

# The BBI BULLETIN

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Training for Ministry

March, April, May

Rightly Dividing God's Word



Dr. W. Edward Bedore, Contributing Editor

All true Bible-believing Christians in America should recognize that the Church is under a full-blown assault by Satan's world system. It is obvious to anyone who is paying attention that, today, whoever dares to stand up for their Bible-based beliefs about right and wrong, especially in the areas of marriage, sexual morals, and gender identity, will find themselves a target of Satan's scheme of political correctness. Most who take a position against the Bible and its teachings would not identify themselves as servants of the Devil. In fact, many would be offended by even the suggestion that they are. Nevertheless, they are whether they realize it or not. Scripture tells us that the unsaved, those who are "dead in trespasses and sins" are, in fact, living their life "according to the course of this world, according to the prince of the power of the air [Satan], the spirit that worketh in the children of disobedience" (Eph. 2:1-2).

Soon after Creation, the first woman (Eve) was deceived by the lie of the Serpent in the Garden of Eden, and she in turn encouraged the first man (Adam) to join her in eating the forbidden fruit of the Tree of the Knowledge of Good and Evil (Gen. 2:15-17; 3:1-8), which subjected them to the judgment of the Sovereign God who created them (Gen. 3:9-19). God's Word indicts all of mankind as being a race of sinners (Rom. 1:18-32). If we compare this passage with the account of the fall of man into sin in Genesis 3, it is hard to miss the similarities between them. In Genesis, we find the entrance of sin and death into the world by the first man, Adam, and in Romans chapter one we find the perpetuity of sin by Adam's descendants. Both are associated with the early days of Creation (Gen. 1:26-28; 2:7; 3:1; Rom. 1:18-20; 5:12), which tells us that Adam's sons and daughters were a rebellious and sinful lot from the beginning of time. Willfully rejecting truth and believing a lie is essential to both accounts (Gen. 3:4-5; Rom. 1:25). In both, we find the desire to exalt man (Gen. 3:6; Rom. 1:21-23; cf. I John 2:16). In both, God's judgment of death is found (Gen. 3:17-19; Rom. 1:32). And just as Eve somehow enticed her husband, who full well knew better (Gen. 2:16-17; I Tim. 2:13-14), to eat the forbidden fruit with her, those who reject their Cre-

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# THE INSTITUTE UPDATE

## BBI Today, Tomorrow, and Beyond

*Berean Bible Institute* has been in existence for 28 years. Throughout this time, we have been blessed to see many receive ministry training and grow deeper in the understanding of God’s Word and the message of Grace. As I look back at my 19 years as a faculty member, which includes my time as President since 2011, I count it a blessing and honor to have been a part of such an important ministry.

But what about the next twenty or thirty years? While I am all but certain I will not be around that long (I’ll be in Heaven), what about the next generation and the one after that? It is my prayer that BBI continues well into the future. Just as we have been blessed with a rich past, I think it is just as important to think about **BBI Today, Tomorrow, and Beyond**. Please join us in rejoicing in the past and planning for the future. Your prayers and financial support are essential to the future of *Berean Bible Institute*.

## Upcoming Ministry Opportunities

We praise the Lord for the opportunities that God gives the faculty of *Berean Bible Institute* to share at various conferences and churches. We look forward to these times to meet people who have never heard of *BBI* and thank those who support us regularly.

**April-** Dr. Nix will speak at the Grace Believers Conference in Croton, Michigan.

**May-** Dr. Nix will speak at Grace Bible Church, Wild Rose, Wisconsin. Pastor Andy Kern and Pastor Justin Lynn will speak at the Wisconsin Grace Family Conference in Oshkosh, Wisconsin.

**June-** Dr. Nix and Pastor Kern will be speaking at the Berean Bible Fellowship Conference in Tipp City, Ohio. Pastor Kern will also be speaking at Community Bible Church in Tipp City during the morning service. Dr. Nix will be speaking at Alcony Grace Church in Alcony, Ohio.

If you’re nearby any of these areas, we would love to greet you.

