
The BBI BULLETIN

Training Workmen That Need Not Be Ashamed

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

INSTITUTE UPDATE

A continuing theme throughout the Scriptures is that those who would be faithful in serving the Lord will face trials, trials that will test their faith. And one of the greatest trials that any believer can face is discouragement that is brought on by doubt. Over the ages, Satan's most effective ploy has been the same one that he used in the Garden of Eden when he asked the woman "*hath God said?*" His plan, which he successfully carried out, was to cause the woman to doubt God's Word in order that he might entice her to disobey the Lord in order to satisfy her own desires. And throughout the centuries the Devil has used the same tactics to deceive multitudes into thinking that they should trust self rather than God. He puts his bait in beautiful packages that promise life to the fullest, but actually contain death.

Regardless of any particular method that Satan might use, his two-fold purpose is always the same, to blind the lost to the truth of the Gospel of Jesus Christ and to keep the redeemed from serving their Savior.

When believers' make a decision to stand for the truth of God's Word, to live a life pleasing to the Lord, and become actively involved in the ministry of the Gospel of God's grace in Jesus Christ, they can have full assurance that the enemy will attack. But what many believers don't realize is that, before mounting a frontal attack, Satan will first deploy covert tactics by which he hopes to discourage believers from going into, or from staying in the ministry. Ministry is a work of faith, and must be carried out in the power of God. And preparing for the work of ministry is also a labor of faith, and so must be done through the power of God rather than in the power of self. Many begin well, but fall by the wayside because they become discouraged when the evil one's "fiery darts of doubt" cause them to question their circumstances and they say to themselves it's too hard for me!, or I do not have the abilities!, or the cost is too great! Or nobody appreciates what I am doing!, etc., etc. The problem isn't that Satan causes believers to realize their inability's and the difficulties of ministry, but instead that he causes them to focus on the circumstances and to trust in the power of self rather than the power

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JESUS CHRIST

Son of Man and Son of God

By Dr. Edward Bedore

In the Gospel Records of the earthly life of the Lord Jesus Christ, He is often referred to by two important "Son" titles, the *Son of Man* and the *Son of God*. These two ways of referring to the Lord Jesus are names of identification. That is, by their use, Jesus Christ is identified as having a special relationship with both mankind and God. These titles are also closely associated with two other "Son of" names which are used in reference to the Lord. The terms *Son of Abraham* and *Son of David* identify Jesus Christ with Israel's covenants of promise and the prophetic fulfillment of the nations' hope of a restored kingdom over which the Messiah will rule in righteousness. None of these identifying titles for the Lord Jesus Christ are in any way figurative, but each reveals a vitally important truth about His person and ministry.

The Term "Son of..."

This term is used both in the metaphorical and literal sense in the Scriptures. It can refer to someone who is a natural, or literal descendant of another, such as "*James the son of Zebedee*" (Matt. 4:21). The descendancy referred to by this term is not necessarily always the next generation, for example we find that David the king is referred to as "*...the son of Abraham*" (Matt. 1:1) even though they were separated by "*fourteen generations*" (Matt. 1:17). It can also refer to actual descendants in a more general way as well, for example the "*the children (sons) of Israel*" (Lk. 1:16, etc.) which speaks of all those who are the citizens of the nation of Israel by virtue of their being descendants of the twelve sons of Jacob/Israel.

Another way that it is used is to denote an actual relationship of some kind that is not determined by ancestry, such as how the Lord Jesus Christ spoke of the Pharisees when they accused Him of casting out demons by the power of Satan, "*And if I by Beelzebub cast out devils, by whom do your children (sons) cast them out?*" (Matt. 12:27 cf. Lk. 11:19). This obviously does not mean their physical descendants, but those of the "*sect of the Pharisees*" (cf. Acts 15:5; 26:5). The relationship in view here was that of the shared beliefs and practices of the Jewish religion that defined this group.

