

The BBI Bulletin

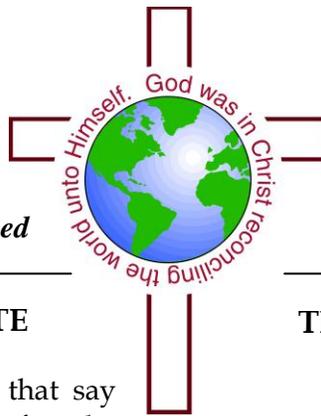
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Training Workmen that Need Not Be Ashamed

Rightly Dividing the Word of Truth

THE INSTITUTE UPDATE

TRUE SPIRITUALITY AND PRAYER

By Pastor Kevin Sadler

(Part 3 of 3)

Occasionally I hear from individuals that say that there is no Scriptural justification for the existence of a Bible and ministry training school like the **Berean Bible Institute**. There are various reasons that are given for this belief, but the most common is that the work of training men for ministry should take place in the local church. We agree in principle, but we also recognize the fact that few churches have the resources to provide a comprehensive Bible and ministry training program. Most pastors have their hands full with sermon preparation and the unending demands of day-to-day ministry, which limits the time available for them to provide the training needed to prepare others for the work of ministry.

Yes, there have been some great preachers and teachers in the past that never attended a theological school. And we know some today who are engaged in successful ministries who have had no formal training. But, even these self-educated men usually

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PRAYER FOR THE PERISHING

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4).

Ravi Zacharias tells about Charlie Peace, a criminal in England, who on the day he was being taken to his execution, listened to a minister reading from the Word. And when he realized he was reading about heaven and hell, he looked at the preacher and said these words: "Sir, if I believed what you and your church says, even if England were covered with broken glass from coast to coast, I would walk over it on hands and knees and think it worthwhile living just to save one soul from an eternal hell like that." An everlasting hell is real. It exists. But God is not willing that any should perish, but instead that all might be saved by trusting His Son and His provision on their behalf. And He has sent us, His Church, His ambassadors into this world to make the good news of His grace known, being motivated by Christ's love, and burdened by the great need of the unbelieving, that they might be saved from their sins and from hell.

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Mail
Received
at
Box 587

FROM WASHINGTON:

"I want you to know how valuable the **BBI** pamphlets I receive are. I share your material with other Christians in my prison. In fact, I saved the March 2010 BABQ to mail to a Christian mentor I write to. Please continue to mail the **BBI** material. I ask that our loving God continue to pour out His grace upon your Institute."

FROM GEORGIA:

"To all at **Berean Bible Institute**, praying that your ministry will continue to stand strong for the Grace message and that the Lord will continue to supply the necessary resources in order to train grace leaders of the future."

FROM VIRGINIA:

"Sirs, I look forward always for the solid teaching in the *BBI Bulletin* of the wonderful Grace message given to our care. Thanks so much!"

FROM NORTH CAROLINA:

"We are so thankful you are there preparing young men to preach the Gospel of Grace and honing them to be leaders. Wish we had the means to give more, but we do pray continually that God will supply according to His riches in Christ Jesus."

FROM ALASKA:

"We believe in Christian education. We feel God's money is duplicated over and over by many that learn to share the Word. God bless each of you as you share in this ministry."

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

THE BULLETIN BOARD

Upcoming Events

 **NGYC MEN'S RETREAT**

Dates: September 24th-26th, 2010.
Location: Gillett, Wisconsin
Contact: Dave Green (888) 999-6492 or camp@ngyc.org or www.ngyc.org.


New
Semester
Starts August
23rd. Register
Today!

 **BBI FALL BIBLE CONFERENCE**

Dates: October 1st & 2nd, 2010.
Location: Slinger, Wisconsin
Theme: "Thinking Through the Bible"
Contact: BBI at (262) 644-5504, or E-mail: bbi@bereanbibleinstitute.org
Web: www.bereanbibleinstitute.org

 **BEREAN BIBLE FELLOWSHIP
FALL BIBLE CONFERENCE**

Dates: October 8th & 9th, 2010.
Location: Tipp City, Ohio
Contact: Pastor Jeff Seekins at (937) 667-2710, or E-mail: CBCTIPP@gmail.com.
Web: www.bereanbiblefellowship.weebly.com

(TRUE SPIRITUALITY AND PRAYER
continued from page 1)

“Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men” (I Tim. 2:1).

