

# The BBI BULLETIN

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**BEREAN BIBLE INSTITUTE, INC.**  
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## *Training Workmen that Need Not Be Ashamed*

### THE INSTITUTE UPDATE

In this edition I have two burdens of the heart that I would like to share with you. First, is my burden for the continued ministry of **Berean Bible Institute**. In a sense, it is really a prayer request.

In the last *Bulletin* I mentioned that, like many other ministries, **BBI's** financial support has dropped off because of the dire financial situation our country has gotten itself into. I think that I should let you know that the support level has fallen even more since then and the situation is becoming serious. We know that this drop in support is not because people are not willing to give, but that many are simply not able to give what they used to because of circumstances. Some have lost their jobs, some have had their retirement accounts reduced, and others have had losses in their investments. My heart goes out to those who are struggling financially and having a hard time making ends meet. These are difficult times in which believers need to lift each other up in prayer.

The request that I have for the ministry of **BBI** is that you would pray for the Lord to raise up others to help provide the support needed to maintain the important work we are doing. It has been an uphill battle, but the Lord has blessed the work **BBI** is doing and we have continually labored to improve

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## *Rightly Dividing the Word of Truth*

### WHAT'S NEW AT BBI?

#### *Distance Studies Are Now Offered*

In this issue we have some exciting news to share with you about how **Berean Bible Institute** is expanding its ministry outreach. Over the years, we have had many inquiries from individuals with a desire to study God's Word from the dispensational grace perspective that **BBI** holds to but were not able to move to this area in order to attend classes. When asked if we offered any kind of distance studies, we had to say "no, not at this time," which was disappointing to them. The trouble was that it was not possible to develop and maintain a quality program without more help. There would have to be a full-time coordinator who could put the courses to be offered together and oversee the operation of the program. **BBI** always wanted to offer distance studies but was determined that all courses offered by distance would have to be comparable to what we offer in the classroom. As of August 1st of this year, we are offering our first Distance Studies.

Last year, Andy Kern and his wife, Sarah, moved to Wisconsin from Arkansas. In January, Pastor Kern joined the staff of **BBI** as our Distance Studies Coordinator. Since then he has been very busy modifying classroom course material to fit the Distance Studies format we will be using. He has made a lot of progress and we will be able to offer four of our primary courses by Distance Study, and we will be making more available early next year. Our hope is to have the entire first year curriculum available for Distance Studies by July 1, 2011.

Our purpose in the Distance Studies we are offering is the same as it is for our resident classes;

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**FROM COLORADO:**

“Dear Ed Bedore, and all the faithful staff at the **Berean Bible Institute**. Thank you for sending the quarterly *BBI Bulletin*. It has been a blessing to me and aided me in rebuilding my faith and confidence in the Word of God. Over 20 years ago I was introduced to the Grace message and how to rightly divide the Word of God. Your quarterly *Bulletin* has been most beneficial in getting my Biblical thinking back on track. I would be grateful if I could continue to receive it.”

**FROM BRAZIL:**

“Greetings. I am happy because you work to help us to be with the Lord. Thank you.

**FROM MISSOURI:**

“It has been some time since I’ve written but want to thank you for faithfully defending His precious Word, rightly divided, and for a ministry that is devoted to training up others to promote and preach the Word of God, rightly divided. I also enjoy reading ‘*The BBI Bulletin*’ and appreciate your efforts in preparing this publication. Again, thank you so much for your unwavering stand in upholding and teaching His Word, rightly divided.”

**FROM ILLINOIS:**

“Thank you so much for your ministry with **BBI** and **BBF**. Your encouragement to ‘Bereans’ to help ‘Berean causes’ has prompted me to send this check. “

# THE BULLETIN BOARD

**Northern Grace  Youth Camp**

**Location:** Gillett, Wisconsin

**Dates:** May 1st-Oct. 18th, 2009

**Contact:** Dave Green: (888) 999-6492, e-mail: [camp@ngyc.org](mailto:camp@ngyc.org)  
<[northerngraceyouthcamp.org](http://northerngraceyouthcamp.org)>

