

The BEREAN SEARCHLIGHT™

Studying God's Word, Rightly Divided

June 2025



Feature Article

When the Sign Gifts Ceased, by Kevin Sadler5

Articles

Stumbling Blocks, by Don Hosfeld.....13

It’s All About Israel, by John Fredericksen.....19

Departments

Keep Looking4

Question Box.....12

Unlocking Biblical Truth with Grace Study Bible Charts17

Christian to Christian25

News and Announcements.....30

This month’s cover features Strumble Head Lighthouse in northern Pembrokeshire, Wales, UK.

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,

It is one of the most common questions we receive at *Berean Bible Society*: “Is there a grace church or Bible study in my area?” We hear this question from those who, after having seen the truth of the Word rightly divided, desire continued teaching or fellowship with like-minded believers. Others ask this question when they are taking a trip and would like to visit a grace church while in that area. Still, others ask us this when they are moving to a new place.

In response to this common question, we recently added a new feature to the home page of our website where one can search for “Grace Churches and Bible Studies” near you. In the past, when people called or wrote us with this question, we referred to a file on our computers at BBS that we called the “Fellowship File.” Recently, I got to thinking how helpful and convenient it would be if we posted this file on our website to make it easily accessible and searchable.

We therefore set out to expand and update our Fellowship File to make it as accurate and current as possible. We then handed the file over to our webmaster, Richard Church, who created an interactive map from it. This user-friendly map allows one to search for a grace ministry in a 10- to 500-mile radius from your ZIP Code. For those who prefer not to use the map, we also included an option to search “By State.” This allows one to look for a grace ministry according to state from the large list of churches and Bible studies that we compiled.

We are not familiar with all of the churches and Bible studies in our newly expanded list, so we added a disclaimer: “These ministries are listed as a convenience to our users. We do not necessarily endorse all the teachings of these ministries.” In addition, we included a form that can be filled out and submitted online for those who would like us to consider adding their ministry to our map and list.

We most cordially invite you to avail yourself of this new feature on the home page of our website or at bereanbiblesociety.org/find-grace-churches/.

Grace and Peace,

Pastor Kevin J. Sadler, President



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

Keep Looking



“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13).

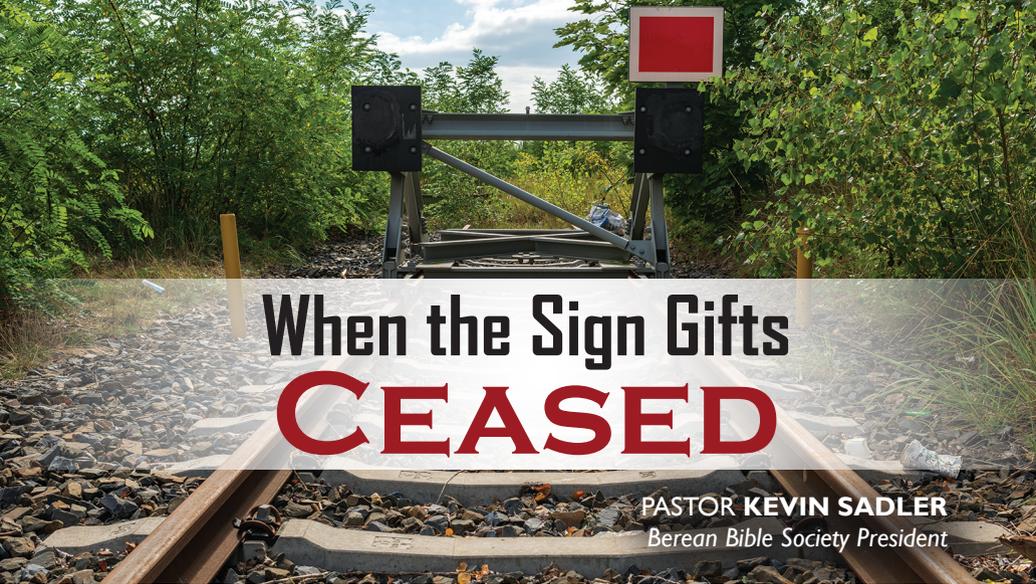
Titus 2:13 is significant for many reasons. Often the focus is on the references to either the “glorious appearing” (the Rapture) or the deity of Jesus as “the great God,” but I’d suggest that the “looking for” has a substantial effect on the believer’s life between now and the “glorious appearing.” Taken as a whole, verses 12-14 suggest that looking for the coming of the Lord is what we are to do instead of, and as a means to avoid, the “ungodliness and worldly lusts” of verse 12 and will instead result in “people, zealous of good works” (v. 14).

The idea is that we should have an active gaze toward this event. We should be ever watching with eyes fixed, not to discern the times or assign dates for our Lord’s return but to be a point of focus until that day. Years ago, I worked on the grounds crew at a country club. One day I was told I would cut the greens, to which I was instantly nervous. Knowing that straight lines were expected but not how they were produced, I went to someone experienced who told me the trick. I couldn’t believe how simple the answer was. He said when you line up your mower, and before you begin, look over to the other side, find your point of focus and keep your eyes fixed upon it, and go. Don’t look to the left or right, don’t look down, *keep looking* to the end.

This sounds an awful lot like the believer’s instructions to be looking for Christ’s return. It also reminds me of Paul’s bold statement, “I can do all things through Christ which strengtheneth me” (Phil. 4:13). Paul said, “*I know both how to be abased, and I know how to abound*” (v. 12). How? We often look for the supernatural when the answer is much simpler, just like cutting the greens on a golf course. Just a few verses prior, Paul said:

“Finally, brethren, whatsoever things are true...honest...just...pure...lovely, whatsoever things are of good report; if there be any virtue...any praise, *think on these things*. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” (Phil. 4:8-9).

I can’t think of anything that fits that description better than to *keep looking* for that “blessed hope.”
—Pastor Don Hosfeld



When the Sign Gifts CEASED

PASTOR KEVIN SADLER
Berean Bible Society President

“A minister, a Boy Scout, and a computer expert were the only passengers on a small plane. The pilot came back to the cabin and said that the plane was going down but there were only three parachutes and four people. The pilot added, ‘I should have one of the parachutes because I have a wife and three small children.’ So he took one and jumped.

“The computer whiz said, ‘I should have one of the parachutes because I am the smartest man in the world and everyone needs me.’ So he took one and jumped.

“The minister turned to the Boy Scout and with a sad smile said, ‘You are young and I have lived a rich life, so you take the remaining parachute, and I’ll go down with the plane.’

“The Boy Scout said, ‘Relax, Reverend, the smartest man in the world just picked up my knapsack and jumped out!’”¹

Sometimes knowledge is incomplete or partial. The full knowledge and revelation of the Word of God for our program

today under grace was still partial and incomplete when Paul wrote to the Corinthians. That’s what he was referring to when he wrote, “For we know in part, and we prophesy in part” (1 Cor. 13:9). In 1 Corinthians 13:8-13, Paul teaches us when the miraculous sign gifts, such as prophecy, tongues, and words of knowledge would cease.

CHARITY NEVER FAILS

“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away” (1 Cor. 13:8).

“Charity [Gr., *agape*] never faileth,” Paul wrote. God’s *agape* love is constant, permanent, and continues forever. It never ends. This is so because “God is love” (1 John 4:8), and His love is as eternal as God is. The Greek word translated “faileth” means to fall powerless to the ground like a fading flower with falling petals. But God’s *agape* love

never withers, falls to the ground, corrupts, or fades in its power.

