

The BBI BULLETIN

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Training for Ministry

March, April, May

Rightly Dividing God's Word



Pastor Dan Wolgast, BBI Dean of Students

On my desk is a cup that I often use as an illustration of an **earthen vessel** mentioned in **2 Corinthians 4:7**. It has a beautiful glaze on all but one portion where there is a funny face exposing what the cup was made from—mud. As any little kid knows, if you add water to dirt, you get mud. This illustrates how the Potter, God, formed Adam from the dust or dirt of the ground, and man became a mud jug (as God obviously didn't bake the water out of us).

We have little problem with the term **earthen vessels**, for pride tends to cause us to rebel against the term "mud jug." But, the truth is that God forms us and gives us life in the womb, and we are born empty mud jugs. Unless we are filled with what we were created to contain, we want nothing to do with anything that seems to diminish our worth. After all, being a mud jug certainly does nothing for our self-esteem.

The Apostle Paul writes in Philippians 2:5 something we seem to pass over too quickly, "*He humbled Himself.*" Our Lord left Heaven, was

supernaturally conceived of the Holy Spirit and His body was formed in the womb of a young Jewish woman named Mary who was a virgin. That is to say, He took up residence in His own earthen vessel. Other than being conceived of the Holy Spirit in the womb of a virgin, the gestation period and birth Jesus Christ experienced were normal. The big difference between Him and us is that He came with His new vessel filled. There was never a void in His life.

We, on the other hand, spend our lives attempting to fill this emptiness. It is only when we choose to believe the gospel that our jug is filled. We are given at salvation what God designed us to have: the very life of our Savior. We are, from salvation on, no longer an empty mud jug, but filled with His life—**this treasure**.

However, God intends that we be more than full; He wants us overflowing with **the light of the knowledge of the glory of God in the face of Jesus Christ**. The more we understand and believe in the knowledge of Him and our completeness in Him, the more humbled we become and the more our lives are filled to overflowing.

Ministry is not so much a work as it is our Lord, by faith, filling us with Himself. We become filled to

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THE INSTITUTE UPDATE

Get ready and hold on tight! In the next several paragraphs you will see that a lot is happening at *Berean Bible Institute*. We praise the Lord for the privilege of serving Him and proclaiming the majestic and wonderful grace of God. As you read you will no doubt become aware that we continue to need your prayers and support. God is at work at BBI and we are honored to be a part of what He is doing in and through this ministry.

Berean Bible Institute is on the Move

On February 24th the BBI Board of Directors received an accepted offer on the future location of *Berean Bible Institute*. On April 1st, we closed on the purchase of our new home that was previously owned by *Kettle Moraine Bible Church* of West Bend, Wisconsin, a grace church that had been looking to relocate for some time. We looked at a number of buildings throughout the year. As time pressed onward, and as we looked at more and more properties, it became apparent that the *Kettle Moraine Bible Church* building was the one for us. The church has been very well maintained and the price was a good fit in light of the sale of our Slinger location. I praise the Lord for the prayers and support we continue to receive from all of you who desire to see BBI continue to train pastors, missionaries, and Christian leaders to proclaim the gospel of the grace of God.

Saying Goodbye to the Old

On April 23rd, we will have officially signed the paperwork to sell our Slinger campus. It has been a long road with several twists and turns and yet we look forward to getting settled in our new location. I want to say a special thank you to all of you who have been praying for us, and those who have given special gifts to our "Building Relocation Fund." Your prayer and support will allow us to have the resources necessary to get our new home ready for ministry.

New Website Up and Running

If you have a chance to visit our website at bereanbibleinstitute.org, you will find that it looks completely different. While the majority of our content is the same, we have a brand new look. We trust that our new website will be a hub of activity for our current students, those interested in taking courses, and all who wish to avail themselves of the resources that we are making available regularly. I want to thank Pastor Justin Lynn, our Director of Technology and Inst. Adv., for his work in spearheading this significant project.

BBI Online Chapel

Make sure you tune into our new online chapel broadcast on the BBI website. These chapels have been posted for several weeks and run through May 8th. Each week a different faculty member, graduate, or member of our alumni will be sharing a message of encouragement from God's Word. We hope that you will find these chapel messages encouraging and uplifting as you seek to honor God in your lives.

