

# Bible Answers to Bible Questions

& Interesting Facts About the Holy Word of God

BEREAN BIBLE INSTITUTE, INC.

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Issue 1

## From the President's Desk,

Dear BBI Friends and Partners,

By the time you read this, we will be "waist-deep" into our first term of courses. I am encouraged to report that we currently have more students taking classes now than we ever have at this time of year. Coming on the heels of Christmas and the holiday season, we usually have fewer students taking courses at the beginning of the year. We praise the Lord for all of our students who are stepping out in faith to train for the Lord's service.

As we look toward the coming months, I want to share several praises and prayer requests with you.

### Praises

- We praise the Lord that we continue to grow in the number of students training for ministry. We are on track to have the most students in the history of BBI.
- We praise the Lord for a dedicated faculty and staff who are committed to our mission to train pastors, missionaries, and Christian leaders for the ministry of the Lord Jesus Christ.
- We praise the Lord for our alumni who are serving the Lord all over the world.
- We praise the Lord for our partners who support BBI financially. (We receive no money from the government or any type of student loan payments, so it is essential that we have dedicated partners who believe in our mission.)
- We praise the Lord for technology that enables us to offer courses and training all around the world.
- We praise the Lord for our Brazilian extension and the Lord's working through BBI Brazil to train more and more students for the ministry.

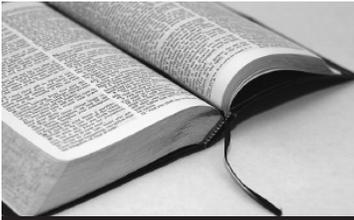
## Prayer Requests

- Please pray for the financial needs of BBI. We praise the Lord for our growing student body. However, with our growth, our costs also increase. The more students we have training for ministry, the more resources it takes to operate *Berean Bible Institute*.
- Please also pray for my travel as president. I am blessed to represent BBI in a number of churches and conferences throughout the year. It is actually a part of my job as president that I love. It's exciting to share what God is doing through BBI. But to be honest, it takes resources to travel, and at times I have to limit my travel because resources are not available.
- Please pray for our students who are currently serving the Lord. At our last count, about 75% of our current student body is involved in some type of ministry.
- Please pray for wisdom in hiring support staff to serve in our office. Again, as we grow, our administrative needs increase as well.
- Please pray for our faculty and staff who are dedicated to seeing BBI impact the world with the gospel of God's amazing grace.
- Please pray for more partners like yourselves who believe in the mission of BBI and are willing to stand with us through prayer and financial support.

In all of our prayers and praises, we know that God is working, and we praise the Lord for the honor of serving Him.

We serve a risen Savior,

Dr. Robert E. Nix, President



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**QUESTION:** David said, “Cast me not away from Thy presence; and take not Thy Holy Spirit from me” (Psa. 51:11). Is this a danger for us today? Can the Holy Spirit be taken from us?

**ANSWER:** Earlier in Psalm 51, David requested, “Wash me thoroughly from mine iniquities, and cleanse me from my sin” (vs. 2). Additionally, the chapter ends with “Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar” (vs. 19). I point out these two verses to remind us that David was under a different economy of God than the dispensation in which we live and minister. While we can learn much from David’s humble attitude of being pleasing to the Lord in this Psalm, we must be able to distinguish the differences.

In the Prophetic program (Old Testament and the ministry of the Twelve), the Holy Spirit had a come-and-go relationship with certain people. The Holy Spirit was with King Saul for a time, but left Saul when David was chosen as king (I Sam. 16:14). The Holy Spirit is then said to have come “upon David from that day forward” (I Sam. 16:13). Yet, it is David who is pleading with the Lord not take His Holy Spirit from him, meaning David thought it was possible. There were also times when people were endued with the Holy Spirit’s power and knowledge, like Bezalel as he produced items for the tabernacle (Ex. 31:2-5), but this is presented as a temporary arrangement for a specific time and purpose. Even at Pentecost, where the Holy Spirit makes Himself known in a noticeable way (Acts 2:1-4), the focus, much like in the Old Testament (see Num. 11:17, 25; 27:18; Jdg. 3:10; 15:14; Isa. 59:21; Ezek. 2:2; 3:24), is on statements of the Holy Spirit coming upon or filling them (Acts 11:15; 19:6). Therefore, we must be able to discern what the Lord says to us through Paul, and what the Lord said to them through the Apostles.

