

The BBI BULLETIN

Volume 22

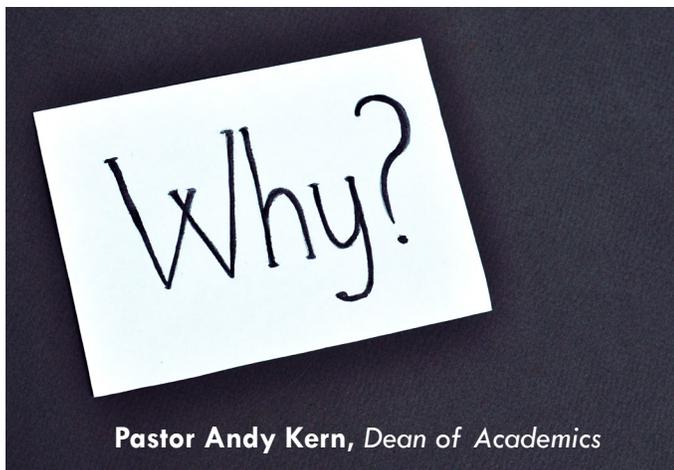
SUMMER 2020

Issue 2

Training for Ministry

June, July, August

Rightly Dividing God's Word



One thing common to all of mankind is suffering. Life brings many forms of difficulty and pain. Life often does not seem fair when tragedy strikes or circumstances barrel out of control. The last few months have been painful for many. The Covid-19 pandemic and recent racial tensions have brought a multiplicity of pain and anxiety. Each hurting person has an individual story in the midst of such widespread events. Besides these current issues remain the usual individual struggles. Everyday there are people battling cancer, going through a divorce, burying a loved one, facing financial problems, wrestling with depression, and the list of heartaches goes on. Perhaps the most common question in all such pain is "Why?" Even believers in Christ wrestle with this question before the Lord. The answer to why suffering exists is multifaceted, but a part of that answer is that God allows and uses pain to bring people to Himself. When we want to ask *why* in the midst of suffering, the best thing to do is to draw closer to our awesome God.

In the Book of Job, we read of a man who endured an incredible level of suffering. Job was blessed with a large family and great wealth, and he lived upright before the Lord (Job 1:1). The reader is given behind the scenes information that neither Job nor anyone else on earth knew. Satan had come before the Lord, likely to accuse the followers of God, only to have the Lord single out Job's righteous character (Job 1:6-8). Satan wagered that if God would remove Job's blessings, Job would curse God (Job 1:9-11). The Lord allowed Satan to attack, and Job lost his children, his wealth, and later, his health (Job 1:12; 2:3-8). All of this occurred with no explanation. Remarkably, he never did curse God, but instead worshipped and blessed the name of the Lord (Job 1:20-21). Job's wife, who was also suffering greatly, advised him to "curse God and die," displaying a bitterness toward God for what was viewed as unfair treatment toward her and her husband (Job 2:9). Her words would have only added to his agony, yet Job "did not sin with his lips" (Job 2:10). Job was faithful, but as the pain saturated his soul he began to cry out for answers.

The greater part of the book records the dialogue of Job, his three friends Eliphaz, Bildad, and Zophar, as well as a young man named Elihu (Job 3:1-37:24).

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The Institute Update

GEARING UP FOR FALL CLASSES

As you receive your *Berean Bible Institute Bulletin* we will be busy gearing up for Fall classes. This Fall we will be offering seven online courses for you to choose from. The courses for the first eight-week term begin on August 17th and end on October 8th. Our courses include Personal Evangelism and Follow-up, *Biblical Principles of Family Life, Youth Ministry, *Bible Exposition V (Hebrews—Jude), Dispensational Survey, Pastoral Ministry II, and Practical Dispensational Theology III (Soteriology, Christology and The Christian Life). **Enrollment ends on August 6th.** * Denotes a class that will run the entire sixteen weeks.

WHAT'S NEXT!

