

The BBI BULLETIN

Berean Bible Institute, Inc. admits students of any race, color, and national or ethnic origin.

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Rightly Dividing the Word of Truth

Training Workmen That Need Not Be Ashamed

INSTITUTE UPDATE

Traveling back and forth to work each day I drive past a university that is part of a fairly large evangelical denomination. Passing by, I sometimes wonder how many hundreds of students they have in this school and I reflect on how small **Berean Bible Institute** must seem to others. Compared to the number of students enrolled in this large school, and the multitude of other "Christian" universities and colleges across the land, our efforts with the handful of students that the Lord has brought to **BBI** appears to be an endeavor of futility from a human perspective.

So, why do we press on? Because of the vital importance of making Jesus Christ known "according to the revelation of the mystery" (Rom. 16:25). Having come to an awareness of the distinctiveness of the message of the Dispensation of Grace that has been revealed to and through the Apostle Paul, we have a responsibility to make the same known to others. We believe that the best way that we can do this is by being "strong in the grace that is in Christ Jesus," and teaching the things revealed through the Apostle Paul "to faithful men who shall be able to teach others also" (see II Tim. 2:1-2). This, by God's grace, we will continue to do with the full assurance that our "labor is not in vain (futile) in the Lord" (see I Cor. 15:57-58). Even now we are seeing fruit from our labor as some former male students are already pastoring churches, and those who are currently attending **BBI** are engaged in preaching and teaching the Word of God "rightly divided" in local churches and Bible conferences as opportunity allows.

Our heartfelt "thanks" goes out to all of you who have become a very real part of **Berean Bible Institute** through your prayers and gifts. You are an important part of this work, as your faithful giving makes **BBI** possible.

BBI's primary financial support is through the free-will love gifts of those who share our zeal for making the "revelation of the mystery" known as far and wide as possible and believe that the work we are doing is an effective way of accomplishing that end. So, if you are not already a supporter of **BBI**, we would like to ask that you consider becoming a co-laborer with us through regular financial support. And please, do pray for the students, staff, and faculty of **Berean Bible Institute**.

Yours for Christ,

Dr. W. Edward Bedore, Executive Director

THE TRIUMPHANT MINISTRY

By Kevin J. Sadler

The Apostle Paul, in II Corinthians 2:16, asks the question: "And who is sufficient for these things?" In the context (2:14-17), Paul is speaking of the ministry of making known the gospel. And he does so by using a metaphor of the Roman Triumphal Procession and applying it to the Christian life and the gospel going forth. The Roman army, when victorious in battle (if the victory was significant enough), would be given a triumphal entry into the city of Rome, similar to our ticker-tape parades here in the United States. They would march through the streets of Rome burning incense as they went, which filled the streets of Rome with an aroma, signifying to all that victory had been gained. But also, within the Triumphal Procession there would be captives from the battle, and for them the incense that filled the air signified death and impending doom.

Using the image of incense ("savour"—II Cor. 2:14-16) Paul is picturing the gospel going forth. And showing us that through our lives and labors of spreading the good news about Christ "we are unto God a sweet savour of Christ" (II Cor. 2:15). Paul says here in this passage that as the gospel is presented and spread abroad it is a savour of life to some and a savour of death to others, but it is always a sweet savour to God and He is pleased every time it is presented.

And this leads Paul to the question stated above: "And who is sufficient for these things?" (II Cor. 2:16b). Paul is not questioning if anyone can comprehend these things, but rather who is really equal to this task, that is, the responsibility of dealing with the souls of men. The word "sufficient" used here is translated in other places: "meet," "worthy," "able," "capable." Paul is asking, "Who is meet, who is worthy, who is able, who is capable for these things?" Paul understood the seriousness of what we are called to do in making known the gospel.

Here we see Paul's humility. It has been said that "true humility is not to think low of oneself, but to think rightly and truthfully of oneself," and Paul thought truthfully of himself. Commenting on his apostleship in I Corinthians 15:9, he says, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." We also know from numerous other passages that Paul really had a humble spirit, but being

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humble doesn't mean he was timid because on many occasions he was as bold as a lion when it came to defending the message committed to him.