These are family and youth

 **41ST ANNUAL BEREAN BIBLE FELLOWSHIP CONFERENCE**

**Location:** Cedar Lake, Indiana

**Dates:** June 20th-25th, 2009

**Contact:** Pastor Richard Ware:  
(870) 941-6110 or  
<[rnrware@aol.com](mailto:rnrware@aol.com)>

 **GRACE BELIEVERS BIBLE CONFERENCE**

**Location:** Bitely, Michigan

**Dates:** July 24th-26th, 2009

 **CELEBRATE GRACE CAMP**

**Location:** Montrose, Colorado

**Dates:** July 26th-30th, 2009

**Contact:** Jerry or Judy Worthley:  
(719) 276-2469.

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

## INFANT SALVATION

In the *Fall 2008* edition of the *Bulletin* we began a series of articles exposing some of the erroneous doctrines that are being taught in the Church today. We started with a critique of Universalism and Annihilationism which ended up being a three-part series. These articles were very well received with the feedback being almost all positive. Several said they were thankful for the articles because they came just as they were looking at these doctrines.

The series also generated questions about what happens to babies and young children who die. Since there seems to be an interest in this subject, we are running a paper on infant salvation that I wrote several years ago for my theology class at **BBI**. I hope that you will find the article to be both informative and helpful. —Dr. W. Edward Bedore

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There is no passage of Scripture that deals directly with what happens to babies and young children who die. However, there is ample evidence in the Bible to believe that they are not lost but are saved at death and go to be with Christ. Many do not accept this, insisting that the only way of salvation is for the individual to personally trust Jesus Christ for the forgiveness of sins. They are right, of course, in respect to those who have reached a point of personal moral responsibility in their life and are capable of understanding their need of a Savior and to make the decision to trust in Christ. But, concerning those who have not reached that point of maturity because of their age or mental deficiency, we believe that they are mistaken. There are at least six reasons based on Scripture why we believe that babies, young children, and those whose mental abilities have not progressed beyond those of a child, go to be with the Lord when they die.

1. **The Character of God:** To begin with, supreme goodness is inherent to the very nature of God, and He is perfect in His holiness and righteousness and all that He does is therefore righteous (Ps. 145:17). He will never treat anyone wrong or unjustly. Therefore, we know that when those who do not have the mental capacity to understand their hopeless moral and spiritual condition before a righteous God and are unable to comprehend the Gospel message and make a decision to trust in Christ before they die, will be treated according to God's

goodness and justice. We believe, then, that they will be saved at the time of death because God will not unjustly condemn those who have not yet reached a state of moral awareness and personal responsibility for their actions and are unable to respond to the Gospel of Jesus Christ.

2. **The Lack of Personal Moral Capability:** That babies and young children who die will not be held morally responsible in God's eyes is evidenced by Paul's statement in his letter to the Romans about imputed sin, "*for until the law sin was in the world: but sin is not imputed when there is no law*" (Rom. 5:13). Yes, all have sinned in Adam and have inherited a sin nature and are subject to physical death because of sin (see Rom. 5:12). But, because sin "*is not imputed when there is no law*", those who have no capacity to understand the Law and thus be condemned by it will be forgiven of their sins through the blood of Christ. Before objecting to what has been said here, we ask that you first look at what the Scriptures say about the Gentiles and the Law.

Because the Mosaic Law was given to Israel, those of that nation were bound by it and thus condemned when they failed to keep it. The Apostle Paul explained it very clearly in Romans 2:17-3:20. His concluding statement in this passage, "*for by the law is the knowledge of sin*" (Rom. 3:20b), tells us that the true purpose of the Law was not to make man righteous but to reveal his unrighteousness (cf. Rom. 7:12-14; Gal. 3:19). But, how about the Gentiles who were not under the Mosaic Law? Scripture is clear, God has written the law principle in the heart of man that he might be condemned by his own conscience (see Rom. 2:14-15). In other words, the very fact that man has a conscience and that all societies develop some kind of a system of rules (laws) in order to keep peace and order within the community reveals that all of mankind has an innate heart knowledge of right and wrong to some degree. It is this knowledge that we might refer to as a moral sense of right and wrong that we call the "conscience." The Law of the Conscience is sufficient grounds for the condemnation of the Gentiles as it bears witness to their sinfulness. Babies are conceived by sinful parents and therefore have a sin nature from the time of conception. However, their conscience is inactive because their moral sense of right and wrong is not yet developed.

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It is not until a child reaches a point in their life that their conscience causes them to become aware of their sinfulness before God that he or she is held personally accountable for their sins. This is what is often referred to as the "age of accountability," which is probably not the same for every individual because the issue is not how long they have lived but the progression of their understanding of right and wrong.

