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Training for Ministry

Rightly Dividing God's Word



Pastor Andy Kern, BBI Dean of Academics

It is a beautiful time of year during the spring and summer when we see trees grow their vibrant leaves, and blooms, and begin to produce fruit. The Bible tells us that trees and other vegetation were fashioned on Day Three of the Creation week (Gen. 1:11-13). Since then, trees have played an integral part in the history of mankind. The fruits of trees were part of God's original provision for Adam and Eve's diet in Eden (Gen. 1:29). Noah was called to save humanity during the Great Flood by constructing an ark made of gopher wood (Gen. 6:14). Parts of the tabernacle in the wilderness were built from acacia wood (e.g., Ex. 26:15), including the Ark of the Covenant (Ex. 25:10). Solomon used cedars from Lebanon for the temple in Jerusalem (I Kings 5:3-6), as well as olive wood for some of the interior furnishings (I Kings 6:23,31). Beyond these examples, there are three key trees in God's Word that point to His overall plan of redemption.

One important tree is the Tree of the Knowledge of Good and Evil. This tree is first mentioned as being present in the Garden of Eden (Gen. 2:8-9).

It was forbidden for Adam and Eve to eat of it and the penalty for disobedience was death (Gen. 2:17). Of course, it was this tree that Satan, in the form of a serpent, focused on, leading to the fall of humanity (Gen. 3:1-7). This tree was part of God's good creation (cf. Gen. 1:31), but by forbidding it, God provided Adam and Eve the choice to either be faithful to God, displaying their love and obedience toward Him, or to reject God by disobeying His command. Upon eating of the tree, the eyes of Adam and Eve were opened in the sense that they were no longer in a state of moral innocence, but now understood the difference between right and wrong, and experienced shame due to their nakedness (Gen. 3:7-8). From this time forward man felt the working of his conscience, that internal mechanism that brings guilt and shame when we sin, and affirmation when we do that which is right. After being confronted by God in the Garden and learning of the consequences his sin had brought into creation (Gen. 3:14-19), Adam and Eve were exiled from Eden to prevent them from eating of the Tree of Life and living forever in their sin-cursed state (Gen. 3:22-24). God had said they would die if they ate of the Tree of the Knowledge of Good and Evil, and that very day they died spiritually by being separated from God, and eventually experienced

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THE INSTITUTE UPDATE

Are you a Berean Bible Institute Champion of Grace?

About two months ago, Pastor Justin Lynn, BBI Director of Technology and Institutional Advancement, began exploring ways not only to thank all of you who support our mission and ministry, but also to challenge others to champion BBI through financial support, intentional prayer, and fervent promotion of the ministry. Through much discussion, we decided to challenge others to join together with you who are already actively involved in the ministry of BBI. To this end, we are now creating what we call the "Berean Bible Institute Champions of Grace." The BBI Champions of Grace is a network of believers who partner together to support BBI's mission: to train Pastors, Missionaries, and Christian leaders for the proclamation of "the Gospel of the Grace of God" (Acts 20:24). As an individual BBI Champion of Grace, you help us accomplish our mission when you intentionally partner with BBI through financial giving, or pray for BBI, our students, and our faculty, or promote BBI in your world through sharing resources and information with others.

It's Starting to Feel Like Home

Most of you are aware that on April 1st, we officially signed the closing documents for our new campus in West Bend, Wisconsin. I am forever thankful for all of you who have been praying for us and giving financially to our "Building Relocation Fund." These funds have been, and continue to be, essential to getting us completely moved into our West Bend campus. By way of a short update, our staff is getting settled into our offices and we are currently working on the following projects: new office doors, new exterior doors, trim for the doors, new cabinets in the main meeting area, remodeling the kitchen, purchasing a new BBI sign and setting our library in place. It is our goal to have all of these projects completed and host an open house early in the fall.

Would you consider giving to the BBI Scholarship Fund?

The BBI Scholarship Fund was established to help students by offsetting the cost of tuition. Students who qualify are given discounts based on the number of credit hours they are taking at a given time. The scholarship fund also is used to help offset the cost of some of our international students who live in countries where the average yearly income is well below US

standards. It should also be noted that no student receives a "free ride." All students are expected to be responsible and pay for their education. BBI students do not receive government aid or student loans to offset the cost of their education at BBI. Any assistance that they receive comes from our scholarship fund which is funded by our supporters.

