

FAQS Frequently Asked Questions

Fulfilling answers to tough questions asked by
Crossroad Bible Institute Students

INTRODUCTION

This collection of FAQs is here to help you—the CBI Instructor—as you disciple and encourage inmates! Often, students will ask difficult questions that you might not know how to answer. Because of that, Crossroad Bible Institute provides you with helpful hints for answering the questions commonly asked by students.

It is good for Christians—new and old—to ask questions and think critically about issues. CBI understands this, but knows also that it can be difficult, without doing extensive research and study, to find answers to students' tough questions. So we hope this compilation of students' questions and biblical answers is a useful resource for you.

Please let the following pages serve as a guideline for you as you seek to disciple inmates and answer their questions. Feel free to rewrite or reword portions as you answer your students; however, please refrain from photocopying the entire page, as some portions should not be passed on to our students.

This compilation of FAQs is by no means comprehensive. Therefore, we encourage you to consult your pastor, fellow believers and Instructors, or other study materials if you need additional information on answering other questions. And if you encounter a tough question that needs an FAQ answer and would benefit other Instructors, please let us know!

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THE NIV / KJV ISSUE

A CBI STUDENT WRITES:

I have read some things about the NIV Bible that I have found very disturbing. There are many, many things that have been omitted or changed from the original meaning in the King James. I believe everything found in the King James Version is truly the Word of God. Could you please tell me why you use the NIV?

Students sometimes question CBI's use of the NIV (New International Version of the Bible). First of all, we tell them they are certainly welcome to use their KJV (King James Version of the Bible). We recommend the NIV because the lessons are based on it and they will be easier to follow if they use an NIV.

The NIV and KJV do have some slight differences. Remember that the Bible was first written in Hebrew and Greek, not English. We do not have the original manuscripts and the King James translators only had the copies that were available in the early 1600s. In subsequent years, after the KJV was published, older Hebrew and Greek manuscripts of God's Word have been discovered. Since the Bible had to be hand copied again and again and again over the years (prior to the invention of the printing press), doesn't it seem likely that the older manuscripts would be more accurate? Remember, only the original manuscripts written by Moses, David, or Paul, under the inspiration of the Holy Spirit, were perfect and without error. The monks and scribes making copies over the years were not perfect! That's why it seems likely that the older the manuscript, the more likely it is to be closer to the perfect original. The NIV is based on what are considered the oldest and most accurate Greek and Hebrew manuscripts discovered so far, though the KJV translators did have access to some very old translations.

So while some think the manuscripts behind the NIV "removed" some words and phrases, others would say the manuscripts behind the KJV "added" some words and phrases. It all depends on how you look at it.

When you think of the long history, it is truly a wonderful miracle how God has preserved His Word for us. For while there are a few slight differences between various ancient manuscripts (All the differences between the various manuscripts can fit on less than a couple pages!), no teachings of God's Holy Word are in question or compromised. Since an important principle of the Reformation was to have a Bible that is as accurate as possible and in the language of the people, we recommend the use of the NIV. We don't want this to be a major stumbling block for the student, however, so we explain it the best we can, but let them use their KJVs if they so desire.

Dr. David Schuringa

THE ASSURANCE OF SALVATION

AN ESSAY QUESTION IN GREAT TRUTHS OF THE BIBLE LESSON 6 ASKS, “IN YOUR OWN WORDS, DESCRIBE WHAT JESUS HAS DONE FOR YOU.” THE STUDENT ANSWERS:

The only honest answer I can give to this question is, ‘nothing.’ I do not feel the presence of Jesus nor any benevolent God guiding my life. I’ve prayed and studied, but to no avail. I do not pretend to be saved in the Christian sense. What I do try to do is to be honest, disciplined, honorable and courageous. Even if this one life I’m living is all I have, these characteristics are worthy, should bear fruit and may assist others. That is really all that I hope for – to leave my part of the world a little better than when I entered it.

This student is struggling with the assurance of salvation. On the one hand he is discouraged because he doesn’t “feel” the presence or love of God in his life. On the other hand, since he doesn’t “feel” that he is saved, he is giving “works” a shot by doing the best he can, in the hope that his good works will amount to something.

