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Rightly Dividing the Word of Truth

Training Workmen that Need Not Be Ashamed

THE INSTITUTE UPDATE

We are living in what has been referred to as the "postmodern era." This refers to the cultural and intellectual climate of our day that has gone beyond the so-called "modernism" of the 19th and 20th centuries. Where modernism tried to displace the God of the Bible with the power of human intellect and reason, postmodernism rejects the idea of "objective truth." With Modernism, which relied on science and technology to explain the meaning of life, having failed to produce the ideal world it promised, postmodern men and women have turned to an inclusivism that promotes the idea that there really is no truth. In other words, facts are irrelevant to what a person chooses to believe. According to this kind of thinking, all religions, cultures, and philosophies of life are equally valid.

Of course, as Bible believing Christians, we know that postmodernism, like so-called modernism was, is just another of the unending assaults launched by Satan through the world system against God and the truth of the Gospel of Jesus Christ.

Over the last two centuries, modernism has taken its toll in the Church through the liberalism that it

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FOLLOWING PAUL-Part III

By Dr. W. Edward Bedore

A MATTER OF THE MIND

In his letter to the Philippian Church, Paul gives a summary of what it means to follow him as he followed Christ: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5 ff). In other words the believer's mind is not to be set on self, but on the benefit of others. "But God commendeth His love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, and offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:1-2). How we think is how we will do. Our minds need to be changed from the ways of the world to the ways of God. Not until our minds and hearts are thus changed can we really begin to follow Paul as he followed Christ. Acknowledging the distinctive apostleship and message of the Apostle Paul concerning the Dispensation of Grace is only the first step. The next step is "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:1-2).

A LIVING SACRIFICE

A living sacrifice, in contrast to a dead sacrifice, is a sacrifice that is given to service. If we have honestly given ourselves as a living sacrifice as the

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Mail Received
at
Box 587

FROM MICHIGAN:

"Thank you for the newsletters. I appreciate the contents. God bless your ministry and leadership."

FROM ILLINOIS:

"I am happy to help in my own small way, I can't be a missionary or a pastor, but I can at least give."

FROM MISSOURI:

"Keep up the good work, God's wonderful grace is always with us, what a wonderful gift and promise we have."

FROM WASHINGTON:

I believe your classes resume today, we thank God that the message remains the same even though the world around us seems to have gone mad....Praying that BBI will have a good year as I know you all will hold fast to the message of the Grace of God. Thank you so much for your ministry."

FROM CANADA:

"I enjoy our quarterly paper, thank you. I am so glad that you have the school going to have more pastors. I do wish some would come to Canada."

FROM GEORGIA:

"Thanking everyone there at the Institute for all your hard work in making the school a great success. I hope the new school year produces many new graduates as well as new students. My prayers are with you."

FROM WISCONSIN:

"We thank the Lord for your ministry. Both the faculty and student body are kept in our prayers. There is a huge need for preachers and believers to make Christ known according to the revelation of the mystery."

*Only one life; 'twill soon be past.
Only what's done "in Christ" will last.*

THE BULLETIN BOARD

News & Announcements

 *Don't forget to check out our website!* 
You can order or download charts, class schedules, our handbook & course catalog, applications, pictures, **BBI** news, and more at: <www.bereanbibleinstitute.org>

—Three students from **Berean Bible Institute** graduated last spring, Georges Craesmeyer, Paul Craesmeyer, and Andy Kern. They will be missed here at **BBI** as they go on to their separate ministries, please keep them in prayer as they are seeking God's will for their lives.

Mark your calendars now!

 **36th Annual BBF Conference**

Location: Cedar Lake, Indiana

Dates: June 18-23, 2005

Theme: "If any man love God"

Contact: Pastor Floyd Baker at: (386) 851-0744

 Spring Semester at **Berean Bible Institute** begins January 24th, 2005. If you would like an application or a Handbook and Course Catalog, please contact **BBF**.

 If you live in, or are planning to visit the Slinger, Wisconsin area, we would like to extend an invitation to come visit the school, and if time permits, stay for chapel which is held every night that school is in session from 7:10-7:30. Our class times our 5:30-9:15 p.m., Monday through Thursday. We would enjoy seeing you! Please call ahead so we can arrange a tour (262) 644-5504.

(FOLLOWING PAUL continued from page 1)

Apostle Paul earnestly implored, we will be given over to serve the Lord by following the example of the Apostle Paul in all points of thought and conduct.