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Metaphorically the word son can be used to indicate some characteristics or quality of a person, or persons. The Lord's reference to John and James as "sons of thunder" (Mk. 3:17) is a prime example of the use of "son" in this way. This manner of use, which seems to picture the sons of Zebedee as being impetuous and overly zealous (see Lk. 9:54), is purely figurative with no actual relationship implied other than for a comparison of similarity between two things that are actually dissimilar for the sake of illustration. There was a "thunderous" quality about their personality. They were not actually born as the result of thunder, but the sound of thunder would remind those who knew them something about their manner of behavior.

By far the most common usage of the word son in the New Testament is in the literal sense for the purpose of identification of a relationship by ancestry.

As we have seen, the term "son of" is used in a variety of ways in the Bible, both in a literal and figurative sense. But when used of the Lord Jesus Christ in reference to Him being the "Son of God" or the "Son of Man" we must not assign to it a figurative meaning lest we undermine the very doctrine upon which the believer's hope is founded, the truth that the Lord Jesus Christ is in fact both God and Man.

Jesus Christ; the Son of God

When applied to the Lord Jesus Christ this term is more than a title or a declaration of His office, it identifies Him as having the same nature as God does. Just as a man's son is inherently the same in essence as his father, that is to say he is fully a human being, the Lord Jesus Christ is of the same essence as God the Father. He is fully God!

It has been argued by some that this nomenclature for Christ could not have as its meaning that He was God because the idiomatic term "son of" was not understood by the Jews of His day as referring to Deity. But the Scriptures tell us that when the Lord used the term of Himself that is exactly what He meant to convey. When He referred to God as "My Father" He was in effect saying of Himself "I am the Son of God." The Jewish religious leaders understood His intended meaning very well. "And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done those things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said that God was His Father, making Himself equal with God" (John 5:16-18).

Following their remarks the remainder of John 5, which consists of 29 verses, is taken up with the Lord Jesus' response to the Jews' charges against Him. In this discourse He speaks of God as "My Father" once, as "the Father" twelve times, and of Himself as "the Son" ten times. In particular it should be noted that within this passage, which is a defense and amplification of His claim to be equal with God, He clearly states that it is as the Son of God that He will call all of mankind forth from the grave, whether to the "resurrection of life," or to the "resurrection of damnation" (John 5:25-29). And furthermore that this authority is given to Him "because He is the Son of Man" (John 5:27).

In John chapter ten we read that "the Jews took up stones again to stone Him," after He had said that "I and My Father are One" (see John 10:22-31). When He asked them why they wanted to stone Him they said that it was "for blasphemy; and because thou, being a man, makest thyself God" (John 10:32-33). This passage leaves no doubt that the Jews understood very well that Christ was claiming full Deity for Himself. And it is equally clear that in the Lord Jesus' mind His claim to be One "in essence" with the Father was the same as His claiming to be "the Son of God" (see John 10:30-36).

It is not in the Gospel Records of Jesus Christ's earthly life and ministry alone that He is referred to as the Son of God as we find this precise designation about the Lord Jesus in Acts, Paul's epistles, the Kingdom Epistles, and the Revelation. In addition, as in the Gospel Records, essentially the same thing is said many times in statements such as "His Son, His own Son, the Son, My Son, His only begotten Son, and the Son of the Father."

It should also be noted that the Apostle Paul's identification of Jesus Christ in the opening verses of Romans is particularly important. While much could be said about these verses and their dispensational ramifications, for our purposes here it is enough to say that both the Lord Jesus' humanity and His Deity are in view here. That He "was made (literally 'born') of the seed of David according to the flesh" (Rom. 1:3) tells us that He was a Man from the line of David. That He was "declared (marked out, or determined) to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4), tells us that He was God, who has the power to give life within Himself (cf. John 10:25-29). As Man, He is truly and completely human. He has a human nature. As Deity, He is truly and completely God. He has a Divine nature. Because He has a human nature, He possesses all the inherent characteristics, or qualities, of humanity. Because He has a Divine nature, He possesses all of the inherent characteristics, or qualities, of God.¹ Not in any figurative, symbolic, or illustrative way, but in all "actuality." Just as a human son is of the same order, that is, of the same kind, as his father, so is the Son of God of the same order, or kind, as God the Father. In the very essence of their being they are One with each other, and with the Holy Spirit as well.