How many of you have ever had a “What’s Next” moment where you fix something and then something else breaks? Most of you know we are in the process of selling our current campus and moving to a yet to be determined new location. In the meantime, we have had a retaining wall collapse near our parking lot and will have to pay approximately \$16,000.00 to have it repaired. We know that God has provided, is providing and will provide, but I share this with you to ask that you make it a point to pray for us, that the Lord would lead someone to us to purchase our campus so that we might better serve Him with the resources He has and will provide.

BUILDING FOR SALE

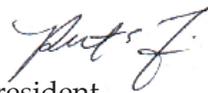
The sale of our current campus is moving at a snail’s pace. We believed that after the holidays we would see a surge in interest in our property. Then, of course, we happened to have a pandemic and the worst unemployment numbers since the Great Depression. BUT THERE IS HOPE! Our trust is not in world-wide health or economics but the power of God. We trust that He is in control and will lead us as we continue to trust Him and wait for His timing. While we work hard to do what we know to do in the selling of our campus and searching for

a new location, we know that God is working even harder according to His plan for BBI. Thank you all for your continued prayers in this regard. I look forward to celebrating with you in the future as we see God’s plan unfold.

CONGRATULATIONS ARE IN ORDER

On June 7th, I was honored to award the Associate Degree in Biblical Foundations to Mr. Chris Bergstresser at *Kettle Moraine Bible Church* in West Bend, Wisconsin. Chris also received his Certificate in Biblical Worldview and the Certificate in Basic Bible Studies. I praise the Lord for dedicated students like Chris and others who continue their training while balancing family life, and full-time employment. Chris and his wife Mary have four wonderful children and are active in their local church.

Dr. Robert E. Nix



President,
Berean Bible Institute



FALL 2020 CLASS SCHEDULE

ONLINE COURSES

Term 1: August 17 – October 8

Enroll by August 6, 2020

MONDAY	TUESDAY	WEDNESDAY	THURSDAY
107 Personal Evangelism & Follow Up (2 Credit hours) 6:15-8:00 PM	*1001 Biblical Principles of Family Life (2 Credit hours) 6:15-8:00 PM	*303 Bible Exposition V (Hebrews through Jude) (4 Credit hours) (No prerequisites) 6:15-8:00 PM	301 Pastoral Ministry II (2 credit hours) (No prerequisites) 6:15-8:00 PM
	319 Youth Ministry (2 credit hours) 8:15-10:00 PM	101 Dispensational Survey (2 credit hours) 8:15-10:00 PM	305 Practical Dispensational Theology III (2 credit hours) (No prerequisites) 8:15-10:00 PM

Term 2: October 19 – December 10

Enroll by October 8, 2020

MONDAY	TUESDAY	WEDNESDAY	THURSDAY
	*1001 Biblical Principles of Family Life (2 Credit hours) 6:15-8:00 PM	*303 Bible Exposition V (Hebrews through Jude) (4 Credit hours) (No prerequisites) 6:15-8:00 PM	105 Basic Bible Doctrines I (2 Credit hours) 6:15-8:00 PM
	311 Christian Writing (1 Credit hour) 8:15-10:00 PM	218 Ministry Leadership (2 credit hours) 8:15 -10:00 PM	321 Cross Cultural Studies (2 credit hours) 8:15-10:00 PM



Mail Received
at
Box 587

From Indiana:

"We trust this note finds you well. BBI, you, all the faculty and staff are in our prayers for safety as the coronavirus pandemic winds down. Also, we are praying for the quick sale of the existing school property."

From Wisconsin:

"I enjoy receiving the Newsletter. I have Christ as my Savior because I believe I Corinthians 15:1-4. I came to know this verse by rightly dividing the Word."

From California:

"Greetings in His most precious name and worthy of all praise. While the world wrestles and worries over the problem at hand, we who are His can rest in His grace. At 92 I'm thankful to be aware of that. Reminds me of the lovely hymn "Jesus, I am resting, resting in the joy of what Thou art."

From Oregon:

"My wife and I have long been Grace oriented believers and desire to be Bereans in our regular daily studies. Over many years now, we have utilized print and internet based resources as a means of enriching our daily studies and have actively supported the Berean Bible Society mostly through regular prayer and infrequent contributions. We first became truly aware of your ministry when our son began to get involved with classes there a number of years ago. We have been truly blessed since then with him regularly sharing with us from his studies."