Who's Counting?

As you can see a lot is going on at BBI. We sold our previous campus in Slinger, WI, and have moved into our new location in West Bend, WI. We started a BBI extension in Brazil and we continue to get settled into our new home. With all that has been going on at the Institute, I am happy to announce that we have been growing. While we are not a large school, so far this year 2020/2021 we have reached a milestone by having 75 students take our courses. As of June 2021, we have the most students who have ever taken courses at BBI in a given year. We praise the Lord for this and recognize that it could not be accomplished without your prayer and support.

Best of Israel Trip

Next May 17-27, 2022, Dr. Robert Nix and Pastor Andy Kern will be hosting a trip to Israel. This eleven-day trip will be filled with biblical and historical sites covering both Old Testament and New Testament times. We will also take part in a "Temple Mount Sifting Project." This will involve taking part of a day and working with a ministry that does sifting and archeological research on artifacts discovered while digging in and around the Temple mount. It is also our hope to tour the Temple Mount if time and circumstances permit. Please visit our website at bereanbibleinstitute.org to get more information.

Please note, as a BBI special, the school is offering a "Best of Israel" class that is designed to educate and prepare those who go on the trip for the places they will encounter in Israel. It is not mandatory to take this course to go on the trip, and there will be a charge for those who choose to take it. Those who complete the course will receive a **Certificate of Biblical Culture and Customs** to be presented to you in Israel. Should you decide to apply to BBI at a later date to go to school, you will receive four elective credits and one credit for the course "Manners and Customs."

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

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physical death hundreds of years later as well. The Tree of the Knowledge of Good and Evil becomes symbolic of the state of fallen humanity. We know good but do evil, which demonstrates the presence of our sin nature. This tree reminds us why there is death in the world, and why we are born into this life spiritually separated from God and in desperate need of salvation.

This need leads to the next tree to explore, the tree upon which Jesus Christ was crucified. The Apostle Paul states in Galatians 3:13, *“Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’).”* The word for “tree” here is the Greek word *xulon* (ξύλον), which means something made of wood, or part of a tree. Paul is quoting Deuteronomy 21:22-23 where Moses wrote, *“If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged is accursed of God.”* We know Jesus was crucified upon a cross (e.g., Jn. 19:17), which, of course, was made of wood from a tree. Since the Lord was crucified at the place called Calvary (Lk. 23:33), some have called the cross the Tree of Calvary. It was here that our Lord bore the sins of the world upon His body and died in our place. Again, in Galatians 3:13 Paul said, *“Christ has redeemed us from the curse of the law,”* meaning Christ saved us from what we deserved and what God’s holy Law demanded, everlasting death in the Lake of Fire. Christ did this by dying on the “tree.” He provided forgiveness of sins and a righteous standing before God for all those who believe upon Him for salvation, having trusted that He died for our sins, was buried, and rose again the third day (I Cor. 15:3-4). Therefore, the Tree of Calvary, or the cross, becomes symbolic of the salvation Christ has provided.

The third important tree in our study is the Tree of Life. This tree, too, first appears in the Garden of Eden (Gen. 2:8-9). As mentioned earlier, God denied Adam and Eve access to this tree (Gen. 3:22-24). Since man would live forever if he ate of this tree (Gen. 3:22), God was merciful in exiling man from the Garden and preventing him from eating of the Tree of Life and living forever in a sinful condition, which would have been everlasting misery. Instead, with the promise of a redeemer (Gen. 3:15), the Lord

began to work out His plan of redemption centered on the Person of Jesus Christ. While Scripture does not explicitly explain the fate of the original Tree of Life, it seems likely that it, with the Garden of Eden, was destroyed in the worldwide flood of Noah’s time.