In claiming to be the Son of God the Lord Jesus Christ was claiming to be God in the fullest sense possible. In the Gospel Record of John we are given the genealogical line from which the Son of God came. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not....And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth....No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him" (John 1:1-5,14,18). And because He is "God's only begotten Son" Jesus Christ is also the Father's only natural heir. All that belongs to God naturally belongs to the Lord Jesus Christ (see Col. 1:15-19; Heb. 1:3).

The concept of a son's inheritance is prefigured in the Scriptures for us in Abraham and Israel. At God's command Abraham was willing to sacrifice Isaac, his "only son" (Gen. 22:1-2,10-12). In connection with this same event, in the book of Hebrews Isaac is referred to as Abraham's "only begotten son" (Heb. 11:17). But even though God referred to Isaac as his "only son" Abraham actually had two sons at the time, Ishmael being the other. And of the two, Ishmael was the oldest, or first born, but still Isaac was Abraham's heir because of the unique circumstances of His birth. Isaac was born to Abraham's wife Sarah in their old age as a result of a promise of God (Gen. 15:1-4; 17:15-19; 18:9-15). Later, after Sarah's death, Abraham had six more sons by his third wife, Keturah (Gen. 25:1-4). And even though he gave gifts to his other sons, "Abraham gave all that he had unto Isaac" (Gen. 25:5-6) because he was his heir (Gen. 15:1-4).

In a similar way we find the line of inheritance going from father to son as the throne of David was passed on from generation to generation; "and he (David) died in a good old age.....and Solomon his son reigned in his stead" (I Chron. 29:28); "And Solomon slept (died) with his fathers, and he was buried....and Rehoboam his son reigned in his stead" (II Chron. 9:31); "And Rehoboam slept with his fathers....And Abijah his son reigned" (II Chron. 12:16); etc., etc., etc. Thus Jesus Christ being identified as "the Son of David, the Son of Abraham" goes beyond merely connecting Him with Israel's covenants of promise and the Messianic Kingdom, it shows Him to be the rightful heir to the blessings of Abraham and the throne of David. And as the Son of God He claimed the right to the throne of heaven, i.e., "the right hand of power" as well (see Matt. 26:63-64 cf. Mk. 16:19; Lk. 22:66-71).

Often, before he died, a king would make the son who was to follow him on the throne a co-regent with him. The son then would sit on a throne at the right side of his father's throne. As co-regent, he was accorded the same honor and respect and wielded the same authority as his father. His person was considered as being equal with his father, as was his right to rule. For all intents and purposes, he was his father's equal. When Jesus Christ claimed to be the "Son of God" He was claiming His right of inheritance to sit at His Father's right hand as His equal in person and authority. He was claiming to be God in the fullest and most absolute sense that man can comprehend. And the use of the term, whether stated in full, "the Son of God," or any other inference to Jesus Christ being "the Son," carries the same meaning in Acts and the Epistles as it does in the Gospels (five times in Acts; sixteen times in Romans thru Philemon; and thirty-six times in Hebrews thru Revelation).

Jesus Christ; the Only Begotten Son

Of course, every illustration breaks down as insufficient to explain the Father-Son relationship that exists between the first and second persons of the Godhead. This is because in our experience as human beings we only understand the concept of a father and son in a finite, or restricted, environment. To us, a person does not come into existence until the time they are conceived in their mother's womb. But with the Lord Jesus Christ this was not the case, as He has always existed with the Father, for "In the beginning

was the Word, and the Word was with God, and the Word was God" (John 1:1). This statement by the Apostle John is nothing short of a declaration of the full and absolute Godhood of the Person of Jesus Christ who existed before He became the Man Christ Jesus, and before any part of creation took place, for He was the Architect and Masterbuilder of all that has been created; "All things were made by Him; and without Him was not anything made that was made" (John 1:3 cf. Eph. 3:9; Col. 1:15-17; Heb. 1:2-3).

