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Rightly Dividing the Word of Truth

Training Workmen that Need Not Be Ashamed

THE INSTITUTE UPDATE

We are halfway through the first decade of the twenty-first century and mankind has not yet solved the problems of the world. With the technology that we have today we still face the same challenges that men and women have faced since sin and death entered into world. Violent storms, huge tsunamis, and horrific earthquakes devastate entire regions, wiping out whole communities, leaving many thousands without shelter or food. Terrorist attacks have taken place in the USA and many other countries. Crime is rampant in our cities and prisons are filled to overflowing. Health care costs have become astronomical, taxes continue to rise, and there seems to be an unending stream of indictments against political leaders for criminal activity. The list could go on and on about the ills of our society, our nation and the world. We are living in anxious times in which many people live in fear of the future. Others are so preoccupied with their selfish pursuits of gratifying the flesh that they pay little or no attention to what is going on around them, seemingly oblivious to anything but their own immediate needs and desires. Most in both of these groups, whether they would admit it or not, have questions about the meaning of life and whether or not there is any escape from the frustrations, hurts, and disappointments of life mankind faces.

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THE NAMES OF GOD

By Dr. W. Edward Bedore

The names of God and what they reveal about His nature and attributes should cause us to love and appreciate Him all the more. The names and titles ascribed to God in the Scriptures reveal Him to be the All-Sufficient One, the One that man can depend on in any circumstance. A study of the names and titles of God will reveal rich spiritual truths to strengthen our faith and promote spiritual growth. It also provides much material for teaching and preaching the Word of God.

The names of God, which are descriptive of His character, can be listed under three categories that we might designate as prevalent, practical, and personal. In addition, each of these categories may be further classified in their relationship to the three Persons of the Godhead, the Father, Son, and Holy Spirit.

Our use of the term "prevalent names" refers to the names of God that are dominant in their use in the Scriptures and generally accepted as references to the One True and Living God of the Bible. These names can be said to be universal as, most often, they are used of the Godhead in general or the Father in particular, but may sometimes be used particularly of the Son or the Holy Spirit. These names serve as a declaration of Deity rather than as personal names.

The "practical names" of God are actually titles that are used in relationship to His activity. That is, the actions He has taken, the action He is taking, and the actions He will take. These may be associated with the concept of office or rank in reference to the works of God, or may be associated with the work itself.

(continued on page 3)



Mail Received
at
Box 587

FROM FLORIDA:

"Dear ones in Christ, we are so thankful that you are training young men and women in the truth, as revealed to the Apostle Paul for this day of Grace. May the Lord continue to bless this ministry."

FROM FLORIDA:

"Please accept my appreciation for the copy of the *BBI Bulletin*. If you will, please add my name to your mailing list for future copies. I found the articles and write in comments very interesting and helpful. Until next time, I remain yours in the spirit and grace of Christ."

FROM BRAZIL:

"I received the *BBI Bulletin* in my house, I want to demonstrate my happiness for it and in praise for its helping me. With much difficulty, but with the favor of God, I obtained to translate the *Bulletin*. I ask that they send me the next edition. Thank you."

FROM CANADA:

"...I want to thank you for your quarterly articles, I enjoy them very much. Thanks to the Lord for all He's doing for **BBI**."

FROM WEST VIRGINIA:

"Thank you so much for your correspondence. I am so comforted to know that because of your dedication there will be grace pastors and educators for the foreseeable future. I am in my mid-50's, and though I hope to continue in ministry for a while longer, we do not know when the Lord will call each of us home. I hope my church can call on your school if the need arises. Because there are so few grace churches in our area, I feel it is a necessity to keep Paul's gospel being taught to those who will hear it."

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

THE BULLETIN BOARD

News & Announcements

Are you interested in a short-term mission trip? One of **BBI's** associate instructors will be leading a mission trip to Recife, Brazil this coming June, 2006. For more information please contact Pastor Robert Nix at Rise Up Global Ministries, phone: (708) 385-1082 or write: 14040 S. Long Ave. Crestwood, IL 60445.