First, the student needs to be gently shown that salvation is not about feelings or good works. If it were about feelings, we would be lost because our feelings change constantly. If salvation were about works, we would also be lost because the Bible says even our best works are as filthy rags when it comes to salvation (Isaiah 64:6). Assurance must be based only on the finished work of Jesus Christ. His righteousness earned on the cross is totally outside us (theologians call this the alien righteousness of Christ). God graciously imputes this righteousness to unworthy sinners through a declaratory act (this is called justification, Romans 3:24). We take part in this justification by grace through faith—believing that the objective, finished work of Christ on the cross also covers my sins. What I feel or do cannot give me peace with God. Only what GOD has done in Jesus Christ can (Romans 5:1, 8:1). The Bible says if we believe these gospel facts, we are saved (Romans 10:9).

Now, what about feelings? Sometimes we do feel more or less close to God. Sometimes it feels like God doesn’t hear our prayers, that He is far, far away. Why does this happen and is there anything we can do about it?

Sometimes lack of assurance comes from unconfessed or secret sins. Unconfessed sin can block our sense of God’s nearness. We must repent of sin and stop sinning.

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Severe suffering can cause us to feel that God is far away and that He doesn't love us (Psalms 77:3-9). In times like this we should:

- Not be too hard on ourselves and realize that healing takes time.
- Ask others to pray for us.
- Realize that the Spirit prays for us when we don't have the words (Romans 8:5-17).
- Continue to be obedient and faithful at all cost.
- Whenever possible, keep praying for the Spirit to fill us with a special sense of God's presence.
- Trust in the words of Scripture over our feelings. Trust in God's promise to never leave or forsake us (Matthew 28:20b; Hebrews 13:5b). Trust in the finished work of Jesus Christ. The cross is God's proof that he loves us (John 3:16).

Sometimes we go through a spiritual wilderness experience for no apparent reason (Psalm 42:5). We must watch, pray and be obedient until the Lord brings us out of the wilderness. Remember that the saints in Scripture and in Church History had more desert experiences than hallelujahs.

Now what about good works? Aren't they important? Can they play any role in helping us to feel closer to God?

Good works and obedience are important. They don't count for salvation, but they demonstrate our thankfulness to God for what He has done for our salvation. Obedient living, living gratefully, can bring a greater sense of the presence of God because we are actually living closer to God and walking in His ways (John 15:9-11). We should obey, no matter how we feel. When we obey, good feelings will eventually follow.

Dr. David Schuringa

PRAYERS FOR THE DEAD

A CBI INSTRUCTOR WRITES:

In correcting Crossroad lessons, I've come upon students who ask for prayers for "every living and dead soul to repent of their sins, and even for the demon Satan that he might find his way back to the light." They state they don't want "any soul to perish because Jesus loved the whole earth and all souls." This poor theology bothers me.

It is not unusual to receive prayer requests for the dead. Such questions reflect a common misunderstanding among students. This error seems to come out of Roman Catholicism, which teaches that people can go to "purgatory" after they die and that the living can pray, or do other things, to help them eventually get to heaven. However, the Bible is clear that there are only two options after death: heaven or hell. There is no 'waiting room.' There are no 'second chances' after death. Passages that say this include: Hebrews 9:27; Luke 12:20-21; Luke 16:22-23; Luke 23:43; Romans 10:9; 2 Corinthians 5:10.

It is true that there is a passage which speaks of being baptized for the dead (1 Corinthians 15:29). Mormons also make much of this passage. At first glance, it may seem to say that there is still hope for someone after death. However, there are many, many interpretations for this very obscure passage. It is an important reformational principle that Scripture is to interpret Scripture. Among other things, this means that obscure and difficult passages of Scripture are to be interpreted in light of clearer passages. Certainly, the clear teaching of Scripture is that there are no second chances after death, so 1 Corinthians 15:29 must be understood in a different light than that there is something that can be done for people after death. Therefore, we are not to pray for the dead. (Neither, of course, may we pray for Satan, who has committed the unforgivable sin against the Holy Spirit in his total and complete rebellion against God and His Kingdom, e.g. 1 John 5:16.)

Though this is the theological answer to this question, always be gentle. Sometimes behind this question is grief for the loss of a loved one who may have died without Christ. If you think that might be the case, emphasize that we do not presume to know with absolute certainty the eternal destiny of any particular person. There are people in the church who are heading for hell (hypocrites). There are those who have never gone to church who are heading for heaven (e.g. the Thief on the Cross). Note that in the final analysis, only God can be the judge, that He is merciful, and that, in the case of the thief, conversion can occur even in the final moments of one's life.