That the Scriptures teach the principle of an age of accountability is seen in several passages. God sent Jonah to prophecy to Ninevah so that He could spare the 120,000 persons there that were unable to "discern between their right hand and their left hand" (Jonah 4:11). God was about to bring judgment on Ninevah because of its wickedness (Jonah 1:1-2), but it was averted when the people repented of their evil ways (Jonah 3:1-10). Since the judgment was because of the doing of evil, the reference to not knowing the right hand from the left is obviously a reference to not knowing good from evil. In other words, they were not able to discern right from wrong. We believe that these were the children who had not yet reached the age of accountability and the mentally infirm who were living in Ninevah at that time.

Another passage is found in Isaiah. "For before the child shall know to refuse the evil, and choose the good, the land thou abhorrest shall be forsaken of both her kings" (Isa. 7:16). This prophecy by Isaiah is basically teaching the same thing that is found in the passage in Jonah we just looked at.

The principle is also found in the fact that the Lord did not hold Israel's children responsible when He condemned those who rebelled against Him to wander for forty years and die in the wilderness (see Num. 14:22-35). At the end of the time of wandering, before the new generation went into the Promised Land, Moses went over the details of Israel's past. Concerning the children of the rebellious generation, we read, "Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it" (Deut. 1:39).

From the book of Numbers, we find that the "little ones" spoken of here were nineteen years old and younger (Num. 14:29). We also know

that the salvation of an individual's soul is not the subject being discussed but the fact that God did not hold the children responsible for their parents actions. Nonetheless, the principle that God does not condemn those who lack the personal moral capability to be able to discern right and wrong is certainly demonstrated here.

Can we determine exactly at what age an individual becomes accountable before God? No, we do not think so. No doubt it would vary from person to person. Instead of worrying about when a child will become accountable, we should keep the Gospel of God's Grace before our children so that when they do come to the point that they recognize sin to be sin, they will also be able to know of God's love for them by which He has provided a Savior that they might be forgiven.

**3. The Testimony of the Lord Jesus Christ:**

"And they brought unto Him also infants that He would touch them: but when His disciples saw it, they rebuked them. But Jesus called them unto Him, and said, 'suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God.'" (Lk. 18:15-16). It is obvious here that the Lord Jesus was saying that young children, who were not able to keep the terms of the Kingdom Gospel, would be admitted into the Millennial Kingdom. Could God be less gracious to little ones in the Dispensation of Grace that we are living in today? The very idea is unthinkable.

**4. Neither Salvation nor Condemnation is Inherited:**

In the context of Israel's national salvation, every Israelite was held accountable to a degree for the transgressions of the nation. However, when it comes to the soul salvation of the individual, this is not the case in any dispensation.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20). This passage is directly applicable to the Millennial Kingdom where each person will be held accountable for his own sins. If this is true of a dispensation in which God is dealing with Israel as a nation, surely it would also be true for the Dispensation of Grace where no national distinctions are recognized.

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At the Great White Throne Judgment the unsaved dead of all dispensations will be raised to stand before God where they will be "judged every man according to their works" (Rev. 20:11-13). Little ones and the mentally incompetent have no evil works for which to be personally judged and they will not be judged for another's sinful actions.

**5. David's Testimony Concerning Two of His Sons:** It is interesting to look at how King David responded to the death of two of his sons. The contrast is striking and sheds light on David's understanding of what happens when a child dies in comparison to the death of an adult.

When King David's son, Absalom, died in battle during an attempted overthrow of his father, David went into great mourning over him, crying out; "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (II Sam. 18:33). David's uncontrolled mourning over the loss of his traitorous son continued until the commanding general of David's army confronted him about the detrimental affect it was having on the attitude of those who had been loyal to him (II Sam. 19:1-8).

On the other hand, when the son born to David from his adulterous affair with Bathsheba became ill and was at the point of dying, David, while pleading with God to allow the child to live, laid on the ground and fasted for seven days (II Sam. 12:13-18a). He was so distraught over the child's illness that his servants were afraid that David would harm himself if he found out that he had died (II Sam. 12:18b). But, he amazed them by what he did when he found out as he "arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he requested, they set bread before him, and he did eat" (II Sam. 12:20).

David's servants wanted to know why he fasted and wept for his infant son while he was ill but got up and acted as if everything was fine after he died (II Sam. 12:21). David's response is remarkable. While the child was still alive, he believed that God might spare his life (II Sam. 12:22). But, when the boy died he knew that God would not bring him back to life (II Sam. 12:23a).

