

# The BBI BULLETIN

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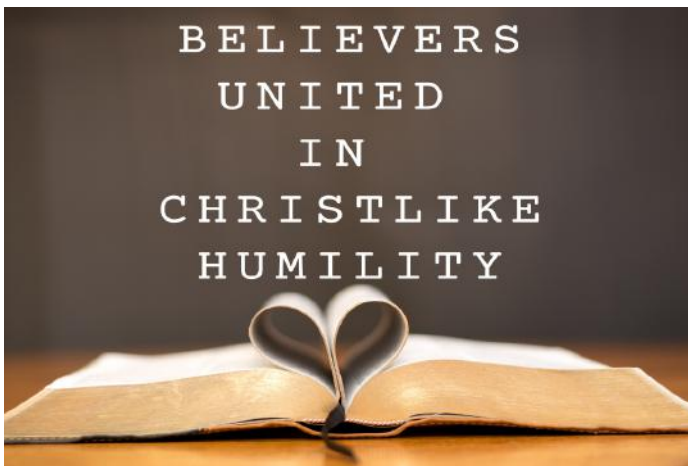
SUMMER 2025

Issue 2

Training for Ministry

June, July, Aug

Rightly Dividing God's Word



Pastor Matthew Ritchey, Managing Editor

## BELIEVERS UNITE - PHILIPPIANS 2:1-2

Philippians chapter two begins with the instruction on a correct mindset for those who desire to reflect Christ in their life. Do not get distracted by the “if” that begins verse 1. The condition is not on Christ; it is conditional upon whether you have trusted in Him for salvation. If you have, there **is** consolation, comfort, fellowship, and compassion.

There **is** consolation in Christ. When distressing and depressing times arrive in life, this verse reminds us of the encouragement and comfort available from the Lord. He is known as the “*God of all comfort; who comforteth us in all our tribulation*” (II Cor. 1:3-4). When sadness attempts to overtake you, seek the Lord for encouragement. Then, with the experience we have of being consoled by the Lord, we can help others to accept the same comfort in their time of trouble (II Cor. 1:4b).

There **is** comfort of love. When you feel alone and helpless, remember the love God has for you. He

loved you so much that He demonstrated that love “*in that, while we were yet sinners, Christ died for us*” (Rom. 5:8). You mean something to God; you are not alone. The word “comfort” here points to *an incentive, tenderness, come along to one’s side to stimulate them*. It shouldn’t surprise us, then, that it is “*the love of Christ*” that motivates us in our daily service (II Cor. 5:14). We should be prepared to come alongside fellow believers and love them to the same extent that God loved us, stimulating them to live for the Lord.

There **is** fellowship of the Spirit. I Corinthians 12:13 reminds us that the Holy Spirit indwells each individual who has placed their faith in Christ’s work alone for salvation. The Holy Spirit has created a unity that cannot be destroyed (Eph. 4:3) – a unity with Christ and among believers. The “fellowship” here speaks of *a common interest, a mutual and active participation in the things of the Lord*. It comes from and is produced by the Holy Spirit. It is only as we are sensitive to the direction of the Spirit that we can live lives pleasing to the Lord (Gal. 5:16), including communion and partnership with other believers in Christ.

There **are** bowels and mercies. This is strange way of putting it for our English thinking minds, but it refers to affections and sympathies. It speaks of a deep compassion. It is genuine care and concern for others. This concern for others will lead us to live in peace with each other and reach out toward one another (Rom 12:18; 13:8). This is especially

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# THE INSTITUTE UPDATE

## A Reason to Celebrate

It has now been four years since we launched *Berean Bible Institute Brazil*. Since that time, nearly seventy students have taken courses, several of whom have earned a BBI Certificate in Dispensational Studies. We count it a great honor to provide solid, biblical, and dispensational ministry training to those who are passionate about spreading the gospel of the grace of God throughout Brazil.

Later in July, we are excited to send our Dean of Academics, Pastor Andy Kern, and his wife, Sarah, to visit our Brazil extension and meet with our Brazil Director, Paul Craesmeyer. The purpose of their visit is twofold: first, to evaluate how we can increase our effectiveness for the Lord in that region, and second, to participate in and speak at a conference hosted by BBI Brazil.