The verse that follows this statement about charity presents a contrast. We are taught that while charity never fails, the gifts of prophecy, tongues, and knowledge would fail and cease to operate. When Paul wrote these verses, they were a fading flower with petals falling to the ground.



These sign gifts were essential for the foundation of the Body of Christ and for revealing God's will and message of grace to the world. While these gifts were still in operation, however, there were a couple of problems.

First, the Corinthian church was exalting the gifts themselves over love. In their carnality, they were enamored with their spiritual gifts, but Paul taught them that these gifts needed to be used in love and selfless care for others. Second, the Corinthians were focusing on something that was temporary and fading away when they needed to live by what endures forever.

Pastor C. R. Stam, found of *Berean Bible Society*, rightly pointed out that Paul addresses three subjects in these verses, 1 Corinthians 13:8-13: (1) that which was to be done away, (2) that which was to take their place, and (3) that

which was to abide. We'll look at these verses in this light.

THAT WHICH WAS TO BE DONE AWAY

In 1 Corinthians 13:8, Paul chose three gifts prominent among the Corinthians: prophecy, tongues, and knowledge. Notice that Paul compared *three* gifts that would cease (v. 8) with *three* virtues that abide (v. 13). Paul makes it clear that there would come a time when the sign gifts of prophecy, tongues, and knowledge would fail, cease, and fall away.

"Whether there be prophecies, they shall fail." The gift of prophecy was a revelatory gift in which God gave His Word through a prophet. The prophets literally spoke the Word of God by inspiration of the Holy Spirit, speaking verbally with the same inspired authority that Paul experienced and exercised when he wrote his epistles.

Paul could not be everywhere at once, so God used people with the gift of prophecy to speak the Word of God to the church in different places. At the beginning of the Dispensation of Grace, this gift of the Holy Spirit was needed and used to reveal to the Body of Christ the truths of the Mystery (Eph. 3:4-5).

"Whether there be tongues, they shall cease." The gift of tongues was the means through which prophecy and the divine truths of grace were communicated to the nations of the world. The gift of tongues was the gift of languages, the miraculous ability, by the power of the Holy Spirit, to speak languages the evangelists did not know. This enabled the gospel of

the grace of God to spread rapidly around the world while the Body of Christ was being established.

“Whether there be knowledge, it shall vanish away.” This was spiritual knowledge disclosed by God. It was the immediate imparting of spiritual truth to the mind. It enabled the recipient to know the mind and will of God for this dispensation.

THAT WHICH WAS TO TAKE THEIR PLACE

“For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away” (1 Cor. 13:9-10).

As Paul proceeds to reveal the timing of the cessation of these sign gifts, he sets up a *now* (present tense) time and a *then* (future tense) time. When Paul wrote in the present tense, he was referring to the time at which he was writing; when he wrote in the future tense, he was referring to a time future to the time of his writing.

In verse 9, he was writing about his *now*, the time of his writing, that *now* “we know in part,” and *now* “we prophesy in part.” In verse 10, he was writing about his *then* time: “But when that which is perfect is come, *then* that which is in part shall be done away.” In verse 12, you see both his *now* and his *then*: “For *now* we see through a glass, darkly; but *then* face to face: *now* I know in part; but *then* shall I know even as also I am known.” These *now* and *then* contrasts show that the miraculous sign gifts were temporary and nearing their end and would have no permanent place

with the Body of Christ in this Dispensation of Grace.

“For we know in part, and we prophesy in part” refers to the incomplete knowledge and prophecies concerning what Christ was revealing to Paul: the Mystery, that is, the body of truth for the present dispensation (Eph. 3:3). The truths of grace and the Mystery were revealed progressively to Paul. Paul didn’t have the complete revelation of the Mystery when he wrote 1 Corinthians. Later, in 2 Corinthians 12:1, Paul wrote, “It is not expedient for me doubtless to glory. *I will come to visions and revelations of the Lord.*”

Knowing “in part” and prophesying “in part” speaks of having only *part* of the knowledge of the Mystery. The content of the message of grace revealed through the sign gifts of knowledge (“we know”) and prophecy (“we prophesy”) was only “in part,” or incomplete and imperfect at that time. There were only partial knowledge and partial prophecies concerning the Mystery. The full understanding of the church truth for today was still coming.

“But,” or in contrast to the way it was at the time Paul wrote 1 Corinthians 13:10, “when that which is perfect is come....” There was a time coming when what was imperfect would be perfect. A change was coming. Eventually these supernatural gifts would cease and give way to a permanent provision for the Body of Christ. Then the spiritual knowledge that they had in part, and the prophecies of divine revelation that were in part, would be complete.

“But when that [the Word of God, in particular the revelation of the mystery given to Paul] **which is perfect** [brought to a completed end by progressive revelation] **is come, then that** [the supernatural sign gifts] **which is in part** [incomplete information from incomplete revelation] **shall be done away.”**



I believe that 1 Corinthians 13:10 means the following: “But when that [the Word of God, in particular the revelation of the mystery given to Paul] which is perfect [brought to a completed end by progressive revelation] is come, then that [the supernatural sign gifts] which is in part [incomplete information from incomplete revelation] shall be done away.”

Incomplete knowledge and partial prophecies ended with the coming of “that which is perfect,” which is the completion of God’s Word through the revelation given to Paul. When the Mystery was fully revealed to Paul, the supernatural sign gifts of the early church fell away. At that point, no longer did they “know in part,” because full knowledge had then been revealed for this dispensation of grace. There was then no need to “prophecy” because all the divine revelation was given in His completed Word through the Apostle Paul.

Prophecies, tongues, knowledge, and the other miraculous sign gifts were given to the Body of Christ while the Word of God was still being revealed. However, after the Scriptures were complete, these temporary methods of

divine revelation and the miraculous gifts ceased and fell away. They were unnecessary once we had a completed Bible.

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints” (Col. 1:25-26).

According to this passage, the Mystery revealed to Paul fulfilled the Word. It completed the revelation of God by revealing the entirety of the second part of God’s eternal, twofold purpose. That twofold purpose is (1) for Israel and the prophetic saints to rule and reign with Christ on the earth, which is revealed in the Old Testament, the four Gospels, and the Hebrew Epistles; and (2) for the Body of Christ to rule and reign in Christ in the heavenly places, which is revealed in Paul’s epistles.

By the latter part of Paul’s ministry, “that which is perfect” had come, and the sign gifts had ceased. You find Paul, as well as his co-workers, not performing miracles or healing any longer (1 Tim. 5:23; 2 Tim. 4:20). And

the gift of tongues is never mentioned again after the Epistle of 1 Corinthians.

“When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor. 13:11-12).

“The Sunday School teacher was describing that when Lot’s wife looked back at Sodom she turned into a pillar of salt, when Bobby interrupted. ‘My mommy looked back once while she was driving,’ he announced, ‘and she turned into a telephone pole.’”² Like Paul wrote, “When I was a child, I spake as a child, I understood as a child, I thought as a child.”

Paul uses two illustrations to demonstrate the temporary nature of the sign gifts. He begins by contrasting childhood with becoming an adult, the immature with the mature. The sign gifts were the immature and incomplete way.

