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Rightly Dividing the Word of Truth

Training Workmen that Need Not Be Ashamed

THE INSTITUTE UPDATE

Some believe that we are living in the last days and that Christ's Second Coming has to be right around the corner. As they look at the things going on around the world, they insist that we are seeing end-times prophecies being fulfilled before our eyes. Of course, as Grace believers we know that the Rapture must take place before God's prophecy program and its promises to Israel come into effect once again.

But still, some might say, couldn't the world events of today be a signal that the Rapture of the Church is about to take place, opening the door for the Tribulation period to start that directly precedes Christ's prophesied return? Our answer is, yes, that could be, but we have no way of knowing if the Rapture will take place tomorrow or if the Lord will tarry for another one thousand years before He will remove the Body of Christ from the earth. Regardless, the believers whose generation is the one raptured out of the world (I Thes. 4:13-18) are to be found diligently serving God in "good works" (Eph. 2:10; Tit. 2:14) while they wait for the Lord (I Thes. 1:9-10) in eager anticipation of the "blessed hope, and glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:11-13).

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A BRIEF LOOK AT THE KINGDOM EPISTLE TO THE HEBREWS

By Dr. W. Edward Bedore

In looking at the Book of Hebrews we first want to consider the New Testament Bible books of James, I & II Peter, I, II & III John, and Jude. These seven epistles have traditionally been referred to as the "General Epistles" to distinguish them from the letters written by the Apostle Paul. We are aware that, for various reasons, many do not consider Hebrews as one of the General Epistles. However, because of the anonymity of its original recipients, author, and its content we are considering it as one of the General Epistles. This is so because all of Paul's letters are addressed to a particular church, churches, or individuals. In contrast, these letters are usually considered to be addressed to "Christians in general", hence the term "General Epistles" has been assigned to them. Another term that is sometimes applied to them is "Catholic Epistles," which refers to them being universal in nature.

We concur that these books were originally letters written to the believers or the Church in general. But *which* Church is being addressed and *why* these letters were written is another matter. As Dr. C.I. Scofield so aptly, and correctly, put it; "In his (Paul's) writings alone we find the doctrine, position, walk, and destiny of the church" (note on Ephesians 3:6, The Scofield Reference Bible, Oxford University Press, 1945, pg. 1252). Of course, this refers to the "Church which is His (Christ's) Body" (Eph. 1:22-23), the Church of the present Dispensation of Grace. But if it is only in Paul's letters that we find reference to the Church of today and the particular doctrines

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Mail Received
at
Box 587

FROM THE PHILIPPINES:

"I want to thank you for making me one of many recipients of your correspondence. You know the article you wrote about the Names of God helps me prepare my upcoming debate about the Deity of Christ. I appreciated all the students there at **BBI** because I know that while they are studying, at the same time they are also serving churches and some are pastoring. It's definitely great! God is really using you powerfully in the service of Him. All honors be to God for everything you do."

FROM PENNSYLVANIA:

"Just finished reading the *BBI Bulletin*. Thanks and thanks again. I could list a whole bunch of adjectives to describe it, but rather I want to thank God for allowing me to come to the truth of the Word, rightly divided. I'm so glad that I was led to become a supporter of **BBI**."

FROM CALIFORNIA:

"Thank you for the Fall 2005 '*BBI Bulletin*' I found your article 'The Names of God' very informative and well presented. Thank you and may God continue to bless you all."

FROM SOUTH CAROLINA:

"May the Lord Jesus Christ continue to bless you and all the students who are learning to rightly divide the Scriptures.

Never stop, until our Lord takes us home to be in the heavenlies forever with Him!"

FROM FLORIDA:

"We are enclosing a check to use where needed by the **Institute**. The Lord has blessed us far more than we deserve so we are sharing with you what God has given us. Thanks for preparing young people for His service and staying true to Pauline Truth of rightly dividing the Word. May God continue to bless you as you labor for Him."

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

THE BULLETIN BOARD

News & Announcements

*Fall Semester
at Berean Bible
Institute begins
August, 21st,
2006.
Register Soon!!!!*

Advanced Notice!
BBI will be hosting the Fall BBF Conference this year. The conference will be held October 12-13, 2006.

