



# THE INSTITUTE UPDATE

I want to take this opportunity to thank all of you who partner with *Berean Bible Institute* through prayer and financial support. Your partnership is essential in the training of 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.

We praise the Lord for His continued blessing in sending more and more students our way. Over the last several months we have seen a significant increase in individuals interested in training for ministry through *Berean Bible Institute*. We are also confident that if the Lord continues to bless us with an increase in students, He will also provide us with the resources needed to accomplish the work He has called us to do.

## **BEREAN BIBLE INSTITUTE–BRAZIL EXTENSION**

We praise the Lord for how He has been working through the ministry of BBI in Brazil. Many of you know that we began an extension in Brazil last year under the direction of BBI graduate and Missionary Paul Craesmeyer. Our goal in establishing this extension was to offer our Certificate in Dispensational Studies in Portuguese in order to continue to establish students with a solid foundation in the Gospel of Grace. I am thankful for all of the hard work that has made this possible. One of the obstacles that we have had to overcome was having several of our textbooks translated into Portuguese and printed for our students. I am blessed to report that by the time you read this Bulletin the final course needed for the certificate program will be underway. This means that those students who began last spring and have completed all four courses will soon receive their Certificate in Dispensational Studies from *Berean Bible Institute*. Please keep this program in your prayers as we continue to offer this certificate in the future. We would also ask you to keep us in your prayers as an expansion like this continues to take resources and planning to ensure success.

## **ISRAEL TRIP STILL ON THE RADAR**

As you may remember, we were scheduled to go to Israel in May of 2022. However, because of the uncertainty around Covid and the restrictions in

Israel, we canceled the trip. During my recent travels representing BBI, I have been approached by several people who have said that they were very interested in going when we reschedule the trip. We have not set an official date yet, but we are still planning to offer a trip in the future. This trip also included an eight-week online course designed to prepare those who were going with information to make their trip more meaningful. Please keep this project in your prayers, and when we set a date, we will be sure to let all of you know.

## **CONGRATULATIONS ARE IN ORDER**

I am honored to congratulate Pastor Jacob Bali Adangua from Cameroon who has graduated with an Associate Degree in Biblical Studies. Jacob was born and raised in the English-speaking region of Cameroon. He came to faith in Christ as an adult and joined the Grace Church in Cameroon in the late nineties. Having felt the call of God on his life, he joined Grace Bible School Cameroon in 2001, finishing in 2003. He has since served as the pastor of several Grace churches. In 2010, Jacob was made the Chairperson of the Grace church in Cameroon; a role which he continues to carry out. He is also an ordained Gospel minister with the Grace church in Cameroon and runs an active radio ministry that focuses on spreading the Gospel of God's Grace. He is married to Hannah Bali, and they have three children: Michelin, Ruth, and Joseph Ken. Pastor Adangua is our first African student to graduate with a degree from *Berean Bible Institute*. Please keep Pastor Jacob and his family in your prayers and know that your support for BBI is being used to spread the Gospel of God's Grace around the world.

## **BEREAN BIBLE INSTITUTE–OPEN HOUSE**

On Thursday, April 28th, from 5:00 PM – 8:00 PM, the *Berean Bible Institute* will host an open house at our new campus. If you are in the area, we encourage you to join us for refreshments and a time of fellowship as we rejoice over God's provision for BBI. If you are not able to make it on April 28th, we would encourage you to give us a call when you plan to be in the West

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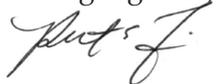
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Bend, Wisconsin area to stop by the campus to visit us. We would love to give you a tour of the facilities with which the Lord has blessed us.

**CONSIDER LEAVING A LEGACY**

Over the years BBI has been funded primarily by the monthly gifts of individuals and churches that see the need for an institute to train students to be leaders within the Grace movement. Since the founding of *Berean Bible Institute* in 1996, we have been blessed on occasion with estate gifts. It has been the desire of these donors to see BBI continue to train leaders for the Grace Movement long after they have gone to be with the Lord. We want to ask that you prayerfully consider BBI as you plan for the future. Please note that there are also various Trusts and or Charitable Annuities that may allow one to give and also receive some tax benefits through their giving. If you have any questions about this process or need more information about *Berean Bible Institute*, don't hesitate to call us.