## A Generational Impact

One of the joys we are currently experiencing is that the children of some of our past graduates are starting to take courses from *BBI*. They grew up in families where their parents have been positively impacted by the training received at *Berean Bible Institute* and see the need to receive their own training for ministry. We look forward to seeing how God will use these young men and women in the future.

## Congratulations are in Order

We want to take this opportunity to congratulate the following students who have earned the following degrees and certificates:

Kevin Craesmeyer - Associate of Biblical Foundations Degree, Certificate of Biblical Worldview

Jason Randolph - Certificate of Biblical Worldview

Leann Beauchamp - Certificate of Biblical Worldview

We praise the Lord for their dedication and commitment to training at Berean Bible Institute.

Serving together,



Dr. Robert E. Nix  
President, Berean Bible Institute

Always striving to:

Educate  
Equip  
Expose  
Encourage

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ator (whom they know exists) and suppress the truth about Him with their unrighteous, ungodly ways and philosophies (Rom. 1:18, 21-22), also encourage others to join them. They do this, just as Adam did, knowing that their actions will subject them to the judgment of God, and that the penalty is death (Gen. 2:17; Rom. 1:32). Scripture is clear, *“The wages of sin is death”* (Rom. 6:23a).

We are in a full-scale war for the hearts and souls of men and women, not only in America, but worldwide. Many believers in the U.S. mistakenly think that the battle that is raging is cultural and political in nature and are attempting to stop the enemy’s advances and reverse the social and governmental changes that have taken place over the last fifty years. As a result, they have formed a humanistic battlefront to protect our nation and are using worldly tactics in a vain effort to stem the tide and beat back the sinful attitudes and behavior that have already overrun our country. But, in spite of all their efforts, the cultural upheaval and philosophies of the world system have continued unabated, bringing about a “new social norm” that has emerged with bewildering speed.

Much could be said about “the sorry state of the nation” today and the cause of its spiral into the dark abyss of ruin but, in regard to the Body of Christ, it is important to take note that many of its members have

been attempting to engage the enemy on the wrong battlefield. While the nation of Israel does have an inheritance on earth in the land promised to them, the Body of Christ has no such promise. *“Our conversation [citizenship] is in Heaven; from whence also we look for the Savior, the Lord Jesus Christ”* (Phil. 3:20). Of course, we should desire to preserve the freedoms and opportunities that we have in America, but our having prioritized them, putting the survival of the “American Way” in first place, is probably the greatest contributing factor in the loss of influence on society by the Body of Christ. Once the Church entered the political arena, the battle became one based upon the differing philosophies of men and the traditional behaviors of society, things that we are pointedly warned against being caught up in because they will draw us away from Jesus Christ (Col. 2:8).

Believers, those who have trusted in Jesus Christ for salvation, having been positionally crucified and raised with Him (Gal. 2:20), are instructed to *“seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then ye also shall appear with Him in glory”* (Col. 3:1-4). Yes, we are in a great war, but the earth is not where the battlefield is. What we encounter here by the way of those who practice ungodliness and evil behavior of all sorts are casualties of the war. The battlefield is spiritual in nature. The Lord calls us to *“be strong in the power of His might”* (Eph. 6:10) and to *“put on the whole armor of God”* so that we will *“be able to stand against the wiles of the devil”* (Eph. 6:11) and realize that it is not human beings, *“flesh and blood,”* that are the true enemy. It is the spiritual entities that are the *“rulers of the darkness of this world, against spiritual wickedness in high places”* (Eph. 6:12). In other words, it is a spiritual battle that is being fought, and it will not be won by debate, legislation, or the ballot box.

The Word of God is to be preached (II Tim. 4:1-2) and Jesus Christ proclaimed as the only way of salvation (I Cor. 1:18-21; I Tim. 4:10). We are to pray for all men, including our political leaders, especially that they will *“be saved and come to the knowledge of the truth”* (I Tim. 2:1-4). And, as Christ’s ambassadors,

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we are to plead with the lost to be “reconciled to God” (II Cor. 5:18-21). “For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

## The Means of Redemption

Dr. W. Edward Bedore, Contributing Editor

Redemption (Grk. *Apolutroisis*) means to set free by paying a required price, especially a ransom. It is related to the Roman slave market where a slave would be placed for sale and a purchaser (redeemer) could pay the price demanded to set the slave free. The Apostle Paul used the term in regard to the believer’s release from the bondage of sin. The Apostle also shows us that the payment for redemption was the blood of Jesus Christ. Blood is associated with His death on the cross. In fact, it is so closely associated that the words “death” and “blood” are sometimes used interchangeably in regard to the Lord Jesus’ redemptive work on the cross, the offering of Himself as a substitute to bear the wrath of God that our sins deserve.