MGF Spring Conference
Location: Bethany, Missouri
Dates: June 2nd-4th, 2006
Contact: Kevin Heyle at: (816) 520-3943 or Dan Heyle at: _____

37th Annual BBF Conference
Location: Cedar Lake, Indiana
Dates: June 17th-22nd, 2006
Contact: Pastor Floyd Baker at: (812) 490-4156.

Rocky Mountain Grace Camp
Location: Estes Park, Colorado
Dates: July 3rd-8th, 2006
Contact: Jim & Judy Harley at: (920) 829-6021 or E-mail at: <rockymountaingracecamp@juno.com>.

Grace Believers Bible Conference
Location: Bitely, Michigan
Dates: July 28th-30th, 2006
Contact: Pastor

(A BRIEF LOOK AT THE KINGDOM EPISTLE TO
THE HEBREWS *continued from page 1*)

that pertain to it, we must ask what doctrines do we find in the so-called General Epistles, and who were they written specifically to and about? If these letters are going to be properly understood and applied in the life of the believer today these questions must be correctly answered. Because we believe that the subject matter found in these epistles has direct application to the church of the "last days", which will endure the Great Tribulation as they wait for Jesus Christ to return to establish His Kingdom on earth, we prefer to designate them as the "Kingdom Epistles." Of course, this means that we must also deny the Pauline authorship of Hebrews.

The Kingdom Church

Before going on we want to make it clear that we believe that the entire Bible is the Word of God, and that it is all for our learning and use. However, at the same time, we do not believe that it was all written directly to or about those living in the present Dispensation of Grace. Just as we find the doctrine, position, walk, and destiny of the Body of Christ proclaimed in the Apostle Paul's letters, we believe that the Kingdom Church is proclaimed and explained in Hebrews through Jude.

Sometimes these letters are referred to as the *Hebrew* or *Circumcision* Epistles because of their unmistakable Jewish overtones. It is obvious, even to the casual reader, that while there are similarities to Paul's letters in these books, there are also many differences, differences with a strong Hebrew flavor. Some of these differences are so strong that they appear as glaring contradictions that many good men have struggled with over the centuries.

But, if these letters are approached as not being written to or about the same Church that Paul wrote to and about, the supposed contradictions are resolved and the confusion as to how they are to be applied today disappears.

The simple answer is that God has two programs with two distinct Churches. One is the Body of Christ, of the present Dispensation of Grace, which is made up of both Jews and Gentiles without any distinction at all between the two. This Church had its beginning with the conversion of the Apostle Paul (Acts 9:1-16), to whom the Lord revealed the "mystery program," or the Dispensation of Grace.

This came about after Israel's blatant rejection of the Lord Jesus as her promised Messiah at the stoning of Stephen (Acts 7:51-60).

On the other hand, those Jews who did believe that the Lord Jesus was indeed the promised Messiah also constitute a Church. The doctrine, position, walk, and destiny of this Church is interlaced throughout the books of the Old Testament, the Gospel Records of Christ's earthly ministry, the General (or Kingdom), Epistles, and Revelation.

While Paul wrote to a Church with a heavenly hope, the rest of the Bible is concerned with a Church whose hope is in God's Kingdom on earth, which the Lord Jesus Christ Himself will one day establish when He returns in great power and glory. This hope is the main subject of Old Testament Prophecy. This is the hope that Peter offered to Israel on Pentecost (Acts 2:15-36 cf. Acts 3:12-26). This Church eventually died out after Israel was set aside in unbelief. But, it will be reestablished after the current Dispensation of Grace comes to a close with the Rapture of the Body of Christ into the heavenlies.

Just as Paul's letters encourage and instruct us as we wait for our blessed hope, the Rapture, when we will be caught up into heaven, the Kingdom Epistles are primarily for the encouragement and instruction of those Jewish believers who will find themselves in the Tribulation looking in hope for Christ's return to earth at His Second Coming.