Paul knew that within himself he was not worthy of the tremendous and noble responsibility of dealing with men's souls. This is really a soul-searching passage for all who read it, because any of us would say, and should say: "Lord, I'm not worthy to be dealing with the eternal destiny of men and women!" The Christian life starts with the realization that we are not sufficient or worthy that Christ would die for us, and it continues throughout our lives realizing that we are not worthy to be in His service and not worthy to be dealing with the souls of men in the gospel ministry.

Verse 16 says that we are to one *"the savour of death unto death; and to the other the savour of life unto life."* And this shows us that the ministry of making known the gospel is truly a matter of life and death. The way we serve Him and live for Him and make Him known can mean eternal life or eternal death to a lost world around us. It should cause all of us to cry out with Paul: *"Who is sufficient [who is worthy] for these things!"* Paul didn't consider himself sufficient for these things and nor should we.

II Corinthians 3:5 says, *"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God."* Paul felt unfit for the work that God had called him to do because, I believe, he had a deep sense of the magnitude of the responsibility that he had before him. He realized that he could never do it in his own strength. We can learn from Paul in the sense that he never lost sight of the big picture, of getting people saved and grounded in the truth (I Tim. 2:3-6; Rom. 16:25; Eph. 3:8,9). He didn't allow himself to get bogged down in little disputes and hardships, instead he kept his eyes fixed on the Savior and kept moving and working to advance the cause of Christ as far as he could in the time he had here on earth (Phil. 3:12-14).

In his ministry **he looked to God for aid**, so that He would sustain him and strengthen him for the work he was called to do. You see, Paul wasn't self-sufficient and self-confident in himself to do these things. He placed his confidence, his trust, and his dependence in God, who is more than capable to supply the strength that Paul so desperately needed in his ministry.

We are to be the same way, not relying on ourselves and being self-sufficient in our labors for Him, simply because we will fail if we do. Instead we are to place our trust and dependence in God, that He will sustain us and give us the boldness and strength we need for the work that He has called **each of us** to do. It's understanding that it isn't us doing the work, but that it is God working through us as we allow Him to do so with a humble spirit. Realizing that it is **God's power** working in the salvation of a soul and that we are merely the instruments by which God shows them the truth. It is **God** that works in the convicting and regen-erating of lost souls through our proclaiming of His Word (Rom. 10:17; Eph. 1:13; I Cor. 1:18,21). Our sufficiency must be of God to help us in every area of our Christian life, so that we may be found faithful (I Cor. 4:2).

NOT CORRUPTING THE WORD OF GOD

Paul goes on to say in II Corinthians 2:17, *"For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."* The word "corrupt" here has the idea of "to

peddle." He's speaking here of those who deal deceitfully with or peddle the Word of God for financial gain; or for fame and prestige. Sounds like the days we're living in, doesn't it? There are plenty out there that peddle the Word of God for financial gain or fame. Like the various cults, whose leaders claim to have received a special revelation from God, or who claim to have prayers answered through a special relationship with God, or that only they can interpret and understand Scripture to tell people what it says. These cult leaders exalt themselves to positions of leadership almost on a plane with Christ Himself. They peddle the Word of God for their own profit, and they make the Word of God seem cheap in doing so.

A proper understanding of the Word, rightly divided will never lead to the Word being peddled and made to seem cheap. We are to interpret Scripture with a **literal** interpretation. We are never to add to or subtract from the Word, but rather to understand that it says what it means and means what it says. There is no need for allegorizing or spiritualizing Scripture when we understand where we are in God's plans and purposes for today (Eph. 3:1-9). It is something that we can take great comfort in, realizing that we uphold the integrity of His Word by studying it and understanding it, rightly divided.

INTEGRITY IN MINISTRY

In Paul's day, as well as ours, there was no shortage of false teachers, looking out for their own self-interest and personal gain, but here Paul distinguishes himself from them. Paul is saying that his heart is pure and his motives were sincere, *"as of sincerity"* (II Cor. 2:17). In chapter 1 he says the same thing to the Corinthians, *"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward"* (II Cor. 1:12).