From Arizona:

"Praying for you and the ministry. Trusting you are all staying well!"

From Kentucky:

"We continue to thank you for rightly dividing the Word. We enjoy the newsletter you send out. We don't have a Pauline church in our area. We pray for you and the Berean Bible Institute every night. God bless you!"

(WHY? continued from page 1)

It is not always easy to follow their discourse, recorded in Hebrew poetical form, but the level of communication shows deep thought which leans on life observation and known theology. Job's three friends at first joined with him in his grief and sat silent with him for seven days (Job 2:12-13), but their faulty understanding of God soon led them to become Job's accusers.

Job begins the dialogue with great anguish in cursing, not God, but the day he had been born (Job 3). He expresses that it would have been better if he had never been born rather than experiencing the suffering he endured. Eliphaz, Bildad, and Zophar, perceiving that Job was pointing the finger of blame at God, instead blamed him. Based on their own experience and so-called wisdom, they repeatedly tell Job that God punishes the unrighteous and preserves the just, accusing Job of some sin. Examples of their obstinacy are found throughout their discourse. At one point Eliphaz accuses Job of taking advantage of the needy (Job 22:5-11), Bildad supposes that Job's sons were guilty of transgression (Job 8:4), and Zophar alludes to Job being a hypocrite (Job 20:5). Their words added insult to injury, and Job calls them "*forgers of lies,*" "*worthless physicians,*" and "*miserable comforters*" (Job 13:4; 16:2).

As Job rebuffs each argument against him, he maintains that he lived upright before God (Job 23:7; 32:1). The Lord had said Job was in a class alone regarding his upright character (Job 1:8; 2:3). Job's three friends were errant in their belief that God always deals out judgment and justice in this temporal earthly life. Job himself had observed that the wicked sometimes prosper and that suffering comes upon all people (Job 12:6, 16-25). We understand that we live in a world that is cursed by sin and inhabited by sinners. Evil exists because of the choices of created beings, which includes Satan (John 8:44), the fallen angels and mankind, beginning with Adam and Eve (Rom. 5:12; I Tim. 2:14). Sin and rebellion were chosen by free beings created by God, and this has brought sorrow and death into all corners of creation. In actuality, if it was not for God's goodness and grace, nothing could even now live, as God provides

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(WHY? continued from page 3)

life to all things (Job 12:10) and continues to order all of creation (Job 38:1-41:34). In the past God has sometimes intervened in history to bring judgment upon sin, such as the great flood of Noah's day and the destruction of Sodom and Gomorrah, but ultimate judgment comes from the Lord after physical death (Heb. 9:27), unless the person is saved. In this life even the breath one draws to curse God with is done so by God's gracious provision. Job's friends missed this truth.

In Job's answers he often cries out to God. Job said he would trust God even if God slew him (Job 13:15), and he acknowledged both God as his redeemer and the reality of resurrection (Job 19:25-26). Yet, he questions why God contends with Him (Job 10:2) and why God regards him as an enemy (Job 13:24). He called out for God to hear and answer him (Job 31:35). He desperately wanted answers to his question of why.

The questioning of God betrays Job's only fault in the Book, that of having too small a view of God. The young man Elihu expresses anger at both Job, for speaking of God as one would a human enemy (Job 33:8-13), and Job's friends, because they condemned Job without adequate reason (Job 32:3). Elihu's words seek to exalt God above all, declaring His greatness (Job 36:22-33), in order to help Job to see the awesome nature of God despite his present suffering. Interestingly, Elihu's speech fittingly serves as an introduction to the Lord Himself coming in a whirlwind in the final chapters.

Job's request is answered and the Lord speaks to Him. The Lord's discourse with Job is a series of questions that highlight the unlimited breadth of God's wisdom and His infinite power and goodness in sustaining the world (Job 38:1-41:34). Yet, God never tells Job of the spiritual battle with Satan behind the scenes, nor does He give explanation for Job's suffering. He simply presents an awesome view of Himself. This brings Job's complaints to a swift end, as he acknowledges God's ability to do everything and repents of speaking without knowledge toward God (Job 42:3-6). Job then intercedes for his three friends who are rebuked by God; and the Lord, out of His grace, restores twice what Job lost (Job 42:7-17).