The real issue is whether we have things right with God, right now, and that we are certain that when we die we will go to heaven to be with Christ. Certainly, like this student, we should long for the salvation of souls. We should pray fervently for the spread of the gospel to the whole world and for the salvation of people everywhere.

Dr. David Schuringa

KEEPING THE BALANCE

TIER 2 INSTRUCTORS MENTOR THE SAME STUDENT(S) FOR AN EXTENDED PERIOD OF TIME. A TIER 2 INSTRUCTOR ASKS:

Can a student become too attached to his Instructor? I mean, how are we to think about the relationship between an Instructor and student so that it can be most effective for teaching God's Word?

It is truly amazing that God uses ordinary human beings like us to be his witnesses and to disciple the nations! When it comes to “teaching them all things I have commanded you” (Matthew 28:20), we could discuss many qualities that make for an effective instructor. The question above underscores the importance of two: 1) empathy and 2) professional distance.

CARING FOR OUR STUDENTS

Every true teacher cares deeply for his or her students. Having “empathy” means being able to truly feel for your student. It means communicating a sense of trying to understand “where he is at.” Of course, none of us can perfectly understand our student’s unique life situation, especially if we’ve never been in prison. However, a good instructor can LISTEN carefully. He can do his best to empathize with the person. A CBI Instructor communicates the unconditional love of the Savior to the student in his difficult situation.

To be empathetic doesn’t mean to “pity” or “feel sorry” for your student. People in tough times don’t want or need your pity. They certainly don’t want you to feel sorry for them. Empathy, on the other hand, communicates that you care, that you are trying to understand them, that you are seeking to come alongside them and walk with them through the tough times.

That’s also why you don’t criticize or preach at your students. Our job is not to “put them down” but to “build them up” in the Lord. As their mentor, you carefully, patiently, and gently encourage these disciples of Jesus along the way. They learn through you that God loves them deeply!

KEEPING PERSPECTIVE

“Professional distance” sounds rather clinical but it’s the best term I can come up with. You must not become so empathetic or feel so much for your student that you lose perspective. Imagine a pastor who empathizes so much with a grieving family that he is crying too hard to conduct the funeral! He needs to keep some professional distance in order to help the family in their time of sorrow.

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This professional distance is important for ministering to anyone, but especially inmates. Think about it: inmates are in prison because of mishandled relationships. If you kill, rape, or rob someone, you have violated a relationship so horribly that the law requires you to be isolated from the rest of the population! Many inmates have had extremely difficult, even abusive, upbringings and come from severely broken families. They often have little sense as to what a “normal” relationship is.

Professional distance is needed when the inmate tells you a sad story about his family and then asks you to contact them for him. Distance is needed when he asks you for money or the like. At such points, you must not be “drawn in.” Another thing to watch for is, indeed, if your student is getting “too attached” to you. Remember that they rarely have ever had someone who cares enough to write them on a regular basis. Do your best to make sure that they are not misinterpreting the attention you are giving them.

This is why, on the one hand, you should be very careful with the use of words like “love” or other words that could be misconstrued by your student as terms of endearment. It’s also not a good idea to send students all kinds of cards, pictures, or anything else besides your encouraging letters of discipleship or the occasional note to encourage them in their studies. If, on the other hand, your student begins to use affectionate language, or even if he writes or sends things that may be conveying mixed signals, you should be aware of it and take it into consideration the next time you write. Keep a professional attitude and perspective at all times.

If you think there’s a strong possibility your student is getting too attached the solution is simple: Confer with the CBI office to help you monitor the situation and to determine if, in time, it may be wise to assign him a different Instructor.

Finally, professional distance means to make sure YOU are not getting emotionally attached to your student. He is not your “friend” or “pen-pal.” You are not to build a close “relationship” with him. He is your student and you are the discipler or teacher. Check yourself from time to time to see if you are thinking about your student too much, or if you are overly “concerned” about him, his plight or future. Remember to keep some healthy emotional distance if you really do care for him.

GOD’S WORD IS EFFECTIVE!

Certainly, you should pray for your student and care deeply about him. Every true teacher does. Empathize with him in his difficult life situation. But remember, your calling and training as a CBI Instructor is for a specific purpose. You have a carefully defined role in the prisoner’s life at this time, for a time. We know God’s Word never returns void. You can be sure that your work is effective and that the Lord will bring to completion what he began in your student through your discipleship efforts.