The Authorship of Hebrews

Over the centuries there has been an ongoing controversy over the authorship of the book of Hebrews. Apollos, Barnabas, Luke, Priscilla and/or Aquila, Silas, and Clement of Rome have all been suggested as the author of this letter. But the idea that the Apostle Paul was the writer has by far been the most popular. In fact, many standard edition King James Bibles have been published with the title "The Epistle of Paul the Apostle to the Hebrews" over this book.

That the Apostle Paul wrote this letter seems to be a logical conclusion that would cause no problems if it is assumed that only one gospel message is to be found in the New Testament and that Paul's ministry was only an extension of what was begun at Pentecost by Peter and the other eleven Apostles that

were with him that day (see Acts 2:1-4 ff.). However, if the Apostle Paul's ministry and message are recognized as being uniquely different from that of the twelve Apostles who were with the Lord Jesus Christ during His earthly ministry, attributing the authorship of the book of Hebrews to him *does* pose a problem. This is because, while there are obvious similarities between the Good News of the Kingdom and the Good News of God's Grace, there are also some distinct differences that are very important.

The one overriding similarity is that both of these great messages focus and depend on the Person of the Lord Jesus Christ and His redeeming work. However, there are major differences between these two programs of God. The Kingdom has always been the subject of prophecy and can be traced out, or followed, through the Bible in types and shadows as well as by indirect and direct references by God's prophets (see Luke 1:68-75; Acts 3:18-24). Also, God's chosen people, Israel, hold a special place in the prophetic Kingdom program. In fact, most of the Bible is actually a history of this nation and its relationship to the True God who is the Creator of heaven and earth. This history of National Israel and their relationship to God is directly related to God's promise to the nation of a coming Messiah and His Kingdom on earth.

In stark contrast, the Apostle Paul very clearly claims that his message had been a mystery, or secret, "*since the world began*" (Rom. 16:25; cf. Eph. 3:3-9). His message was not veiled in the types and shadows of the Old Testament, nor was it a subject expounded on by the prophets of Israel. No, it was not known by man at all until it was revealed to Paul; It was a secret message "*which from the beginning of the world hath been hid in God*" (Eph. 3:9). Hidden away in the mind of God, the Dispensation of Grace and its particular doctrines concerning the position, walk, and destiny of the Body of Christ were "*unsearchable*" (Eph. 3:8). There is no trace or evidence to be found in any other portion of Scripture that can be used to track down or search out the doctrines of grace that are unique to the message that God made known to the Apostle Paul by special revelation.

Our contention here is that the real issue is not "who" wrote Hebrews, but "who" did he write it to, "what" did he say, and "why" did he write it? The answers to these questions will certainly help us have a better understanding of the book of Hebrews

whether we are ever able to determine the identity of who wrote it or not. But, one thing that we can know about the author of Hebrews is that he was himself a Hebrew who believed that Jesus Christ came in accordance with God's prophetic program and fulfilled the types of the Mosaic Law which pre-figured the Messiah Who was to come and establish a New Covenant with Israel. A Covenant under which He would restore the Davidic Kingdom in accordance to God's promises to His chosen people. He, along with those he wrote to, had a hope which was the subject of prophecy.

It is impossible to deny that the writer of Hebrews considered Jesus Christ's earthly ministry to Israel to be the fulfillment of types of the Old Testament in accord with Israel's prophetic hope. In fact, he expressly tells his readers that Christ came to mediate the New Covenant with "*the house of Israel and with the house of Judah*" that was promised through the prophet Jeremiah (see Heb. 8:6-13; cf. Jer. 31:31-34 ff.).