*If you would like to help us offset the cost of this important trip, you may do so by simply marking your gift "Brazil Trip." Your support would be deeply appreciated.*

## Summertime Shuffle

In the world of education, summer is often a time to reflect, recharge, and prepare for the upcoming fall term. Although the schedule for our faculty at *Berean Bible Institute* may look a bit different, summer remains a season of meaningful ministry.

During these months, our faculty are actively engaged—attending and speaking at conferences, preaching at camps, traveling on behalf of the Institute, and managing our self-directed students. Although our virtual classes take a break for the summer, our self-directed courses continue year-round, providing ongoing opportunities for students to study and grow at their own pace.

## Sharing the Ministry of BBI and Meeting Our Supporters

Since April 1st, I've had the blessing of visiting ministries in Ohio, Alabama, Texas, Wisconsin, Michigan, and Kentucky. It has been a true joy to witness firsthand what God is doing in and through the ministry of *Berean Bible Institute*. One of the greatest privileges during these visits has been putting faces to the names of those who faithfully support *BBI*, both monthly and throughout the year.

As I travel, I go with three key priorities: first, *to encourage* the saints through the teaching and preaching of God's Word. Second, *to challenge* those who are eager to grow or be better equipped for ministry to consider preparing at *BBI*. Finally, *to invite* individuals and churches to prayerfully consider partnering with *BBI* through financial support.

It is a tremendous honor to represent this ministry and to share in the work the Lord is doing across the country.

Please prayerfully consider joining our team by supporting *BBI* through your prayers and financial support.

In His service,



Dr. Robert Nix, President of Berean Bible Institute

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*Believer's United... continued from page 1*

important in a world that creates tension between groups and encourages us to push people away.

Verse 1 contains the requirements for like-mindedness; they are available but still must be reckoned, adhered, tapped into. When all the things in Verse 1 are present, the result is verse 2.

Verse 2 begins with *"Fulfill you my joy."* There is no greater joy for a leader than to see spiritual maturity evident in a practical unity founded upon the truth of Christ. While Paul was sitting in bondage, there were many things in which he was rejoicing. The Philippians could complete his joy by being likeminded. Likemindedness is to have the same mindset (Rom. 12:16a). The Body of Christ should be likeminded in all aspects of life and service, meaning we are all on the same page. We have the same standards, the same goal, the same priorities, and the same pattern of thinking. Believers are not to seek a cause to be united in; there should be cohesion in the cause already given to us by the Lord: the cause of Christ.

The verse continues to highlight some of the aspects of true likemindedness.

1) SAME LOVE = the unconditional, selfless, sacrificial love of Christ. We are all to be motivated by that compassion and benevolence that God through Christ has shown to us. Then our actions should flow out of that love toward others. In business, if you have one partner motivated by profit while another is motivated by customer service, you are going to be

pushed to different reactions and emphasis. The Body of Christ must be motivated by the love of Christ (Rom. 13:8).

2) ONE ACCORD = joined in labor, walking in the same direction, refreshing, uplifting and aiding one another. We are to be working toward the same goal: evangelism and spiritual growth. If you are hunting with someone and they are hunting deer while you are hunting rabbits, you are not walking of one accord. You hunt these animals differently. The Body of Christ must be joined in one accord: to see people saved and come to a knowledge of the truth (I Tim. 2:4).

3) ONE THINKING = minds are set on the same thing; denoting the same importance. Sam Walton started Walmart with the goal of friendly, fast service. If you have been to Walmart lately, the one open register displays the change in company thinking. The Body of Christ must have its sights set on things above as they minister to those below (Col. 3:1-2).

In this verse we have unity in mission, motivation, service, and mindset. You cannot have these without knowing the truth of who we are in Christ and allowing the Spirit to exhibit it in our actions toward and with others. There is no place for lone gunmen or for some who refuse to get involved, the Body was created to be different parts who are working together to honor the Head, which is Christ (Rom. 12:4-8).