The Book of Job speaks directly to the hearts of those suffering. God will use the events of this life to bring glory to His name, as He did through Job's faithfulness in the face of Satan's attacks. When life does not seem fair and pain threatens to overtake us, God is still working in ways beyond our comprehension. God has the vantage point of an eternal perspective, seeing the end from the beginning, and all in between. He possesses the power to providentially work in our lives and in the world to reach an end result that He deems good for believers (Rom. 8:28). Job learned that God is worthy of our trust and love no matter the circumstances. In the midst of pain and suffering God does not tell us why, but He declares to us who He is so we may draw close to Him, and that is enough.

BIBLE WORDS & WORDS OF THE BIBLE

Dr. W. Edward Bedore, *Managing Editor*

"Propitiation"

The Greek word for propitiation (pronounced pro-pish-e-a-shin) is found four times in the New Testament, twice as a noun (*hilasterion*), and twice as a verb (*halaskomal*). In the book of Hebrews it is translated "*mercy seat*" in reference to the lid of the Ark of the Covenant. Symbolically, this is a fitting rendering of the Greek word as it was there that the blood was sprinkled on the Day of Atonement to atone for the sins of the people of Israel. Through the sacrificial blood of animals as a substitute for the nation, the people could find mercy for another year because God's righteous nature was appeased and His wrath withheld and mercy extended. This temporary yearly atonement served as a foreshadowing of the fullness of the propitiatory work on the cross that Jesus Christ fully accomplished through the voluntary offering of Himself as a once and for all time sacrifice for the sins of the world. In the shedding of His own blood

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*(Bible Words & Words of the Bible
continued from page 4)*

on our behalf, He satisfied God's wrath against sin; not for just another year, or even a millennium, but forever and forever after. No other sacrifice or atoning work is now necessary or even acceptable to God. He is pleased with what His Son has done and completely satisfied with it. Being completely satisfied, God has "set forth" His own Son "to be a propitiation through faith in His blood..." His righteousness and justice being appeased through the all sufficient substitutionary death, burial, and resurrection of His Son, the Father is free to justify (declare righteous), all who come to Him through faith in Jesus Christ (II Cor. 5:21). Because Christ's perfect sacrifice was satisfactory to meet the demands of the Father's perfect righteousness and justice, God is perfectly just in forgiving sinful men and women of their sins and declaring them righteous when they place their faith in His Son, Jesus Christ and are identified with Him on the cross (Gal. 2:20; 6:14). "...To declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just and the justifier of him which believeth on Jesus" (Rom. 3:25-26). God cannot overlook sin and simply release a sinner from his or her sin debt by proclamation; the penalty must be paid and justice served. In the end, if He left one sin unpunished, He would be unjust, an unrighteous judge. But, because He is a Righteous Judge, a satisfactory sacrifice has been provided by His Son, Jesus Christ, on the cross (Rom. 5:8). This being so, the Father can now, in order to save sinners, freely forgive and declare righteous all who identify with His Son in His death, burial, and resurrection (see I Cor. 1:18; 15:1-4). By faith the Lord Jesus Christ becomes the sin-bearer (propitiation) of all those "which believeth in Jesus."

Jesus Christ's propitiatory sacrifice of Himself provides the basis for the truths expressed in the terms "the forgiveness (remission) of sins, redemption, justification, imputed righteousness, ransom and reconciliation." While these are all separate aspects of salvation, none of them stand alone. Each is connected to and dependent on the others.