Register now for the coming Spring Semester!

Classes start January 23rd, 2006. What a great way to start the new year! For more information, class schedule, application, or a Handbook & Course Catalog, contact **BBI** at: (262) 644-5504
E-mail at:
bbi@bereanbibleinstitute.com, or
check out our website at:
<www.bereanbibleinstitute.org>
See you soon!

Correction:

Oops! There was an "obvious" misprint in the article on Hell, Sheol, and Hades in the Summer 2005 edition of the *BBI Bulletin*. On page 3, in the right hand column, the 11th line of the text down, the word "dubious" was used where "obvious" should have been. The sentence should have read "When we consider the contexts it is found in, it is obvious that the Lord used this word in reference to the place of everlasting punishment for the wicked dead."
We apologize for any confusion

(THE NAMES OF GOD continued from page 1)

The “personal names” are those that are used in relationship to His Personhood and character. This can either be a name used for personal identification, or a title that denotes some distinctive personal aspect of God’s character.

We will use the well-known American Civil War General Thomas J. Jackson as an example. We may refer to him as “the man, General Thomas J. (Stonewall) Jackson, Confederate States of America.” The term “man” is his prevalent name, “General” is his practical name, and “Thomas J. Jackson” is his personal name. We have inserted his nickname “Stonewall” into his name in brackets because he was affectionately referred to as “Stonewall Jackson” because he held his ground like a “stonewall” in battle. This is a name, or title, that combines the practical and personal aspects of the man in order to identify and define the particular character quality that made him an outstanding general. Another example would be “Honest Abe”, a past President of the United States of America, Abraham Lincoln, who was known for his honesty. God the Son’s human name, Jesus, is of this kind. Jesus is the Greek form of the Hebrew name Joshua, which means Jehovah is Savior, or Jehovah saves. The names of God that are given in Scripture are important as they help us to understand the various aspects of His character, which is vital to our understanding of who God is.

THE PRIMARY NAMES OF GOD IN THE OLD TESTAMENT

God’s Prevalent Name: *Elohim*: This is a generic Hebrew term for Deity that is found over 2,400 times in the Old Testament. About 2,300 of those references are to the True and Living God.¹ Examples of its use in reference to false deities can be found in Genesis 35:2,4; Exodus 12:12; 18:11; 23:24.

The name *Elohim*, which is translated “God” in the Bible, is derived from the root word “*el*” which conveys the idea of strength or might. It denotes that God is a Being of great power, the Strong or Mighty God. Although *Elohim* is a plural form, it does not speak of a multiplicity of gods.

“With reference to the true God, *Elohim* is translated in the singular (“God”), and with few exceptions (cf. Gen. 3:5; Deut. 5:26) it imposes the singular on those parts of the sentence that are grammatically related to it. This shows that the plural form does not speak of more than one God.”²

This name is used of God as a singular (one God) plurality (multiple persons). That an uni-plurality of the Godhead is indicated by the name *Elohim* gives strong supporting evidence for the doctrine of the Trinity.

El: This is the singular form from which *Elohim* is derived. It is found about 250 times in the Old Testament. Generally, it is found in combination with some characteristic of the nature of God. These compound names, or titles, combine God’s prevalent name with either a practical or personal one.

Eloah: This is a singular form of *Elohim*, which is mostly found in poetry. It speaks of God as being the One to whom the worship of man is to be directed.

Elah: This is a Chaldee, or Aramaic, word that corresponds to the Hebrew *Eloah*. It is used, collectively, over 70 times in the books of Ezra and Daniel but is found only once in the rest of the Old Testament (Jer. 10:11) where it refers to the false gods of Babylon.

The use of *Elohim* as a name of God in the Scriptures speaks to us of the unlimited strength of the Mighty God who is supreme over all that exists.