Paul urges us, the Church, to pray, to pray in all its various forms, and to pray for all men. Paul’s heart and desire for Timothy was that prayer be a priority. Paul says “*first of all*” or “the most important point Timothy, before everything else you need to pray.” He desired that Timothy pray with “*supplications*” or pray specific prayers to God for known personal needs, making defined, intelligent requests for others. Paul desired that Timothy’s life and ministry also include “*prayers*” which speaks of the blessed privilege of simply talking to God, communicating with Almighty God and reverently worshipping and praising Him in it, and meditating on His Person. He desired that Timothy pray with “*intercessions*.” The term in the original Greek has the idea of drawing near to God, coming to Him in boldness and confidence, approaching and speaking intimately with Him, and petitioning Him on behalf of others. Paul also desired that Timothy pray with “*giving of thanks*,” thanking God for specific things, noting His working, seeing what He has done and thanking Him for it. The idea of praying **with thanksgiving** is common to the Word and should be common to our practice.

So as we pray with all these various kinds and forms of prayer, we are to pray for *all*, for anybody, everybody and all men, and for all that are in authority. And what we are to be praying about in this context is the salvation of souls. Paul exhorts Timothy here to pray to our God who desires *all* men to be saved and to come to the knowledge of the truth. And God has made that possible through His Son, “*who gave Himself a ransom for all*” (I Tim. 2:4,6).

Therefore, we pray with “*supplications*,” with specific requests for salvation for groups of people, for tribes, lands, countries, and continents, for counties, states, provinces, communities, cities, villages, and towns. And we are to pray specifically for individuals and people **by name**. We pray for our family, for our neighbors, for our friends, for our co-workers. We supplicate for them; we make defined, intelligent requests and pray for their great

need of Christ and His great salvation. We pray for the unbelieving that they might believe and be saved, trusting the gospel of the grace of God that saves us from all our sins. We pray that they might place their faith in the truth that Christ died for their sins personally, was buried and rose again the third day. And we ask our God that the light of the glorious gospel might shine unto them and that they might trust in it.

We do this also with “*prayers*,” by talking and communicating with a loving God, who we know loves “*all men*.” We meditate on His person, knowing that He cares deeply for all and is long-suffering with the lost, desiring them to be reconciled to Him. And we worship and praise Him knowing this in our “*prayers*.”

We pray with “*intercessions*” drawing close to Him within our relationship, having boldness to come to Him because of Christ’s shed blood. Ed Wood has said that “Intercession is love on its knees.” And so in love we speak personally with God, praying on behalf of others, asking that the lost might hear “*the word of truth*”, the gospel of salvation and might believe it (Eph. 1:13). We pray that the lost might know Him, and enter into that abiding, eternal relationship we enjoy with Him in which we have peace with Him, being fully justified, forever forgiven and completely His. And we pray for opportunities and that He might use us and our lives and our efforts and our voice to tell others His gospel, which saves from everlasting darkness and torment in hell.

We also pray and “give thanks” to Him on behalf of all men, because God who desires all men to be saved has made that possible through His Son, who died for all. God has been good to us and we should be thankful that He has been good to all men as well, as in His grace and love His provision of salvation is available to all men; and every man, woman and child can be saved if they will simply trust in Christ alone. So we pray specifically and we pray thankfully on behalf of the lost. We pray thanking Him that He is gracious and that all can be saved and we pray specifically for people that they would believe before it’s too late.

In Paul’s evangelism, prayer was a priority and he desired for believers to pray for unbelievers, praying fervently and faithfully for their salvation.

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(TRUE SPIRITUALITY AND PRAYER
continued from page 3)

We pray to a God *“who is able to do exceeding abundantly above all we ask or think”* as we do. Hellen Keller is reported to have said *“To be blind is bad, but it is worse to have eyes and not see.”* May we not be blind to the needs of others who need to be saved from an eternity in hell. And so may we pray to God to clear the obstacles, to soften their hearts, to convict them of their need, to do whatever is needed to prepare them that they might trust Christ.

“For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (I Tim. 2:2).

Paul says we should also pray for *“kings and for all that are in authority.”* We are instructed here to pray for our political rulers and governmental leaders. Because many political leaders are openly hostile to God and His Word it’s easy for them to become the targets of animosity, bitterness and frustration. But even if we can’t respect what they stand for, the instruction of God’s Word is that we are to respect the office, and in grace we are to pray for them.