#### **HUMBLENESS - PHILIPPIANS 2:3-4**

The necessities for the Church to exist in like-mindedness have been provided for us in the Lord Jesus Christ (Phil. 2:1-2). It is up to us whether we recognize and abide by these truths. Let us now focus on the key to serving likeminded.

We live in a self-pleasing world where the mindset is focused on pleasing yourself and making sure that you are happy. As a believer, you have something the unbeliever does not have, the new nature. In Christ, we are to put others first. In a world that looks out for self, your rights, what YOU deserve, this is a foreign concept.

Our call to likemindedness is convicting because we all have room to grow in this area. The flesh naturally wants to put our needs and opinions first. Meanwhile, true unity starts within, seen in the phrases from verse 1: *"in Christ"* and *"of the Spirit."* In



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order to abide by a selfless attitude and outlook, we must recognize who we are in Christ and make the decision to let the Spirit run our lives. It will not be solved by rules or threats, but only when hearts are right with Christ.

The key is HUMILITY. The explanation of humbleness is here in Philippians 2:3-4; the example is in the verses that follow.

First, lest anyone get the wrong idea that humility does not allow for a person to attend to one's own needs, verse 4 uses the word *"also"* to remind us that it is necessary and natural to provide for our needs. I Timothy 5:8 tells us. *"If any provide not for his own, and specially for those of his own house, he has denied the faith, and is worse than an infidel."*

Let's concentrate first on HOW NOT TO ACT, which is the way natural man behaves. Verse 3 begins, *"Let nothing be done through strife or vainglory."* Verse 4 states, *"Look not every man on his own things."* These verses call out selfishness. Strife is competition and contention with the goal of getting what you want. It is approaching life with the attitude that you are always going to get YOUR way. Sadly, church congregations are not immune to contention, as some congregational meetings will attest. Humbleness contains an ability to lovingly disagree, a willingness to compromise on those things that are non-essentials, and a decision to not take every disagreement personally.

Verse 3 also warns against vainglory, doing things for what you get out of them or getting involved in something to call attention to yourself. An example of vainglory would be a company giving to a charity in order to be pictured in the newspaper to show people how benevolent they appear to be. As believers in Christ, our concern should be to glorify the Lord, not for the accolades that may come with our actions (I Cor. 1:31).

It has been said that pride is the ground in which all other sins grow. Satan's plan began when he decided he should be equal with the most high God (Isa. 14:13-14). Adam and Eve's fall into sin began when they desired to *"be like gods"* (Gen. 3:4-6). Pride is putting ourselves first, taking upon ourselves the priority that rightly belongs to the Sovereign Creator, and it leads to strife and vainglory. God desires us to act a different way.

Next, let's look at WHAT TO DO, which is a result of being Spirit-led. Verse 3 ends, *"in lowliness of mind*

*let each esteem other better than themselves."* Verse 4 instructs, *"every man also on the things of others."* These verses call us to humbleness. We are to set aside all considerations of how an action will benefit us and, instead, be fully concentrated on how we can benefit others. We are to place others in a position above ourselves. While the world teaches us to be self-focused, the Lord calls us to lower our importance and give the priority to others. This does not come naturally; it is a by-product of the fruit of the Spirit who indwells every believer (Gal. 5:13-16).

While it is not a sin to provide for our personal needs, our responsibility does not end there. We are also to attend to the things of others. Our calling in Christ is not to accumulate as much as we can in this life, but to have a concern for the physical welfare and spiritual growth of other believers in Christ.

If thinking of myself comes naturally, how do I get to humbleness? While selfishness hinders the ability to have unity and be humble, the key is not to try to be selfLESS but to set your mind on ChristLIKEness. You do not lose who God created you to be, but you allow your life to be more reflective of the position you have in Christ. This occurs when we allow God to rearrange our priorities in a way that honors Him.

How about you? First, have you trusted in Christ alone for salvation – that He died on the cross for your sins, was buried, and rose again? If you have, are you a willing servant of Jesus Christ? Do you think of how others are affected by what you do? Do you have J(esus) O(thers) Y(ou) in your life?