Leaving a Legacy

Berean Bible Institute is funded primarily by the monthly gifts of individuals and churches that see the need for an institute to train students to be leaders in the grace movement. Since the founding of *Berean Bible Institute* in 1996, we have on occasion been blessed with various estate gifts. These donors have desired 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 contact us.

Congratulations Are in Order

On behalf of the faculty and staff of *Berean Bible Institute*, I want to congratulate Julius Nkamba for earning the Certificate of Dispensational Studies. Julius serves as an elder in his home church in Livingstone, Zambia. I (Dr. Nix) was blessed to have met Julius when I traveled to Zambia to speak at the *Zambian Grace Leadership Conference* several years ago.

BBI Brazilian Extension Up and Running

On March 6th, we held our first class at our Brazilian Extension. The first course being taught is 105 Basic Bible Doctrines I. We were blessed to have 17 students on the first day of class. Please keep Missionary Paul Craesmeyer in your prayers as he oversees this program and teaches this course.

Dr. Robert E. Nix,



President, *Berean Bible Institute*



Mail Received at Box 735

From Illinois:

"We enjoyed your last letter. The reflections on the book of Job expressed so well what we need to focus on. It was a good reminder to keep our focus on God and who He is. We praise God for answered prayer and will continue to pray as you move forward with the sale of the building."

From Georgia:

"It was a joy to hear that the property has been purchased. Praise God from whom all blessings flow. What a mighty God we serve. Praise His holy name."

From Florida:

"Thanks for all you all do! Keep it up!! Agape in Christ Jesus!"

From Georgia:

"Praying all is well with all of you. Thank you for being faithful to our Lord. I continue in prayer for the work of the ministry of training soldiers for Christ's army."

From Wisconsin:

"Praising God for the teaching and relationships we enjoy thru the BBI ministry. Both are valued and cherished by us. Looking forward to class again."

From Washington:

"Thank you again for continuing to send your 'Bible Answers to Bible Questions'! I certainly appreciate and value the quality of scriptural content and clear truth in the teaching you send. May the Lord continue to bless and keep you all safe—and the ministry prosperous!"

From Indiana:

"I trust this note finds you in the best of health. I am praying for a bountiful year for BBI—increased donations; faculty and staff; more students; and the sale of the existing property. God bless you all."

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

(Mud Jugs continued from page 1)

overflowing with the fruit of His Spirit. Our mud jug becomes irrelevant to us, and the treasure inside becomes everything, causing us to desire others to be as filled as we are. Humility is believing the truth about us, believing the Truth of **the knowledge of God**, and allowing **this treasure** to flow freely from Him, through us, to others. **Second Corinthians 4:6,7:** *"For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us."* And we need to keep in mind that our "mud jugs," which are referred to as *"vile bodies,"* will one day be glorified just as His resurrected body has been (Phil. 3:20-21).

BIBLE WORDS & WORDS OF THE BIBLE

Dr. W. Edward Bedore, *Managing Editor*

"SIN"

THE KINDS OF SIN

To understand the characteristics, or inherent qualities, of sin, we first must understand what sin is. The Bible provides us with statements that explain the various aspects of sin. *"Whosoever committeth sin transgresseth the law: for sin is the transgression of the law"* (I John 3:4).

Here we find that God's Word identifies sin as *"the transgression of the law."* But the transgression of the law goes beyond being simply a violation of the Mosaic Law, which was given to the nation of Israel. In regard to all of mankind, the Apostle Paul explains that *"when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another"* (Rom. 2:14-15). The immediate context that this passage

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(Bible Words and Words of the Bible continued from page 3)

of Scripture is found in is dealing with the subject of sin and judgment in regard to the Gentiles who were not given a written law from God like Israel had (see Rom. 2:1-16). The conclusion he comes to in his discourse on the sinfulness of man is that "... *there is no difference (between Jews and Gentiles) for all have sinned and come short of the glory of God*" (Rom. 3:22-23; see Rom. 1:18-3:23 for the broader context that this passage is found in).

So, even without a written law to serve as their standard for moral behavior, Paul tells us that all of mankind has an innate knowledge of right and wrong, of good and evil, which we might call the "law of the conscience." When a man goes against his conscience to do what he knows is not right, he is committing sin just the same as an Israelite who transgressed the Law of Moses. From this we might say that sin is a disregard for the law or "lawlessness."