Paul instructed Titus and the church at Crete in Titus 3:1,2: *“Put them in mind to be subject to principalities and powers, to obey magistrates...”* No matter how just or unjust, moral or immoral, honest or dishonest, we are to be subject to and prayerful for our civil authorities, praying for their personal salvation and for change in their hearts, thinking and lives as a result.

It’s important to note that Nero was the emperor in Rome during the time Paul wrote this to Timothy. Nero was a wicked ruler who would later sentence Paul to death and who passionately hated Christians and as a result viciously and severely persecuted them. Foxe’s Christian Martyrs of the World says: *“When Nero ordered the wholesale execution of Christians, he had some of them ‘wrapped in towels and smeared with pitch.’ They were then fastened to tall poles planted in the garden of his palace, and set on fire, while Nero, attended by his slaves and courtiers, reclined upon a balcony and watched the blazing of what he called his ‘torches.’”* Yet, for as godless, cruel and evil a

man that he was, Paul urged believers to pray for those in authority, and for kings, which would have included praying for the salvation of the Caesar, Nero.

Paul says we are to pray for our leaders so we might live a *“quiet and peaceable life.”* *“Quiet”* speaks of not being troubled or disturbed from without, while *“peaceable”* speaks of not being troubled or disturbed from within, having inner tranquillity. In Paul’s evangelism, he prayed for *“kings”* for the ruler with the highest authority, and for *“all”* those in the various echelons of civil authority. He desired prayer for them that they might trust Christ as Savior, so the gospel would be unhindered and be spread freely and shared with *“all men.”* And so we pray for them, so that, in the practice and promoting of our faith to all men, we will be able to do so without restriction or limitation, within stable political conditions, not being troubled from without or from within by these leaders. We pray we might be able to openly continue preaching, teaching and telling others the good news and to assemble for public worship of God. According to our rights under law, law which is upheld and enforced by *“all that are in authority.”*

“For this is good and acceptable in the sight of God our Saviour” (I Tim. 2:3).

This exhortation to pray for the salvation of all men, and our leaders, Paul says is good and acceptable; it’s right and pleasing before God our Savior. And to do what is right and pleasing in our Savior’s eyes should be our aim in life. Andrew Murray says, *“Reading a book about prayer, listening to lectures and talking about it is very good, but it won’t teach you to pray. You get nothing without exercise, without practice. I might listen for a year to a professor of music playing the most beautiful music, but that won’t teach me to play an instrument.”* And so may we make prayer our passion, our priority, and our practice and pray fervently for the lost that they might be saved before it’s too late!

“[God] will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all” (I Tim. 2:4-



CALLED IN CHRIST

By Dr. W. Edward Bedore

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3).

The foregoing verse proclaims some remarkable spiritual truths. The truth that all those who have trusted in Jesus Christ as their Savior have been *“blessed with all spiritual blessings in heavenly places”* is an incredible concept that can only be taken hold of through faith in God’s infallible Word. He has said that it is so, and so it is. But how can it be that the Lord God, the Creator of heaven and earth, can take unworthy sinners, His enemies, and bless them with *“all spiritual blessing in heavenly places”*?

The answer is that it was at great cost that this was made possible. The price paid for our redemption is beyond our comprehension in value. In fact, the price of one soul is greater than the value of all the wealth of the world combined. The Lord Jesus Christ asked His disciples *“for what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”* (Matt. 16:26). The answer, of course, is that a lost man is incapable of redeeming himself because he is morally and spiritually bankrupt.

If the total wealth of the world, which includes all of the “good works” of religion, is insufficient to redeem one soul, what must the price of redemption for a whole world of lost sinners be? The Apostle Paul gives us the answer in his letter to the church at Rome. We are told that all who believe are *“justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood...”* (Rom. 3:24-25). That Jesus Christ *“was set forth to be a propitiation,”* means that the price He paid for our redemption was sufficient to pay for the sins of all mankind, thus God is “propitiated”, or completely satisfied, with it. Through **His death**, Jesus Christ paid our sin debt in order that we might, through faith be forgiven and receive God’s gift of eternal life (Rom. 6:23). In Christ Jesus *“we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”* (Eph. 1:7). Being redeemed, we are reconciled to God, declared righteous in Christ, sealed by the indwelling Holy Spirit, and

given a new identity *“in Christ”* (see Rom. 6:1-4; I Cor. 12:12-13; Eph. 1:13-14). Because we are identified with Jesus Christ, our blessed God is free to *“bless us with all spiritual blessings in heavenly places”* (Eph. 1:3b).