In Paul's letter to the Philippian Church we read: "Only let your conversation (conduct) be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). Striving together means that members of the Body of Christ are to be vigorously and earnestly working together to defend and proclaim the Gospel of the Grace of God in Christ Jesus. This is declared to be conduct that is becoming, or worthy, of the Gospel of Christ. In other words, it is what we ought to be doing.

Paul then went on to say, "For unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me" (Phil. 1:29-30). It is by God's Grace that eternal life is given to those who believe on the Lord Jesus Christ for salvation. In this neglected and/or ignored passage of Scripture, we are told that it is also a gift of grace to suffer on behalf of the Lord Jesus Christ. The Greek word translated "given" in verse twenty-nine is "charizomai" which means to grant as a favor, to give as an act of grace. Kenneth Wuest remarks on the meaning of this word are very informative and helpful in understanding the full intent and force of this important passage of Scripture.

"The words 'it is given' are from the word used of God when He, in grace, freely and graciously bestows on believing sinners the gift of salvation. The words 'in the behalf of' are the translation of the Greek preposition used in the substitutionary aspect of our Lord's death on the cross. It means not only 'for the sake of' but 'in the place of.' It has been graciously given the saints to suffer not only for the sake of, but in the place of Christ. It should be clear that we cannot share in His expiatory sufferings on the cross, much less endure those in His stead. The sufferings to which Paul refers to here are Christ's sufferings for righteousness' sake while on earth in His humiliation. He says in Colossians 1:24 that he 'fills up that which is behind of the afflictions of Christ in his flesh for His body's sake.' Our Lord's sufferings for righteousness' sake, which He endured as

a result of human antagonism against Himself, ended with His death on the cross. He has left with the Church the message of salvation, the preaching of which draws the antagonism of the world. Thus the saints suffer for righteousness' sake, the substitute for their absent Lord, not only in the task of preaching the message He has given them but also in suffering for His sake and in His stead." (Kenneth S. Wuest, *Wuest's Word Studies* from the Greek New Testament, Volume Two, Page 54. Wm. B. Eerdmans Pub. Co., Grand Rapids, MI 1966).

THE STRUGGLE

In verse thirty, Paul went on to say, "Having the same conflict which ye saw in me, and now hear to be in me." We cannot say that we are actual eyewitnesses of the "conflict" or struggle that the Apostle Paul went through as the believers at Philippi were (Paul and Silas were beaten and thrown into prison at Philippi, see Acts 16:11-40), but in the inspired Word of God we do have a record of many of the conflicts or sufferings that Paul endured. The book of Acts records many incidents as well as the list previously mentioned in II Corinthians. Besides these, references are made to his sufferings in several of his other letters as well.

The record of the sufferings of Paul on behalf of the Gospel of Jesus Christ are preserved for us in Scripture for a reason. They are not there simply so we can see what a great missionary and faithful servant the Apostle Paul was. No, they have been placed there by the Author of the Book, the Holy Spirit, so that we would have a clear picture of the example we are to follow as members of the Body of Christ.

The words of the Apostle Paul "Be ye followers of me, even as I am of Christ" were not given in pride or in seeking after the honor and riches of men. They were penned by a faithful steward of God's Word in the course of his untiring work for the Lord in the midst of heavy and unrelenting opposition and lack of support, and, at times, even the lack of proper clothing and food. Those words are there to present the Apostle Paul as the God-ordained representative that we, as members of the Body of Christ, are to model our lives after. The Apostle Paul is the God-given pattern that we are to follow not only in doctrine, but also in manner of life, purpose, faith, long-suffering, charity, patience, persecutions, and afflictions.

FAITHFULNESS REWARDED

In Isaiah we read *"For the Lord God will help Me; therefore I will not be confounded: therefore I have set My face like a flint, and I know that I shall not be ashamed"* (Isaiah 50:7). In this Messianic prophecy, we see the Anointed One determined to carry out His mission. In Luke, we find the Lord Jesus Christ fulfilling these words; *"And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem"* (Luke 9:51). Our Lord, in faithful obedience, was determined to go to Jerusalem even though He knew that strong opposition awaited Him, and that eventually He would suffer on the cross for the sins of the world. The writer of Hebrews says, *"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God"* (Heb. 12:2). He looked beyond the suffering and shame of the cross to the eternal glory that lay ahead.