He also points out that Christ's priesthood is "*after the order of Melchizedek*" (Heb. 7:16-22; cf. Ps. 110:4). This is a Messianic office according to prophecy. Psalm 110, that this prophecy is found in, speaks of Israel's Messiah as the Sovereign King (vv. 1-3), Eternal Priest (v.4), and Victorious Warrior (vv. 5-7). This is truly Kingdom ground and the subject of prophecy. These things are problematic for the claim of Pauline authorship for the mid-Acts dispensational position as Paul is expressly said to be the Apostle to the Gentiles (Rom. 11:13; Eph. 3:1-2). But, even more so is the author's own claim concerning how he first heard the message of his letter. He clearly proclaims that he first heard the message of Jesus Christ that he was expounding on from those who had actually heard it from the Lord Himself during His earthly ministry. A message that was confirmed by God as authentic through the witness of "*signs and wonders, various miracles, and gifts of the Holy Spirit*" as demonstrated by those who had heard Him (Heb. 2:3-4). There can be little doubt that the writer had a situation such as the events of Acts chapter two in mind here (see Acts 2:1-21 ff.; 3:1-11 ff.; 5:1-16; etc.). This statement by the writer of Hebrews is the strongest evidence against Paul's authorship, for he emphatically insisted that he did not receive his message from any man at all, but through direct revelation from Christ Himself (Gal. 1:11-12; 2:6-9; Rom. 16:25-26; Eph. 3:1-9). If, as Grace

Student's Corner

believers, we are going to be consistent in our interpretation of Scripture, we must let this passage (Heb. 2:3-4) simply say what it says and not to try to force it onto Paul. If we cannot accept this for what it says, how can we insist that Paul's statements concerning "*my (Paul's) gospel*" carry any weight at all towards establishing the fact that he was given a message that was distinct from that given to those who had been with the Lord (the 12 Kingdom Apostles) during His earthly ministry? (See Rom. 16:25; Gal. 1:11-12; 2:6-9; Eph. 3:1-9; Col. 1:25-26; cf. Rom. 2:16; II Cor. 4:3; I Thes. 1:5; II Thes. 2:14; II Tim. 2:8). Are we to believe that Paul received his message directly from the Lord Jesus Christ and was required to confirm it to the Apostles as he claims in Galatians (see Gal. 1:11-12, 2:1-10), or that he first learned it from the Apostles who confirmed their message to him, as the writer of Hebrews claims? If we claim that Paul wrote both books we have, what I believe is a serious problem of inconsistency in our approach to Bible interpretation and a rupture in our defense of the Gospel of the Grace of God as being revealed distinctively through the Apostle Paul.

Our purpose in dealing with the subject of the authorship of Hebrews here is not to attack those who hold a different view than we do or to cause division. Our purpose is to declare what we believe to be true **in defense of the "revelation of the mystery"** (Rom. 16:25) that was committed exclusively to and through the Apostle Paul in contrast to the prophetic Kingdom Gospel that was committed to Peter and the other apostles (Gal. 2:7-8). Because of the Kingdom content of the letter to the Hebrews we believe that attributing Pauline authorship to it hinders rather than helps in the effort to declare "*among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid id God, who created all things by Jesus Christ*" (Eph. 3:8-9).

We also want to say here that we are familiar with most of the arguments that have been used to prove that Paul wrote Hebrews. We would like to point out that none point to a conclusive passage of Scripture to prove their case. All are built in large on supposition and/or conjecture, which require considerable explanation. Our position is based on the belief that we can take what the author of Hebrews is saying at face value and believe it.

(continued on page 6)

We have a brief update on our missionary travelers to the Philippines. Pastor Joe Watkins, Kevin Sadler, Dean Reinheimer, and John LaVier are back, and very excited about their trip! What a blessing it was to be able to fellowship with and encourage those of like precious faith, also to be able to see how the Grace Message is flourishing in the churches and institutes. They went to minister to others and came back blessed that they themselves had been ministered to. They would like us to thank you for your prayers on their behalf!

BBI's annual Graduation and Award's Ceremony will be held on Saturday, May 20th, 2006 at 10:30 a.m. There will be three students graduating as well as many receiving first and second year certificates! Please consider attending to encourage those that have put so much time and effort into learning and putting into practice the precious truths found in the Word of God, rightly divided.

BBI will be hosting a Missionary Conference this coming January 2007. If you know of any Grace missionaries who will be in the United States and would like to be a part of this conference please contact **BBI**. Look for further updates in the coming Bulletins!