God’s Practical Name: *Adonai*: This term, like *Elohim*, is used of men in the Scriptures as well as of God. It means master, ruler, or owner. It is usually translated by the word lord in our Bibles. When used of God, it is spelled Lord with only the first letter being capitalized. In reference to God, it is found well over 400 times in the Old Testament. The significance of this title is that, when used of God, it “is almost always in the plural and possessive, meaning my Lords’”. It confirms the idea of a Trinity as found also in the name *Elohim*.³

Thus *Adonai*, like *Elohim*, points to the uni-plurality of the Godhead. This is especially important when we take into account the fact that when this word is used of men it is always found in its singular form, *adon*, and never in the plural as it is of God.⁴ On the other hand, we find in the use of the singular form in reference to God in Psalm 110:1 an important distinction between the Persons of the Godhead. “*The LORD (Jehovah) said unto my Lord (Adon), sit thou at my right hand.*” Nathan Stone explains that:

“The Lord Jesus in Matthew 22:41-45 (as also Peter, Acts 2:34,35; and Hebrews 1:13; 10:12,13) refers this striking passage to Himself. How significant then that David, speaking of but one member of the Trinity, should use here not the plural *Adonai*, but the singular form *Adon*, that is to Christ, the second Person of the Trinity!”⁵

The use of *Adonai* as a name of God in the Scriptures speaks to us of His authority to rule over all of Creation. The practical application of this fact is that believers should allow Him to rule their lives because He has an inherent right to do so, and He has also purchased the right to our lives (see I Cor. 6:19-20). Having been redeemed from the slavery of sin, believers should present themselves to Him as a living sacrifice on the altar of service (see Rom. 12:1-2ff.).

God's Personal Name: *Jehovah*: This is the most frequently used name of God in the Old Testament. In our English Bibles, Jehovah is not usually translated or transliterated. Instead the word *LORD* is substituted for it, being spelled with a capital "L" followed by "ORD" in lower case capitals. This is done in order to differentiate it from *Adoni*, which is rendered *Lord*. See Psalm 110:1 for an example of the two names being used together. "In place of *Jehovah* 'LORD' occurs about 6,700 times in the Old Testament"⁶

The substitution of the word *LORD* for *Jehovah* comes from the ancient practice that began with the post-captivity Jews of not pronouncing God's personal name aloud when reading the Scriptures in the synagogue. In its place they would say the word *Adonai*. This was because they felt that God's personal name was too holy to be spoken aloud. Eventually Jewish scribes added the vowel points of *Adonai* to the consonants JHVH, God's personal name, as found in the Hebrew text. This resulted in the word Je Ho VaH. Because of its not being said for centuries, the original pronunciation is no longer certain. Some scholars today believe that *Yahweh*, or *Jahveh*, is closer to the original way of pronouncing God's name than the traditional *Jehovah*. But it is impossible to know with any degree of certainty, so the use of either one is permissible.

We know that *Jehovah* is God's personal name because He has told us so in His Word: "*I am the LORD (Jehovah): that is My name: and My glory will I not give to another...*" (Isa. 42:8; cf. Ex. 15:3; Jer. 33:2; Amos 5:8; 9:6).

The meaning of God's personal name is revealed to us by His answer to Moses' question about how to identify Him to the Israelites. "*And Moses said unto God (Elohim), Behold, when I come unto the children of Israel, and shall say to them, the God (Elohim) of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them? And God (Elohim) said unto Moses, I AM THAT I AM: and He said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God (Elohim) said*

moreover unto Moses, thus shalt thou say unto the children of Israel, The LORD (Jehovah) God (Elohim) of your fathers...hath sent me unto you: This is My name forever, and this is My memorial unto all generations (Ex. 3:13-15).