Serving together,



Dr. Robert E. Nix  
President, *Berean Bible Institute*

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example would be "Honest Abe," a past President of the United States of America, Abraham Lincoln, who was known for his honesty. God the Son's human name, Jesus, is of this kind. Jesus is the Greek form of the Hebrew name Joshua, which means *Jehovah* is *Savior*, or *Jehovah saves*. The names of God that are given in Scripture are important as they help us to understand the various aspects of His character, which is vital to our understanding of who God is.

**THE PRIMARY NAMES OF GOD IN THE OLD TESTAMENT**

**God's Prevalent Name:** *Elohim*: This is a generic Hebrew term for Deity that is found over 2,400 times in the Old Testament. About 2,300 of those references are to the True and Living God.<sup>1</sup> Examples of its use in reference to false deities can be found in Genesis 35:2,4; Exodus 12:12; 18:11; 23:24.

The name *Elohim*, which is translated "God" in the Bible, is derived from the root word "el" which

conveys the idea of strength or might. It denotes that God is a Being of great power, the Strong or Mighty God. Although *Elohim* is a plural form, it does not speak of a multiplicity of gods.

"With reference to the true God, *Elohim* is translated in the singular ("God"), and with few exceptions (cf. Gen. 3:5; Deut. 5:26) it imposes the singular on those parts of the sentence that are grammatically related to it. This shows that the plural form does not speak of more than one God."<sup>2</sup>

This name is used of God as a singular (one God) plurality (multiple persons). That an uni-plurality of the Godhead is indicated by the name *Elohim* gives strong evidence for the doctrine of the Trinity.

*El*: This is the singular form from which *Elohim* is derived. It is found about 250 times in the Old Testament. Generally, it is found in combination with some characteristic of the nature of God. These compound names, or titles, combine God's prevalent name with either a practical or personal one.

*Eloah*: This is a singular form of *Elohim*, which is mostly found in poetry. It speaks of God as being the One to whom the worship of man is to be directed.

*Elah*: This is a Chaldee, or Aramaic, word that corresponds to the Hebrew *Eloah*. It is used, collectively, over 70 times in the books of Ezra and Daniel but is found only once in the rest of the Old Testament (Jer. 10:11) where it refers to the false gods of Babylon. The use of *Elohim* as a name of God in the Scriptures speaks to us of the unlimited strength of the Mighty God who is supreme over all that exists.

**God's Practical Name:** *Adonai*: This term, like *Elohim*, is used of men in the Scriptures as well as of God. It means *master, ruler, or owner*. It is usually translated by the word "lord" in our Bibles. When used of God, it is spelled Lord with only the first letter being capitalized. In reference to God, it is found well over 400 times in the Old Testament. The significance of this title is that, when used of God, it "is almost always in the plural and possessive, meaning my Lords.' It confirms the idea of a Trinity as found also in the name *Elohim*."<sup>3</sup> Thus *Adonai*, like *Elohim*, points to the uni-plurality of the Godhead. This is especially important when we take into account the fact that when this word is used of men it is always found in its singular form, *adon*, and never in the

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plural as it is of God.<sup>4</sup> On the other hand, we find in the use of the singular form in reference to God in Psalm 110:1 an important distinction between the Persons of the Godhead. *"The Lord (Jehovah) said unto my Lord (Adon), sit thou at my right hand."* Nathan Stone explains that:

*"The Lord Jesus in Matthew 21:41-45 (as also Peter, Acts 2:34-35; and Heb. 1:13; 10:12,13) refers this striking passage to Himself. How significant that David, speaking of but one member of the Trinity, should use here not the plural Adonai, but the singular form Adon, that is to Christ, the second Person of the Trinity!"*<sup>5</sup>

The use of *Adonai* as a name of God in the Scriptures speaks to us of His authority to rule over all of Creation. The practical application of this fact is that believers should allow Him to rule their lives because He has an inherent right to do so, and He has also purchased the right to our lives (see I Cor. 6:19-20). Having been redeemed from the slavery of sin, believers should present themselves to Him as a living sacrifice on the altar of service (Rom. 12:1-2ff.).