### **CHRISTLIKENESS - PHILIPPIANS 2:5-11**

As we focus on Philippians 2:5-11, Paul has been talking about putting others first and being of the same mind; now, with the words *"in you"* (vs. 5), he wants to emphasize that likemindedness starts with YOU personally. It is too easy to read through the Bible with a *So-and-so really needs to hear this* attitude, but the Holy Spirit wants YOU to understand that this mindset is required of YOU.

*"This mind"* goes back to verses 1-4. Now, the standards for this mindset are set forth in verses 5-11, which speaks of humble service, something that can be found throughout the Scriptures. We find an instruction for humbleness in Jesus' response to James and John's argument about who was the greatest among the disciples. Jesus' answer was that

the one who served would be considered the greatest (John 13:13-15); in other words, humbleness. Humility is also declared in I Samuel 15:22-23: *“To obey is better than sacrifice, and to hearken better than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.”* Of course, with no doubt, the greatest example of humbleness is Jesus Christ. His entire earthly existence was to do the will of His Father (John 5:30) while the benefit of His obedience would be toward others (John 6:39).

One of the benefits stemming from God’s grace is that you are a new creation when you trust in the finished work of Christ (Col.3:9-11). There is no excuse not to have this mindset, other than selfishness. This mind of Christ is more than once a week. It is a 24/7 way of thinking and lifestyle. The call is to live as Christ would live if He were you - Christlikeness. Romans 8:29 assures us that Christians WILL BE one day conformed to the image of Christ; they will be Christlike. Romans 8:30 instructs us, since this is our assured future destiny, that our calling now is to be continually more and more like Christ now. The whole eighth chapter of Romans deals with our present lives as believers. It assures us that we can trust in God, who is faithful to do what He has promised, including our call to be like Christ. We are to seek to emulate now what we will one day perfectly be.

I return your attention to our passage in Philippians (2:5-11) to point out that likemindedness begins with the same mindset that Christ had. What does that mean? Do we be obedient unto death on the cross? Do we wear sandals and walk everywhere? Are we to be circumcised, water baptized, or go to none but the Jews? Are we to be tempted in the wilderness, walk on water, cast out demons? Verse 5 instructs, *“Let this MIND be in you.”* Notice it does not say to let these ACTIONS be seen of you. Actions are easy to fake. The context is not focused on actions; it is pointing to a mindset. Just like an apple can look delicious on the outside but have mushy, brown spots on the inside, we can look very religious on the outside while our inside is selfish. Our actions are to be the result of the proper mindset.

This is why it is crucial to understand the truth of who we are in the Lord Jesus Christ. Colossians 3:10 says that we *“have put on the new man, which is renewed in knowledge after the image of Him that created him.”* Jesus said *“the truth sets you free”* (John 8:31-32) and *“sanctify them through Thy truth”* (John 17:17). Ultimately, we know that Jesus is the Truth (John 14:6), the One who liberates and sanctifies. In

Ephesians 5:18, our decisions are to be based upon being *“filled with the Spirit.”* Our minds are to be prepared before we face difficult situations and trying circumstances (Rom. 12:1-2), so we cannot try to turn to the mindset of Christ when needed; we need to have already made the decision that we are going to let the mind of Christ guide us. This happens when we fill our mind with the instruction and counsel of things of God found in the Bible. We do not allow the world to set our morals, standards, goals, reactions, and priorities. As Ephesians 5:1-2 urges us to imitate God and live like Christ, you are called to set your mind on humble, sacrificial service on behalf of Christ to the benefit of others.