In pronouncing Himself to be "*I AM THAT I AM*", the God of Israel declared Himself to be the Eternally Existing One. The One who exists with no cause other than Himself. In effect He is saying, "*I AM* who I have always been and I will always be who I AM". This is an expression of all that God is. What He was yesterday He is today, and what He is today He will be tomorrow and forever. It was an important truth for Israel to know that their God was the Ultimate Being, whose continuing real and personal presence would always be with them. For Israel, and for us today, He is enough to meet every need. Hebrews 13:5-8 should be understood in this light.

In Exodus 3:15, the great I AM tells us that His name is *Jehovah* (LORD) and that He is the God of Abraham, Isaac, and Jacob/Israel and that it will always be His name. The name *Jehovah*, which is God's proper, or formal, personal name is to be understood as the expression of all that He claimed to be when He pronounced that He is "*I AM THAT I AM*".

Although the name *Jehovah* (LORD) is found many times in Genesis, including several times when individuals referred directly to God by it, the Lord said to Moses "*I am the LORD (Jehovah): and I appeared unto Abraham, unto Israel, and unto Jacob, by the name of God Almighty (El Shaddai), but by My name Jehovah was I not known to them*" (Ex. 6:2-3). Obviously this does not mean that the Patriarchs had never heard the name *Jehovah* as Eve (Gen. 4:1), men in the days of Seth (Gen. 4:26), Noah (Gen. 9:26), and Abraham (Gen. 12:8; 15:2,8) all used it. What He was saying is that while He had revealed to Abraham, Isaac, and Jacob the significance of His name *El Shaddai* (God Almighty), He had not revealed the deep significance of His personal name *Jehovah* as He had now revealed it to Moses.

Because of its close association with the children of Israel, God's covenant people, *Jehovah* is sometimes referred to as God's "covenant and redemptive name".⁷ This means that it was the name by which He covenanted with Israel to redeem them and make them His people and to be their God (see Gen. 15:1,4,18; Ex. 3:15-17; 6:2-8; 19:3-6; 24:3-8; II Sam. 7:4-16; Jer. 31:31-37). To illustrate the importance of God's personal name being associated with His covenant with Israel, we need only think of our

modern custom of signing legal documents, especially contracts that bind us to meet certain obligations. We are not usually allowed to use nicknames or titles. We simply sign our first name, middle initial, and last name in our own handwriting. If we fail to meet our part of the bargain, we can be taken to court where our signature would be used as the primary evidence to prove what we had agreed to, and to identify us as the person who made the agreement. So, by establishing His covenant promises to national Israel under His personal name, God has legally obligated Himself to fulfill all of its stipulations. Hence, if in the end God did not fulfill His promises, He would be found to be unfaithful, and therefore unrighteous. But it will never be, because *"the gifts and calling of God are without repentance (irrevocable)"* (Rom. 11:29). God has promised in His Word that when the Dispensation of Grace comes to an end *"All Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins"* (see Rom. 11:25-29).

The personal name *Jehovah* is used of the Godhead (Deut. 6:4) and of particular Persons of the Godhead: God the Father (Ps. 110:1; Isa. 48:16; 61:1), God the Son (Isa. 2:2-5; 33:21-22; 40:10; Jer. 23:6; cf. John 4:26; 8:24,28; 13:9), and God the Holy Spirit (Jer. 31:31-34 with Heb. 10:15-17; Isa. 11:2; 61:1).

We have already looked at how the translators of our English Bibles have made it possible to tell the difference between the Hebrew names of God, *Adonai* and *Jehovah*, even though they are both represented by the same English word. For *"Adonai"* it is spelled "Lord" (a capital L and small case ord) and for *Jehovah* it is spelled "LORD" (a capital L and small case capitals ORD). But, while in the majority of its occurrences *Jehovah* is translated "LORD", it is also sometimes translated "God." This occurs when *Jehovah* is used in conjunction with *Adonai* or *Elohim*. *Jehovah Elohim* is rendered "God the LORD" or "the LORD God", and *Adonai Jehovah* is rendered "the Lord GOD." By this special use of lower case capital letters by the translators, we can recognize the Hebrew terms that are in view. This is an important literary device because without it the meaning of the terms *Adonai* and *Jehovah* would be lost to the English reader. We want to note here that when we find the phrase "Lord GOD" (*Adonai Jehovah*) in our Bibles, it is referring to God the Father, and the "LORD God" (*Jehovah Elohim*) refers to God the Son.⁸