Turning your attention back to Psalm 51 (where David is expressing sorrow over his sin with Bathsheba), we do not need to cry out to be washed from our sins (vs. 2) if we have trusted in the death,

burial, and resurrection of Christ alone to save us, for we have already been forgiven of all our trespasses (Col. 2:14) and are washed by “*the washing of regeneration and renewing of the Holy Ghost*” (Titus 3:5). We do not have to offer animal sacrifices and Levitical offerings (Psa. 51:19) for the righteousness of God is “*by faith of Jesus Christ unto all and upon all them that believe*” (Rom. 3:22). We take these teachings from Paul, the Apostle of Grace; the one God chose to reveal His unique message of Grace to the world. It is to his epistles we must turn for the final say on the work of the Holy Spirit in this current of Age of Grace. There are several passages that confirm that a believer today is indwelt and sealed by the Holy Spirit through the entirety of this life.

Romans 8:23 – “*And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*”

I Corinthians 6:19 – “*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*”

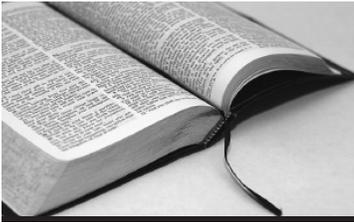
II Corinthians 1:21 – “*Now He which stablisheth us with you in Christ, and hath anointed us, is God.*”

II Corinthians 1:22 – “*Who hath also sealed us, and given the earnest of the Spirit in our hearts.*”

Ephesians 1:13-14 – “*In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.*”

Ephesians 4:30 – “*And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*”

Simply put, **no, the Holy Spirit will never leave a believer.** We are sealed, the down payment has been paid, we are indwelt until we go to Heaven. Instead of us crying out, “*take not your Spirit from me,*” we can focus on walking in the security of the Holy Spirit in order to live lives that please our God and Savior.



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& Interesting Facts About the Holy Word of God

**QUESTION:** The word “Trinity” does not appear in the Bible, so why do we call God a trinity?

**ANSWER:** The answer is similar to the fact that most call the coming of Christ for the Body of Christ the “Rapture” even though the word does not appear in the text of Scripture. The word may not appear but the truth of it certainly does. A trinity is a group of three, so God, being a Trinity, would be three Persons existing in One Being. Though the word “Trinity” does not appear in Scripture, the fact that the Godhead is triune IS taught in the Bible. The one true God consists of three Persons known to us as Father, Son, and Holy Spirit.

The reality that there is one God is usually not argued in Christendom (see Deut. 4:35; Isa. 43:10; 44:6; 45:5-6, 18, 22). Any apprehension toward God being three-in-one can usually be accounted for by the inability to understand how three can be one. Yet, a failure to fully comprehend something does not make it untrue. I accept from the Scriptures that I am a tripartite being (body, soul, and spirit; see I Thess. 5:23). I accept it by faith for I have never touched or seen my soul or spirit. As humanity has been created in the image of God (Gen. 1:26-27), it would seem that this extends to me (one person) existing as a trinity (body, soul, spirit).

While we cannot do a word search to do a study on the Trinity, there are many verses where the three Persons of the one Godhead are mentioned. It begins on creation week with the one God (Gen. 2:2-3) using the plural form (“our,” “us”) when announcing the creation of man. Thus, one God is more than one (in this case, we learn from other Scripture the number is three) Persons.

Isaiah is credited with acknowledging the Trinity when he places “LORD” (Jehovah) in the same verse as “Lord GOD” (another Hebrew form of Jehovah but a separate person from the “me” and “I”), and “Spirit” (48:15-16). Therefore, Isaiah attributes Divinity to LORD, Lord GOD, and Spirit – three-in-one.

We see the Trinity in the record of Jesus’ baptism where the Son was baptized, the Spirit descended, and the Father speaks from Heaven (Matt. 3:16-17; Luke 3:22). We recognize the Trinity as Jesus instructed His disciples to baptize in the authority

(“name”) of “the Father and the Son and the Holy Spirit” (Matt. 28:19).

The Trinity is mentioned when Jesus is explaining the Holy Spirit to His disciples (See John 14:26; 15:26). Peter, while announcing the work of Christ, gave recognition to the Trinity (Acts 2:33; 10:8). In his first epistle, Peter honors “God the Father...the Spirit...Jesus Christ” (1:2). The author of Hebrews emphasizes “the blood of Christ...the eternal Spirit...the living God” (9:14). God in Trinity.