During childhood, knowledge is incomplete, speech is undeveloped, and understanding is simple. But as children become adults, they mature in all these areas. My father, Pastor Paul M. Sadler, wrote this: “When we became adults we put away all our childhood toys. Hence, our immaturity was gradually replaced with a fuller understanding of things once we became adults. Thus, the supernatural gifts were put aside with the maturing of the dispensation which came with the completion of Paul’s revelation.”³

The illustration of a child represents the beginning of the Dispensation of Grace, the infancy of the Body of Christ, the unfolding of the Mystery, and the incomplete knowledge that accompanied that time. The sign gifts belonged to childhood, figuratively speaking. But the Apostle Paul adds, “when I became a man, I put away childish things.” This refers to the maturity of the dispensation with the receiving of the full revelation of the Mystery and the putting away of the earlier, formational, figuratively childish things of the sign gifts.

The healings and speaking in tongues that today may be found attractive or intriguing are not to be regarded as signs of spiritual maturity. According to God’s Word, these are signs relegated to the “childhood,” the formative years of the Church, the Body of Christ. Maturity in our current dispensation come about through study, growth, and application of the Word of God, rightly divided.

Paul’s second illustration of the change that was coming and the cessation of the sign gifts is that of a mirror. The “now” of “now we see through a glass, darkly” refers to the time when Paul wrote his first letter to the Corinthians. The “glass” was something looked into with the purpose of seeing a reflected image, or a mirror. Unlike our mirrors today, mirrors in biblical times were at best just flat pieces of polished metal from which one could hardly make out one’s own image. They did not give off a bright, clear reflection as our mirrors do today.

Paul wrote that now we see through a glass “darkly,” or dimly,

indistinctly, without a clear image. When Paul wrote 1 Corinthians, he still had an incomplete and unclear view of the revelation of the Mystery for the Body of Christ. And the sign gifts were like looking into an ancient mirror and being unable to get a complete, detailed picture.

“But then,” or after “that which is perfect is come,” the image would be “face to face.” In other words, when the full revelation was given, everything would be crystal clear, like looking at someone directly in the face, able to see everything clearly in perfect detail.



From *seeing*, Paul returns to *knowing*: “now I *know* in part; but then shall I *know* even as also I am *known*.” “I know in part” is Paul’s reminder that he only had a partial knowledge of the Mystery at that point. But there was coming a day when the knowledge would be complete and everything would be known. Still using the analogy of a mirror, Paul is teaching that when he did receive the full revelation, everything would be so clear that it would be as if he were actually looking at himself. He would know how he looks with the same accuracy that others know him, without a flawed reflection from an imperfect mirror.

There are two different Greek words for “know” in verse 12. Paul wrote, “now I know [Gr., *ginosko*] in part; but then shall I know [Gr., *epiginosko*].” The first Greek word for “know” means to perceive or understand. The second word for “know” means to recognize, knowing thoroughly. Later Paul wrote to the Ephesian church,

“That the God of our Lord Jesus Christ...may give unto you the spirit of wisdom and revelation in the knowledge [Gr., *epignosis*] of Him: The eyes of your understanding being enlightened...” (Eph. 1:17-18).

The Greek word for “knowledge” in Ephesians 1:17 is the noun form of the verb “know” (Gr., *epiginosko*) in 1 Corinthians 13:12, and likewise means full, thorough knowledge and recognition. When Paul wrote to the Ephesians, he had by then received the full revelation for the Body of Christ, the full knowledge of Christ according to His heavenly ministry today. And he prays that the Ephesians would be enlightened to this full knowledge of Christ by the ministry of the Holy Spirit.

We gain our knowledge of Christ by the Holy Spirit through the Word of God. As we spend time with God’s Word, we see Christ, we know Him more, and we “are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18).

THAT WHICH WAS TO ABIDE

“And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1 Cor. 13:13).

The “now” and “then” contrast finishes here with Paul concluding, “*now* abideth.” This did not await the completed revelation of the Mystery. Paul was teaching them that “now,” and for the entire Dispensation of Grace, “abideth faith, hope, charity.” These three crowning graces abide throughout the dispensation. While the miraculous sign gifts would cease, faith, hope, and *agape* love would remain.

Faith, hope, and *agape* love are the foundation for our Christian lives. We are called to “walk by *faith*” (2 Cor. 5:7), to “walk in *love*” (Eph. 5:2), and to be “Looking for that blessed *hope*, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13).

Paul did not look for tongues, healings, and miracles in the churches he established; he looked for faith, hope, and love. As he wrote to the Colossian church, “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your **faith** in Christ Jesus, and of the **love** which ye have to all the saints, For the

hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel” (Col. 1:3-5).

This is the true measuring stick of spiritual maturity in Christ and of a strong church. These are the three essential qualities for our Christian lives. God desires that faith, hope, and love be the driving factor in all we do in life as we serve Him. And the greatest of these is love. “What does love look like? It has the hands to help others. It has the feet to hasten to the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men.”⁴ May God use our hands, feet, eyes, and ears to show His love to this world. 

1. Ted Sutherland contributor, “Intelligence Is Not The Same As Wisdom,” Sermon Central, February 19, 2001, <https://sermoncentral.com/sermon-illustrations/1443/intelligence-is-not-the-same-as-wisdom-by-ted-sutherland>.
2. “Joke of the Day,” *The New Times*, May 21, 2010, <https://www.newtimes.co.rw/article/38325/joke-of-the-day>.
3. Paul M. Sadler, *The Supernatural Sign Gifts of the Acts Period* (Germantown, Wisconsin: Berean Bible Society, 2017), p. 54.
4. Augustine of Hippo, BrainyQuote, accessed May 5, 2025, https://www.brainyquote.com/quotes/saint_augustine_148553.



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Saturday, August 16, 2025

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President, Berean Bible Society

Location: *Great Wolf Lodge*
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Contact: *Berean Bible Society* at 262.255.4750
or berean@bereanbiblesociety.org

Question Box



"Pastor, I understand that we are secure in Christ, but how would you explain 2 Corinthians 6:1-3?"

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed" (2 Cor. 6:1-3).

If we remove Paul's parenthetical thought for a moment, it becomes clear that the apostle had the ministry in mind, not salvation, when he used the phrase "that ye receive not the grace of God in vain." As ambassadors, representing Christ in His absence, the Corinthians should have been living exemplary lives. However, their conduct was far from beyond reproach, thus placing their ministry, which they had received by the grace of God, in jeopardy of being ineffectual.

With the re-insertion of Paul's parenthetical phrase, the apostle was seeking to show the Corinthians the gravity of the situation. While they were busy squabbling among themselves, lost souls were perishing.

—Pastor Paul M. Sadler



MISSOURI BIBLE CONFERENCE

Dates: July 10-12, 2025

Speaker: Pastor Don Hosfeld,
Berean Searchlight Editor

Location: *New Hope Bible Church*
556 County Rd 6200, Salem, Missouri

Contact: Pastor Phil Moser
at 573-247-9891 or rxpmoser@gmail.com

STUMBLING BLOCKS



PASTOR DON HOSFELD

Berean Searchlight Editor

The Scriptures provide us with many examples of stumbling blocks, and often, the O.T. prophet Balaam is given as the classic example. After being led by Moses for forty years in the wilderness, the Israelites found themselves in the plains of Moab, east of the Jordan River. The King of Moab, Balak, was “distressed” because he heard how the Israelites had conquered the Amorites. Afraid they were next, Balak sent messengers to bribe the non-Israelite prophet Balaam in hopes that he would curse the Israelites and, thereby, bless his military campaign against them. Balaam happily accepted their gifts, though thanks to God, things didn’t work out the way Balaam and Balak had hoped.