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Student's Corner

Two new arrivals! Elizabeth Faith & Lydia Grace, were born September 20th, 2005. Their parents, Paul and Rebecca Turner, and siblings Elise, and Ethan, are very excited and tired! Paul is a full-time student here at **BBI**. He is currently ministering as the pastor at *Grace Bible Church* in Oshkosh, Wisconsin. Paul will graduate from **Berean Bible Institute** in May of 2006.

The Fall Semester has started for **Berean Bible Institute**, and it truly a blessing to see the students back after the summer break! We have 24 students this semester, some full-time and some part-time. All are here to learn more from the Word, rightly divided. Please keep these students in your prayers. If you are considering coming to **BBI**, now is the time to enroll and see where the Lord will lead you!

Another **BBI** wedding! Former student Paul Craesmeyer (graduate 2004), was married in Brazil this October. Please keep Paul and Marianna, in your prayers as they continue to minister in Brazil. You can reach them through: Word of Grace Mission PO Box 1160 Collinsville, IL 62234 or email at <paulbert26@juno.com>.

BBI associate instructor Joe Watkins, along with **BBI** student Kevin Sadler and **BBI** graduate Dean Reinheimer will be traveling to the Philippines this January for a three week mission trip. They will be visiting churches and Filipino Bible institutes preaching and teaching the Word of God rightly divided! We ask you to keep them in your prayers as they make this journey.

Another **BBI** student called into service! Matthew Ritchey has been asked to become the pastor of *Grace Bible Church* in Beloit, Wisconsin. Matt will be a May 2006 graduate of **BBI**. He, along with his wife Jennifer and their three boys; Isaac, Noah and Jonas will begin their ministry in January. Matt's dedication to the Word and his heart for the Gospel of the Grace of God has been an encouragement to all of us here at **Berean Bible Institute**. What a blessing to see churches filled, with Grace pastors!

(THE NAMES OF GOD continued from page 5)

THE COMPOUND NAMES OF GOD
IN THE OLD TESTAMENT

Besides the basic names for God and the combinations they are used in, there are also several compound names that are used in the Old Testament. These compound names contain either one of God's prevalent names or His personal name, along with a practical name or a descriptive title. Going back to our illustration of General Jackson, it would be similar to referring to Him by His popular name of Stonewall along with his prevalent title of General, or, as was more common, his personal name, Jackson, i.e., "Stonewall Jackson". These compound names of God are important to our understanding and appreciation of the character of God. And, it must always be remembered that the things that reflect the character qualities of the Eternal Triune Godhead reflect the character of Christ Jesus, who is our Savior and Lord. Tremendous insights and blessings are to be gained by those who would study these names of God in their contexts. For our purpose, we will only list the various forms along with the English rendering and selected Scripture references. It should be kept in mind when studying the compound names of God that overlapping and variations in their forms do exist in the Scriptures.

THE COMPOUNDS WITH EL AND ELOHIM

1. *El Elyon*: "The most high God" (Gen. 14:18-22; Num. 24:16; Isa. 14:13-14). *El Elyon* is often associated in some way with the Gentiles. At these times the whole earth is in view rather than the Promised Land alone (see Deut. 32:8; Dan. 4:17,25,32; 7:27; cf. Acts 7:48; 16:17).

2. *El Shaddai*: "The Almighty God" or the "All Sufficient God" (Gen. 17:1; 28:3; 35:11; Joel 1:14-15; cf. II Cor. 6:18; Rev. 4:8; 11:17; 15:3; 16:7,14; 21:22). This name speaks of God's ability to provide for all of the needs of His people. He is adequate for them in and of Himself. They have no need for any other.