Paul states in II Corinthians 2:17, *"as of God."* In other words: as influenced by God, as under His direction and control, as acting by His command; Paul says that this is how his ministry and preaching was conducted. He goes on to say, *"in the sight of God,"* that all he has said and done in his ministry was out in the open, there were no selfish motives to conceal, he was sincere in his ministry. Finally he says, *"speak we in Christ,"* that his preaching and teaching had been done in the name of Christ, in service to Him and all for **His praise and glory**. His ministry was for the furtherance of Christ, that others may come to know Him as their personal Savior.

Paul was a man of **integrity**, of great dignity and honor and he wished to convey to the Corinthians how much he cared for their state. That he was sincere in his love and concern for them, for you will remember that he had previously written a pretty strong letter of correction to them (I Corinthians). Paul wanted them to know how much he **really cared** for them in the Lord.

In II Corinthians 2:12 and 13, Paul wrote of how, when he came to Troas, he had no rest in his spirit because he didn't find Titus, so he went to Macedonia to try to find him there. We read later in this epistle that Paul did find Titus in Macedonia (II Cor 7:5-9). But why did Paul have no rest in his spirit because of not finding Titus in Troas? One of the reasons is because Paul wished to find out how the

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Corinthians were doing, and when he was unable to locate Titus to hear his report of them he couldn't rest not knowing their state. The Apostle Paul truly had a pastor's heart, he longed for them to walk according to the gospel (II Cor. 12:19 cf. Phil. 1:27). He had a great burden for the churches to be a testimony for Christ so that more would come to know Him.

We must always take Scripture and ask ourselves some pretty hard questions when applying it to our lives. In our own service for Christ we should continuously examine ourselves so that we might also say with Paul: "*as of sincerity, as of God, in the sight of God, speak we in Christ.*" Satan would like nothing more than for our motives to become selfish and for us to be lifted up with pride as he is, so that we might bring shame on the name of Christ. We must guard ourselves to make sure that our reliance is always in God so that He might work through us, so that the Lord will receive all honor and glory which is justly due to Him alone.

TRIUMPH IN MINISTRY

We also should always remember the wonderful truth taught in this passage that **we always triumph in Christ** when we are faithful to make known the gospel. Knowing that it is **always** a sweet savour to God when the gospel of salvation is presented. You will recall how Paul had wonderful success evangelizing in Ephesus. Acts 19:10 says, "*all they which dwelt in Asia heard the word of the Lord Jesus.*" Many were saved, the gospel went forth with power transforming lives. It spread like a fire. However, in Athens, it was a different story. In Acts 17:32 we read that "*some mocked: and others said, We will hear thee again of this matter.*" In the eyes of men Paul was not as successful in Athens in preaching the gospel as he was in Ephesus.

However, according to II Corinthians 2:14, Paul triumphed in Christ in **both** Ephesus and Athens! He triumphed in Christ because he was faithful to make known the gospel and therefore God was pleased. When we make Christ known we also triumph in Christ, in success or failure, as men view it. We are called to make Him known, through the glorious gospel that "*Christ died for our sins, was buried and rose again the third day*" (I Cor. 15:1-4). And when we do God is pleased and **we** "*triumph in Christ.*" It is not our success that God looks at when we make the gospel known, but instead it's our faithfulness! You see, the triumphant ministry is the gospel ministry. So, in making the good news known to a lost and dying world, God "*always causeth us to triumph in Christ!*"

Kevin works at the Berean Bible Society as the typesetter for the Berean Searchlight magazine and other literature, and attends the Berean Bible Institute as a part time student.



THE BIBLE: GOD'S INSPIRED REVELATION TO MAN

By Dr. W. Edward Bedore

God has manifested, or disclosed, Himself to man in two ways that are referred to as "revelation". The word revelation comes from the Greek word *apokalupsis* (*apokaluψις*) which means to unveil, or make known that which was covered or hidden. In its broadest sense revelation can be defined as that which may be known of God in a general or *natural* way. A more narrow sense of revelation may be defined as that which may be known of God in a particular or *special* way.