An important term that Paul used in reference to Jesus Christ’s work of redemption is simply “the cross.”

“The preaching (message) of the cross” (I Cor. 1:18) includes the death, burial, and resurrection of Jesus Christ, which together provides the necessary components to make redemption of lost sinners possible.

Lest anyone should ever think that Paul was only referring to Christ’s death when he spoke to the Corinthians of “the cross” (I Cor. 1:18; Gal. 6:14) or when he said he was “determined not to know anything among you [the Corinthians], save Jesus Christ, and Him crucified” (I Cor. 2:2), he defined the gospel that he preached to the Corinthians as being “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).

In reference to Jesus Christ’s redemptive work on the cross, the blood is most significant. It is identified as “His blood” (Acts 20:28; Rom. 3:25; 5:9; Eph. 1:7; Col. 1:14), the “blood of Christ” (I Cor. 10:16; Eph. 2:13), and “the blood of the cross” (Col. 1:20). The writer of Hebrews and the apostles Peter and John also speak of “Christ’s blood” in conjunction with His work of redemption on behalf of Adam’s fallen race (Heb. 9:12; 10:19; 13:12,20; I Pet. 1:2,19; I Jn. 1:7; Rev. 1:5; 5:9; 7:14; 12:11).

Sadly, some downplay the merit of the actual blood of Christ and its necessity for the redemption of lost sinners. The blood is not merely a metaphor for Christ’s death. Christ’s death had to be a sacrificial shedding of His blood to be effective in making redemption possible for fallen man, and His “blood” had to be shed in His “death” on the “cross.” In other words, “death” and “blood” are not mutually exclusive terms, but each supposes the other. And both suppose the “cross.” “And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross” (Phil, 2:8).

As important as Jesus Christ’s death on the cross was to God’s plan of redemption, it does not stand alone. Equally important is His “resurrection,” which shows Him “to be the Son of God with power” (Rom. 1:4). A dead Savior could never intercede on behalf of sinners. Each believer can have absolute assurance that they will never face everlasting condemnation for their sins because “it is Christ that died, yea rather, that is risen again, Who is ever at the right hand of God, Who also maketh intercession for us” (Rom. 8:34). Praise Him, praise Him, forever praise Him!

The salvation, or deliverance, of a sinner who trusts in Christ for forgiveness of his or her sins has several aspects. While each aspect is distinct from the others, they cannot be separated from each other. They might be likened to the different colors of yarn that are woven into a beautiful design in a tapestry. If you pulled one of them out, the whole thing would be ruined. The redemption price must be paid so that sinners can be forgiven of their sins. They must be identified with Jesus Christ in His death, where they are cleansed of their sins and redeemed by His precious blood. Being forgiven of their sins and redeemed

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from the bondage of sin, they are no longer at enmity with God but at peace (reconciled) with Him. And, because they have been identified with Christ in His death, they are also identified with Him in both His resurrection and righteousness and are declared just in God's sight and given the gift of eternal life. They are at the same time sanctified in Christ.

Each of these blessed truths is essential to the salvation of individuals. Because each is dependent on a person being identified with Jesus Christ in His death, burial, and resurrection, no one can have the benefit of any of them without having them all. This identification takes place when the Holy Spirit baptizes the believer into Christ (I Cor. 12:12-13) and seals them in Christ (II Cor. 1:22; Eph. 1:13-14; 4:30). Paul explains that a person either has the Holy Spirit or they do not, and whosoever has "*not the Spirit, he is none of His*" (Rom. 8:9).