When the student finally completes his lessons, or for some other reason your time with him comes to an end, the Lord will bring someone else into his life to bring him to the next stage of his spiritual journey. Like any teacher, you must concentrate your efforts on the next student the Lord brings you to disciple. Read Isaiah 55:9-11, Philippians 1:6 and, 1 Corinthians 3:5-9.

Now you understand what I mean by “keeping the balance.” On the one hand, you cannot disciple your student without genuine empathy and care. On the other hand, in order to do this effectively, you need to keep some professional distance. If you have further questions about this, call me or, better yet, ask your pastor. He knows exactly what this means.

Dr. David Schuringa

WHY WE WORSHIP ON SUNDAY

A CBI STUDENT WRITES:

Why is there church on Sunday? The Ten Commandments say that the seventh day, or Saturday, is the Sabbath. Jesus, in Luke 4, worshiped on Saturday. Aren't Christians worshipping on the wrong day?

Seventh Day Adventists, some Messianic Jews, and others believe that the Christian day of worship should have remained on Saturday, rather than been changed to Sunday. It is certainly correct that Jesus worshiped on Saturday. Luke 4 teaches us that it was his custom to worship weekly with the people of God, and it should be ours too. However, does this also mean that we should worship on Saturday? Students frequently ask questions about the Sabbath.

It is important to note that there is still a fourth commandment! Some give you the idea that the fourth commandment can be ignored today, as if we could somehow delete 10% of the Decalogue and do as we please on the Lord's Day. Such are not only tragically mistaken, they are also sadly missing out on one of the chief blessings the Lord has given us and our families in this creation ordinance (Genesis 2:2-3). While the church is no longer required to keep the Jewish Sabbaths (Colossians 2:16), all Ten of God's commandments are still valid! But the fact that there is still a fourth commandment doesn't answer the question as to what changes have come about and whether the change of day was one of them.

Remember that before Jesus rose from the dead, the Old Testament legislation was still in effect. Not only did God's people in Jesus' day worship on Saturday, they also had priests, offered sacrifices and circumcised believers and their children. Following Jesus' resurrection, however, many things changed. The Old Testament priesthood changed because now Jesus is our only High Priest and every believer is a priest (cf. 1 Peter 1). The sacrificial system changed because Jesus was the once-for-all sacrifice for sin and believers now offer their lives and praises to God as living sacrifices (Romans 12:1; Hebrews 13:15). The sacrament of circumcision was changed to baptism because "bloody" sacraments were no longer appropriate after Jesus' blood was shed (Colossians 2:11-12). We should not be surprised if there were changes not only with respect to the worship, but also the Sabbath itself.

In fact we do also see that the day of worship switched from the seventh to the first. This was undoubtedly inspired by Jesus' resurrection from the dead on Sunday. The first day, the day of the resurrection, is also called in Scripture, "The Lord's Day" (cf. Luke 24:1; John 20:19; Revelation 1:10). In God's Word it is clear that the first Christians immediately began meeting together on that day (John 20:19, 26; Acts 2:1; Acts 20:7; 1 Corinthians 16:2). This should not be confused with the fact that everywhere the apostles went, they naturally conducted their first evangelism efforts in the Jewish synagogues on Saturdays (Acts 9:20; 13:5,14; 14:1; 17:1-4; etc.). But Christians worshiped together on Sunday.

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From a redemptive-historical perspective, the change of day can be thought of this way: In the Old Testament, the Sabbath came at the end of the week because the entire Old Testament way of life was a looking forward to the coming of the Sabbath rest in Messiah. In the New Testament, with the coming of Messiah, we now live out of the rest he earned for us. Instead of looking forward to the rest that would come, we begin our week with worship as our lives flow from the rest that has arrived in Christ, and that we have entered through faith (cf. Hebrews 4:3).

The practice of celebrating Sunday as the Christian Sabbath continued in the days immediately following the closing of the canon. John probably wrote his letters between 90 and 95 AD. Shortly thereafter, an early church document called the "Didache" was written (100 AD, or earlier). It mentions the church assembling together for worship "on the Lord's Day." This is confirmed by Ignatius (c. 110 AD) who wrote that the church is "no longer keeping the Sabbath but living in accordance with the Lord's Day, on which our life also arose through Him."