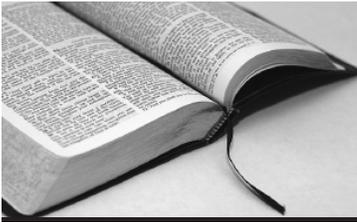
Paul, perhaps more than any other inspired recorder of Scripture, refers to the Tri-unity of God in several places: Romans 1:4; 8:9; II Corinthians 13:14; Galatians 4:6; Ephesians 2:18, 22; Titus 3:6 (See also I Cor. 12:4-6; Eph. 1:13-14; 4:4-6).

No, the word “Trinity” will not be found in the Bible. It is derived from a Latin word (trinus; triad) and not Hebrew or Greek. But make no mistake, the truth of the Trinity has more than enough evidence supporting it in the Word of God. The doctrine of the one God in three Persons is not up for discussion. We may not fully understand it, but we serve One God existing in three Persons - Father, Son, and Holy Spirit - all perfectly performing their part.

**QUESTION:** Do babies go to heaven when they die?

**ANSWER:** The most honest answer I can give you is that God will always do the right thing. We know God is a good and merciful God, not willing that any should perish, and that His Son, Jesus Christ, paid for the sins of the entire human race. We have the option of focusing on what we absolutely know: that God is just and right. It is never easy when a parent(s) loses a child, whether in the womb or out of the womb. It is a devastating time for the parents. The best comfort I can give is that the God of all comfort will comfort us in all of our difficult times (II Cor. 1:3-4).

As with any question, we must be willing to distance ourselves from the emotions of the true-to-life examples and, instead, search the Scriptures. While the Bible does not give us a matter-of-fact



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answer regarding this question, it does give us some information to consider.

Here are a few verses that seem to allow for, as we call it, an age of accountability. In Deuteronomy 1:39, Moses is reminding the adults that they would not enter into the land of Canaan due to their persistent rebellion against the Lord, but he has something interesting to say about the young children. Moses states, *“And as for your little ones...who today have no knowledge of good or evil, they shall go in there. And to them I will give it and they shall possess it.”* It is recognized in this verse that the young children were not held responsible for decisions they had not made; they were covered by the mercy of God and would be allowed to enter Canaan one day.

It is no secret in the Bible that ALL are born sinners (Psa. 51:5; 58:3; Prov. 22:15; Rom. 5:18), but Isaiah 7:16 seems to suggest that there is an age where a young child is not held eternally accountable. It says, *“For before the boy knows how to refuse the evil and choose the good....”* So, it seems there comes a point in a young person’s life that, instead of just acting on the sin nature, he makes a willful decision to do what is wrong.

Jeremiah 19:4 states, *“Because they have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with the blood of the innocents.”* The “innocents” here are the children that were sacrificed to Baal (see II Ki. 21:6; Jer. 19:5). These murdered children are considered innocent by God, thereby indicating they would not face judgment from God. These slain children are also said to be God’s children (Ezek. 16:20-21).\*

\* This paragraph was written by Pastor Andy Kern. For a digital copy of his entire study on this issue, you can request it by emailing us at [bereanbibleinstitute.org](mailto:bereanbibleinstitute.org).

The Lord, in the last few verses of Jonah, chastises Jonah because he cared more for a plant that lasted one day than the deliverance of Nineveh consisting of *“persons that cannot discern between their right hand and their left hand”* (Jonah 4:11). This insinuates that, amongst the vast wickedness of the people of Nineveh, there were those who were too immature or without the mental reasoning to know their right from their left, let alone truly know good from bad.

Additionally, David mourned heavily when his son was dying, but it was a different story after his son died. David’s strange behavior was attributed to the fact that his son could not come back, but David would one day be with him (II Sam. 12:23). Some have said that David is just saying that he will join his son in the grave, but what hope is there in that? David believed in an afterlife, and that he would enjoy it with his young son.

Then there is Jesus’ treatment of young children in the Gospels. He points to the child as examples of those to whom the kingdom of heaven belongs (Matt. 19:14). He also made this statement regarding children: *“For I tell you that in heaven their angels always see the face of My Father Who is in heaven”* (Matt. 18:10). This verse has caused people to go beyond its intent and erroneously talk about guardian angels, so we need to be just as careful not to create doctrines on shaky premises. However, it does seem to point to an innocence and unique care for children.

So, while I think the Scriptural proof points to the mercy of God being extended to young children, the best comfort I can still give is to point you to the good, gracious, righteous, holy God Who will always do what is just.

*(Except where noted, the questions in this edition were answered by Matthew Ritchey, BBI Editor.)*