In his desire “for reward” (Jude 1:11), Balaam was willing to see others, namely the nation of Israel, suffer the consequences of sin. This reward was not for wealth alone but also power (cf. Num. 22:17; 24:11)—something mankind has always sought almost as much as wealth. The desire to gain power for themselves or those they support still leads many to take part in enticing others to sin, and we should be mindful not to take part in any way.

The truth is, Balaam is not called a stumbling block anywhere in the Scriptures, nor is he described as one. Instead, we are told that he “taught Balak to *cast a stumbling block* before the children of Israel” (Rev. 2:14). In reality, the stumbling block to Israel wasn’t Balaam or Balak. It was the women that Balaam told Balak to use to lure the men of Israel to sin against God.

After the Lord told Moses to “avenge the children of Israel” (Num. 31:2) for what had been done to them, Moses said, “Have ye saved all the women alive? Behold, *these caused* the children of Israel, through the counsel of Balaam, to commit trespass against the LORD” (vv. 15-16).

Remember that an “offense” or stumbling block is the lure or baited hook, not the fisherman who throws it. It is that thing that entices. Christ’s words in Luke were not woe unto the stumbling blocks, but woe unto *through whom they come*. His words don’t remove the guilt of these women. They apparently knew exactly what they were doing, and as a result, all the women were destroyed along with the men unless they were found to have not been with a man, thus innocent of luring Israel to sin (cf. vv. 17-18).

It’s not a question of *if* there will be stumbling blocks placed in front of us; Christ confirmed there would be when He said, “It is impossible but that offences will come” (Luke 17:1). This is still true today. Our lives *will* have people and opportunities that can entice us to do that which God would not have us do. The question is, what we will do when offenses come and are willing to take part in causing another to stumble. Will we, like Balaam and Balaam, be so interested in getting what we want that we lure and provoke others to sin?

In Romans 14:13, Paul says, “Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.” If we are to live up to this, we must be able to correctly recognize what a stumbling block is. Too often, Christians focus on drinking alcohol near someone with a drinking problem or women dressing immodestly. Still, there is a great deal more of our actions to be considered if we are to avoid being or putting a stumbling block in front of another.

Sound Speech

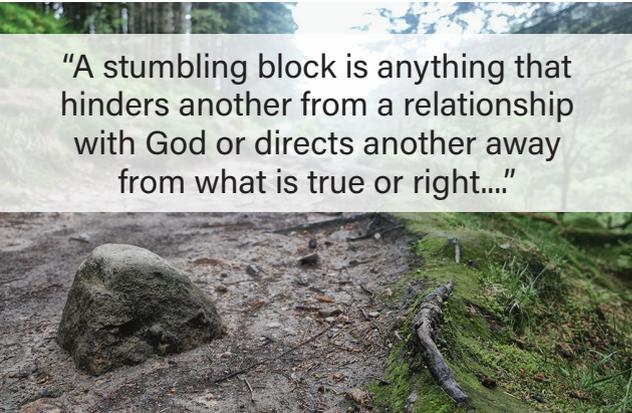
“For in many things we offend all. If any man *offend* not in word, the same is a perfect man, and able also to bridle the whole body” (James 3:2).

One of the most common ways in which man causes another to stumble is in what comes out of his mouth. “Death and life are in the power of the tongue” (Prov. 18:21). Sometimes, it’s our words in anger that provoke another, and other times it is giving bad (unbiblical) advice or counsel. Remember that the first sin was the result of the first stumbling block, and that came from the *mouth* of Satan. That should illustrate the seriousness and the impact words can have on one another.

When describing Satan as “more subtil” (cunning) (Gen. 3:1), surely this conveys the manner in which he sought to create division between man and God. Satan didn’t need to tell Adam and Eve to rebel against God or to worship him instead. All he needed to do was gently nudge them in a direction, and man’s pride and lust did the rest.

His words were designed to cause doubt and question God’s intentions and goodness. As if to say, “Was it possible that God, who had carefully designed this magnificent garden with fruit-bearing trees and

placed them there for their enjoyment, would actually withhold the fruit from them?” This suggests either that they were misunderstanding the situation or that God Himself was being jealous and unkind.



“A stumbling block is anything that hinders another from a relationship with God or directs another away from what is true or right....”

He intended to either make them doubt the truth of the prohibition and convince them that eating from the forbidden tree would not be a sin, or instill distrust and negative thoughts about God to distance their affection from Him.

Consider when Peter rebuked the Lord for saying that He would

go to Jerusalem, be killed, and rise again (Matt. 16:21). Christ’s response to him was, “Get thee behind Me, Satan: thou art an *offense* unto Me” (v. 23). Here again we have our word “offense.” And this gets to the heart of any stumbling block. A stumbling block is anything that hinders another from a relationship with God or directs another away from what is true or right according to God and His Word.

Are we the channel through which God will reach another, or the excuse for people to feel justified in rejecting God? Do our actions and words instill faith in God and His Word or drive people from it? Neither Satan’s nor Peter’s words were according to truth, and where would both lead? We might say Peter’s heart was in the right place, but this does not excuse or make his words right; it demonstrates the danger of emotions.

Paul said, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of *edifying*, that it may minister grace unto the hearers” (Eph. 4:29). If our words are not building up, what are they doing? In our relationships (marriages, families, friendships, coworkers, social media), do our words “minister grace” or stimulate strife? Do our words push our spouses or others toward truth, toward peace, toward God, or toward walking in the flesh?

Sound Doctrine

“But speak thou the things which become sound doctrine” (Titus 2:1).

One of the reasons the *Searchlight* dedicates so much time and space to doctrine is that another common but overlooked stumbling block is the teaching of false doctrine. The world contains many false teachers, and they can be very persuasive, especially those who use the Bible.

Many true Christians who earnestly love the Lord have fallen victim to teachers who use Scripture out of context and fail to rightly divide.

Some behave as though they have a right to interpret Scripture in ways that fit *their* idea of what is right, and by doing so, they fail to recognize that the authority is the Scripture upon us, not us upon the Scripture. We must never forget that these are God's words, and there is a huge distinction between being persuaded in our own mind (Rom. 14:5) and trying to conform the Word to what's in our mind.

That Christians today openly reject what God has said about parenting, politics, and many other issues is a serious cause for alarm. It's remarkable to consider how much time the Apostle Paul devotes to warning us about the need to hold fast to "sound words" (2 Tim. 1:13) and "sound doctrine" (Titus 1:9).

So often, we find that people today preach secular philosophy in place of the Word of God, allowing feelings to be the judge on matters of what's true or, to some degree, thinking that what the Bible says is outdated, preferring instead to listen to or suggest that people follow modern thinking. Much like Peter's, words to this effect may be well-meaning, but they are wrong, nonetheless, and cause others to stumble.

Maybe they are unaware or forgetting Paul's warning about this very thing: "Preach *the word*; be instant in season, out of season; reprove, rebuke, exhort **with** all longsuffering and **doctrine**. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4:2-3).

Like with most things, we have a choice: we can either edify (build up) one another or hinder one another. In every interaction, we are either a stumbling block or a building block. Regardless of your age or sphere of influence, you will make a difference each and every day in the lives of those around you.