Unlike the Tree of the Knowledge of Good and Evil, the Tree of Life is mentioned again in Scripture and will be present upon the earth once more. Revelation 21:5 states, *“Then He who sat on the throne said, ‘Behold, I make all things new.’ And He said to me, ‘Write, for these words are true and faithful.’”* Because the Lord Jesus Christ has sacrificed Himself to undo the curse of sin and death, and is both glorious and powerful, He will create a New Heavens and a New Earth for His redeemed saints to dwell in (Rev. 21:1). Those saved within the parameters of God’s plan for Israel with the promise of an everlasting kingdom upon the earth, which we refer to as the Prophetic Program, will live upon the New Earth. Those saved within God’s secret plan for the Body of Christ, which we call the Mystery Program because it was a mystery kept hidden until revealed to the Apostle Paul, will live within the New Heavens. Upon the New Earth will be the New Jerusalem, a stunning golden city of enormous size, being 12,000 furlongs (1,500 miles) in breadth and length, as well as height (Rev. 21:16). Within that city the Tree of Life will exist again. Revelation 22:2 states, *“In the middle of its street, and on either side of the river, was the Tree of Life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.”* All who dwell within the New Jerusalem and upon the New Earth will live in immortal, resurrected bodies; yet the Tree of Life is still present. All those upon the earth will have access to it, which stands in contrast to when mankind was driven from Eden and denied access to the Tree of Life. Partaking of this tree is representative of partaking of eternal life, which comes only through Christ. The Tree of the Knowledge of Good and Evil reminds us of mankind’s failure, the Tree of Calvary turns our attention to Christ’s death and resurrection to remedy sin, and the Tree of Life is a picture of eternal life in Christ and the restoration only He can bring.

While the Tree of Life is a literal tree that will be present upon the earth, it is also representative of the outworking of God in one’s life. Proverbs 11:30 reads, *“The fruit of the righteous is a tree of life, and he who wins*

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souls is wise." Proverbs 15:4 states, "A wholesome tongue is a tree of life, but perverseness in it breaks the spirit." Here Proverbs records timeless principles of wisdom that show an individual can be like a Tree of Life in their relationship to others by living out godliness. While the Apostle Paul never uses the phrase "Tree of Life," he does allude to the concepts of a tree to illustrate God's work in our lives. Paul says we should be "rooted in Christ" (Eph. 3:17; Col. 2:7) and speaks of the "fruits of your righteousness" (II Cor. 9:10; cf. Phil. 1:11). Paul further writes, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law." (Gal. 5:22-23). We see that when a believer is firmly rooted in Jesus Christ, trusting in Him on a daily basis, the Spirit works in our hearts and lives to produce spiritual fruit that impacts others around us. As His ambassadors, we become walking, talking trees of life to bring God's truth to others. The eternal life we have in Christ takes shape in our present lives as we live in His likeness before the world (see II Cor. 3:18; Phil. 2:12-16).

One of the things that helped draw me to Christ was the kindness I was shown by other believers. As a young teenager who felt I did not fit in with others, I was introduced by my grandparents to a Grace Bible study group that helped me both to learn of God's grace and experience it through their actions. God's life was manifest in their lives, and that spoke to my heart. The fruit in their lives attracted me to Christ, and they helped in winning my soul to the Lord. That is what God wants to do in all of our lives.

Ultimately, the tale of these three trees is about life: God's life. The Tree of the Knowledge of Good and Evil became the vehicle through which mankind was separated from God as the source of life. The Tree of Calvary was the means through which Christ bore the penalty of our sins and received in Himself the death we deserve. The Tree of Life is the picture of eternal life made available through Christ. God wants all to partake of His eternal life and live forever with Him. We get to be the people God wants to use to accomplish this, telling others of the eternal life He offers through Christ. Perhaps the next time you are admiring the beauty of a tree you will be reminded of the three trees mentioned here, and of the mission to which God calls all who know Him.