Courses Offered for the Fall Semester

August 21-December 14, 2006

101 - Dispensational Survey	(2 hrs)
103 - Bible Exposition I	(4 hrs)
105 - Basic Bible Doctrines I	(2 hrs)
107 - Personal Evangelism & Follow Up	(2 hrs)
109 - Dispensational Hermeneutics	(2 hrs)
111 - Study Skills & Personal Finance	(1 hr)
113 - English	(1 hr)
115 - Public Speaking	(1 hr)
301 - Pastoral Ministry II	(2 hrs)
303 - Bible Exposition V	(4 hrs)
305 - Dispensational Theology III	(2 hrs)
307 - Missions & Church Planting	(2 hrs)
311 - Christian Writing	(1 hr)
315 - Music & Song Leading	(1 hr)
317 - Advanced Disp. Hermeneutics	(2 hrs)
319 - Youth Ministry	(1 hr)
1001 - Biblical Principles of Family Life	(2 hrs)
1005 - Women in Ministry	(2 hrs)

(A BRIEF LOOK AT THE KINGDOM EPISTLE TO
THE HEBREWS continued from page 1)

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will?" (Heb. 2:3-4). In the same way we understand and believe the Apostle Paul's claim to have received his revelation directly from the Lord Himself. *"But I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"* (Gal. 1:11-12).

We do not have the space here to deal with all of the arguments for the Pauline authorship of Hebrews, but we will deal briefly with two. One is the idea that Paul wrote Hebrews to the Kingdom Church to explain to them the practical outworking and perfecting of the faith during the Pentecostal era. The other is the idea that the phrase *"Grace be with you all. Amen"* that closes the letter to the Hebrews (Heb. 13:25) proves Paul's authorship because of its similarity with the closing verses what are known to be of Paul's letters. We will look at the latter idea first.

Paul's statement in II Thessalonians *"The salutation of Paul with mine own hand, which is the token (sign) in every epistle: so I write"* (II Thes. 3:17) is said to refer to Paul's use of the saying *"The grace of our Lord Jesus Christ be with you all, Amen"* (II Thes. 3:18), or a similar phrase, which is used in all his letters. After looking at the evidence we do not see this as affirming Paul's authorship, but as denying it.

The book of The Revelation, which we know was written by the Apostle John (Rev. 1:4), ends with the words *"The grace of our Lord Jesus be with you all. Amen"* (Rev. 22:21). This proves that this phrase is not meant to be some kind of identifying code to prove the authenticity of Paul's letters to his readers. One man we spoke to about this said *"This is just the exception to the rule."* Our answer to that is that if you have an exception to a rule in a matter like this you actually have no rule to base your conclusions on.

In two of Paul's other letters he mentions that the salutation has been written by his own hand (I Cor. 16:21; Col. 4:18). This statement is not followed directly by the phrase in question in either case. 6

However, in both instances, as it does in II Thessalonians, Paul's name appears along with the statement that the salutation is written in his own handwriting. It seems quite evident that the Apostle is referring to "his signature" as the identifying mark to look for in the salutation of any letter that he wrote, not a particular phrase.

A salutation, by definition, is a greeting generally found at the beginning of a letter, just as Paul's name is in all of his letters. His signature could have been given at the end of these three letters because he had not personally signed it in the beginning as he had the others. Or, it could simply have been a reminder to his readers to always look for his signature on any letters that anyone might claim that he wrote. A man's personal signature, then as now, is much more solid evidence of authorship than a phrase such as *"grace be with you all"*, which would have to be widely known to be of any use in identifying Paul's letters. And, if it was widely known anybody could insert it into a letter and falsely claim that it was from Paul. It could be recognized as a commonly used saying by Paul, but could never prove a letters authenticity like his personal signature would.

Paul's message of Grace has vitally important and distinctive differences from the Kingdom Gospel, so there is a need for a clear identification of his letters to ensure that there is no confusion between the "mystery" program committed exclusively to Paul and the "prophecy" program found throughout the rest of Scripture. We believe that all of his epistles are clearly identified with his signature so that we need not be confused in this area.