This is the same theme the Apostle Paul presented to the Philippians, and it is just as valid for believers today: *"Let this mind be in you which was also in Christ Jesus...He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name"* (Phil. 2:5-9). To be a faithful servant one has to determine to do so, set their course, and not waver. It is this example of the Lord Jesus Christ that the Apostle Paul followed, and we are to follow the Lord in like manner, trusting God to enable us by His power.

Our hope is completely in the Lord Jesus Christ, and real joy is only to be found in obedient and faithful service on His behalf: *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"* (Rom. 8:18). *"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"* (II Cor. 4:17). Our hope and the promise of eternal reward lays beyond this life. Our eternal reward for faithfulness will not be realized until we enter into our heavenly abode.

Regardless of our doctrinal knowledge, to truly say that we follow Paul, we must give ourselves *"as a living sacrifice"* and *"be followers of God as dear children. And walk in love as Christ also has loved us and given Himself for us."* Only then can it be said of us as Paul said of Timothy, *"But thou has fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions..."*

EPILOGUE

As we contemplate the level of our service to Christ, the words of Paul in his second letter to Timothy should be seriously considered. Of course, we want to bear in mind that this letter was written from a prison cell by a man who, after a life of selfless service to God, knew that he would soon go to his death by beheading for his faith in Christ. He described himself as one who was being *"offered,"* (poured out as a drink offering), as one who had *"fought a good fight"* and *"finished my course,"* as one who had *"kept the faith"* (II Tim. 4:6-7). He was not agonizing over leaving this life, nor did he dwell on his suffering, past or present. No, he looked forward to his reward, *"a crown of righteousness"* that would be awarded to him by the Lord Jesus Christ Himself (II Tim. 4:8).

Paul's words in the first chapter of II Timothy set the theme for this letter. It is important that these words have been preserved for us as Scripture through the agency of the Holy Spirit. Each of us should seriously consider these inspired words as we ponder our own willingness to follow Paul as he followed Christ. II Timothy 1:7-8 simply reads: *"For God hath not given us the spirit of fear; but of power and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God."*



WHAT IS GRACE?

*"Grace is the sweetest sound
That ever reached our ears;
When conscience charged and justice frowned,
'Twas grace removed our fears.
'Tis freedom to the slave,
'Tis light and liberty;
It takes its terror from the grave,
From death its victory.
Grace is a mine of wealth
Laid open to the poor;
Grace is the sovereign spring of health;
'Tis life for evermore.
Of grace, then, let us sing!
(A joyful, wondrous theme!)
Who grace has brought shall glory bring,
And we shall reign with Him.
Then shall we see His face
With all the saints above,
And sing forever of His grace,
Forever of His love."*

Anonymous

Student's Corner

Just a note to those inquiring about the students here at **Berean Bible Institute**. This semester we have 29 students enrolled, 17 men and 12 women. It is exciting to see their dedication to studying the Bible and spreading the glorious Gospel of the Grace of God! We have enjoyed seeing how the students have taken to the new classes that were offered here this semester. Our Women in Ministry 1005 class has been a time of enrichment for the ladies taking it. The other new class that was offered this semester, Advanced Dispensational Hermeneutics 1003, where the students put into practice the principles of dispensational hermeneutics, has been a tremendous blessing.

On behalf of the students, we would like to thank all of you that have contributed to the scholarship fund here at **Berean Bible Institute**. This fund has helped all of the students in some way, and continues to help where it is needed.

Spring Semester 2005

January 24th-May 19th

102 - Apologetics.....	(2 hrs)
104 - Bible Exposition II.....	(4 hrs)
106 - Basic Bible Doctrines II.....	(2 hrs)
108 - Romans.....	(2 hrs)
110 - Acts.....	(2 hrs)
112 - Cults.....	(2 hrs)
116 - Biblical WorldView.....	(1 hr)
Total.....	15 hrs

302 - Christian Education II.....	(2 hrs)
304 - Bible Exposition VI.....	(4 hrs)
306 - Practical Disp. Theology IV.....	(2 hrs)
308 - Daniel & Revelation.....	(2 hrs)
312 - Eph./Phil./Col.....	(2 hrs)
314 - The Millennial Kingdom.....	(1 hr)
Total.....	13 hrs

1002 - Biblical Principles of Marriage ...	(2 hrs)
1004 - Inductive Bible Study.....	(2 hrs)

DIFFERENT BAPTISMS

By Dr. W. Edward Bedore

When they hear the word BAPTISM, most people think **water**, but the word baptism doesn't always refer to water. The term "baptism of fire" is a reference to a soldier's first experience in actual combat. This has nothing to do with water but with experiencing the threat to both life and limb from enemy weapons. This experience marks the difference between the raw recruit and the veteran. Something has happened to give the soldier who has undergone the "baptism of fire" a new identity. No longer a raw recruit, he has become a combat experienced soldier.