What David said to bring the matter to a close was a statement of his faith. He fully expected to see his son again after he died. "I shall go to him, but he shall not return to me" (II Sam. 12:23b). David was content because he knew that one day he would see this son again in the afterlife, something that he obviously did not expect concerning Absalom. The implication is that the baby boy, who did not yet know good from evil, was safe in God's care, while his rebellious adult son was lost.

**6. The Requirements for Salvation:** God has promised in His Word to save sinners that "believe on the Lord Jesus Christ" (Acts 16:31). Of course, to believe on the Lord Jesus Christ for salvation, one must know what to believe about Him. The message of the Cross by which men are saved is that "Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:3-4; cf. Rom. 3:21-26; 4:24-25; I Cor. 1:18,21; II Cor. 5:21). Because infants and the mentally incompetent are not capable of either belief or unbelief because of their inability to understand the terms of the Gospel, they will be saved simply because Christ died for all. This principle is expressed in the fact that under the Law provision was made for sins committed in ignorance (Lev. 4:27; cf. Ezek. 45:20).

## CONCLUSION

From the Scriptural evidence, we believe that the redeeming value of the Lord Jesus Christ's death on the cross and the life-giving power of His resurrection is applied to both babies and those who do not possess the mental capabilities to understand and respond to the Gospel when they die, delivering them from the curse of sin that brings the wrath of God on the unsaved.

Concerning those who have reached the age of accountability, the only way of Salvation is through faith in Jesus Christ. What we must remember is that individuals are not lost because they have not trusted in Christ, but because they are sinners. Romans 1:18-3:20 makes this very clear. According to the Bible there are only two options for the sinner, be reconciled to God and be saved or remain at enmity with Him and be lost forever.

Jesus lived that He might die  
and died that we might live!



# Student's Corner

## ATTENTION GRADUATES AND ALL FORMER STUDENTS OF BBI!

As a direct recipient of the ministry of God's grace in Christ Jesus through **BBI** (an alumnus), are you interested in passing on that legacy to future generations? If so, team up together with us in **BBI's** "Alumni Association." Our purpose will be three-fold.

1. To *encourage* alumni in their various ministries.
2. To *uphold* **BBI** by prayer and support.
3. To *inform* alumni of specific needs of **BBI** and also events that are scheduled.

For more information, or if you would like to receive our upcoming alumni newsletter please contact:

**BBI's** Alumni Representative—Andy Kern '04,  
(262) 339-3096, or <bbids@verizon.net>

**BBI's** Alumni Director—Timothy Board '05,  
(937) 667-2710, or <timmybandloribeth@hotmail.com>

*Remember, "Only one life 'twill soon be past,  
Only what's done 'in Christ' will last!"*

**Award's Ceremony:** Jim Tollar received his certificate of *General Bible Education* this May. Jim and his wife, Missy, have been accepted with *Things to Come Mission* as official missionary candidates and are preparing to minister in Kenya, Africa. Please pray that the Lord will provide the necessary support for the Tollar family. Jim and Missy have three children Samatha-14, David-11, and Andrew 11.

**A New Arrival:** Patrick and Elissa Gaetzke (students at **BBI**) are very happy to announce that they have a beautiful baby girl. Braelyn Reece was born Friday, May 1st, 2009. They also request your prayers (no need to expound on that!) In another 18 years we will look forward to having her in class.

**Students Serving:** Two of **BBI's** students, Justin Becker, and Stephanie Gaetzke served with *TCM* on a short term mission project to Cambodia (May 28-June 10). They went to help in medical clinics, building projects, and to share the love of God to a lost and dying world. We thank and praise the Lord for all our dedicated students, and those who labor in prayer for them.

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the school and expand its outreach. We are just now finally able to begin offering Distance Studies so we can reach a broader segment with our Bible and ministry training program.

Because the times we are living in are marked by an even greater spiritual downturn than the economics of our nation, I believe that it is vital that we continue to work towards expanding the ministry in order to reach more people with the Gospel of the Grace of God. I am serious when I say that the most important thing that you can do to help **Berean Bible Institute** is to pray for God's provision and guidance for the ministry and that He will raise up new students who will do what it takes to begin training for the work of ministry.

So, I do humbly ask that you pray for **BBI** and its students, staff and faculty. And, if you are able, that you consider giving towards the financial support of **BBI**. I sincerely appreciate that you have taken the time to read this and am thankful for your prayers and thoughtful consideration.