**God's Personal Name: Jehovah:** This is the most frequently used name of God in the Old Testament. In our English Bible, Jehovah is not usually translated or transliterated. Instead, the word *LORD* is substituted for it, being spelled with a capital "L" followed by "ORD" in lower case capital letters. This is done in order to differentiate it from *Adonai*, which is rendered *Lord*. See Psalm 110:1 for an example of the two names being used together. *"In place of Jehovah 'LORD' occurs about 6,700 times in the Old Testament."*<sup>6</sup>

The substitution of the word *LORD* for *Jehovah* comes from the ancient practice that began with the post-captivity Jews of not pronouncing God's personal name aloud when reading the Scriptures in the synagogue. In its place they would say the word *Adonai*. This was because they felt that God's personal name was too holy to be spoken aloud. Eventually Jewish scribes added the vowel points of *Adonai* to the consonants JHVH, God's personal name, as found in the Hebrew text. This resulted in the word Je Ho VaH. Because of its not being said for centuries, the original pronunciation is no longer certain. Some scholars today believe that *Yahweh*, or *Jahveh*, is closer to the original way of pronouncing God's name than the traditional *Jehovah*. But it is impossible to know with any degree of certainty, so the use of either one is

permissible. We know that *Jehovah* is God's personal name because He has told us so in His Word: *"I am the LORD (Jehovah): that is My name: and My glory will I not give to another..."* (Isa. 42:8; cf. Ex. 15:3; Jer. 33:2; Amos 5:8; 9:6).

The meaning of God's personal name is revealed to us by His answer to Moses' question about how to identify Him to the Israelites. *"And Moses said unto God (Elohim), Behold, when I come unto the children of Israel, and shall say to them, the God (Elohim) of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them? And God (Elohim) said unto Moses, I AM THAT I AM: and He said, thus shalt thou say unto the children of Israel, I AM have sent me unto you. And God (Elohim) said moreover unto Moses, thus shalt thou say unto the children of Israel, the LORD (Jehovah) God (Elohim) of your fathers...hath sent me unto you: This is My name forever, and this is My memorial unto all generations"* (Ex. 3:13-15).

In pronouncing Himself to be *"I AM THAT I AM,"* the God of Israel declared Himself to be the Eternally Existing One. The One who exists with no cause other than Himself. In effect He is saying, *"I AM who I have always been and I will always be who I AM."* This is an expression of all that God is. What He was yesterday He is today, and what He is today He will be tomorrow and forever. It was an important truth for Israel to know that their God was the Ultimate Being, whose continuing real and personal presence would always be with them. For Israel, and for us today, He is enough to meet every need. Hebrews 13:5-8 should be understood in this light.

In Exodus 3:15, the great I AM tells us that His name is *Jehovah* (*LORD*) and is found many times in Genesis, including several times when individuals referred directly to God by it, the Lord said to Moses *"I am the LORD (Jehovah) and I appeared unto Abraham, unto Israel, and unto Jacob, by the name of God Almighty (El Shaddai), but by My name Jehovah was I not known to them"* (Ex. 6:2-3). Obviously this does not mean that the Patriarchs had never heard the name *Jehovah* as Eve (Gen. 4:1), men in the days of Seth (Gen. 4:26), Noah (Gen. 9:26), and Abraham (Gen. 12:8; 15:2,8) all used it. What He was saying is that while He had revealed to Abraham, Isaac, and Jacob the significance of His name *El Shaddai* (God Almighty), He had not revealed the deep significance of His personal name *Jehovah* as He had now revealed it to Moses.

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Because of its close association with the children of Israel, God's covenant people, *Jehovah* is sometimes referred to as God's "covenant and redemptive name."<sup>7</sup> This means that it was the name by which He covenanted with Israel to redeem them and make them His people and to be their God (see Gen. 15:1,4,18; Ex. 3:15-17; 6:2-8; 19:3-6; 24:3-8; II Sam. 7:4-16; Jer. 31:31-37). To illustrate the importance of God's personal name being associated with His covenant with Israel, we need only to think of our modern custom of signing legal documents, especially contracts that bind us to meet certain obligations. We are not usually allowed to use nicknames or titles. We simply sign our first name, middle initial, and last name in our own handwriting. If we fail to meet our part of the bargain, we can be taken to court where our signature would be used as the primary evidence to prove what we had agreed to, and to identify us as the person who made the agreement. So, by establishing His covenant promises to national Israel under His personal name, God has legally obligated Himself to fulfill all of its stipulations. Hence, if in the end God did not fulfill His promises, He would be found to be unfaithful, and therefore unrighteous. But it will never be, because *"the gifts and calling of God are without repentance (irrevocable)"* (Rom. 11:29). God has promised in His Word that when the Dispensation of Grace comes to an end *"All Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins"* (see Rom. 11:25-29).