A citation from another early church father, Justin Martyr (converted in 130 AD), proves beyond doubt that the early church worshiped on the Lord's Day. He wrote in his first "Apology" the following:

On the day called Sunday, all the Christians of a neighborhood meet together in one place, and listen to the reading of the gospels and the prophets. The presiding bishop preaches a sermon, exhorting them to holy living. All stand up, and pray. Bread is then brought in, with wine and water, the sacramental wine being invariably diluted. After further prayers, to which the people respond with audible 'Amens,' the body and blood of Christ are distributed. Portions are sent to the sick, and a collection is taken for the poor.

At the end of the following century, the church father Tertullian wrote that "we celebrate Sunday as a joyful day." You can see that there is an unbroken chain of evidence from New Testament days and throughout church history that the Christian Sabbath has always been celebrated on Sunday.

The Lord's Day should never deteriorate into a legalistic, Old Testament, or Jewish Sabbath. Sunday should be experienced as a delight rather than a drudgery freighted with burdensome lists of DOs and DON'Ts. (To be honest, however, I don't see a problem in our culture or churches of keeping the Sabbath too strictly.)

One of the most important assemblies in church history was "The Synod of Dordrecht" (1618-1619). The thoughts and decisions of these great leaders concerning the Lord's Day can be summarized this way: 1) the fourth commandment is here to stay; 2) Sunday is the celebrative day of worship in New Testament times; 3) Christians ought not work or cause others to work on that day (except for works of necessity such as that of a pastor or a hospital emergency staff); 4) recreation is permitted on the Lord's Day in so far as it does not interfere with worship. This provides a beautiful biblical balance between those, on the one hand, who would drag the church back into an Old Testament way of doing things and those, on the other hand, who want to pretend there are only nine commandments.

In this New Testament light, then, Isaiah 58:13-14 is as valid as ever and holds out a wonderful promise for God's people today as they worship from Sunday to Sunday:

*"If you keep your feet from breaking the Sabbath,
and from doing as you please on my holy day,
if you call the Sabbath a delight and the LORD's holy day honorable,
and if you honor it by not going your own way
and not doing as you please or speaking idle words,
then you will find your joy in the LORD,
and I will cause you to ride on the heights of the land
and to feast on the inheritance of your father Jacob.
The mouth of the LORD has spoken."*

PRAYER FOR AN INMATE'S RELEASE

A CBI STUDENT WRITES:

I should be scheduled to see the parole board in either October or November. Please be praying for God's favor upon me before them so that I am granted a parole and can be released to my wife or family.

Instructors frequently receive prayer requests from their students. Prayer, of course, is an important ingredient in the discipleship process. These requests are taken seriously because CBI Instructors believe in the effectiveness of prayer. Instructors are encouraged to cultivate a powerful ministry of prayerful intercession on behalf of CBI and its inmate students.

Since 85% – 90% of prison inmates will be released, it is not surprising that their prayer requests often center on issues surrounding this subject. Prison is no picnic, and anyone would want to get out of there as soon as possible. However, Instructors sometimes express that they are unsure as to how to handle such prayer requests. After all, the student is in jail or prison because he has been convicted of a crime! Would it be right, then, to pray that the criminal be released? Instructors wonder not only how to *pray* in such cases, but also how they can *respond* to the student when such requests are made.

Some Instructors handle these requests in a deliberately vague and general sort of way. For example, they pray “that God’s will might be done.” However, does that really take the student’s specific request seriously? It may be the only way we can pray in certain situations, but then we should admit that we really don’t know what to pray for or that we have decided not to pray for what the inmate asked.

But let’s pause to analyze this. Why not pray for the student’s early release if he asks you to?

It is important to keep in mind that you are not the judge or jury or parole board that makes the decisions regarding what is a “just” punishment for the inmate. It is not for you to say how long a person should serve for a specific crime any more than it is right for a prison guard to further “punish” an inmate by making his incarceration more difficult. Built into many sentences is the possibility of parole or release upon meeting certain conditions. In principle, then, if an inmate is released “early,” justice has not been violated. It is not “wrong” for him to be released if the parole board, for example, makes such a determination. In fact, some question whether justice is indeed being violated with the lengthening of some prison terms, as well as with mandatory sentencing laws in which the courts are increasingly unable to concretize specific issues of justice regarding the unique circumstances of particular people.