In Romans 3:23-26, the Apostle Paul ties justification, redemption, and propitiation together as being received through faith in Christ's blood. Propitiation speaks of reconciliation as it relates to God's wrath being appeased toward sinners who place their faith in Christ's blood.

In Romans 4:22-25, Paul links righteousness, forgiveness of sins, and justification together.

In Romans 5:1, he ties justification to peace (reconciliation) with God.

In Romans 5:8-11, we find Christ's death coupled to reconciliation under the umbrella of salvation

In I Corinthians 1:20, we find righteousness, sanctification, and redemption connected.

In II Corinthians 5:18-21, we have reconciliation and righteousness directly linked.

In Ephesians 1:6-7, the Apostle puts the believer's acceptance by God in Christ (reconciliation), redemption, and the forgiveness of sins together as part of the package of the salvation that one has through faith in Christ and His blood (see also Col. 1:12-14).

More passages could be cited here, but these are enough to show that not only redemption, but all that go along with it - reconciliation, sanctification, forgiveness of sins, justification, imputed righteousness - give us absolute personal acceptance by God the Father. This truth is only applicable to those who, by faith, are identified with His beloved Son, as they alone have been washed clean in His soul-cleansing blood.

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# For Our Learning

Pastor Matthew Ritchey, Managing Editor

## Trust the Almighty

*“Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied”* (I Sam. 17:45).

Who doesn't love the story of David and Goliath? Boy versus giant. Young against old. Strong versus weak. Experienced against inexperienced. Overcoming insurmountable odds to win a battle you had no chance of winning. Yet the truth is it was actually Goliath who was picking the fight he couldn't win. God was on the side of the Israelite who had faith in God to do what He promised to do.

David was the youngest of the children of Jesse. He had no business being on the battlefield, but his father had sent him to take some food to his elder brothers. Upon arriving at the site of the battle, David witnessed the twice daily ritual of the Philistine giant Goliath mockingly issuing a challenge to fight anyone in the Israelite camp one-on-one.

The size of the giant kept anyone from volunteering to fight as the men were *“dismayed and greatly afraid”* (I Sam. 17:11), even King Saul feared the Philistine giant. When David saw the men of the army were *“sore afraid”* (v.24), he was confused. Why were they allowing this giant to defy the Lord's army? David knew the Lord had promised to give Israel the victory against her enemies, but the people had to have enough faith enter the battle (Deut. 20:3-4). This giant was not just mocking the army; He was mocking the one true God of Creation.

If we are honest, we can probably relate more to the Israeli army than we can to David. We have gigantic circumstances in our life, and we think, *Have you seen the size of my problems?* (cf. I Sam. 17:25a). We consider ministry, and the obstacles just seem too huge (*I don't have enough time*) and the consequences too great (*What if we lose friends?*). We experience the world mocking us, and we shy away from witnessing, forgetting that it is God who gives the increase (I Cor. 3:6-7).

On paper, David, the young shepherd, had no chance against this giant of a man who was trained to

be a soldier from a young age (I Sam 17:33). But, David was not counting on his strength and wisdom to overcome Goliath; He was trusting in the Lord to win the victory, declaring that the Lord *“will deliver me out of the hand of this Philistine”* (I Sam. 17:37). David refused the armor offered by King Saul, trusting God to use the equipment with which he was familiar.

We must not get into the mindset when witnessing that we need to know more or we need to have an academic degree or we need the power of persuasion. We have the greatest weapon that can pierce the thoughts and intents of the hearts: the Word of God (Eph. 6:17; Heb. 4:12). Faith comes by responding to the Word of God (Rom 1:16; 10:17).

Goliath came out to make his challenge. When he saw young David standing there, he scoffed and was insulted that this lad was the only person the Israelites could find to fight. After Goliath threatened to kill David and leave his carcass for the wild carrion to eat, David declares his faith in God (I Sam. 16:43-47), stating: *“I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied.”* It would seem that David understood that if God was with him, who could be against him? Interestingly enough, it is these very words that Paul records for us in Romans 8:31: *“If God be for us, who can be against us?”* It would also seem that David understood what Jesus would teach his disciples much later: *“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell”* (Matt. 10:28). While giants may seem large, dissent may seem loud, and scoffers may seem to be the majority, we have the Almighty God who is *“able to do exceeding abundantly above all we ask or think, according to the power that worketh in us”* (Eph. 3:20).