The personal name *Jehovah* is used of the Godhead (Deut. 6:4) and of particular Persons of the Godhead: God the Father (Ps. 110:1; Isa. 48:16; 61:1), God the Son (Isa. 2:2-5; 33:21-22; 40:10; Jer. 23:6; cf. John 4:26; 8:24,28; 13:9), and God the Holy Spirit (Jer. 31:31-34 with Heb. 10:15-17; Isa. 11:2; 61:1).

We have already looked at how the translators of our English Bibles have made it possible to tell the difference between the Hebrew names of God *Adonai* and *Jehovah*, even though they are both represented by the same English word. For *"Adonai"* it is spelled "Lord" (capital "L" and small case "ord") and for *"Jehovah"* it is spelled "LORD" (a capital "L" and small case capitals "ORD"). But, while in the majority of its occurrences *Jehovah* is translated "LORD," it

is also sometimes translated "God." This occurs when *Jehovah* is used in conjunction with *Adonai* or *Elohim*. *Jehovah Elohim* is rendered "God the LORD" or "the LORD GOD." By this special use of lower case capital letters by the translators, we can recognize the Hebrew terms that are in view. This is an important literary device because without it the meaning of the terms *Adonai* or *Jehovah* would be lost to the English reader. We want to note here that when we find the phrase "Lord GOD" (*Adonai Jehovah*) in our Bibles, it is referring to God the Father, and the "LORD God" (*Jehovah Elohim*) refers to God the Son.<sup>8</sup>

### THE COMPOUND NAMES OF GOD IN THE OLD TESTAMENT

Besides the basic names for God and the combinations they are used in, there are also several compound names that are used in the Old Testament. These compound names contain either one of God's prevalent names or His personal name, along with a practical name or a descriptive title. Going back to our illustration of General Jackson, it would be similar to referring to Him by His popular name of Stonewall along with his prevalent title of General, or, as was more common, his personal name, Jackson, i.e., "Stonewall Jackson." These compound names of God are important to our understanding and appreciation of the character of God. And, it must always be remembered that the things that reflect the character qualities of the Eternal Triune Godhead reflect the character of Christ Jesus, who is our Savior and Lord. Tremendous insight and blessings are to be gained by those who would study these names of God in their contexts. For our purpose, we will only list the various forms along with the English rendering and selected Scripture references. It should be kept in mind when studying the compound names of God that overlapping and variations in their forms do exist in the Scriptures.

### THE COMPOUNDS WITH EL AND ELOHIM

1. *El Elyon*: "The most high God" (Gen. 14:18-22; Num. 24:16; Isa. 14:13-14). *El Elyon* is often associated in some way with the Gentiles. At these times the whole earth is in view rather than the Promised Land alone (see Deut. 32:8; Dan. 4:17,25,32; 7:27; cf. Acts 7:48; 16:17).

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2. *El Shaddai*: “The Almighty God” or the “All-Sufficient God” (Gen. 17:1; 28:3; 35:11; Joel 1:14-15; cf. II Cor. 6:18; Rev. 4:8; 11:17; 15:3; 16:7,14; 21:22). This name speaks of God’s ability to provide for all the needs of His people. They have no need for any other.

3. *El Roi*: “The Mighty God who sees” (Gen. 16:13; cf. Job 34:21; Ps. 94:9; 139:15-16; Prov. 15:3). The “God who sees” is aware of every situation and circumstance. This name speaks of God’s care and concern for individuals, and especially for His people (Matt. 6:32; 10:29-31; Phil. 4:4-7; Ps. 34:15; I Pet. 3:12).

4. *El Elohe Israel*: “God, the God of Israel” (Gen. 33:20). Jacob, using his new name Israel, gave testimony to the fact that *El*, “the Mighty God,” was his God (Gen. 32:27-28). This is a dispensationally important name of God, as it was through the line of Jacob/Israel that the inheritance of the Covenants of Promise was given to Abraham and passed on. It was his twelve sons who became the twelve tribes that, in turn, became the nation of Israel. This combination of names has been transliterated *El-Elohe-Israel* (Gen. 33:20) in our English Bibles rather than supplying its literal English equivalent of “God, the God of Israel.” Although this is the only place that this name of God is used in the Bible, other forms are frequently found in the Scriptures. “The God (*Elohim*) of Israel” (Ex. 24:10) and the “LORD (*Jehovah*) God (*Elohim*) of Israel” (Ex. 33:27) are examples.