Scripture is also very clear that what is determined to be sin is not gauged by the "amount that the law is transgressed," but by the "fact that it is transgressed." In other words, the transgression of any part of the law amounts to a transgression of the entire law, or code of conduct (see Deut. 27:26; the entire immediate context of this passage is found in Deut. 5:1-29:1; also see Gal. 3:10; Jam. 2:9-10). In other words, a minor infraction of the law is sin just the same as a major infraction is. The righteous standard of the law **demands complete obedience**. Partial compliance is unacceptable regardless of how minor an infraction might be or how few infractions were committed.

Transgression of the law is brought about when men and women seek to fulfill their own selfish desires by actions that are wrong. We read in James that "*every man is tempted when he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death*" (Jam. 1:14-15).

It is not the initial allurements, or temptation, itself that is sin, or which causes sin. It is when one is attracted in such a way that it results in a self-centered desire, or lust, to take a course of action that he knows to be wrong. Being thus enticed, the decision to fulfill his desire gives rise to sin, which naturally produces death (i.e., spiritual death which is separation from God. Physical death, which affects all of mankind, is the result of man's sin nature).

However, a physical act does not have to actually be carried out for sin to take place. God considers the intention of the heart to be sin just the same as if a physical act of sin was actually committed. The Lord Jesus Christ explained that "... *whosoever shall kill (commit murder) shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council. But whosoever shall say, Thou fool, shall be in danger of hell fire*" (Matt. 5:22-23). And along the same vein of thought, the Lord Jesus also said, "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart*" (Matt. 5:27-28).

The idea here is not about a passing thought that is immediately dismissed, but rather that of contemplating the idea of actually carrying out the act if the opportunity would occur by chance, or by plan. In these passages from the "Sermon on the Mount" (Matt. 5:1-7:29), it is obvious that the Lord Jesus Christ's words were designed to help His hearers think beyond merely keeping the letter of the law so that they would understand the real intent of the Mosaic Law, which was to reveal the sin that resides in every human heart (Rom. 3:19-20; 7:7-13; Gal. 3:19-24). In other words, He was saying that to entertain the desire to do what one knows is wrong is sin. Also, to dwell, or meditate, on what it would be like to do that which is wrong is also sin.

That sin originates in the mind of man, and is interdispensational in nature, is revealed by the following passages of Scripture.

Before the law: "*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*" (Gen. 6:5).

During the law: "*The heart is deceitful above all things, and desperately wicked: who can know it*" (Jer. 17:9).

After the law: "*And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled*" (Col. 1:21).

In addition to sinful actions and sinful thoughts, there are also sins of negligence. In the book of James we read: "*Therefore to him that knoweth to do good and doeth it not, to him it is sin*" (Jam. 4:17). The particular sin referred to by this verse is that of

leaving God out of one's planning for the future (see Jam. 4:13-17). The principle here is that a believer cannot plan and shape his life according to his own desires and be pleasing to God. God's plan and will for our lives is to be the first consideration for the course of our life. The Apostle Paul tells us that we are to give control of our minds and bodies to God (Rom. 12:1-2); that all that we do is to be done in the name of Jesus Christ to the glory of God with thanksgiving to our heavenly Father (I Cor. 1:31; Col. 3:17). To fail to acknowledge God's part in all aspects of our life and to trust Him for the outcome regardless of our plans, desires, or circumstances is the sin of unbelief, or self-will. The only way that we, as believers, can legitimately do anything in the Lord Jesus Christ's name unto the Glory of God is when we do it in dependence on God's guidance and the indwelling power of the Holy Spirit, as "*whatsoever is not of faith is sin*" (Rom. 14:23). All that is done "in the flesh," i.e., according to self-will, is sin (see Rom. 7:18-25; Gal. 5:16-25). Believers are also "*to maintain good works*" (Titus 2:11-14; 3:1-8). So the failure to do good works on behalf of Jesus Christ is also sin.

From this we see that there are three kinds of sin:

Sins of commission. These are sinful acts that are willfully committed by an individual.

Sins of thought. These are thoughts about sinful actions that the individual has a desire to carry out. It may involve planning to do them and/or imagining what it would be like to do them.

Sins of omission. This is a failure to include God in every aspect of our lives and/or the failure to serve God through acts of ministry. To think that we have the necessary resources in and of ourselves to chart our lives on a course that will bring glory to God is prideful and therefore sin. In addition, to fail to do "*good works*" is also sin.

DEFINING SIN

In order to give a definition of sin, it is helpful to look at some of the other words that are used in Scripture to describe it.