The second burden that I want to share is deeply troubling to me. It is the departure from truth that we are seeing today. There is apostasy taking place right before our eyes, but it seems that many pastors, preachers, teachers, and other leaders within the professing Church are either wearing blinders or are asleep at their posts. I do not know exactly why, but it is obvious that many are oblivious to the proliferation of false doctrines being taught today. And, when it is brought to their attention, they do not seem to care and see no reason to renounce or distance themselves from heretical teachings. The spirit of the world has affected many who are in leadership and it is now dominating the evangelical church. Its tentacles are also creeping into conservative Christianity and having a marked impact on the Church as a whole. It is sad to say, but even the Grace Movement is not immune to the encroachment of the postmodern mindset that dominates the western world today. The hallmark of the postmodern age is the concept that truth is a relative thing that really doesn't matter. The feelings and ideas of individuals are what is important in postmodern thinking. This, of course, is the result of the "situation ethics" philosophy that our culture embraced in the 1960's.

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Being convinced that there are no moral absolutes and that right and wrong are only relative to any situation or circumstance, today's generation has concluded that there is no absolute truth of any kind. Everyone is free to believe whatever they want and act however they like as long as they don't question the beliefs of others or make them feel bad about themselves by telling them they are wrong. You might say that the byword of postmodern thought is that "nobody is right and nobody is wrong." That is, unless you believe there is absolute truth and are willing to stand for it.

The trouble is that the erroneous doctrines that are being propagated today are being accepted by professing Christians as optional beliefs because they have been confused by a world system that says that it doesn't matter what you believe and that anyone who claims to have the truth is arrogant and intolerant. But, when it comes to the Gospel of Jesus Christ, only the truth will do. The burden of my heart in sharing this is that I sincerely want to ask you to join me in prayer for the Church and its leaders.

The economic condition today is a serious matter and we should be concerned because it is affecting all of us. But, we should be even more concerned over the spiritual conditions that our country and the world are facing today.

- ◆ Pray for the salvation of our nations leaders (see I Tim 2:1-5). Without Godly leadership a nation can only move away from morality and towards social chaos.
- ◆ Pray that the true Church, the Body of Christ as a whole, will take seriously its responsibility of ambassadorship in its relation to the world (see II Cor. 5:17-21). It is up to the saved to share the Good News with the lost.
- ◆ Pray that the leaders in the local churches will boldly and without compromise or apology preach the Word of God as the truth it is (see Eph. 6:18-20; II Tim. 2:15 with II Tim. 3:16-4:5). Only the truth can change hearts and minds.
- ◆ Pray that more believers would come to understand the Mystery of the Dispensation of Grace (see Eph. 3:1-10). Knowing the difference between prophecy and mystery is the key to understanding the Bible.
- ◆ Pray that the Lord would raise up an army of students who are willing to do what it takes to prepare themselves and have the boldness to enter the field of service (see Eph. 6:10-17;

II Tim. 2:1-4). The spiritual battle we are engaged in is real and the need for soldiers is great.

- ◆ Pray that the Church would awaken out of its slumber and be the witness to the world that God has called it to be (see Rom 13:10-14; Tit. 2:11-14). God has blessed us with the opportunity to serve Him in every area of our lives (I Cor. 10:31-33).

*"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen"* (II Cor. 13:14).

Because Christ is Alive!

Dr. W. Edward Bedore, Executive Director

*(WHAT'S NEW AT BBI? continued from page 1)*

to help individual believers prepare themselves for service to God. We seek to do this by providing a full program of Bible and ministry training that gives our students a working knowledge of the whole Bible, grounds them in sound doctrine, teaches them proper Bible study methods, and shows them how to put their knowledge to work in actual ministry. Those who have a sincere desire to learn God's Word better for personal spiritual growth and enrichment are welcome to apply, but our main focus is towards training for ministry.

Courses offered at **BBI**, whether in the classroom or by Distance Studies, are academically challenging and spiritually rewarding. Those who take advantage of what **Berean Bible Institute** offers and seriously apply themselves will learn and grow. Those wanting to eventually attend classes at **BBI** but are unable to move here at this time, do not have to wait anymore. If this is you, consider starting with **BBI** now through our Distance Studies. Full credit will be given for all classes completed through Distance Studies.

If you believe that God is calling you to prepare for the work of ministry, or if you have a sincere desire to learn more about God's Word in order to know Him better, **BBI** may just be the place for you. For more information on our resident classes and Distance Studies contact:

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