SUFFERING

Dr. W. Edward Bedore, Managing Editor

The book of Job addresses the often asked question: "Why do good people suffer"? Job was both rich and well respected as a righteous man in the Land of Uz where he lived (Job 1:1-3). Based on his testimony as a God-fearing man, Job caught Satan's attention and the "Accuser of our brethren" (Rev. 12:10) who is "called the Devil and Satan" (Rev. 12:9), falsely charged Job with hypocrisy, claiming that Job only served God so that the Lord would protect and prosper him (Job 1:6-10). The Liar and Father of Lies (John 8:44), who is the Devil, challenged the Lord saying, "put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:11). This was not simply a charge against Job, but it was also against the integrity of God who Satan was in effect accusing of buying Job's loyalty and devotion. In response the Lord God gave Satan permission to test Job's motive in worshipping Him by allowing the Wicked One (Eph. 6:16) to take from Job all that he had except for his personal health and physical well-being (Job 1:12). Soon after, Satan attacked Job by systematically destroying or taking away everything of value that Job had (Job 1:13-19). When Job received the news that all of his livestock had been killed or stolen and his servants killed and that his ten children were dead, Job tore his clothes, shaved his head and fell to the ground and worshipped the Lord, saying; "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:20-21). With all that had happened to him in such a short period of time, it is hard to imagine the anguish of soul and spirit that must have come upon Job. Yet we are told that, "In all this Job sinned not, nor charged God foolishly" (Job 1:22). Satan's attack on Job had failed. This upright man did not worship God because of the riches the Lord had blessed him with, but because God was God.

We don't know how long it was, but some time had passed when Satan again came among the sons of God to present himself before the Lord. However, we

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do know that when he did Job was still impoverished and again the Lord pointed Job out to the Devil as an upright and faithful servant, even though Satan had moved Him *“to destroy him without a cause”* (Job 2:1-3). That is to say, Satan had challenged the Lord to test the sincerity of Job’s devotion to God even though he had lost everything that he had and was destitute. Then Satan again attacked the character of Job by accusing him of only worshipping God to maintain his physical strength and health, saying that if God would take his strength and health from him, Job would curse God to His face (Job 2:4-5). God gave Satan permission to do whatever he wanted to Job except for one thing: he could not kill him. He was required to *“save his life”* (Job 2:6). *“So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes”* (Job 2:7-8).

Now this respected man of wealth, social stature and integrity was reduced to sitting in the ashes of the city dump and using a piece of broken pottery to scrape the pus out of the painful sores that covered his body from the bottom of his feet to the top of his head. What more could happen to this suffering servant of God? It doesn’t take long to find out as the next thing we read is; *“Then said his wife unto him, ‘Dost thou still retain thine integrity? Curse God and die.’”* (Job 2:9). Other than to say that the words of Job’s wife were anything but comforting, and that her accusation that Job is futilely trying to maintain his integrity, indicates that she believed Job’s reputation as an upright man of integrity was a farce. Surely he must have done something to deserve such suffering. In other words, Job would be better off dead, so he might just as well *“curse God and die”*. But Job responds, saying; *“Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? [adversity, afflictions, calamity, hardship, sorrow, trouble] “In all this Job did not sin with his lips”* (Job 2:10).

No doubt the words of his wife laid heavy on Job’s heart, but then three of his friends came with the purpose of comforting Job (Job 2:11). Because *“his grief was very great,”* these three men sat in silence with Job for seven days and nights (Job 2:13). At the

end of the seven days, *“opened Job his mouth and cursed his day”* [the day he was born] (Job 3:1).

From this point on in the history of this portion of Job’s life, we find a series of verbal exchanges between Job and his friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. Basically the exchanges consist of his friends insisting that God wouldn’t allow an innocent man to suffer as Job was, so Job must be guilty of hidden sin of some kind. In response, Job admitted he didn’t know why God had brought this suffering on him and insisted he didn’t deserve it. Finally, *“these three men ceased to answer Job, because he was righteous in his own eyes”* (Job 32:1). That is to say, they found him guilty of being a self-righteous hypocrite.

The standoff angered a younger man, **Elihu**, the son of Barachel the Buzite, of the kindred of Ram, who had been intently listening to the arguments of both Job and his three friends/accusers. His was a righteous anger that was kindled because in these discourses Job had *“justified himself rather than God”* (Job 32:2) and against Job’s three friends *“because they had found no answer [to Job’s arguments] and yet had condemned Job”* (Job 32:3). At the heart of Elihu’s words of reproof to these men was that they were leaving God out of the picture. Job should have proclaimed and defended God’s righteousness, justice, goodness, majesty, and sovereignty rather than defending himself against the unsubstantiated charges against him. And his friends/accusers were rebuked for condemning Job without having any evidence that he had done anything wrong other than their own self-righteous ideals (Job 32:4-37:24).