Evil: Moral corruptness, depravity.

Iniquity: Wickedness, gross injustice.

Lawlessness: Open defiance to the very principal of law. No regard for right and wrong. Spiritual anarchy.

Transgression: An overstepping or breaching of the boundaries of God's law. A violation of that which is known to be right.

Trespass: The unlawful and offensive intrusion upon divine territory. The invasion of self-will into the jurisdiction of God's authority.

Unbelief: The self-willed rejection of God's will. Rebelliousness, disobedience, obstinate opposition to the truth.

The Greek words that are most commonly translated as sin are "*hamartano*" and "*hamartia*." Both words convey the idea of "missing the mark," or "falling short of the goal." It denotes a failure to measure up to God's standard of righteousness. The Hebrew word most commonly translated as sin in the Old Testament carries the same idea of missing the mark. Sin could be defined as "anything that offends God's holiness or His righteousness." We could say that any action, thought, or failure to act is a violation of God's law, disobedience to God's command, or the failure to do what is right is sin.

THE THREE-FOLD NATURE OF SIN

Not only are there three kinds of sin that men and women are guilty of (commission, thought, and omission), but sin as a principle is also three-fold in that it includes *actions*, it is a *state of being*, and by *nature* it is an attribute of all mankind.

1. *Actions:* Things that violate God's righteousness. These include all sins of commission, thought, or omission.

2. *State of Being:* Since "*all have sinned, and come short of the glory of God*" (Rom. 3:23), there are none who are righteous. This means that all men and women lack any righteousness of their own and are in a state of sin or unrighteousness. In their natural state, all human beings are spiritually "*dead in trespasses and sins*" (Eph. 2:1). Only through Jesus Christ and the imputation of His righteousness can this situation be changed and new life infused into a man or a woman.

Nature: Since all men and women exist in a state of unrighteousness, they are all, naturally, at enmity with God and predisposed to sinful thoughts and acts of sin. The human nature is corrupt, resulting in man being alienated from God. Hence, man is

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said to have a “sin nature.” In his letter to the Ephesians, the Apostle Paul explains that “...we all had our conversation (conducted ourselves) in times past in the lusts of our flesh, fulfilling the desires of **the flesh and of the mind**; and were **by nature** the children of wrath, even as others” (Eph. 2:3).

Left to their own, no one has any hope of overcoming sin, it is useless to try. Our sinfulness is not the product of our sins; our sins are the product of our sinfulness. “For out of the heart proceed evil thoughts, murders, adulteries, fornications thefts, false witness, blasphemies” (see Matt. 15:16-20). It is only through the blood of Jesus Christ that anyone can be forgiven of their sins and be made righteous.

WHO'S YOUR FAVORITE TEACHER?

Dr. Robert Nix, President

If I asked you to think of a favorite teacher you had growing up, I am confident you would have no trouble naming one or two that you considered special. Have you ever thought about what made them your favorite? What was it that made them stand out above all of the rest? Most of us, when we think about our favorite teachers, appreciated them because they desired the best for us. They were firm in their approach, yet we knew they truly cared and wanted us to succeed and grow.

Much like our favorite teachers who cared about us, holding us accountable so that we would grow and learn, the Apostle Paul tells us that God uses His grace to teach us. In Titus 2:11-14, Paul declares that the same grace that has been manifested to all in the offer of salvation also teaches each believer to live lives that honor Him.

In these verses, I would like to highlight four lessons that God's grace teaches each believer. The first is **to deny ungodliness and worldly lusts**. To deny means to repudiate, disown or refuse ungodliness and worldly lusts or desires. Most

are inclined to think of ungodliness as simply bad behavior, but that is not the point here. Ungodliness is leaving God out of our lives, and that leads to sinful behavior. Worldly lusts or desires are passions that have their roots in worldly living. Typically, we think of the sensual when we think of lusts, but it can be so much more. For a list of worldly passions, one has to look no further than Galatians 5:19-21. These works of the flesh are fueled by the world around us and, in many cases, the world system sees them as simply an acceptable way of living. However, God knows that they never lead to satisfaction, only to destruction.

The second lesson here is that the believer is to **live soberly, righteously, and Godly**. To live is not simply to exist but to live with purpose. Paul declares that every believer is to live a life of control, discernment, and restraint. He also points out that our actions are to be righteous and upright in the eyes of God. To live righteously is to live a life with the approval of God, and to live godly is to possess an inward godliness that is manifested by how we live.