5. *El Olam*: “The Eternal God” or “This Everlasting God” (Gen. 21:33; Ps. 90:2). A variation of this name of God is found in Isaiah 40:28 which reads, “The everlasting God, the LORD (*El Olam Jehovah*).” He is also identified as “The Creator” in this verse.

6. *El Neeman*: “The Faithful God” (Deut. 7:9; cf. Ps. 40:9-10; 89:1-2,5,8,24,33; 92:1-2; 119:89-90; Isa. 11:4-5; 25:1; Lam. 3:22-24). Because God is faithful, we can trust Him in all things. He will never fail those who place their faith in Him to do what He has promised them in His Word (see I Cor. 1:9; 10:12-13; I Thess. 5:23-24; II Thess. 3:3; II Tim. 2:11-13; Heb. 2:17-18; 10:23; I Pet. 4:19; I John 1:9; Rev. 1:4-5; 3:14; 19:11; also Rom. 4:19-21 with Heb. 11:11-12).

7. *El Gadol waw Nora*: “The Great and Terrifying God” (Deut. 7:21; 10:17; Neh. 1:5; 9:32). The supreme greatness of God strikes terror in the hearts of His enemies and a strong reverential fear in the hearts of

His people (cf. Gen. 35:5; Joel 2:11, 31; Zeph. 2:11; Rev. 6:15-17; 19:11-16; ff. II Cor. 5:9-11; Phil. 1:27-29; 2:12-13).

8. *El Chai*: “The Living God” (Deut. 5:26; Josh. 3:10). The God of Israel is a Living Being, and therefore a Personal Being. *Elohim Chai* is the more common form of this name of God (I Sam. 17:26, 36; II Kings 19:4,16; Jer. 10:10; etc.).

9. *El Qanno*: “The Jealous God” (Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; Josh. 24:19). The jealousy of God might be described as the “righteous indignation” that is aroused in Him by His created beings worship of false gods. The Holy One of Israel will not, because He cannot, share the glory of His absolute goodness with the profane. In this regard, He is a “*consuming fire*” who will eventually destroy all that is ungodly (Heb. 12:29; cf. Ex. 24:17; Deut. 4:23-24; 9:1-3).

10. *El Chanun waw Rachum*: “The God of Grace and Mercy” (Neh. 9:31; Jonah 4:2). Being gracious, God is willing to do good, or show favor, toward those who do not deserve it. Being merciful, God is willing to relent from bringing harm (judgment) on those who do deserve it. Knowing that God is both gracious and merciful brings great comfort to the hearts of those who trust Him (also see Ex. 33:19; 34:6; II Chron. 30:9; Neh. 9:17; Ps. 86:15; 103:8; 111:4; 112:4; 116:5; 145:8-9; Isa. 30:18; Joel 2:13; cf. Eph. 2:4-6; Titus 3:5-7).

11. *Elohim Tsebaoth*: “The God of Hosts” or “The God of Armies” (Amos 3:13). The word *tsebaoth* refers to a very large organized group, or mass, of persons. The main idea is of an army that has been assembled in war-ready array. It can also refer to those who have been brought together and prepared for service or worship. With God as its Commander-in-Chief, this army cannot be defeated. “*The God (Elohim) of Hosts*” as found in Amos 3:13 is unique. The more common forms are “The LORD (*Jehovah*) God (*Elohim*) of Hosts” (II Sam. 5:10; etc.) and “The LORD (*Jehovah*) of Hosts” (I Sam. 1:3; etc.). And less frequently, we also find “The Lord (*Adonai*) GOD (*Jehovah*) of Hosts” (Ps. 69:6).

## ENDNOTES

1. Charles C. Ryrie, *Basic Theology*, (Wheaton, IL: Victor Books, 1986), 45.
2. Floyd H. Barackman, *Practical Christian Theology: Examine the Great Doctrines of the Faith*, (Grand Rapids, MI: Kregel Publications, 3rd ed. 1998), 65.
3. Nathan Stone, *Names of God*, (Chicago, IL: Moody Bible Institute, 1944), 43.
4. *Ibid.*, 44
5. *Ibid.*, 44
6. Floyd H. Barackman, *op. cit.*, 67.
7. Charles F. Baker, *A Dispensational Theology*, (Grand Rapids, MI: Grace Bible College Publications, 2nd ed., 1972), 143.
8. Arthur C. Custance, *The Virgin Birth and the Incarnation; The Doorway Papers, Vol. 5*, (Grand Rapids, MI: Zondervan Corporation, 1976), 241.