Christ had the humble mind of a servant, willing to sacrifice Himself for others. Consider:

**He is God.** (Phil. 2:6; John 18:19-23). As God, he had access to all the riches and honor as God. Yet, He did not demand His rights, or refuse to give up His benefits as a member of the Godhead. Instead, He agreed to become a **Humble Servant** (Phil. 2:7). He willingly left His position in glory (John 17:24; 1:14) to come to earth to do the will of the Father by serving on behalf of humanity. He did not put restrictions on His service, being **Obedient** unto cruel death on the cross (Phil. 2:8). Because of His faithful obedience, **Christ is exalted** so that His name commands authority and subservice (Phil. 2:9). At the very mention of His name, **EVERY knee will bow** (Phil. 2:10; Rev 4:9-11; 7:9-12). It is possible to remain in ignorance and rebellion currently, but not in the day a person stands before the Lord Jesus Christ. In that day, **everyone will acknowledge (confess) that Jesus Christ is Lord and God will get the glory.**

If you haven’t already done so, trust in Him alone for salvation. If you have, let a sacrificial, humble mindset direct your service for Him.

*Let this mind be  
in you, which  
was also in  
Christ Jesus  
Philippians 2:5*



# Bible Answers to Bible Questions

## & Interesting Facts About the Holy Word of God

### QUESTION: How do you open the door to Heaven?

**ANSWER:** We are living in a world that is confused about how a person gets into Heaven. Over the years, when surveys are done, many people think that they will make it into Heaven because they are basically “good people” and they have done more good than bad things in their life. For them, Hell is a place that is reserved for the really bad people, like serial killers, tyrannical and murderous government leaders, terrorists, and the like. Others claim that their faithful adherence to their religious beliefs and practices will put them in good stead with God on Judgment Day. Others think that if they regularly give a tithe of their earnings that they can buy their way into Heaven. Few understand that the Bible, God’s Word, teaches us that there is nothing that we can do, or not do for that matter, that would make us worthy to enter into God’s holy presence in Heaven.

The Scripture’s say that *“all have sinned and come short of the glory of God”* (Rom. 3:23). While some arrogantly deny that they have ever done anything wrong, most are honest enough to admit that they have done some wrong things in their life. At the same time they will insist that since, in their view, they have done more good than bad, the balance scales of justice will tip in their favor when they stand before God to give an account for their life. What they willfully fail to understand is that when the Bible says that all of us, the members of the human race, *“have sinned and come short of the glory of God”* it means that if we have sinned at all we have fallen short of God’s standard of absolute perfection in righteousness. We have failed; we have missed the mark; we have strayed from the path of goodness; we have sinned, and God must judge us for our sin. His Holiness compels Him; His Righteousness requires it of Him; and divine Justice demands it. He must judge every sin, and all of us have much more to answer for than we want to admit. Who would want their life displayed before the world? Not just all our actions, everything we have ever done, but also have our heart and soul exposed with our every thought, intention, imagination, and attitude laid bare. After all, *“out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies”*

(Matt. 15:19). Deep down in our soul we all know that we are sinful beings and that is why we resent God and His holiness.

If a person stops at a certain stop sign on their way home from work every day, but fails to stop at it one time and is ticketed, will those dozens of times that they stopped before excuse them from paying the fine due? Of course not. It is the same with sin; the good things that we do are simply what we should do. The bad, or sinful things must be punished for what they are, a violation of God’s righteousness, and *“the wages of sin is death”* (Rom. 6:23a). The death required is the death of separation. Those who “die in their sins” will be separated from the presence of God and all that is good forever. They will be *“cast into the Lake of Fire (Hell)”* (see Rev. 20:11-15). This is a place that is also known as a place of *“outer darkness”* (Matt. 8:12; 25:30); a *“furnace of fire”* (Matt. 13:42); and *“everlasting punishment”* (Matt. 25:46). This is a terrible fate for anyone. But, if we are condemned sinners with no way of redeeming ourselves from the penalty of sin, are we without hope? Is there no escape from the judgment to come? Yes there is, and it is available to all who will accept it.

Knowing that the entire human race would face such a dilemma, God sent His own Son to die for our sins that He might be our Redeemer. Jesus Christ, who is God the Son, became Man for our sake, willingly died on the cross at the hands of Roman soldiers that He might pay our sin-debt. But, being Himself without sin, death could not hold Him and He rose from the dead in victory over both sin and death. He lives in Heaven today as *“the One Mediator between God and men....who gave Himself a ransom for all”* (see I Tim. 2:5-6). If you will simply acknowledge your sinful condition, the need of a Savior, believing that Christ died for your sins, was buried, and that He rose again the third day as the Bible says (I Cor. 15:3-4), you will find the door to Heaven opened to you by the Redeemer, Jesus Christ. If you try to open that door yourself, you will find yourself locked out forever.