No one has ever seen God in all of the essence of His being, but John says that "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,)....the only begotten Son, which is in the bosom of the Father, He hath declared (made known, revealed) Him" (John 1:14,18). In the Person of Jesus Christ, the Incarnate Word of God, the Father is made known because, as the writer of Hebrews says, He is "the express image of His (God's) person" (Heb. 1:3). In the Person of His Son we find an exact likeness of God's nature, not in duplication, but in originality. The Son has always possessed the exact nature of God just as His Father has. It is as the Apostle Paul wrote to the Colossians, that in Jesus Christ "dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

The phrase "only begotten son" is derived from the Greek word μονογενης (monogenes), which literally means "one of a kind," or that which is of a "unique kind." It is taken from the Greek word γενος (genos), which may be used in reference to offspring or it can also simply refer to a kind or type rather than the explicit act of generating or fathering a child, as the word γενναω (gennaō) does. So then, while Jesus Christ did take on humanity when Mary conceived, the references to Him being the "Son of God" or "the only begotten Son" are not references to the origin of His existence as a person or to becoming the Son of God, but a declaration of His eternal and co-equal existence as a Person possessing an identical nature and being of the same essence as God the Father and the Holy Spirit in the eternal triune Godhead.

The theological expression "the eternal generation of the Son" has been used in the effort to describe the relationship that exists between God the Father and God the Son. Its purpose was to counter the Arian heresy which taught that Jesus Christ, as the Son of God, was not fully God but instead was only the highest order of created being. Its use should not be understood as referring to the Son's origin, His physical conception, or His human birth. While some have mistakenly read more into it, the phrase "the eternal generation of the Son" should be only understood as a declaration of the fact that the first and second persons of the Godhead have co-existed eternally in their Father-Son relationship, and nothing more.

Endnote

¹ The divine and human natures are forever united in the person of Jesus Christ. And yet the two natures are not co-mingled, but each remains distinct and complete so that the One Person, the Lord Jesus Christ is truly God and truly Man. This incomprehensible truth is often referred to as the "doctrine of the Hypostatic Union." It should be noted that any teaching that diminishes, or denies, the full Deity or the full humanity of Jesus Christ seriously undermines other vital Christological doctrines as well as the doctrine of the Trinity.

Mail Received At Box 40



FROM COLORADO:

"I wish to thank you for the great work you are doing in starting the *Berean Bible Institute*. I know you sometimes don't realize, especially when you may feel so tired, and discouraged, that there are many of us throughout the country who are praying for you

that the Lord will encourage and bless you in this most needed ministry. I want to thank you also for your article 'The Four Gospel Records of Christ's Life and Ministry.' This is truly one of the best presentations in such a concise form. I will pass it on to others and hope they get as much of a blessing as I received reading it."

FROM MISSOURI:

"Just a note to say how much we appreciate your fellowship in the Lord. Hope this gift will assist your endeavors. God bless your work."

FROM INDIANA:

"Thanks for your letter from *BBI*. I am happy for the work you all are doing."

FROM PENNSYLVANIA:

"Thank you so much for the fall issue of *the BBI Bulletin*. I am so happy to be able to support the Word of God rightly divided at *BBI*. Enclosed is \$.... to be used wherever needed most, wish it could be more."

FROM ILLINOIS:

"Please use the enclosed gift in whatever manner you see most fit in continuing your fine work of raising up qualified teachers to spread the news of God's grace."

FROM WISCONSIN:

"Please use this one-time gift to further the testimony of the grace of God in your work, as you see fit. We are pleased to share our blessings with you for the work of making Him known."