What a powerful God we serve who has equipped us sufficiently!

We shouldn't be surprised to know that David won the battle over the giant, for it was God who gave the victory. Do you recognize that this same almighty God *“worketh in you both to will and to do of His good pleasure”* (Phil. 2:13). When the “giants” of life and ministry look too big and strong, remember the victory God gave to David and know God has already given *“us the victory through our Lord Jesus Christ”* (I Cor. 15:57).

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



# Bible Answers to Bible Questions

& Interesting Facts About the Holy Word of God

**QUESTION: I believe there is only one church in the Bible that has been the same from the Old Testament until now.**

**ANSWER:** While this is a belief held by many, it does not hold up to Scriptural examination. There are two glaring problems with this statement.

First, the word “church” in Greek (*ekklesia*) is not a proper noun like Christendom would have us believe; it is a general word used to refer to all kinds of assemblies with a common purpose, spiritual or carnal. It is literally *a called-out congregation/group*. Being a wide-ranging term, the specific meaning can only be qualified by the context surrounding the word. *Ekklesia* appears in Acts 7:38 (KJV “church”) where the context tells us that the group in mind here was the Israelites wandering in the wilderness. *Ekklesia* is used in Acts 19:39 (KJV “assembly”) to denote a judicial group. The same chapter (Acts 19:32, 41), the word *ekklesia* is used (KJV “assembly”) to refer to the crowd that had gathered to protest Paul and Alexander’s ministry at Ephesus. Furthermore, this Greek word is used for local assemblies in specific areas (e.g., Gal. 1:2, 22; Col. 4:5; Rev. 1:4) and for God’s people as a whole (e.g., Matt. 16:18; Gal. 1:13; Col. 1:18; I Tim. 3:15; Heb. 2:12). The context has to determine what exactly is meant when the word *ekklesia* appears. Just like there are seven churches in the book of Revelation, there is not just one church throughout the entire Bible. To summarize: “In comparison with other terms, *ekklesia* was relatively neutral and colorless, conveying by itself little theological meaning. It was open to use without basic shift in meaning, by unbelievers as well as by believers.” (*Interpreter’s Dictionary of the Bible, vol. 1, “Church, Idea of”, p. 607*).

Second, these varying churches were given different instructions, leaving anyone who believes that the historical church has been the exact same since Old Testament times with a problem of which instructions to follow. For example, the “church in the wilderness” (Acts 7:38) was obviously expected to follow the Mosaic Law that they might “live and multiply, and go in and possess the land which the Lord swore to give to [Israel’s] forefathers” (Deut. 8:1) and so “the Lord will establish you as a holy people unto Himself” (Deut. 28:9). This church was also given land by God that they were to enter and possess (Deut. 1:8). The observance of the Mosaic Law was clearly important for this church. If we believe the church in the wilderness is the same church to which Paul wrote his letters, we have a problem, for Paul says “you are not under law, but under grace” (Rom. 6:14) and “if ye be led of the Spirit, ye are not under the law” (Gal. 5:18). This contrast is not simply a matter of Old Testament versus New Testament, for Jesus instructed, “if you wish to enter into life, keep the commandments” (Matt. 19:17). After Christ’s ascension, John wrote “For this is the love of God, that we keep His commandments” (I John 5:3).

It does not work Scripturally for there to be only one church in the Bible, it does not work grammatically, contextually, or reasonably. This belief will only lead to confusion and frustration. The key is to recognize that God’s *ekklesia* for today is found in Paul’s epistles, and is known as the Church, the Body of Christ. This Church, the Body of Christ, is different than the previous Kingdom church read about outside of Paul’s epistles.

**BEREAN**  
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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.

The mission of Berean Bible Institute is to train Pastors, Missionaries, and Christian Leaders for the ministry of the Lord Jesus Christ and the proclamation of the gospel of the grace of God

given to and through the Apostle Paul. **Berean Bible Institute, Inc. admits students of any race, color, and national or ethnic origin.**

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