*(Written by Dr. W. Edward Bedore)*

**QUESTION: What is the biggest difference between Paul's gospel and Peter's gospel in your opinion?**

**ANSWER:** First, we oftentimes use the word "gospel" to refer to how one is saved. The gospel is broader than just soul salvation. One could argue that the heart of the gospel is the same: Christ died, was buried, and rose again bringing redemption for the Prophetic program and the Mystery program. So, I think it is important to note that I am attaching the word "gospel" to the entire program that was being proclaimed; in other words, all of the parts of the good news (gospel) that come from redemption in Christ (gospel).

For example, it was good news when World War II ended, but the specifics surrounding the provision of the victory was different for Germany and Austria than the United States and Canada.

While the provision of redemption in the work of Christ is the same with Peter and Paul (Eph. 1:7 cf. I Pet. 1:18-19), it is the covenant that causes the differences [i.e., the absolute essential of faith (Rom. 3:25 cf. I Pet. 1:9,21) is the same but how one displayed faith was different (Rom. 3:30 cf. Acts 2:38; I Pet. 1:22); hope procured in Christ was taught by both (I Tim. 1:1 cf. I Pet. 1:3-5), but the ultimate location of that hope was different (II Cor. 5:1 cf. II Pet. 3:13); redemption was provided for the world in both (Rom. 3:22 cf. Acts 15:11), but the availability of the blessings was different (Rom. 10:12; 11:11 cf. I Pet. 1:1; 2:9,12)].

I believe the biggest difference between Peter's gospel and Paul's gospel is the covenant. God promised eternal life to Israel so there is an obligation on His part to provide it, but God was under no obligation to offer salvation to the nations (Gentiles) apart from the covenant. The covenant affects the requirements for salvation. The covenant was freely given to the entirety of Israel, so to partake in the benefits they had to remain connected to the covenant (e.g., pre-cross involved obeying the commandments, Deut. 7:9-13; and post-cross focused on abiding with Christ who was the Mediator of a better covenant, John 15:4). For us, once we accept the free offer of salvation extended solely by God's grace, we are identified with the work of Christ and secure for eternity (Eph. 1:13-14; Col. 2:9-15). While Israel was linked to God through the covenants (Deut.

28:9-10), we are linked to God through the indwelling of the Holy Spirit (Rom. 8:16). The realization of the fullness of the blessings is also different. Peter tells them to "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). We have been blessed with all spiritual blessings at the moment of salvation (Eph. 1:4). These spiritual blessings are a sole result of God's grace, not any covenantal promise that was made in the Old Testament prophecies. I think the covenant made to Israel is the biggest difference between Peter's prophesied and progressed program and Paul's previously unknown stewardship of the Grace of God toward the Gentiles.

*(Answered by Pastor Matthew Ritchey)*

**QUESTION: Why were many "weak and sickly" in I Corinthians 11:30?**

**ANSWER:** The reason that some were sick and some had died is that their sinful actions and outright rebellious disobedience led to where sin always leads: death and destruction. Paul is pointing out that the consequences of sin lead to death.

It seems in the passage that chastening and discipline are good for the believer so as not to let us move down the path of sin's logical destination, death, and destruction. The context tells us that many in the Corinthian church were making a mockery of the Lord's Supper and participating in an unworthy manner. It also states that some or many of them were weak and sick and some had even died. There apparently were those who were further along the path of destruction than others and were casualties of sin.

In the age of Grace, I believe God chastens believers through the conviction of the Holy Spirit and His grace (Titus 2:11-12), hearing the truth, and responding to it through godly repentance (II Cor. 7:10 is not referring to soul salvation but deliverance from the power and effects of sin).

If chastening is ignored in the believer's life, then the destruction of sin will run its course. This is not the loss of soul salvation, but the destructive consequences of sin in the life of the believer.

*(Answered by Dr. Robert Nix)*

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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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