Baptism is used in a similar way in the Bible. Water baptism is spoken of in the Bible, but it is not in view every time the word is used. John the Baptist, who did baptize with water, said "*I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. But He will baptize you with the Holy Spirit and fire.*" (Matt. 3:11). In this one verse there are three different kinds of baptism mentioned; one with water, one with the Holy Spirit, and one with fire.

To the Corinthians the Apostle Paul wrote "*Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea*" (I Cor. 10:1). We know that the children of Israel did not get wet when they passed through the Red Sea "*on the dry ground*" to escape the Egyptians (Ex. 14:22). However, the Egyptian army was immersed in the waters of the Red Sea. And all were drowned when the waters of the Red Sea closed over them (Ex. 14:23-27). Those who were baptized remained dry, while those who were not baptized became wet. Baptism is used here in reference to the children of Israel being identified with Moses, which was an important event in Bible history. These examples serve to point to the fact that for us to properly understand how the word baptism is used in the Bible, it is of vital importance that one carefully examine the context in which it is found.

Concerning the baptism by the Holy Spirit of the believer into Christ, the Scriptures say "*For by one Spirit we were all baptized into one Body - whether Jews or Greeks, whether slaves or free - and have all been made*"

to drink into one Spirit" (I Cor. 12:13). This is a spiritual baptism that takes place the moment a sinner trusts Christ as Savior. Paul explains that it is "not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). Everyone who puts their faith in Jesus Christ for salvation is placed into the Body of Christ by the Holy Spirit of God. This is the only baptism that has any bearing on the believer's everlasting identity with Christ. It is the one baptism that eternally unites the believer with Christ. It is the "one baptism" spoken of in Ephesians 4:5.

This baptism is also referred to in Colossians where we read; "In Him (Jesus Christ) you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead" (Col. 2:11). Sadly, there are many who believe and teach that the baptism referred to here is a baptism of water performed by a minister of their group or organization and that this ritual of water baptism places the believer into Christ. Others think that individuals are required to submit to the ritual of water baptism in order to receive the remission of sins. Still others see it as a water rite that merely illustrates, or symbolizes, the truth of spiritual baptism. However, a closer look at what this passage of Scripture says will reveal that none of these views are correct.

It is important to note that the "circumcision" or the "putting off of the body of the sins of the flesh" is something that is done by Christ, "without hands," that is, without the help of any human agent of any kind. Rather than being an outward physical ritual, it is an inward spiritual circumcision. It is a reference to the believers having been forgiven of their sins by the merit of Jesus' death, burial, and resurrection. The baptism referred to here is connected: "Buried with Him in baptism, in which you were raised with Him through faith in the working of God." Clearly the Scripture here states that the one who is buried in baptism is raised from this burial "through faith in the working of God" not by the hands of a human minister. It is not a religious ritual in view, but it is a spiritual reality by which the believer is given a new identity "in Christ."

The following verse says; "And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him having forgiven you all trespasses" (Col. 2:13). This "circumcision", the "putting off the body of the sins of the flesh, by the circumcision of Christ" deals with the forgiveness of sins that the believer receives in Christ through His death for our sins. In turn, the baptism spoken of refers to the fact that the believer was placed into Christ by the Holy Spirit the moment that he or she received Christ as Savior. The believer not only becomes a partaker of Christ's death on the cross in judgment of sin, but is also risen with Him "to walk in newness of life" (Rom. 6:4). The believer is spiritually made alive in Christ Jesus - the Living Savior.