I like how one author put it: "Whether we are conscious of it or not, the life of each of us, whether we are rich or poor, learned or unlearned, young or old, is exercising some influence upon others. It is not necessary that we should know another in order to exercise an influence upon him. Thousands of men are influenced by persons whom they have never seen. The faithful sabbath-school [Sunday School] teacher may leaven [excite] with gospel truth young minds that may yet control the destinies of a nation. Young women, by the power of their own Christian character, may change for the better the muddy current of many a godless life. The great matter is for every one of us to live near to God, to cultivate a Christ-like character, and then our life is sure to be a blessing."¹

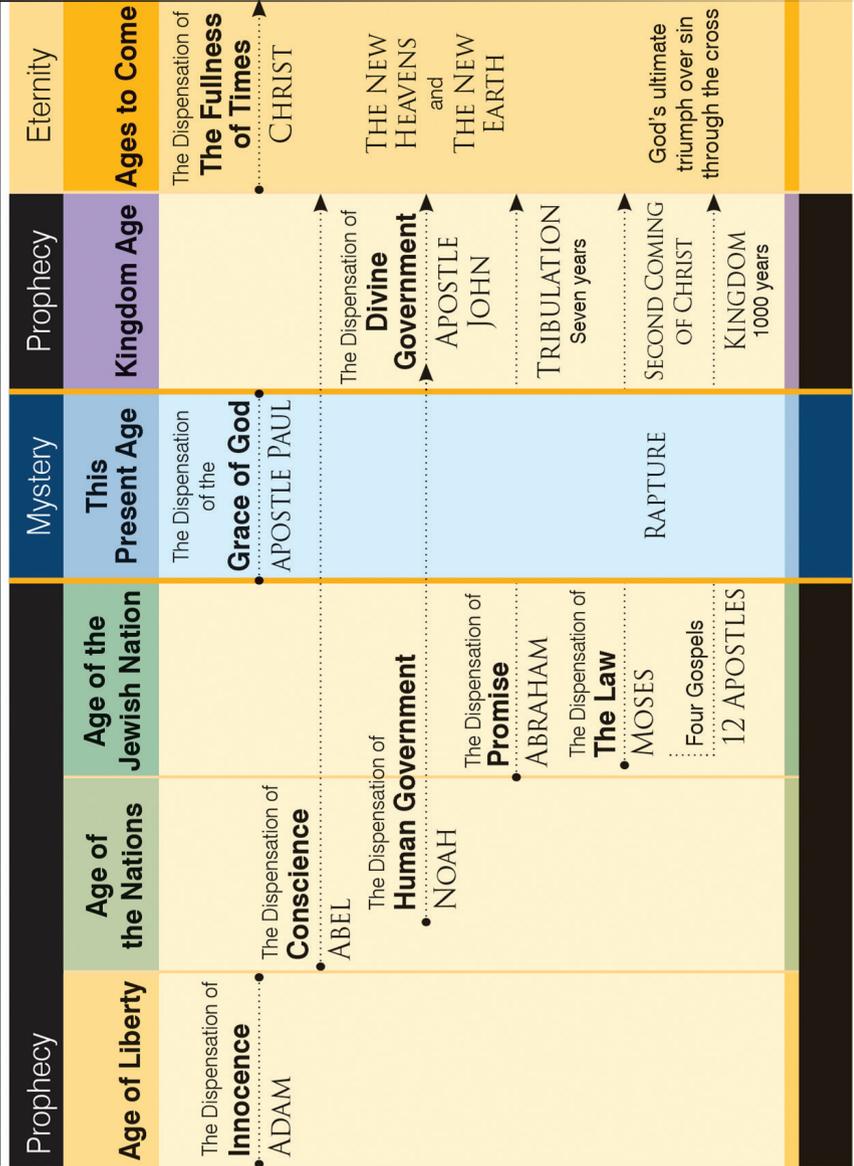


1. C. H. Irwin, "The Influence of Our Lives Upon Others," Bible Hub, https://biblehub.com/sermons/auth/irwin/the_influence_of_our_lives_upon_others.htm.

THE AGES AND DISPENSATIONS

Unlocking Biblical Truth with GRACE STUDY BIBLE CHARTS

The *Grace Study Bible* brings the truths of Scripture to life with insightful charts designed to deepen understanding. The charts visually break down key biblical themes for clarity and reflection. Explore prophecy, grace, and history in a fresh and visually appealing way!



THE RAPTURE IN CONTRAST TO THE SECOND COMING OF CHRIST

RAPTURE	Aspect	SECOND COMING OF CHRIST
Before the Tribulation period, marking the end of the Dispensation of Grace (II Thes. 2:1-12)	Timing	After the Tribulation period (Matt. 24:29-31)
Event is imminent—signs have ceased and do not precede His coming (I Cor. 15:50-52)	Signs	Event associated with signs, times, and seasons (Matt. 24:3-51)
Private event, known only to believers (I Thes. 4:16-17)	Nature	Public event, visible to all (Matt. 24:29-30; Rev. 1:7)
To take the Church, the Body of Christ to Heaven (II Cor. 5:1-2; Phil. 3:20; I Thes. 4:17)	Purpose	To establish Christ's Kingdom on earth (Matt. 25:31; Dan. 7:13-14; Rev. 20:1-6)
The Body of Christ (Tit. 2:13-14; Phil. 3:14-21)	Participants	Elect gathered into the Millennial Kingdom (Matt. 24:31; 25:31; Ezek. 37:11-14; Dan. 7:18)
In the air (Believers meet Christ in the clouds) (I Thes. 4:13-17)	Location	On the earth (Christ returns to the Mount of Olives) (Zech. 14:4-9; Acts 1:10-11)
Believers are judged at the Judgment Seat of Christ (Rom. 14:10; I Cor. 3:13-15; II Cor. 5:10)	Judgment	Judgment of Israel and the nations on earth (Matt. 25:31-46)
Believers are taken away, leading to a time of Tribulation and God's wrath (I Thes. 1:10; 5:1-11)	Impact on the World	Christ's reign brings peace and righteousness to the earth (Isa. 9:6-7; Zech. 6:13; Hag. 2:9)
A private event for the Church, occurring before the Tribulation	Key Distinctions	A public event, marking the end of the Tribulation and the beginning of Christ's millennial reign

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51-52).



It's All About *Israel*

PASTOR JOHN FREDERICKSEN

BBS Board Member

Christians today are made up of all nationalities and backgrounds. Multiple Scriptures explain that anyone can now trust in Christ's finished work for eternal life. Galatians 3:28 tells us: "There is [now] neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." 1 Timothy 2:3-4 states that "...our Savior... will have all men to be saved, and come to the knowledge of the truth." 2 Peter 3:9 likewise echoes that God is "not willing that any should perish."

But we should all realize, from the Scriptures, that this all-inclusiveness was not always the case; it is only a relatively new privilege extended to all the world. The majority of our Bible is written exclusively about, and to, the nation of Israel, with Gentiles completely excluded from God's dealings.

God Singled Out Israel as a Nation

Beginning in Genesis 12:1-3, Abraham was chosen to start a

new nation with unique promises and privileges. God promised him a special land that would be given to him, that his seed would become a great nation, that he would experience great divine blessing, and that he would be used to become a blessing to "all the families of the earth." The pages and books of Scripture that follow record how God progressively fulfilled these promises, while adding many more, and how Abraham's seed (later known as "the children of Israel") responded to this exalted position before God. Let's trace this record to see exactly WHO is in view in each section of God's Word.