With everyone having said their piece, the Lord God Almighty Himself enters the conversation, speaking directly to Job. Rather than addressing any of the questions Job wanted answered in regard to why God was allowing him to suffer so, the Lord essentially asks Job, *“Who do you think you are to question Me?”* Get ready, because I have some questions to ask you (see Job 38:1-3). The Lord God Almighty then asks Job a series of seventy plus questions starting with; *“Where wast thou when I laid the foundations of the earth?”* (Job 38:4). This was a not so subtle reminder to Job that

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God is the Creator and thereby the Lord and Master of all that exists, including Job. The main issue here is not whether Job deserved the suffering he was going through, but rather, did God owe him an explanation as to why He was allowing Job to suffer so. Posed in the form of questions, the Lord God Almighty, Creator of *"Heaven and earth, the sea, and all that in them is"* (see Ex. 20:11) put Job in an awkward position. He could challenge God's authority and demand the Lord God explain to him why He is allowing His faithful servant to suffer, or he could confess his ignorance of God's greatness and power as Creator and Owner of all of creation and acknowledge that he had no authority to question God's reasons or motives for what He does or does not do.

In beginning His interrogation, the Lord said, *"Who is this that darkeneth counsel by words without knowledge?"* (see Job 38:1-2). In other words, His first question to Job was, "who is it that wants to question Me, but he doesn't know what he is talking about?" The Lord follows up by instructing Job *"Gird up now thy loins like a man; for I will demand of thee, and answer thou Me"* (Job 38:3). Having informed Job that He was now going to question him, the Lord begins by asking him *"where wast thou when I laid the foundations of the earth? Declare if thou hast understanding"* (Job 38:4). In other words, the Lord was saying to Job, "If you know so much about what and how I should do things, tell Me, where were you when I *"created the Heaven and the earth?"* (see Gen. 1:1-4). Of course, since the original man and woman were not created until the sixth day of creation, five days after the foundation of the Heaven and earth were laid, Job had nothing to say in defense of his questioning of God. The what, when, where, why, and how of creation is beyond the capabilities of man's knowledge, other than what the Creator Himself has revealed to us in His Word. Thus the question of Job's whereabouts when God *"laid the foundations of the earth"* left Job speechless. After the first question that effectively silenced Job and his accusers, the Lord God queried him with more than seventy follow-up questions, none of which addressed the question of why God allows good people to suffer, even though that was essentially the topic of debate between Job and his three friends/accusers. Their claim was that Job would not be suffering if he didn't have some secret

sin in his life, and he was denying their accusations. Job was sure that if he could just find God and plead his case face-to-face before Him, he could work things out with Him. But, alas, it seems the Almighty has hidden Himself from Job (Job 23:1-17). But now, the Lord has spoken to Job and Job has nothing to say.

At this point I am going to changed tracks so to speak. While the Lord did not answer the question, He has revealed to us, at least in part to those who have been redeemed through faith in Jesus Christ, God's purpose in allowing us to suffer. Sadly, there are many confessing Christians today that still insist that if someone is experiencing hardship health wise, financially, or whatever, it must be because of sin in their life that they need to repent of. This simply is not so. Yes, individuals can, and at times do, bring trouble on themselves by their choices and actions, but that is not the subject here. We are addressing the topic of godly men and women of faith that have been overtaken by times of serious hardships of some kind. It is interesting to take note of the fact that as far as we know the Lord never did reveal to Job why He allowed him to endure the suffering he was subjected to. Take note that through the Apostle Paul the Lord has revealed to us why He allows His people, that is the members of the Body of Christ, to go through hard times in this life. Granted, we may not understand all the ins and outs of God allowing His people to suffer, but His general purpose is certainly evident. He uses the trials and tribulations of life to produce patience (endurance) in our heart and soul in order that we experience the character qualities of Jesus Christ being formed in our lives so that we can be absolutely grounded in the everlasting assurance of the hope we have in Him. Read Romans 5:1-5, especially take note of verse 3, *"we glory [rejoice] in tribulations."* We are not instructed here to glory in spite of the trials of life we find ourselves in, but we are to rejoice because of them. That is to say we are to thank God for allowing times of suffering into our life. This passage of Scripture expressly states that the Lord uses the tribulations of life *"to conform us to the image of His Son"* (Rom. 8:29). To this end, He uses all things *"to work together for good to them that love God, to them that are the called according to His purpose"* (Rom. 8:28). As we grow mature in the Lord, our Savior is glorified. As believers in Jesus Christ it is given us *"in behalf of Christ, not only to believe on Him, but also to suffer for His sake"* (Phil. 1:29). Think about it.