NATURAL REVELATION

Natural revelation is given through man's environment; what he can see, feel, taste, hear, study, etc., and his experiences within his environment. The world around us and that which is visible in the heavens reveal certain facts to us about God. The Psalmist tells us that the very existence of the universe reveals that God exists, and is to be honored as the Creator. "*The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge*" (Ps. 19:1-2). That the heavens "*declare the glory of God*" tells us the basic fact that God exists for there can be no glory of a non-existent being.

The declaring of "*the glory of God*" is a reference to His inherent majesty and rank which are far above and beyond any and all aspects of His creation. He is to be honored above all else that exists. That "*the firmament sheweth His handiwork*" speaks of God as the designer and builder, i.e., the Creator, of all that exists in the vast expanse of space. It also declares that the magnitude of God's being is greater than all that exists in the universe. That "*Day unto day uttereth speech, and night unto night sheweth knowledge*" indicates that this revelation of God is a continuing testimony of the fact of the existence of a majestic Creator God to whom man should pay homage. Verse three goes on to say that "*There is no speech nor language, where the voice is not heard.*" The witness of creation is worldwide in scope and no man can escape its message. "*Their line is gone out through all the earth, and their words to the end of the world...*" (Ps. 19:4). In Romans chapter one the Apostle Paul shows that natural revelation is of such authority that no one has any excuse for rejecting the idea of the existence of a glorious and supreme Creator God who should be worshipped and obeyed by mankind as such (see Rom. 1:18-21).

SPECIAL REVELATION

By the term *special revelation* we mean God's revealing particular, or special information about Himself, His plan, and His eternal purpose to mankind in written form. These writings, or "the Scriptures" have been preserved for us in the book known as the *Bible* or the *Word of God*.

Special revelation may be defined as "*God imparting truth about Himself, in written form, that was before unknown and unknowable to mankind.*" The vital importance of special revelation is that it makes known to mankind that which is otherwise inaccessible to him. Being given in written form this God given knowledge has been infallibly preserved for us in the Bible. While we refer to the whole Bible as special revelation, it should be noted that not all of that which is written in the Bible is given through direct revelation by the Lord. This would include

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information about historical events, the details of personal experiences of the writers themselves, quotes of what others

have said, etc. But, through *inspiration* these things were recorded accurately as part of God's special revelation.

INSPIRATION

The details of the procedure used by God to transmit His Word through men is not explained in the Bible, but the fact that He did is emphatically stated, and that is our subject.

The English definition of the word *inspiration* is:

in-spi-ra-tion, in(t)-spe-ra-shen-n **1: a:** a divine influence or action on a person believed to qualify him to receive and communicate sacred revelation **b:** the action or power of moving the intellect or emotions **c:** the act of influencing or suggesting opinions <the~of this rumor was traced to a source near the governor> **2:** the act of drawing in; *specif:* the drawing of air into the lungs **3: a:** the quality or state of being inspired **b:** something that is inspired **4:** an inspiring agent or influence.

This definition is from "*Webster's Ninth New Collegiate Dictionary*," published by Merriam-Webster, 1991. The numerous other English dictionaries (dating from 1828-1998) that have been consulted all essentially give the same meaning.

From this definition it seems pretty clear and straight forward that a product can only be said to be inspired if the agent used to produce it was inspired to do so. In other words, the idea of inspiration has to do with the intermediary relationship between the "cause and effect". In relation to the Scriptures, God is the cause, the written Word of God is the effect, and the Bible writers are the intermediaries used by God to produce His Word in written form.