Third, the grace of God teaches us **to look for the blessed hope**. God desires that we live in such a way that honors Him and looks forward to seeing Him when He calls us to meet Him in the air. To look means to wait or to look with anticipation or expectation for our Savior to call us home. As we draw closer to the Lord, we should grow weary of the world and long to be introduced to our eternal home.

Finally, Paul declared that the grace of God teaches us that **we are redeemed through the Lord Jesus Christ and are set apart as special people with a zealous desire to enthusiastically serve our Savior**. God created each believer to be a special part of His mission while we are here on earth. He has gifted each of us uniquely and called us to be willing servants to reach others with the glorious gospel of the grace of God.

When we come to know Christ, we have a new favorite teacher. One who cares deeply for us and desires that we live fulfilled and successful lives, not how the world defines fulfillment or success, but lives that will bring us true joy and more importantly bring our Lord and Savior honor and praise. There is no teacher more influential than the grace of God.

PAUL BESEECHES THE CHURCH

Dr. W. Edward Bedore, Managing Editor

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (II Cor. 5:20).

In this remarkable verse of Scripture, the Apostle Paul is reminding the Corinthian believers that when he and his fellow laborers in the work of the Lord first came to Corinth to preach the Gospel to them, they came *“as ambassadors for Christ.”* In this capacity, it was as though God Himself was *“beseeching”* the Corinthians to *“be reconciled to God”* as they were ministering *“in Christ’s stead.”* In other words, as His ambassadors, they stood in Christ’s place when they proclaimed the Gospel of the Grace of God in Jesus Christ to the Corinthians and urged, or implored (*“we pray you”*) them to be *“reconciled to God”* through faith in Him and His work of redemption on the cross. It was not technically the Church that Paul was beseeching in this verse, but the unsaved at Corinth who heard and believed his message and, consequently, *“became the Church at Corinth.”* As a result, they became saints of God and were commissioned to be *“ambassadors of Christ”* as all members of the Body of Christ are. In the passage our verse is found in, we find the ministry, authority, and basis of the message that Christ’s ambassadors are to proclaim to the lost of the world and appeal to them to receive it.

“And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (II Cor. 5:18-19). In verse eighteen, we find that having been reconciled to God through Jesus Christ, He *“hath given to us the ministry of reconciliation.”* In verse nineteen the same thing is stated with different wording to emphasize its importance. *“God...hath committed unto us the word of reconciliation.”* We are to tell the world what Jesus Christ has done for us and invite them to trust in Him that they too might have peace with God; peace that comes through *“the blood of His cross”* (see Col. 1:19-22; Rom. 5:1, 8-11).

In verse twenty, as we have already seen, Paul reminds the saints at Corinth that when he came preaching the Gospel to them, he came as Jesus Christ’s ambassador, or representative. Paul’s authority as an ambassador was somewhat different from that of the Church at large because of his special office as *“the Apostle to the Gentiles”* (Rom. 11:13) to whom Christ gave special revelation concerning the Dispensation of Grace (see Eph. 3:2-9). But, having received that message, all believers from then until now have been responsible to carry on as Christ’s ambassadors, making known *“the word of reconciliation.”* This commission to the Body of Christ to represent the Lord Jesus Christ as His ambassadors will continue until He removes the Church from the earth in the Rapture (see I Thes. 4:13-18).

In verse twenty-one, the Apostle declares to the Corinthians what it was that God did through His Son, Jesus Christ, that made it possible for sinners to be reconciled to Him. *“For He hath made Him to be sin for us, who knew no sin; that we might become the righteousness of God in Him” (I Cor. 5:21).* This truth is integral to the wonderful message that Paul had preached to the Corinthians when he first went there; the message that they had received and were saved by when they believed it. *“Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how 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. 15:1-4).* It was *“the preaching of the cross”*, which is *“to them that perish foolishness; but unto us which are saved it is the power of God” (I Cor. 1:18).*

Those of the world, professing themselves to be wise, reject the message that Jesus Christ died for our sins as worthless prattle; as something to be distained. But, through the Cross of Christ, God has shown that it is the wisdom of the world that is foolishness (see I Cor. 1:19-20). *“For after that in the wisdom of God the world through wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (I Cor. 1:21ff; cf. Eph. 1:13-14).*

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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