3. *El Roi*: "The Mighty God who sees" (Gen. 16:13; cf. Job 34:21; Ps. 94:9; 139:15-16; Prov. 15:3). The "God who sees" is aware of every situation and circumstance. This name speaks of God's care and concern for individuals, and especially for His people (see Matt. 6:32; 10:29-31; Phil. 4:4-7; Ps. 34:15; I Pet. 3:12).

4. *El Elohe Israel*: "God, the God of Israel" (Gen. 33:20). Jacob, using his new name Israel, gave

testimony to the fact that *El*, "the Mighty God" was his God (Gen. 32:27-28). This is a dispensationally important name of God, as it was through the line of Jacob/Israel that the inheritance of the Covenants of Promise given to Abraham was passed on. It was his twelve sons who became the twelve tribes that in turn became the nation of Israel. This combination of names has been transliterated *El-Elohe-Israel* (Gen. 33:20) in our English Bibles rather than supplying its literal English equivalent of "God, the God of Israel." Although this is the only place that this name of God is used in the Bible, other forms are frequently found in the Scriptures. "The God (*Elohim*) of Israel" (Ex. 24:10); and the "LORD (*Jehovah*) God (*Elohim*) of Israel" (Ex. 32:27); are examples.

5. *El Olam*: "The Eternal God" or "This Everlasting God" (Gen. 21:33; Ps. 90:2). A variation of this name of God is found in Isaiah 40:28 which reads, "The everlasting God, the LORD (*Elohim Olam Jehovah*)". He is also identified as "The Creator" in this verse.

6. *El Neeman*: "The Faithful God" (Deut. 7:9; cf. Ps. 40:9-10; 89:1-2,5,8,24,33; 92:1-2; 119:89-90; Isa. 11:4-5; 25:1; Lam. 3:22-24). Because God is faithful, we can trust Him in all things. He will never fail those who place their faith in Him to do what He has promised them in His Word (see I Cor. 1:9; 10:12-13; I Thess. 5:23-24; II Thess. 3:3; II Tim. 2:11-13; Heb. 2:17-18; 10:23; I Pet. 4:19; I John 1:9; Rev. 1:4-5; 3:14; 19:11; also Rom. 4:19-21 with Heb. 11:11-12).

7. *El Gadol waw Nora*: "The Great and Terrifying God" (Deut. 7:21; 10:17; Neh. 1:5; 9:32). The supreme greatness of God strikes terror in the hearts of His enemies and a strong reverential fear in the hearts of His people (cf. Gen. 35:5; Joel 2:11,31; Zeph. 2:11; Rev. 6:15-17; 19:11-16 ff.; II Cor. 5:9-11; Phil. 1:27-29; 2:12-13).

8. *El Chai*: "The Living God" (Deut. 5:26; Josh. 3:10). The God of Israel is a Living Being, and therefore a Personal Being. *Elohim Chai* is the more common form of this name of God (I Sam. 17:26,36; II Kin. 19:4,16; Jer. 10:10; etc.).

9. *El Qanno*: "The Jealous God" (Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; Josh. 24:19). The jealousy of God might be described as the "righteous indignation" that is aroused in Him by His created beings worship of false gods. The Holy

One of Israel will not, because He cannot, share the glory of His absolute goodness with the profane. In this regard, He is a “consuming fire” who will eventually destroy all that is ungodly (Heb. 12:29; cf. Ex 24:17; Deut. 4:23-24; 9:1-3).

10. *El Chanun waw Rachum*: “The God of Grace and Mercy” (Neh. 9:31; Jonah 4:2). Being gracious, God is willing to do good, or show favor, toward those who do not deserve it. Being merciful, God is willing to relent from bringing harm (judgment) on those who do deserve it. Knowing that God is both gracious and merciful brings great comfort to the hearts of those who trust Him (also see Ex. 33:19; 34:6; II Chron. 30:9; Neh. 9:17; Ps. 86:15; 103:8; 111:4; 112:4; 116:5; 145:8-9; Isa. 30:18; Joel 2:13; cf. Eph. 2:4-6; Tit. 3:5-7).