# Jesus Paid It All

Pastor Matthew Ritchey, Managing Editor

God can only accept those who measure up to the perfect righteousness and holiness that He personifies; none of us do (Rom. 3:23), which means God cannot accept us as we are, and, because we *“are dead in trespasses and sins”* (Eph. 2:1-3), we cannot do anything of ourselves to attain to God’s holiness and righteousness (Gal. 2:21). Each one of us has rebelled against the Creator to whom we are accountable. If left to ourselves, every one of us would stand before Him guilty and condemned (Rom. 3:19).

Thankfully, Christ serves as our Redeemer. He willingly took on flesh to propitiate (appease) the Father’s just wrath toward our sin. Colossians 1:20 says Christ made *“peace through the blood of His cross”* (see also Rom. 3:25). The enmity that we are currently experiencing in the world is nothing compared to the hostility that once existed between God and humans. Sin and death had created a wedge between us and God. God was on one side of the great divide; we were on the distant side—the side of His enemies.

Only one thing could be done to solve the problem of sin and death—a sinless man would have to voluntarily sacrifice himself to pay for the sins of the world. None of us were worthy, only Jesus Christ has ever met the standards required to be this atoning sacrifice. The price paid for our sin was His shed blood. Hebrews 9:22 states, *“without the shedding of blood there is no remission.”* God was satisfied with the blood Christ shed on our behalf for our sin.

Christ’s sacrifice served to *“reconcile”* everything to God. Reconciliation is a transfer from one given state to another, to reinstate two parties to a position of harmony. In other words, Christ provided the way back to God. The way back to God’s side, to righteousness and holiness, has been provided through Jesus Christ. The eternal salvation from sin and death has been provided through the vicarious suffering of Christ alone—not knowledge or works. BUT, you have to accept the Way.

Not everyone was automatically personally delivered from sin and death, nor will they ever be if they do not have the benefits of Christ’s sacrifice imputed to them by trusting in the death, burial, and

resurrection of Jesus Christ. If you have not trusted in Jesus Christ, or if you are trying to add things to what Christ has already done, you continue to be alienated and enemies of God. Yet, you can be personally reconciled back to God if you will set aside your pride and works of selfishness, recognize that you have nothing to offer and there is nothing you can do to merit God’s righteousness and holiness, and, in turn, fully place your faith in the work of the Lord Jesus Christ.

Faith in Christ alone is the way of salvation (Rom. 4). It does not come from any work that we have done, whether morally good or religious acts (Eph. 2:8-9). Colossians 1:21 makes it clear that Christ’s sacrifice was sufficient for everyone and everything. It doesn’t matter if you are Jew or Gentile; today, God has declared all under sin in order that He could extend mercy to everyone equally (Rom. 11:32). Yes, there was a time when we were *“alienated”* (totally separated) from God and were considered His *“enemies”* (existing in a state of bitterness, hatred, and opposition), but once we trusted in the provision of Jesus Christ we were considered perfectly reconciled. Perfect reconciliation means that the benefits, blessings, forgiveness, and righteousness provided through the work of Jesus Christ have been applied to our account personally.

Once we trust in Christ, we have a position before God as *“holy”* (set apart from uncleanness), *“blameless”* (without blemish or defect), and *“unreprovable”* (free from accusation) (Col. 1:22). The very righteousness of God is attributed to the position of those who have believed in the faithful, redeeming work of Jesus Christ (Rom. 3:22).

God the Son took on flesh, never leaving behind His Deity, and went to the cross for YOU. The One who created you and all things, died so that you could have eternal life through Him. Not through the Jewish promises but through the Body of Christ, where faith alone in the work of Jesus Christ gains you entrance. Have you trusted in Christ’s work to save you?

“Only one life, ’twill soon be past,  
Only what’s done for Christ will last.”

*The BBI Bulletin* is the official newsletter of the *Berean Bible Institute Inc.*,  
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*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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