The many blessings that believers have in Christ are truly amazing and have been the subject of many Bible studies and sermons. But one of these blessings is often overlooked, simply because it is not recognized as such. The first part of Ephesians 1:3 says: *“Blessed be the God and Father of our Lord Jesus Christ.”* Who is it, we should ask, that blesses God? The answer is that we, as members of the Body of Christ, have been given the opportunity to serve God, and thus bring honor to His name. The highest form of praise or worship of God that any believer can take part in is to live their life for Christ. Or, a better way to put it is *“if we live in the Spirit, let us also walk in the Spirit”* (Gal. 5:25). Of course, we can only do this when we yield our life to *“what is that good, and acceptable, and perfect will of God”* (see Rom. 12:1-2; cf. Rom. 6:5-12; I Cor. 6:19-20; II Cor. 5:14-15; Gal. 2:19-20; Eph. 4:1; 5:1-2, 15-18; Phil. 2:5-15; Col. 3:23-25; etc.). By faith we receive Christ as our Savior, and by faith we are to walk in Him (Col. 2:6) so that, with the Apostle Paul, we can say; *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me”* (Gal. 2:20).

Because of God’s goodness towards us, we are asked to present, or yield, our bodies as *“a living sacrifice”* (Rom. 12:1). We are to serve Him in how we use our bodies. This concerns how we conduct our life, i.e., the things that we do. As the Apostle Paul said; *“whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God”* (I Cor. 10:31). To be acceptable a *“living sacrifice”* must be holy, or set apart, for God’s use. This means to turn away from all worldly conduct and give yourself to be used to do only those things that are acceptable to the Lord (see I Cor. 6:15-20; Eph. 5:1-10).

Giving ourselves as a *“living sacrifice”* is referred to as being *“reasonable service”*. Considering the tremendous price of redemption that Christ paid on our behalf, along with all of the blessings God has blessed us with in our relationship with Jesus Christ, it is only reasonable that we abandon the things of

(CALLED IN CHRIST *continued from page 5*)

the world and its self-centered philosophy to serve Him *"who hath loved us, and hath given Himself for us, and offering and a sacrifice to God for a sweet smelling savor"* (Eph. 5:2). To *"walk in the Spirit"* is to *"walk in love."* To *"walk in love"* is to live as a servant of Jesus Christ. To serve Christ is to love others; that is, to have such a genuine concern for the welfare of others that we actually do something to help them. The greatest example of love in action was demonstrated on the cruel cross of Calvary on which our Savior bled and died. *"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us"* (Rom. 5:8). That God would send His own Beloved Son to die for such helpless and undeserving sinners as us is even more astounding when we consider the fact that *"Christ died for the ungodly"* (Rom. 5:6), and it was *"when we were enemies, we were reconciled to God by the death of His Son"* (Rom. 5:10). No wonder, in his letter to Titus, the Apostle Paul said: *"That being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men"* (Tit. 3:7-8; cf. I Cor. 10:21-11:1; Phil. 2:1-4).

Of course, service that is acceptable to God must be carried out in the power of the Spirit, and not in the power of the flesh. This can only be accomplished when our worldly way of thinking is changed. We are not to be *"conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove (verify by testing) what is that good, and acceptable, and perfect will of God"* (Rom. 12:2). Our minds are renewed through the Word of God. If we are going to effectively serve our Lord Jesus Christ, we must learn to think like Christ, and not like the world. As believers, we are each admonished to *"Let this mind be in you, which was also in Christ Jesus."* And what was in the mind of the Lord Jesus? Why to perform the greatest service of all. *"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners"* (I Tim. 1:15). In carrying out His mission. The Lord of Glory, the Creator of heaven and earth, God the Son *"made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He*

humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8). Through Christ, God purchased the Church *"with His own blood"* (see Acts 20:28; II Cor. 5:18-21).

Christ's sacrifice on our behalf in itself should be enough to win our unreserved praise, thanksgiving, and heartfelt *"willingness"* to serve Him rather than self in order to be a *"living sacrifice"*. But, amazingly, there is still more to it than this. When one becomes a believer, having heard the gospel and then placing their trust in Jesus Christ for salvation, they are not only redeemed *"through His blood"* and *"sealed with the Holy Spirit,"* who guarantees God's promise of a bodily resurrection, and given the opportunity to serve God as *"a living sacrifice"* (see Eph. 1:7,12-14; 5:1-2), but he, or she, is also guaranteed that in *"the fullness of time"* they will enjoy the reality of the exalted position that is declared to be theirs now, that is of being seated *"together in heavenly places in Christ Jesus"* (see Eph. 2:6). And this great honor has been bestowed on those who, before being regenerated through faith in Christ, *"walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.... in the lusts of our flesh, fulfilling the desires of the flesh and of the mind..."* (see Eph. 2:1-5; cf. Tit. 3:3-7).