An example of propitiation from the Old Testament is found in the Book of Isaiah. Unfortunately this passage of Scripture has caused more than a few to question the goodness of God. The words; "Yet it pleased the LORD to bruise Him" (Isa. 53:10a), have mistakenly been taken by some to mean that the Father took some kind of sadistic pleasure from torturing His Son on the cross for the sins of His people. Nothing could be further from the truth. The Father was pleased "to bruise Him" in that He had willingly offered Himself as a substitute to suffer and die in the place of sinners, one and all. "All we like sheep have gone astray; we have turned every one to his own way and the LORD hath laid on Him the iniquity of us all... He shall see the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities" (Isa. 53:6, 11; see verses 1-12). The Father's satisfaction in putting the sins of the entire world on His Son was that in doing so the door of reconciliation for Adam's fallen race was opened to whosoever will believe.

In chapter 53 of Isaiah, we are told that the Servant would be despised and rejected and experience much grief (v. 3) and He would bear the grief and sorrows of others as He was stricken, smitten, and afflicted by God (v. 4); He would be wounded and bruised for the transgressions and iniquities of others (vs. 5-6); He would be unfairly oppressed and afflicted as an innocent Man, but would not say a single word in protest (v. 7); He would be judged and put to death for the transgressions of others (v. 8); He would be buried in the grave of a rich sinner even though He had done no wrong (v. 9); In all this "it pleased the LORD to bruise Him" because when He saw "the travail of His soul" the LORD was satisfied with what He, the Righteous Servant, had done on behalf of all sinners (vs. 10-11).

Of course we know that when this was written it was prophecy. But, over seven hundred years later it was fulfilled by Jesus Christ who suffered all these things that we might be justified in God's sight through faith in His Son. The Father is satisfied, propitiated, with what His Son has provided for, the salvation, the redemption, the justification, and the reconciliation of all sinners everywhere if they just believe.

The Essentials of the Grace Message and the Grace Movement

—Part 1

Pastor Don Sommer, *Guest Writer*

A DEFINITION

The early Church, in the face of heresies, doctrinal confusion and disunity, was forced to create creeds which defined the basic beliefs of Christianity. In light of the fragmented nature of the Grace Movement, it is important to define what could be considered those essential doctrinal elements which clearly describe the Grace Message.

While other lists have been written, I wish to suggest another list, similar to those others, but with some differences.

1. Literal Interpretation of Scriptures

Understanding that the Scripture writers intended their words to be understood literally, except in obvious cases of figurative language, is fundamental to all dispensational interpretation. Ryrie cites this as one of the three essential elements of dispensationalism in his classic work, **Dispensationalism Today**. This is in contrast to interpretations that spiritualize passages in the Old Testament which, in context, clearly refer to the future of Israel, but are often applied to the Body of Christ by Covenant theologians. Thus, dispensationalism asserts that references to a future earthly kingdom with the Jewish Messiah ruling over the world from Jerusalem mean just that. They are not to be understood as references to Heaven, nor does the Body of Christ replace Israel as the chosen people of the New Covenant.

2. A series of Dispensations

As with the more popular Acts 2 Dispensationalism, the Grace Message recognizes that God revealed through time, different sets of rules which He required believers to obey as a demonstration of saving faith. A dispensation is a way of ordering things—an administration, a system, or a management. In theology, a dispensation is the divine administration of a period of time; each dispensation is a divinely appointed age. Dispensationalism is a theological system that recognizes these ages ordained by God to order the relationship between God and humanity. Classic dispensationalism recognizes seven such divisions in God's redemptive plan for humanity, although some interpreters have found fewer and others more. However, it is agreed that the current dispensation, the Dispensation of Grace, is distinctively different than the previous dispensation of Law which was given exclusively to the nation of Israel.

3. The ministry of Jesus and the 12 Apostles was a continuation of the OT prophetic program.

Jesus came to earth to fulfill God's promises to Israel for the establishment of an earthly kingdom with the Messiah ruling from Jerusalem and Israel being the pre-eminent nation. The Gentile nations would be reached through the priestly ministry of Israel.

Jesus' ministry was fully consistent with all that God predicted in the Old Testament. The Jews were looking for the second coming of the Messiah in glory and power to establish the kingdom through defeating Israel's enemies. Jesus taught that He would do that in the future. What Israel failed to recognize was that the Messiah had to come first in humility as a servant, in order to be a sacrifice for sin. The prophecies of the suffering servant are in the Old Testament, but the leaders of Israel ignored them.