In the natural sense, inspiration refers to someone such as a poet or songwriter being inspired by a personal experience or outside influence of some kind to write the words to a poem or song. But, in speaking of the Holy Scriptures, the Bible, as being inspired, it is meant that the Holy Spirit supernaturally acted on (influenced, moved, guided, i.e. inspired) the writers in such a way that they wrote exactly what God wanted written. At the same time it is obvious that the writers of the Bible maintained full use of their own individuality in the areas of reason, purpose, education, experience, style, and personality. For instance, who would argue that the Apostle Paul's letter to Philemon was not only intensely personal in nature but also written with a specific purpose based on Paul's own experience in relation to Philemon's slave, Onesimus. This letter is Paul's personal appeal to Philemon to extend grace to a runaway slave whom Paul had led to faith in the Lord Jesus Christ. But, at the same time we recognize that the Holy Spirit was working in and through Paul to make sure what he wrote in his letter was precisely what God desired to be written, even down to the individual words that were used, thus making it God's own Word. And of course, even from only a casual reading of other portions of Scripture, it is easily seen that the emotions, styles, and personalities of the individual writers were at play in conjunction with their personal knowledge and experience, even as they wrote under the superintending influence (inspiration) of God the Holy Spirit. We know God worked in different ways with different writers of Scripture over the centuries, such as speaking directly to Moses in an audible voice; or through dreams, visions, and angels to Daniel, while others simply recorded what they saw and heard, or recorded Israel's history from previously written documents. But since "*all Scripture*" is inspired regardless of the specific means of revelation used by God, Paul's example is sufficient here to show that the Bible writers were not simply acting as scribes taking down dictation from God. And, because they were all inspired by

God the absolute accuracy of what they wrote is insured.

There are two primary passages of Scripture that are appealed to in reference to the doctrine of Inspiration; II Timothy 3:16 and II Peter 1:21, as both give precise statements concerning the origin and means of the written Word of God. Our English word *inspiration* originated as a theological term which was derived from the Latin word "*inspirare*" of which the verb form *inspiro* was used in both of the above passages in the Latin Vulgate translation of the New Testament.

We are not told the exact manner in which God enabled, i.e., inspired, the Bible writers to produce His Word without error in written form. But we are most expressly told that He did cause the words that were written by these men to be His own. Speaking specifically of the Old Testament prophets, but inclusive of all Scripture in application, Peter wrote "*knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man...*" (II Pet. 1:20-21a). The Scriptures did not originate with the men who wrote them "*...but holy men of God spake as they were moved by the Holy Spirit*" (II Pet. 1:21b). Notice that it was men who spoke, but they spoke from God "*as they were moved*", meaning that they were able to speak and write God's Word because of His direct influence on them. The Greek word translated "*moved*" is *phero* (φέρω) which means to bear or carry, literally "to be carried along." Obviously it does not mean that the men of God were actually picked up physically and carried about, nor does it mean that they simply sat as secretaries who only wrote as God dictated to them. And it certainly does not mean that the Holy Spirit physically took control of them and caused them to write in the way some so-called channelers claim that certain spirit entities use them to write their occult messages, apart from their own awareness. Instead it refers to the supernatural work of God the Holy Spirit in which He influenced, i.e., moved or guided, these men as the Divine Overseer of what they wrote. Again, using Paul as an example, it is obvious that he wrote his letter to Philemon by his own volition for personal reasons (see Phile. 19-20). This indicates that the human authors, although actively involved, were inspired by God, and therefore the same can be said for the text written by them.

II Timothy 3:16 reads: "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*" Here, a single Greek word, *theopneustos* (θεοπνευστος), is translated by the five word phrase, "*given by inspiration of God.*" Since the Greek term *theopheustos* simply means "God breathed" why have translators chosen the phrase "*given by inspiration of God*" to translate it into English? Because they, the KJV translators as well as the translators of many other English editions of the Bible, ancient and modern, believed that the idea of inspiration best describes what the Apostle Paul was saying (some translations simply render it "inspired of God", "God inspired," or "God breathed"). Of course, this is in light of the overall teaching of the Bible on the subject since "*all Scripture*" is in view here. The origin of Scripture is clearly stated to be God Himself and yet the Bible was originally found in its final form as words that had been physically inscribed on a suitable writing surface of some type by men we quite

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naturally refer to as "the authors of the Bible." The Scriptures are the product of God's breath. He breathed them out and

COURSE DESCRIPTIONS FOR THE FALL 2000 SEMESTER

101 - DISPENSATIONAL SURVEY: (*Two credit hours*) The Bible must be rightly divided (2 Tim. 2:15), therefore, we are committed to studying it dispensationally. Although God's essential nature does not change, His dispensations toward man do change. This course gives an overview of the Bible from a dispensational point of view. It lays the groundwork for a lifetime of effective personal Bible study.