The idea that the Apostle to whom the Lord exclusively revealed the mystery of the Dispensation of Grace and sent to the "uncircumcised" Gentiles wrote a letter exclusively to the "circumcised" Kingdom believers is entirely inconsistent with Paul's apostolic commission and ministry. Let us carefully take note of the fact that when James, Peter, and John understood the grace already given to Paul before he ever met with them in Jerusalem they agreed that they would minister to the circumcision and would leave the Gentiles to him (Gal. 2:9). This leaves no room for Paul to have written the letter to the Hebrews, which does indeed exhort the Kingdom believers in the practical outworking and perfecting of their faith with the Kingdom blessings in view.

While we cannot identify with any degree of certainty who wrote Hebrews, we do know several things about him. As we have already seen, he first heard the message of Jesus Christ that he was expounding on from others who had actually learned it from Jesus Christ Himself (Heb. 2:3; cf. John 1:14; I John 1:1-4; I Pet. 5:1; II Pet. 1:16). It was a message from God that was confirmed through miracles (Heb. 2:4; cf. Acts 2:1-21 ff.; etc.).

We also know that he personally knew those he was writing to (Heb. 13:18-19, 22-24); that he identified himself as one who shared in the same hope of salvation as those he was writing to (Heb. 2:1-4; 3:1,12; 13:22); as with those he was writing to, he expected to share in the same hope as the Old Testament saints (Heb. 11:39-40); and that he was well versed in the Old Testament and its Levitical system of sacrifices and prophecy. This last point is evidenced by his numerous quotations and allusions from the Old Testament to demonstrate, with authority, the superiority and reality of Jesus Christ being the fulfillment of its types and shadows. He saw the Lord Jesus as the Messiah, the Mediator of the New Covenant who will shake the earth and establish a Kingdom on earth that cannot be shaken (see Heb. 12:24-29). In his letter to the Hebrew believers the author clearly presents Jesus Christ according to prophecy rather than *“the revelation of the mystery”* that was at the very heart of the Apostle Paul’s message.

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

Just for laughs—“Who Brews?”

A man and his wife were having an argument about who should brew the coffee each morning. The wife says, “You should do it, because you get up first, and then we don’t have to wait as long to get our coffee.” The husband says, “You are in charge of cooking around here and you should do it, because that is your job, and I can just wait for my coffee.” Wife replies, “No, you should do it, and besides, it is in the Bible that the man should do the coffee.” Husband replies, “I can’t believe that, show me.” So she fetched the Bible, and opened the New Testament and showed him at the top of several

(THE INSTITUTE UPDATE continued from page 1)

This, of course, means that all believers from now until that time, whether it be near or far away, are to be engaged in good works while watching for the Lord to come for them. We are to anticipate His coming while eagerly serving others on Christ’s behalf.

There are several aspects to the good works that believers are to walk in until that day. One of those is the defense of the faith. Those of us who know the Grace Message realize how important it is to stand strong for the truth of the Gospel of Grace that was revealed to and through the Apostle Paul, as it is by *“rightly dividing the Word of Truth”* that the spiritual confusion caused by mixing Law and Grace is dispelled. However, in defending the distinctive doctrines of Grace we must not neglect the foundational doctrines that give substance to the Grace Message.

If vital doctrines such as Creationism, the Virgin Birth, the Deity of Christ, the Verbal Plenary Inspiration of Scripture, the Trinity, the Bodily Resurrection of Christ, the Substitutionary Nature of Christ’s Redemptive Work on the Cross, and the Character of God, are compromised then everything we believe is in jeopardy as every Grace doctrine is dependent on the truths of these fundamentals of the faith. That is why, here at **Berean Bible Institute**, we have developed a comprehensive program that not only provides rock solid mid-Acts Dispensational teaching, but also goes through the entire Bible and deals with a wide range of important doctrines in our theology classes. We also offer ministry classes to help prepare our students to put to use their Bible knowledge in a practical way in whatever field of ministry the Lord might call them to.

On behalf of all of the faculty, staff, and students at **BBI**, as well as myself, I send a heartfelt thanks to you for your support of this important work we are involved in. Your prayers and sacrificial giving are a significant part of the ministry of **Berean Bible Institute**. We thank God for you and pray that He will bless your heart and life in these challenging times that we are living in as we stand together in the Lord for the Grace Gospel.

In Christ,

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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