Jesus' earthly ministry was directed toward Israel, and the gospel He preached was the gospel of an earthly kingdom. This is what the Apostles expected even at the time of Jesus' ascension (Acts 1:6). During the early chapters of Acts, the 12 Apostles preached only the prophesied gospel of the kingdom to Jews alone (Acts 11:19).

4. The distinction between Israel and the Body of Christ.

At the heart of the Grace Message is the clear division between God's program with the nation of Israel and the Body of Christ. There are many universal spiritual principles in the Scripture which transcend all dispensations. A few of these are the attributes of God, the nature and depravity of fallen humanity, the need for faith for an individual to be accepted by God, the hope of resurrection and eternal life. However, when God set Israel aside due to her unbelief in Jesus as Messiah, King and Savior and established the Body of Christ, the specific requirements and prophetic promises of the Jewish dispensation were suspended, and a completely new and previously unrevealed Divine administration replaced it. Some of the most important implications of this clear distinction will be mentioned in the following points.

5. The Church, the Body of Christ, as a uniquely Pauline Revelation.

Paul described the revelation given to him as a "mystery" kept hidden but now revealed to him by the glorified Lord Jesus himself and the Holy Spirit (Rom. 11:25, Rom. 16:25, I Cor. 2:7-8, I Cor. 15:51, Eph. 3:1-8, Eph. 5:32, Eph. 6:19, Col. 1:26-27, Col. 4:3.) These passages are the many places where the Apostle Paul indicates that the information about the Body of Christ was hidden by God and only made known to and through him. He likewise refers to the truth of the mystery as "my gospel" and likewise refers to himself as the "Apostle to the Gentiles." Both phrases are used only by Paul. Likewise, Paul alone makes reference to the people of God as "the Body of Christ" or uses the metaphor of the body to describe the Church. The implication of this is that one cannot find any reference to the joint Jew and Gentile Church anywhere in the Old Testament or the Gospels. There is difference of opinion in the Grace Movement as to whether there is specific doctrine about the Body of Christ in the General Epistles and/or Revelation.

To be continued in the Fall 2020 Issue.

Smells Good

Pastor Matthew Ritchey, Associate Editor

There is nothing like the smell of cookies baking in the oven to arouse the sensory receptors in my nasal passage. I can be having a rough day and walk into the house to that wonderful aroma and be reminded of better, simpler times. The emotions I relate to the smell of homemade cookies are pleasant.

The Bible uses a phrase tied to odor that relates to God's pleasure. For example, the Law provided a way for Israelites to remain in a covenant with God by providing a sacrificial system to atone for sins and offerings to express thanksgiving toward God. If sin smelled like a rotting landfill to God, the offering given in faith was said to be a "sweet savor," or "pleasant smell" (Ex. 29:18,25,41; Lev. 1:9,13,17; Num. 15:3, etc.).

However, the Law also carried a warning for those sacrifices offered while the nation was unrepentant in sinfulness. Leviticus 26:31 warns, "*And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.*" God would refuse to sniff the sacrifices while the nation existed in stubborn rebellion against Him. The Lord has always been concerned with heart-felt worship as opposed to an outward façade. Obedience to His ways of redemption has always been His favorite scent.

Unfortunately, the smell of baking cookies fades quickly when all the baking is done and the cookies are cooling on the kitchen counter. Candle companies have tried to add the pleasant scent of "homemade cookies" to their sensual repertoire along with the accompanying emotions. Yet, even those candles will eventually lose their scent or burn to a nub.

God, however, has provided an eternal sweet savor through the sacrifice and resurrection of His Son. Ephesians 5:2 declares, "*And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor.*" The redemptive work of Jesus Christ has propitiated (see Dr. Bedore's "Bible Words" in this edition) God's wrath toward our sin. Christ's pleasant odor will last throughout eternity.

We, too, can be a pleasant smell to God as we step out in faith, trusting Christ to help us remain obedient to the Word of Grace (II Cor. 2:14-15a). Let us determine to walk in love, so that we, like Christ, can have our lives be found pleasing to the Lord.

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 college level 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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