103 – BIBLE EXPOSITION I: (*Four credit hours*) This systematic expositional survey is divided into six courses that take the student through the Bible in three years (the books of Daniel, Acts, Romans, Ephesians, Philippians, Colossians, Revelation, the Major Prophets and the Minor Prophets are also offered in separate study courses). Each book will be studied in its dispensational setting as part of all Scripture, (2 Tim. 3:16). This course begins with an in-depth study of the foundational book of Genesis and then moves on for a book by book study of Exodus through Deuteronomy. It provides the student with an understanding of the outworking of God's plan in reference to the creation, the flood, the nations, the special purpose of His chosen people, Israel, the Exodus from Egypt, the Tabernacle, the Priesthood, and their dispensational importance.

105 - BASIC BIBLE DOCTRINES I: (*Two credit hours*) A concise study of the important major doctrines of Scripture from a dispensational point of view. This course covers the introduction to Bible doctrines; the Bible, the Godhead, the Person of Christ, the Depravity of Man, Salvation, the Security of the Believer, the Holy Spirit, and the Church.

107 - PERSONAL EVANGELISM: (*Two credit hours*) The student will learn first hand how to lead both adults and children to faith in Jesus Christ as Savior. Procedures for one on one witnessing, door-to-door evangelism, and evangelistic meetings will be taught. This is one of the most important classes an individual can take.

109 - HERMENEUTICS: (*Two credit hours*) The study of how to correctly interpret the Bible. The sound and practical methods of personal Bible study which are essential to a proper understanding of the Scriptures will be examined and applied. This is an important course for those who want to be serious students of God's Word.

111 - STUDY SKILLS/PERSONAL FINANCE: (*One credit hour*) The first eight weeks of the semester are

devoted to helping the student develop good study skills and habits, enabling them to obtain the most from their studies. This is especially important for those who have not experienced formal education beyond the high school level. The second eight weeks deal with personal finance to help individuals wisely manage their personal finances following Biblical principles. A practical course that teaches people how to get out of debt and stay out of debt.

113 – ENGLISH & PUBLIC SPEAKING: (*One credit hour*) To be successful students or teachers, individuals must have the ability to communicate effectively. This course is provided to help students to improve their speech and writing skills. This is a specially programmed course designed to make learning of English grammar and public speaking a positive experience.

115 – BIBLICAL ETHICS: (*One credit hour*) Biblical Ethics is the study of how the great doctrines of the Word of God are related to, and should be manifest in, the everyday life of the believer. The unchanging principles of the moral values taught in the Bible and how Christians are to apply them in every area of their lives is focused on. It is the study of the doctrinal foundations of Biblical morality and its application to the believer's life in reference to the different issues encountered by Christians in day-to-day life and how it should affect the individual's attitudes, choices, and how they determine their responsibilities and actions within the context of those issues.

301 - PASTORAL MINISTRY II: (*Two credit hours*) This course focuses on the local church as God's primary ministry in this Dispensation of Grace. Paul's letters, particularly to Timothy and Titus, provide the principles for Pastoral Ministry. This course covers the practical structure of church polity, leaders and leadership, church services, congregational needs, and marriage and funeral services.

303 – BIBLE EXPOSITION V: (*Four credit hours*) This systematic expositional survey is divided into six courses that take the student through the Bible in three years (the books of Daniel, Acts, Romans, Ephesians, Philippians, Colossians, Revelation, the Major Prophets and the Minor Prophets are also offered in separate study courses). Each book will be studied in its dispensational setting as part of all Scripture, (2 Tim. 3:16). The primary textbook for these courses will be the Bible. A general introduction and survey of the Kingdom epistles of Hebrews through Revelation. Emphasis is given to their message, dispensational distinctives, and doctrines in comparison with the Apostle Paul's epistles. Their relationship to God's prophetic kingdom program and their proper use and application during the present Dispensation of Grace is thoroughly examined. (Revelation, along with Daniel, is also taught in a separate course.)