11. *Elohim Tsebaoth*: “The God of Hosts” or “The God of Armies” (Amos 3:13). The word *tsebaoth* refers to a very large organized group, or mass, of persons. The main idea is of an army that has been assembled in war-ready array. It can also refer to those who have been brought together and prepared for service or worship. With God as its Commander-in-Chief, this army cannot be defeated. “*The God (Elohim) of Hosts*” as found in Amos 3:13 is unique. The more common forms are “The LORD (Jehovah) God (Elohim) of Hosts” (II Sam. 5:10; etc.) and “The LORD (Jehovah) of Hosts” (I Sam. 1:3; etc.). And less frequently, we also find “The Lord (Adonai) GOD (Jehovah) of Hosts” (Ps. 69:6).

Endnotes on the Names of God

1. Charles C. Ryrie, *Basic Theology*, (Wheaton, IL: Victor Books, 1986), 45.
2. Floyd H. Barackman, *Practical Christian Theology: Examine the Great Doctrines of the Faith*, (Grand Rapids, MI: Kregel Publications, 3rd ed. 1998), 65.
3. Nathan Stone, *Names of God*, (Chicago, IL: Moody Bible Institute, 1944), 43.
4. *Ibid.*, 44.
5. *Ibid.*, 44.
6. Floyd H. Barackman, *op.sit.*, 67.
7. Charles F. Baker, *A Dispensational Theology*, (Grand Rapids, MI: Grace Bible College Publications, 2nd ed., 1972), 143.
8. Arthur C. Custance, *The Virgin Birth and the Incarnation; The Doorway Papers, Vol. 5*, (Grand Rapids, MI: Zondervon Corporation, 1976), 241.

(THE INSTITUTE UPDATE continued from page 1)

As believers we know that there is an answer to the fears and bondage to the flesh humanity is enslaved by. Through faith in the Lord Jesus Christ individuals can be set free from the fear of death and the shackles of sin. Regardless of current circumstances, past experiences, or any situation we might find ourselves in in the future, as members of the Body of Christ, the redeemed of the Lord, we have cause to rejoice and give thanks to God. We have a sure hope that will not fail. This present world and its evil system will one-day be brought to a close by the Lord Jesus Christ Himself. But, even before this happens, our blessed hope will be realized and our glorious heavenly home will last forever and we will always be in His presence. Even the trials and suffering we face in this life will be worked out to our good in the life to come, according to the purpose of Him who has called us to be conformed to the image of His own Son (Rom. 8:28-29).

We can also be thankful for the opportunity to serve the Lord in the here and now by making known the Grace Gospel to those around us. There is no greater gift than the gift of eternal life that God has made available to any and all who will simply trust in His Son for the forgiveness of sins. And there is no greater service that anyone can provide for others than to tell them about the One who can set them free from the curse of sin and reconcile them to God. Let us pray together for opportunities and boldness to share Christ with our neighbors, acquaintances, friends, and family and petition the Lord to raise up an army of faithful men that will follow Paul’s example by giving their lives over to serve the Living Christ by “preaching Jesus Christ according to the revelation of the mystery.”

We thank the Lord for those who have, and are, faithfully standing for, and proclaiming the Grace Message, and for those who will answer His call to join them in the future. One of the greatest blessings of my life has been the opportunity to be part of the ministry of **Berean Bible Institute** where I am able to help men and women to prepare themselves to effectively serve the Lord. I am thankful for each student, instructor, and staff member that the Lord has brought here. Each has had a part in making **BBi** a better school. I am also thankful for all of you who have joined us in the work here through your earnest prayers and faithful financial support. Words could never adequately express the gratitude all of us here at **BBi** have for your help in making this ministry possible. It is truly appreciated.

Because Christ Lives!

Dr. W. Edward Bedore, Executive Director



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