The Majority of the Bible Is Written All About Israel

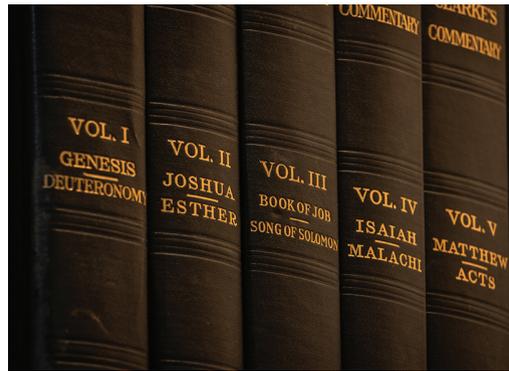
God told Israel they were His "peculiar treasure...above all people" (Ex. 19:3-6). They were made a "holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people...above all people that are upon the face of the earth....Thou shalt be blessed above all people" (Deut.

7:6-9,14). They were told God made them His “peculiar people, as He hath promised thee...And to make thee high above all nations...in praise, and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God” (Deut. 26:18-19). Their obedience to the Mosaic Law was to be a demonstration of their “wisdom and...understanding in the sight of the nations” (Deut. 4:1-6).

After describing creation and the early history of man in Genesis 1-11, we see that the first five books of the Bible are unmistakably all about Israel. Blessings to Gentiles are nowhere to be found because God was focusing His ministry on one nation, Israel. From this point forward, until our present Dispensation of Grace, any blessing that Gentiles might enjoy would come only to them through Israel.

The rest of the traditional Old Testament continues with this record, frequently calling them the “children of Israel.” Succeeding the lawgiver Moses, Joshua led his Jewish people in the conquest of the land God promised them (Josh. 1:1-7; 14:1). They remained prominent over the people in Canaan (1 Kings 9:21-22). Later, because of disobedience to God’s laws, they were taken captive out of their promised land, but mercifully allowed to return (Ezra 6:21). With David as their earthly king, they were told to rejoice in Jehovah and in their future divine King (Psa. 149:2). After repeated rebellion and idolatries, God sent them a number

of prophets warning them of coming judgment if they would not return to the Lord in obedience (Isa. 1:1-9). They were told they had “perverted their way, and they have forgotten the LORD their God” (Jer. 3:21). Because they had rejected the knowledge and truth of God, they were warned of God’s impending anger upon their wayward sinfulness (Hosea 4:1-9). Clearly, everything from Genesis through Malachi is exclusively all about Israel.



The Gospel accounts continue the record of God’s dealings with Israel. We should take note that the lineage of the Lord Jesus Christ is traced from Abraham through David to Mary and Joseph, who were all from the chosen people of the nation of Israel (Matt. 1:1-20). The angelic prediction revealed to Joseph was that the Lord Jesus Christ would “save His people from their sins” (Matt. 1:21). When Christ sent His apostles out in ministry, they were specifically told, “Go *not* into the way of the Gentiles....But go rather to the lost sheep of the house of Israel” (Matt. 10:5-7). In His own ministry, the Savior did

not eagerly respond, nor seek out, Gentiles, because He explained, “I am not sent but unto the lost sheep of the house of Israel” (Matt. 15:24). Our Lord’s promise to His Twelve Apostles was that they would “sit upon twelve thrones, judging [or ruling over] the twelve tribes of Israel” (Matt. 19:28). Similarly, God raised up John the Baptist so that “many of the children of Israel shall he turn to the Lord their God...to make ready a people prepared for the Lord” (Luke 1:16-17). As all the books of Scripture before them, the Gospel accounts are all about Israel.

What about after the death and resurrection of the Savior? Does the biblical record, then, at last, turn an open door to the Gentiles? Let’s see. The question of the apostles to our risen Savior was “Lord, wilt Thou at this time restore the kingdom to Israel?” (Acts 1:6). As the disciples went forth in ministry, they continued to be confined to the “men of Israel” (Acts 2:5,22,36-38; 3:11-15; 4:8-12). After Peter, by miraculous instruction from God, goes to minister to a Gentile, the rest of the Jewish believers who heard that Peter had been with him “contended with him” (Acts 11:2), believing he had committed a grievous error. When the Jewish believers in the Lord Jesus Christ were “scattered abroad [from Jerusalem] upon the persecution that arose about Stephen... [they went] preaching the word to none but unto the Jews only” (Acts 11:19).

Even in the early chapters of the Book of Acts, the content is

all about Israel. Eventually, by mid-Acts, God raises up a new apostle of grace, Paul, and reveals to Peter that God is now allowing ministry to Gentiles. But



until God raises up Paul as a new apostle, the record in Scripture is still all about Israel in the early chapters of Acts.

Only in Paul’s Letters Is Israel No Longer Exclusively Addressed

In one of our next chapters, we will document the unique and exclusive ministry of the Apostle Paul (see the author’s book, *Foundational Truths*). At that time we will see the truth of what C. I. Scofield, the author of the notes in the Scofield Reference Bible, wrote: “In his [Paul’s] writings alone we find the doctrine, position, walk, and destiny of the church [the Body of Christ].” Only in Romans through Philemon do we read of a new body of believers now composed of present-day believing Jews and Gentiles alike. The rest of the Bible is still all about Israel. As we have seen thus far in this lesson, from Genesis through mid-Acts, the Scriptures

are all about Israel. If the Apostle Paul's letters were effectively lifted out of our Bible, the entire Bible would be about Israel. Let's look at a few examples to see if this is true.

The Remainder of the Bible Is All About Israel

The Book of Hebrews, of course, is not addressing Gentiles; it is written to the Hebrew people, or the nation of Israel. The writer begins by explaining that "God, Who at sundry times...spake in time past unto the fathers [of Israel] by the prophets, Hath in these last days spoken unto us by His Son..." (Heb. 1:1-4). Hebrews 8:5-13 refers to "the first [or old] covenant" that had been replaced for Israel with "a new covenant" that was promised hundreds of years before, and wherein God's chosen people would be divinely enabled to follow the Lord in a pleasing way.

James addresses his letter, not to Gentiles, but to "the twelve tribes [of Israel] which are scattered abroad" (James 1:1). Peter describes himself, and the people to whom he was writing, with the same terms God used of Israel in the Old Testament: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous light" (1 Pet. 2:9).

When the Apostle John gives details of the coming seven years of tribulation upon the earth, note who God points out: "And I heard the number of them which were

sealed...an hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. 7:4). As he looks forward to a time of eternal life where the New Jerusalem will be suspended over the earth, he reveals who the occupants of this future city will be. He describes the city as having "a wall great and high," having "twelve gates...and names written thereon, which are the names of the twelve tribes of the children of Israel" (Rev. 21:12).

As are all the other Books of Scripture, except those written by the Apostle Paul, Hebrews through Revelation are all about Israel. There is not the slightest hint in these closing books of the Bible about a new program of grace for Gentiles today. Only in Paul's letters do we learn of this great "mystery," or secret program, hidden in God until revealed to God's apostle of grace.

Israel's Program Was Unique in Many Ways

Readers of Scripture should be very careful not to read themselves into books that were written to Israel, nor to assume that promises or instructions given exclusively to Israel were also given to them. Israel's program was unique in nearly every way and simply does not fit what God has designed for believers today.