305 - DISPENSATIONAL THEOLOGY III: (*Two credit hours*) Theology is the study of God. Systematic Theology is the ordered study of the great doctrines of God's Word, the Bible. Dispensational Theology is the systematic in-depth study of the great doctrines of Scripture according to the Biblical principle of right division (2 Tim. 2:15). The doctrine of Soteriology (doctrine of salvation; the Person of the Savior, the provision of salvation, and the application of salvation).

307 - EVANGELISM, MISSIONS, & CHURCH PLANTING: (*Two credit hours*) These three subjects deserve to be handled together as they enhance each other and compose a vital part of the local church ministry.

309 - BASIC GREEK I: (*Two credit hours*) This course is designed to expose students to elementary New Testament Greek and equip them to utilize lexical and grammatical tools in order to enhance their individual and independent study of God's Word. Covers the elementary orthography, grammar, and vocabulary.

311 – EPHESIANS, PHILIPPIANS, AND COLOSSIANS: (*Two credit hours*) A systematic review of the Apostle Paul's prison epistles to local churches. Special attention is given to Paul's distinctive message of God's grace in Jesus Christ and the Body of Christ's heavenly position and hope as revealed in these important letters.

313 – THE TABERNACLE: (*One credit hour*) This is a study of the Tabernacle along with the Levitical priesthood and the associated offerings, sacrifices, feasts, and worship of God by Israel, and how it all points to the

they were written down by the men He breathed them into. All of the Bible was written by men, but, because both its origin and the oversight of its production were of God Himself this written product conveys, without error, even to the selection of the words used, the very truth of God. Hence we refer to the product as *God's inspired Word*.

What Inspiration Does Not Mean

A. *Inspiration is not the same thing as revelation.* The Doctrine of Revelation refers to the communication of God to man, truth that he could not come to a knowledge of by any

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write without error precisely what God wanted written."

The phrase "*verbal plenary inspiration*" developed over the years in response to erroneous teachings that have arisen over the extent and authority ascribed to the Bible by the Doctrine of Inspiration. At various times there have been those that have taught what is referred to as "*concept inspiration*," meaning that God only inspired the writers by giving the concepts of truth and left them to express those concepts through their own understanding and ability. But this understanding of Biblical Inspiration leaves the door open



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“Thanks so much for your monthly letters accompanying the receipts. I look forward to them.”

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THE BULLETIN BOARD

News & Announcements





Celebrate Grace Camp

July 30th –August 4th, 2000.

Speaker—Pastor John Fredericksen

Location—San Juan Bible Camp in Southwestern Colorado. For

information contact:

Jerry Worthley 627 Co. Rd. 3, Canon City, Colorado 81212.

Phone: (719) 276-2469

E-mail: <tyrone@ris.net>.

(This is the best deal you can get for your money!)



New Bible Study

Bill & Chrissy Frank, second year students at the **Berean Bible Institute**, are planning to begin a Bible study this summer at their home, which is located in Fon du Lac, Wisconsin. If you are

interested in attending, please contact: Mr. & Mrs. Bill Frank

Phone: (920) 924-0484.



Please remember to keep in prayer all of **BBI**'s students, staff, and instructor's, and thank you for being a part of this ministry!

The BBI Bulletin is the official newsletter of the **Berean Bible Institute, Inc.**, and is sent free of charge to any who request it.

Berean Bible Institute exists as a non-degree granting school of adult education which endeavors to provide advanced Biblical and doctrinal studies along with practical training in ministry and leadership skills in order to help individuals become prepared to do the work of the ministry in local churches and/or the mission field, at home or abroad, with the overall goal of making the Gospel of Jesus Christ known to the lost throughout the world, the edification of believers, and the promotion of personal Bible study.

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Only one life; 'twill soon be past.

Only what's done for

Christ will last.