When dealing with the subject of baptism, we cannot ignore Acts 2:38. In his Pentecostal message Peter said; "Repent, and let everyone of you be baptized in the name of Jesus Christ for the remission of sins." I believe that Peter was referring to water baptism and that he meant exactly what he said. At that time water baptism was required as an act of faith obedience for the believer to receive forgiveness of sins. This baptism, or washing by water, was a purification ritual that was symbolic of the cleansing needed by the people before taking the priestly position the nation Israel will have when Christ returns to set up His kingdom on earth. During this time, the nation of Israel will stand before God as "a kingdom of priests and a holy nation" (Ex. 19:6; cf. I Pet. 2:9). This is in accordance with God's prophetic program for Israel and the nations, which will be fulfilled in the reign of Jesus Christ here on earth during the Millennial Kingdom. Peter's message on the day of Pentecost dealt with the fact that Jesus was the Messiah of Israel whose coming had been prophesied by the prophets of the Old Testament. In the prophetic program of God, the Gentiles are to be blessed through the nation Israel and her Messiah. However, the nation as a whole, and the nations' leaders in particular, rejected their Messiah. God in turn rejected Israel, and the nation was temporarily set aside as God's prophetic program was put on hold. Consequently, God raised up a new apostle, the Apostle Paul, and revealed to him a mystery, or secret, that had not been revealed through the prophets of Israel. God's secret was that Jew and Gentile would be accepted into the family of God on

equal terms by grace through faith in Jesus Christ alone. This would be a new dispensation during which Jews and Gentiles would be baptized into the Body of Christ by the Holy Spirit and given a heavenly hope in contrast to the hope of the earthly kingdom that was promised to Israel many times over by the Old Testament prophets.

With the setting aside of Israel, and the suspension of prophecy, the rite of water baptism was also suspended. Today the only baptism recognized in any way by God is the required baptism of the believer by the Holy Spirit into Christ. This baptism is a work of God that is accomplished by the Holy Spirit when the lost sinner puts his or her faith in Christ for the forgiveness of sins and eternal life. At that moment, the lost sinner becomes a saint. He or she is justified in God's sight and made a new creation in Christ.

"Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5).

(THE INSTITUTE UPDATE continued from page 1)

gave root to. Today, postmodernism is making even more inroads with its distorted ideas of inclusivism and tolerance. In some churches it is being preached that all life-styles, including homosexuality, should be accepted as normal and sanctioned by God and that other religions are simply other ways to know God. This should not surprise us as God's Word clearly warns that "perilous times will come."

We are living in an epoch of human history in which the Body of Christ is facing great challenges. There are great changes taking place in our world today, in religion, culture, economics, and politics. This is true on the national and international scene. How is the Church to respond to the new challenges that are arising in our postmodern world? The answer, of course, is the same as it has always been for the Church; we are to make the Gospel of Jesus Christ known through the preaching and teaching of God's Word. The need for the light of God's grace to shine in a world darkened by sin is as great today as it has ever been in history.

As Jesus Christ's ambassadors on earth, it is our responsibility to do what we can to reach lost sinners with the Good News of salvation through Christ's shed blood (Rom. 3:21-26) and to edify the saints by

making known the "spiritual blessings in heavenly places" that are theirs "in Christ" (Eph. 1:3ff.). This two-fold mission of the Church can only be accomplished through the "preaching of Jesus Christ according to the revelation of the mystery." (Rom. 16:25).

In every generation, regardless of the state of world affairs, the mission of the Church has been the same, to "preach Christ" without compromise. To accomplish this, there is a need in every generation for faithful men who are willing to make the sacrifices necessary to serve God as ministers of the Gospel of Jesus Christ.

Berean Bible Institute is a place where those who believe that God has called them into the ministry can come to prepare themselves to serve Him. We do this by providing sound dispensational Bible teaching and ministry training in a comprehensive three year program. **BBi** is a small school, but we have a big God, and we believe that through His grace we will make an impact on our society by training those who will be the pastors, evangelists, missionaries, Bible teachers, and youth workers of the Grace Movement in the years to come.

If you believe that the ministry of **Berean Bible Institute** is an important and worthwhile work that is helping to prepare the Body of Christ to meet the challenges it is facing today and will face in the future, please pray for us regularly. Pray for our students to persevere in their demanding schedules. Pray that our administrative and clerical staff will be as efficient as possible in carrying out their duties. Pray that our instructors will have wisdom and discernment as they prepare for and teach their classes. Pray that the Lord will provide the financial support necessary for **BBi** to continue to grow. And, most important of all, pray that God will raise up new students each year to begin preparing themselves for the work of ministry here at **Berean Bible Institute**.

We thank God for each student who has come to **BBi** and for all of you who have made this school possible through your prayers and generous love offerings. Pray that we will be good stewards of the resources that the Lord has provided through the love gifts of His people. To Him belongs the glory and honor forever.

Because Christ Lives!

7 Dr. W. Edward Bedore, Executive Director

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 in accordance with the Biblical principle of right division and the revelation of the mystery 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, 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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Berean Bible Institute, Inc. admits students of any race, color, and national or ethnic origin.



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