What made Israel's program so unique? God told Israel, "This is My covenant, which ye shall keep...every man child among you shall be circumcised" (Gen. 17:10). This wasn't optional either. The Lord told them it was

“an everlasting covenant” (Gen. 17:7) through every generation for Israel. “And the uncircumcised man...that soul shall be cut off from his people; he hath broken My covenant” (Gen. 17:14).

In order for any Jewish man to have a proper relationship with other Jews or a saving relationship with God Himself, this act of faith and obedience was required. It was similar with animal sacrifices. Hebrews 9:22 taught Israel that “without [the] shedding of blood [there] is no remission” of sin. Faith was always the foundational issue, as Hebrews 11:6 explains. However, just as Cain and Abel were required to bring an animal sacrifice to be accepted by God, so it was until our present Dispensation of Grace began.

This is why we see from Adam (Gen. 3:21; 4:4) to Noah (Gen. 8:20) and from Abraham (Gen. 22:13) to Israel as a nation (Lev. 1-10) that animal sacrifices were required in order to have a saving relationship with God. Ultimately, it was their faith that God saw that enabled Him to impute His righteousness to them (Heb. 11:6). However, their faith was to be demonstrated by following God’s commands to bring animal sacrifices. If they refused to do so, God would not accept them.

Christian believers today do not practice animal sacrifices in worship, but it was required for all of Israel. In fact, God told Israel: “Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them...” (Deut. 4:1). God required them to very carefully

keep all of the Mosaic Law, over 640 laws total, including such things as holy days, dietary restrictions, and much more (Deut. 4:1-13). Moreover, we learn from Matthew 23:1-4 that the requirement to keep the laws of Moses remained during the era of the Gospel accounts, and it was still vigorously practiced by Jews as late as Acts 21:18-20. Remembering these requirements should cause any reader of the Scripture to rethink attempting to claim, or live by, content from books written to Israel.



Israel had very unique places of worship required by God. In early Old Testament times, those approaching God in worship were told to “make Me a sanctuary that I may dwell among them [Israel]...after the pattern of the tabernacle” (Ex. 25:8-9; 26:1). This involved a specific intricate tent structure that was highly mobile, capable of accommodating animal sacrifice, and separated into sections that restricted access to only the priests of Israel.

Later, after Israel occupied their promised land, God’s chosen people worshipped the Lord in a house, or elaborate permanent

temple, within the city of Jerusalem (1 Chron. 28:9-13; 1 Kings 6:1-2,11-14; 8:10-19). Like the tabernacle before it, the temple was to literally be the exclusive place where the presence of God would dwell (No local Christian church today would make such a claim). Here, too, devout worshippers were required to practice animal sacrifices. They were given limited access to the buildings of worship, particularly the holy of holies. God also intended Israel to return to Jerusalem three times per year as an act of worship and devotion (See Ex. 23:14-17; 34:23; Deut. 16:16).

Believed to have begun during their Babylonian captivity, Israel also worshipped Jehovah in a “synagogue” (Psa. 74:8; Luke 4:16-20). These were primarily localized places for prayer and the reading of the Old Testament, where Jews could worship without violating Sabbath restrictions on the distance one could travel under the Law of Moses. The Lord Jesus and even Paul frequented synagogues in ministry. To this present day, many Jews still worship, without animal sacrifices, in local synagogues.

However, scarcely any Christians today would seek to worship in any of these three locations. But, to be consistent, believers today who seek to practice other things out of the books written to Israel would also have to worship in one of the three locations unique to Israel. We are not suggesting that this would be correct for believers today, but it would at least be a consistent way of reading and applying the Scriptures.

Israel had unique promises. God promised His chosen people He would provide for them a divine Deliverer, King, and kingdom (Isa. 9:6-7), and supernatural enablement to obey the Law of Moses (Jer. 31:31-34). As with many other promises, these were not given to believers in the Lord Jesus Christ today; they were intended only for the nation of Israel, past and future.

In this study, we have learned that most of our Bible is all about Israel. Only in the letters written by the Apostle Paul do we read about a new dispensation of grace wherein Gentiles, apart from Israel and the Law of Moses, are now included in God’s dealings today. 

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CHRISTIAN *to* CHRISTIAN

In order to review the text for a message I was preparing, I opened my Bible to a familiar passage in Acts chapter 10. In my pastoral ministry I had been preaching through the Book of Acts, so the story of Cornelius was vivid in my memory. But before I could get into the body of the text, the first five words almost seemed to jump off the page at me. It was as though they were written in bold print and capital letters: “THERE WAS A CERTAIN MAN.”

My mind was suddenly flooded with the realization of the extent of the love of God for man, and the individuality of it. There must have been a lot of people living on the earth during the time of Cornelius, but God was interested in this certain man. I am sure there were many things that could have captured God’s attention at that moment, but He was interested in him.

It made me think, with all the things going on in the world today, that we can lose sight of what is important—but God never does. He is interested in our lives and desires to be involved in them. God is so great that even with all the trials and turmoil we experience in life, we can pray, and He will hear our prayers. And He doesn’t just hear them, He is also concerned with our well-being.

You may think that Acts 10 is just the story of how God used Cornelius to illustrate the breaking down of the middle wall of partition in the flesh, and the transition from God’s kingdom program to His program of grace. That’s true, but this story also shows that God is concerned with individuals. He wants all men to be saved.

But that’s not the end of His involvement. He also wants men to come unto the knowledge of the truth (1 Tim. 2:4). The more truth we can know about Him, the more we can trust Him. He wants a personal, intimate relationship with you. He loves you and is sensitive to your needs (Heb. 4:15).

So when the trials of life get you down and it seems that all hope is gone, remember: You are a certain man or certain woman, and He cares for you.

—Pastor Jeff Bertram

BBS Letter Excerpts



From Our Mailbox:

“Thank you for sending the *Berean Searchlight* to incarcerated people... My favorite section is the Question Box.”

From Our Mailbox:

“I hope to make this gift once a month. God bless!” (Thank you for making this work possible.—Ed.)

From YouTube:

(Responding to *Transformed by Grace* “What Happened in Acts 2—Pt. 1 | Baptized with the Holy Spirit”) “You taught such a clear distinction! Thank you so much!”

From Our Inbox:

“I really enjoy your program and the booklets I receive each month. I can’t begin to tell you what a blessing your teaching has been in my life and the understanding it has given me. God bless you all!”

From YouTube:

(Responding to *Transformed by Grace* “Transformed by the Resurrection”) “Wonderfully taught!”

From Our Mailbox:

(Responding to *Berean Searchlight* “From the Editor to You,” Jan. 2025) “Thank you (Pastor Don) for the Roman/Babylonian calendar article. I have made it a point to be aware that Satan changes times and dates to confuse us and keep us off-center. Your reminder will help us to stay on guard.”

From Our Inbox:

“Thank you to you all, you have edified us for so many years! Do not grow weary yet, in spite of this world and the ways of its current master.”

From YouTube:

“I praise the Lord for this ministry, and I thank our Father in heaven in the mighty name of our Lord Jesus Christ, in that we are given the Gospel of Grace. But more than that, we are enlightened as one in and with Him. Keep going with these teachings. The Holy Spirit is using you in a very powerful and loving way.”

From YouTube:

(Responding to *Transformed by Grace* “Bitter Betrayal”) “I have such a better picture of the scene of the betrayal of Judas, the denial of Jesus as God by the crowd, who came to arrest Him, and the love of Christ to save us!! Well done!! Thank you so much!!!!”