TWO MUSTS FOR WORSHIP

Pastor Matthew Ritchey, Associate Editor

God has created us unique individuals with differing personalities and talents. Knowing this fact, we should not be surprised when people approach worship in a variety of ways. Church services display diversity in style, while individuals show an array of ways to praise our God and Savior. God has certainly allowed for some leeway in how we worship Him; yet, we mustn't conclude that God is pleased with every way that someone may decide to worship Him. Despite leaving some allowance for individual personality and gifts, the Bible records two necessities for worship.

While ministering on earth, Jesus met with a woman of Samaria at a well one day. The history of the Samaritans can be traced back to the split of the Kingdom of Israel after Solomon's death (1 Kings 12). Jeroboam became the first king of the Northern Kingdom, consisting of ten of the twelve tribes of Israel, and led the people in false worship. Many years later, due to the kingdom's persistent rebellion against God's Law, the Northern Kingdom was conquered by the Assyrians, who resettled some of the Israelites back into the land. In the following years, the Israelites intermarried with members of other nations, set up a system of worship in Samaria and still expected the promises that were made to Israel.

During Jesus' conversation with the Samaritan woman at the well as recorded in John 4, Jesus addresses the Samaritans' false worship in Samaria – the kingdom would be in Jerusalem not Samaria – and tells her what true worship would be.

Jesus, in John 4:23-24, declares, *“But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”*

Jesus was referring to the promises made to Israel in this chapter, but there are truths concerning worship that are still as true for us today as members of the Body of Christ; the necessities of God-honoring worship are still Spirit and Truth.

1. SPIRIT

This entails two facets: justification and consecration. First, justification takes place the moment we turn to God in faith alone to trust in the finished work of Jesus Christ. This means that we believe that the death, burial, and resurrection of Christ is enough to save us from our sins and an eternal death in the Lake of Fire. The moment we believe, the Holy Spirit identifies us with the completed redemption in Jesus Christ (1 Cor. 12:13), guarantees eternal life with Jesus Christ in Heaven (Eph. 1:13-14), and indwells the believer (1 Cor. 6:19).

The second aspect of Spirit worship is consecration. This aspect of worship has to do with having our entire lives yielded to the Holy Spirit's use (Rom. 12:1-2). After we are justified and secure in Christ, we are implored to walk in the Spirit (Gal. 5:16) and not seek to please the flesh. True worship goes beyond Sunday morning services and our acts of benevolence; it affects our entire lives. Every moment of everyday lived to praise our Savior is true worship. God-honoring worship occurs when a believer in Christ yields every part of His life over to the Holy Spirit to produce fruit.

2. TRUTH

The Samaritan woman had a belief that she was sincerely following. Jesus told this woman that her particular belief was wrong. If she expected to make it to the Kingdom, she was going to have to line-up with God's way, which is always right.

Many of you reading this article are aware that we live in a culture where truth is considered fluid, adaptable to each individual. This popular belief is absurd, illogical, and, well, not true. If we want to truly honor God in worship, we **MUST** do it truthfully according to the Word of God, rightly divided.

God's truth is revealed to us in His Word, the Bible. We need to study it and allow the Holy Spirit to enlighten us to its truths. The Spirit and Truth should affect the songs we sing, the messages we preach, the prayers we speak, and the lives we live. God-honoring worship occurs when a believer in Christ allows the Holy Spirit to control every part of his life in accordance with the truth of God's Word.

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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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