FROM ILLINOIS:

"I enjoyed reading the *BBI Bulletin*; yes I would like to receive it quarterly."

FROM VIRGINIA:

"It is my passion to know the truth and to make it known. The greatest hindrance to this pursuit (of course first being my own failure to obey God) has been the overwhelming confusion in the church. When I began to study God's Word by rightly dividing law and grace, prophecy and mystery, and God's temporal intent upon the verses His eternal purpose in Christ, I began to rejoice exceedingly. Oh, how much darkness this light dispelled and how much peace it brought to my heart. Not only did the understanding of truth liberate me intellectually but more so spiritually so that many of the sins of the flesh, which clung to me through bitterness, fell off like scales from a blind man's eyes."

FROM INDIANA:

"We need this Institute. We need more Grace pastors in this country and the rest of the world! I pray that you will thrive and grow in number of students who will learn to divide the Word of truth and be able to present it."

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INSTITUTE UPDATE

of God. Faith simply accepts the fact that it is in our weaknesses that God's strength is "made perfect" and that His "grace is sufficient."

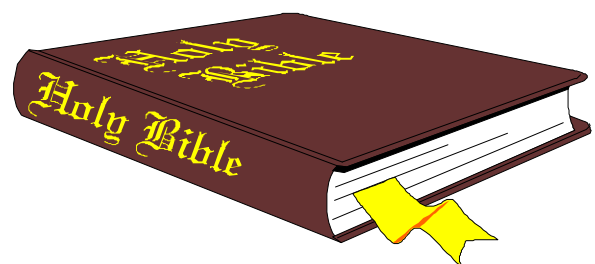
Yes, those of us ministering here at *BBI* experience these attacks of Stan, as all of those who are ministering the Grace of God do. And it is by God's grace that we put our focus on the Lord Jesus Christ and set aside those things that might distract or discourage us from continuing on in the ministry that God has called us to in training those who would, by God's grace, be faithful in making the message of "Jesus Christ according to the revelation of the mystery" known throughout our land and the world. As we enter this new year please pray earnestly for strength and courage for the faculty, staff, and students of *Berean Bible Institute*.

In Christ's Service,

Dr. W. Edward Bedore,
Executive Director

WHAT IS IMPORTANT TO YOU?

When it comes to what we believe, doctrinal integrity is much more important than academic, denominational, or social recognition, position, or acceptance. While man may make judgments about what he "thinks" or "feels" is the most important, in God's eyes there is no contest, only His revealed truth will do.



Only one life; 'twill soon be past.

Only what's done for

Christ will last.

BBI Spring Semester 2000

Course Descriptions & Credits

102 – APOLOGETICS: (*Two credit hours*) Apologetics is a defense of the origin and absolute reliability of the Bible as a Book uniquely inspired by God. This course offers a comprehensive and systematic survey of the evidences of the truth and authority of the Scriptures. It will help to confirm the students faith and equip him or her to stand against the attacks of humanistic unbelief, to be knowledgeable in order to effectively witness in our high-tech and evolutionary thinking culture, and to maintain a strong and uncompromising stand for the infallibility of God and His Word in every situation. This course is especially recommended for those attending or planning to attend a secular college or university.

104 – BIBLE EXPOSITION II: (*Four credit hours*) – This course begins with Joshua and moves through II Chronicles giving the student a working knowledge of the history of Israel as a nation in the Promised Land. The special purpose of God's chosen people, the establishment of the kingdom under David, the apostasy of Israel, the prophets God sent to Israel, the Babylonian Captivity, and how these things relate to the Millennial Kingdom and the present Dispensation of Grace is emphasized.

106 - BASIC BIBLE DOCTRINES II: (*Two credit hours*) A concise study of the important major doctrines of Scripture from a dispensational point of view. This course covers the Gifts, the Believers Walk, Baptism, the Lord's Supper, the Resurrection, the Second Coming of Christ, the State of the Dead, and the Mission and Commission of the Church.