Add to this, the fact that some time ago Prison Fellowship and the Barna Research Group did a study of the recidivism rate. It was discovered that while 75% of released inmates will commit another crime within only 5 years, only 14% of released inmates will commit another crime if they were involved in serious, systematic Bible study while incarcerated.

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And remember, 80% of inmates in the United States are not involved in any religious programming at all—up to 90% are not involved in any Christian programming. That seems to indicate that if any inmates are worthy of release or parole, it would be our faithful CBI students! They are being equipped with the very principles they need in order to make a positive contribution to society!

The bottom line is that you may take a far more proactive and specific role in prayers for release. Certainly, it is ultimately about God's will (James 4:15). But if an inmate has a hearing date coming up and asks you to pray for his release—do it, if you feel so led. Pray also for his family. And pray that those involved in the decision might carefully consider all the evidence, including his professed commitment to God and His Word.

Today, I pray for Charles in Ohio. He desires your favor, Lord, so that he may return to his wife and family. He has been a faithful student of Your Word and we know Your Word changes lives. You know what's truly best for Charles. If it is Your will, Lord, would You move the hearts of the members of the parole board to grant his release? And, Lord, please be with Charles and his family so that, whatever happens, they continue to trust in You! Amen.

Dr. David Schuringa

WHO WAS CAIN'S WIFE?

A CBI STUDENT WRITES:

"I am writing to see if you can help me with a study I am doing on the book of Genesis. As I was studying, a question came to my mind. If Adam and Eve were the only ones on the earth and had only sons, where did Cain's wife come from?"

Parts of the Bible are hard for our limited human minds to comprehend, especially parts of Genesis and the Creation Story. For centuries, people who have studied the Bible have asked the same question that this student is asking about the Creation Story and God's plan to fill the earth with people.

No one can know the answer for sure, and many people have different theories. Some believe that the Creation Story in Genesis is a poetic narrative, which only records general events about God's creation of the world. Because of the literary style, some would say that the Adam and Eve we read about in Genesis 1-4 are only poetic representations of the men and women created by God in the beginning. This means that by the time we read about Cain's wife in Genesis 4:17, Adam, Eve, Cain, Abel, and Seth were most likely not the only people on the earth. Instead, there may have already been many, many other people created by God on the earth. Therefore, Cain's wife would have been any one of the other women that God created in the beginning. Most CBI Instructors would be uncomfortable with this approach to Scripture.

Others read Genesis literally and say that the man and woman called Adam and Eve were actually the first people created by God in the beginning. The story we read about in the first chapters of Genesis is about this couple, their children, and how God used their family to fill the earth. By the time we read about Cain's wife in Genesis 4:17, it is possible that Adam and Eve could have had many more children than just the three boys mentioned in the text. The writer of Genesis, most likely Moses, may have chosen not to reveal the names or even the births of other children born to Adam and Eve. Therefore Cain's wife was either Eve, a sister, or a distant female relative. If we take the Creation Story literally, we can understand that it was all part of God's plan that Cain's wife would be a female family member. Though it was not God's intent to have family members marry and have children together forever, it had to be that way in the beginning of time. So Cain would not have been committing a moral sin by having children with a family member.

It is important to make clear to your student that the inspired writers of the Bible chose to leave out the details of some stories, not to hide the facts, but only because those details are not all that important for us to know for our salvation.

However, it is true that these missing details lead to many questions, like this student has discovered with Genesis 4. And although these are great questions to ponder, we need to understand that sometimes there are no certain answers to questions like this and that not knowing the answers isn't an issue of life or death in this case. Remind your student that the Bible is very clear about the issues it deems important. For example, the Bible does tell us that God is Sovereign and is

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in control of all things and that His Word is perfect and trustworthy; this is something we need to know! Even before the creation of humanity, God was in control of everything and had a plan for filling the earth with people, and we can trust that all His plans to do this were right and true.

Commend your student for his/her observant eye as he/she reads and studies Scripture and interprets what it is saying. Encourage your student to keep up the great work and to continue asking questions and searching for hard answers. But also challenge your student to learn to be content knowing that there might not always be easy answers.

*“...The law of the LORD is perfect, reviving the soul.
The statutes of the LORD are trustworthy, making wise the simple.
The precepts of the LORD are right, giving joy to the heart...”*

Psalm 19:7-8a

Rachael VanderWerf
Curriculum Editor