
too good to be true.”*

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