108 – ROMANS: (*Two credit hours*) This course systematically works through the important epistle of the Apostle Paul to the Romans. The study of this book is vital to the understanding of man's universal need of salvation, God's provision of salvation through Jesus Christ, God's offer of salvation by faith alone, the dispensational nature of the Bible, God's dealings with Israel, and living the Christian life by faith.

110 – ACTS: (*Two credit hours*) This course is an expositional study of the book of Acts with special emphasis given to the importance of its historical aspects concerning the beginning of the Church (the Body of Christ), the dispensational transition into Grace, and their harmonization with the epistles of the Apostle Paul.

112 - CULTS: (*Two credit hours*) This course gives special attention to the distinctive errors that characterize the religious systems of the cults. The main emphasis is given to the true message of God's Word enabling the student to recognize erroneous teachings whenever and wherever they are encountered. An overview of the beliefs of the major cults in America and how to reach individuals caught in the spiritual darkness of a cult or false religious system with the message of God's grace in Jesus Christ is also given.

116 – BIBLICAL WORLDVIEW: (*One credit hour*) The major worldviews are compared and contrasted with Biblical Christianity. This study shows how non-Christian values and belief systems have negatively influenced the thinking of our times. The incredible clarity, coherence, and truthfulness of the true Christian worldview is highlighted and affirmed

202 – CHRISTIAN EDUCATION I: (*Two credit hours*) This course provides a general overview of the purposes, principles, and practices of Christian education within the local church. This course covers the history of Christian education and the importance of developing effective educational ministries in the local church. The content and methods of Christian education is dealt with.

204 – BIBLE EXPOSITION IV: (*Four credit hours*) This course is a survey of all of the Pauline epistles with special attention given to the purpose and doctrine of each in the context of Paul's ministry as the Apostle of the Gentiles who was especially commissioned to make known the Dispensation of the Grace of God (also offered is a more in-depth study of Romans and a systematic comprehensive review of Ephesians, Philippians, and Colossians as separate courses).

206 - DISPENSATIONAL THEOLOGY II: (*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 doctrines of Angelology (the nature and activities of angels); Anthropology (doctrine of man, his creation, nature and fall).

208 – THE MINOR PROPHETS: (*Two credit hours*) This course is a survey of the twelve Minor Prophets (Hosea-Malachi). Attention is given to the background, life, and major focus of the message of each of these prophets of God. Special interest is applied to the dispensational importance of their pre-millennial messianic themes.

210 - HOMILETICS II: *(Two credit hours)* How to study for, prepare, and deliver sound and relevant messages from God's Word. This course teaches the Biblical approach to studying, preparing and the delivering of topical, textual, and expository sermons. The student will examine the different types of sermons and will be expected to develop and present messages of each kind before a live audience.

212 - CHURCH HISTORY: *(Two credit hours)* An overview study of the major events affecting the church from the time of the Apostle Paul to the present. A knowledge of Church History is essential to understanding the doctrinal and practical issues that led to the formation of the various denominations and other groups that exist today.

214 – MANNERS & CUSTOMS OF THE BIBLE: *(One credit hour)* This course studies the manners and customs of the people of the Bible. This background information helps to bridge the culture gap that exists between then and now in order to help the student accurately interpret the Bible.

AN EXPLANATION OF CREDIT HOURS AND CHARGES

A one credit hour course meets for one class period per week during the semester. This means that a one credit hour course meets for 16 class periods. A two credit hour course meets for 32 class periods, a three credit hour course for 48 class periods and a four credit hour course for 64 class periods during the semester. Charges are based on the number of course hours not the number of class periods. The charges for a **one credit hour** course is **\$75.00**; a **two credit hour** course **\$150.00**; a **three credit hour** course **\$225.00** and a **four credit hour** course **\$300.00**. There is also a one-time non-refundable registration fee of **\$25.00** for all first time enrollments.