Shouldn't the reality of what we were in the past, apart from Christ, in comparison to the complete assurance of what the future holds for us *"in Christ"*, motivate us to live for Him, to *"walk in the newness of life"* (see Rom. 6:3-5). Every believer has been redeemed from the cesspool of human depravity and called to a position of glory in Christ Jesus. And all this was paid for out of the *"exceeding riches"* of God's grace (Eph. 1:7; 2:5-7). Is it too much for God to ask that we *"walk worthy of the vocation (calling) wherewith ye are called"*? (Eph. 4:10).

To illustrate this, we might think of a king who desires to set a good example for his subjects through how he both conducts his affairs in the public arena as well as in his private life. Of course, this would naturally mean that he would desire that his children would also conduct themselves in such a way that their lives would reflect his convictions and manner of life to those around them. In other words, that their testimony

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would bring honor to the family name and position. He would be pleased with them when they represented the family name in a proper manner and disappointed in them when they chose to act inappropriately. But, regardless, they would always be his children and thus members of the royal family and the objects of His love. So, should we not allow God to work in our lives in such a way that we *"might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye (we) might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."* Lest we grieve *"the Holy Spirit of God, whereby ye are sealed unto the day of redemption"* (see Col. 1:9-10; Eph. 4:20-30ff.).

Our position "in Christ" sets us at liberty to serve the Lord. The natural man is "in Adam" and therefore alienated from God. He is not at liberty to serve God because he is in bondage to sin. He is a servant of sin for sin is his master. But those who are "in Christ" have been set free from sin, and thus are at liberty to serve God in righteousness (see Rom. 6:14-23). We are not to abuse that liberty by giving in to the desires of the flesh, but *"by love are to serve one another"* (see Gal. 5:13,16-26). In other words, we have not been made free by His death to walk in sin. Instead, by His death we are set free from sin and by His life we have been set free to live for Him who died for our sins (see II Cor. 5:14-15,21; cf. I Thess. 1:9-10).



REGISTER NOW FOR THE FALL SEMESTER

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For more information, class schedule, application, or a Handbook & Course Catalog, contact **BBI**.

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Check Out Our Updated Website!

(THE INSTITUTE UPDATE continued from page 1)

had someone to mentor them along the way the way. Regardless though, the vast majority of pastors, missionaries, and evangelists who are holding forth the Word of Life today have attended a Bible institute, a Bible college, or a seminary. Without these kinds of schools to teach the Bible comprehensively and provide ministerial training, where would the Church be today? There are few, if any, Bible believing and preaching churches in existence today that cannot trace their spiritual heritage back through a theological school of some sort.

Another thing that is sometimes brought up is that there is no command in the Bible to establish a Bible institute. This is true, but neither is there a command prohibiting the establishment of one. On the other hand though, we are definitely told to teach faithful men in order to equip them to teach others (see II Tim. 2:1-2). A Bible institute like **BBI** is a tried and proven method of doing this very thing.

We at **Berean Bible Institute** believe that there is sufficient justification for our existence as a Bible and ministry training school. It is also evident that the majority of theological schools in our nation today have either neglected or confused the doctrines of the Grace of God for the current dispensation. And sadly, many of them no longer hold to the fundamentals of Bible truth. This being so, it is our conviction that a school like **BBI** is not only permissible but is absolutely necessary if the Grace Message is to be proclaimed to our nation and the world. **Berean Bible Institute** has set itself to the task of making Jesus Christ known *"according to the revelation of the mystery"* (Rom. 16:25) with the goal of making *"all men see what is the fellowship of the mystery"* (Eph. 3:9) while *"endeavoring to keep the unity of the Spirit in the bond of peace"* (Eph. 4:3). In other words, we are striving to clearly set forth the message of Grace for the Dispensation of Grace we are living in. We feel that this is justification enough for the existence of **Berean Bible Institute**. Our prayer is that, by God's grace, we would remain faithful to the Lord and to the Grace Gospel that we have been entrusted with.

In Christ,

W. Edward Bedore

Dr. W. Edward Bedore

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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