From Our Inbox:

(Responding to *Daily Transformation* “Laborers for the Harvest”) “Amen, I agree, and that is what I do morning and evening, sending out devotions and encouraging the recipient to share the Gospel with their families and friends.”

From Our Mailbox:

“I am so grateful for BBS and all the writings in the *Searchlight*, for *Transformed by Grace*, and the various publications.”

From Our Inbox:

(Responding to *Two Minutes with the Bible* “The Value of Bible Study”) “Thank you, Lord Jesus, for the Apostle Paul, who strengthens our faith to believe more in Your grace and Word.”

From YouTube:

(Responding to *Transformed by Grace* “Working To Win”) “Tomorrow is my last day before I retire from a 20-year career. This was my second career, and I am now 70 years old. The Lord’s timing is always perfect. As I have been following Pastor Kevin’s lessons for a long time, this was the message that was next for today. A perfect message my heart and soul needed today. The Lord has always been so faithful and true. I pray whatever He has for my hands to do in the time I have left here on earth, until I meet my Savior face to face, let it all bring honor and glory to Him.” (May God bless whatever you put your hands towards moving forward.—Ed.)

From Our Mailbox:

“I am really enjoying the *Berean Searchlight* and I cannot wait to receive the next one!”

From YouTube:

(Responding to *Transformed by Grace* “Meat in the Middle”) “But to us there is but ONE GOD—I love this. Only one true God and one true Lord. AMEN. Keep telling this glorious truth.”

From Our Mailbox:

“Blessings to the staff and volunteers as you serve our Lord Jesus Christ.”

From Our Mailbox:

“I still love the way you stay on message, teaching and preaching God’s Word, rightly divided. I just can’t get enough! Keep on keeping on.”

From YouTube:

“(Responding to *Transformed by Grace* “Absent from the Body”) “Great news for all who believe in the finished work of the cross. Guaranteed fix and pledge by the Creator God of the universe! Confirming and comforting truths.”

From Our Mailbox:

“Wonderful progress on the *Grace Study Bible*! May God continue to bless this great effort! Many await the event of release for sale anxiously!”

From Facebook:

“Pastor Don, I didn’t realize you were so learned, I guess you wouldn’t be the Editor if you were not equipped. Keep up the good work. I’m always refreshed after each *Searchlight*.”

From Our Mailbox:

“May God keep the *Berean Bible Society* sending out the knowledge of the Bible, rightly divided.”

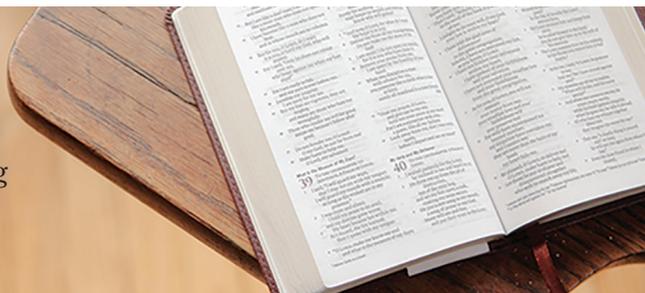
From YouTube:

(Responding to *Transformed by Grace* “An In-Tents Reminder”) “Gloriously helpful!! Thank you.”

From Our Mailbox:

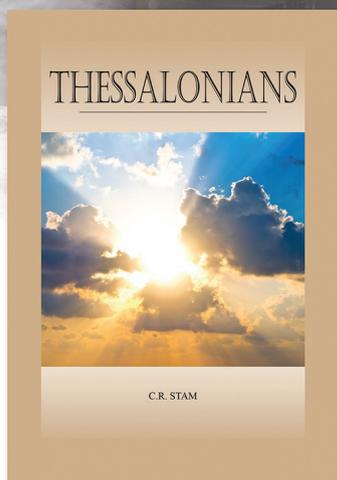
“May God our Father move many with money to support. May you be blessed with my ‘widow’s mite’ and prayers all in Jesus’s name.”

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.”



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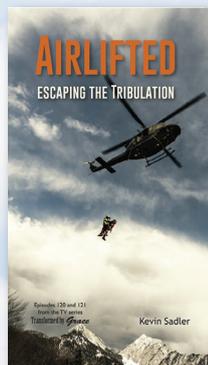
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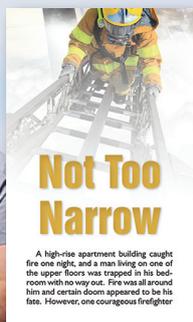
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News & Announcements



Transformed by Grace on Amazon Fire TV: Exciting news—*Transformed by Grace* (TBG) will soon be available on Amazon Fire TV! Experience rightly divided messages that inspire, uplift, and bring biblical truths to life—all from the comfort of your home. With the convenience of Fire TV, you'll soon be able to stream **Christ-centered teachings** that encourage spiritual growth and transformation. *But you don't have to wait!* TBG is **already available** on **Roku and Apple TV**, so you can begin watching today. Dive into engaging sermons, practical life applications, and messages that center on God's grace and truth—anytime, anywhere. Stay tuned for the official Fire TV launch and help us spread the word!

Missouri Bible Conference: The saints at *New Hope Bible Church* in Salem, Missouri, would like to invite you to join them for a conference on July 10-12 (Thursday-Saturday) as we open the Scriptures for four sessions. The church is located at 556 County Rd 6200, Salem, MO 65560. This year's speaker will be *Berean Searchlight* Editor, Pastor Don Hosfeld. If you'd like to attend, encourage the saints, and be edified in the process, please let Pastor Phil Moser know at 573-247-9891 or rxpmoser@gmail.com.

Grace Study Bible Update: As we draw nearer to the completion of the *Grace Study Bible*, we have fielded many questions (and a few suggestions along the way) about some of the particulars: font size, whether we are printing both the standard and large print right away, and whether it will be the Cambridge or Oxford edition of the King James text. The font size of the standard version is 10.5 for the Bible text and 8.5 for the notes. The large print will be 20% larger. The first printing will include both the standard and large print—good news for those of us who find words on the page getting smaller. Finally, the text will come from the Cambridge edition. Stay tuned to the *Searchlight* and/or the BBS website for more information as we get closer to the expected release date of December 1, 2025.



Upcoming Conferences to put on your calendar!

BBF Summer Conference, June 15-19, Tipp City, OH

Missouri Bible Conference, July 10-12, Salem, MO

BBS Regional Conference, August 16, Concord, NC

GOSPEL TRACTS and CHARTS

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



TRACTS

25 Pack of One Title.....	\$4.00
100 Pack of One Title	12.00
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ROBERT BROCK

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

RICKY KURTH

- Gambling with Eternity

KENNETH MORGAN

- Should Water Baptism Be Practiced Today?

MAURIE REYNOLDS

- God's Insurance Policy

J.C. O'HAIR

- You Do Need Him

KEVIN J. SADLER

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

PAUL M. SADLER

- An Epitaph
- Rescued by the Blood

C.R. STAM

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

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PAUL M. SADLER

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

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

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too much about Christ.
But it is quite possible to say
too little about hell.”*

—J. C. Ryle—



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BEREAN BIBLE SOCIETY TV MINISTRY

Monday–Friday 6:00 pm ET:

Christian Television Network (CTN)

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

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

Also available on TBG YouTube, and the BBS website

