



BIBLE ANSWERS TO BIBLE QUESTIONS

AND INTERESTING FACTS ABOUT THE HOLY WORD OF GOD

VOLUME 1

SEPTEMBER 2010

ISSUE 4

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BIBLE ANSWERS TO BIBLE QUESTIONS

Recently I was reading a Christian magazine when I came across a statement in a letter to the editor. The writer was taking a position in opposition to what had been taught in an article in an earlier edition of the magazine. Although it was a peripheral doctrine that was in view, I read the man's letter with some interest to see how he came to his conclusion regarding the matter at hand. He presented a very weak case for his position, basing his explanation on a couple of obscure Bible passages and what we might call "assertive speculation." Based on what he "speculated" to be the case he "asserted" that what he believed must be true in spite of the fact that the Apostle Paul clearly said something different. To get around this problem he simply "asserted" that Paul, being influenced by the culture of the period that surrounded him simply inserted his own ideas into the inspired Word of God. In other words, because Paul doesn't agree with him, he simply dismisses what Paul wrote as being the ideas of a man. How convenient. Using this method of Bible interpretation anyone can make the Bible say whatever they think it should say. Sadly, there are far too many preachers and Bible teachers who are perverting the Word of God today by calling into question its infallibility and authority. The Bible is either the inspired Word of God in its entirety or it is not God's Word at all. Believers can disagree over Bible doctrine and even debate important teachings. But, no one can claim to be a **Bible believing** Christian who does not believe that the Bible is without error.

Today, in our so-called post modern world, the authority of Scripture is being attacked from every quarter. The most dangerous attacks are not those made by the world, which is openly hostile towards the things of God. By far the most damaging are those like the one we just described. Subtle attacks on Scriptural authority from those who claim to believe the Bible while undermining the foundational teaching of inspiration. Think of it, if Paul added his cultural ideas to God's Word couldn't the other Bible writers have done the same thing? And if they did, then how are we to sort out their error from the inspired truth? Can we trust our feelings about what is true and what isn't? Can we figure it out according to man's wisdom and feelings? Isn't that what led to man's fall into sin in the first place, doubting the Word of God?

Here at **Berean Bible Institute** we stand on the truth that the Word of God is not the product of human wisdom and ideas. Nor is it a co-mingled work that contains God's Word along with man's ideas. We believe that "*holy men of God spake as they were moved by the Holy Spirit*" and that "*all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*" (see II Pet. 1:20-21; II Tim. 3:16-17).

Dear reader, our prayer is that you believe in the infallibility and absolute authority of God's Word and will stand with us for this precious truth that forms the foundation of all that we believe.

Because Christ Lives,

W. Edward Bedore

Dr. W. Edward Bedore, Executive Director

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16



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QUESTION: Is it possible for a person to be saved who believes that Jesus Christ was divine as the Son of God, yet also believes that He sinned while He was on the earth? They claim to trust in the finished work of Christ on the Cross for their salvation.

ANSWER: Off hand, I have to say no, because a "sinful savior" could not save himself, much less anybody else. For a person to say that they believe that Jesus Christ was a sinner, and yet claim Him as their personal Savior through trusting in His death, burial and resurrection shows that they do not understand the basis of the Gospel of Grace. Not only that, but they have to deny clear Scriptural evidence as to Jesus Christ's absolute sinlessness.

The basis of the sufficiency of Christ's ability to save lost sinners is that He offered Himself as a perfect Sacrifice without spot or blemish. All of the sin offerings prescribed under the Mosaic Law point to this. No marked or blemished animal could be offered to God as a trespass or sin offering. To do so would be an affront to a perfectly Holy God. Sin, any sin at all, is not acceptable to God. What man might consider to be the least of sins is still enough to bring condemnation on the sinner. No sin can simply be considered a "flaw" or an "imperfection" in a person. Sin in any measure is a blight upon the soul. It brings full-blown ruination. If the Lord Jesus had sinned He would have brought the judgment of death upon Himself. In other words, He would have deserved the death He died instead of being able to offer Himself as a Perfect Sacrifice in our place. Thank God that as the Sinless Son of God He was qualified to be a Perfect Sacrifice on our behalf. *"For He (God) hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him"* (II Cor. 5:21; cf. Isa. 53:10; Rom 8:3; I Pet. 1:18-19; I Joh. 3:5).

Christ was tempted, but He did not sin (see Matt. 4:2-4; Mk. 1:12-13; 8:32-33; etc.). Being fully obedient to the Father He committed no sin whatsoever (see Joh. 5:19, 36; 8:28-29; 12:49-50; 17:4).

A final point is that Jesus Christ's sinlessness is the grounds for the believers sanctification; *"For as by one man's (Adam) disobedience many were made sinners, so also by one Man's (Christ) obedience many will be made righteous"* (see Rom 5:19; 8:3-4; cf. Isa. 53:10-11; Heb. 10:10,14).

To be saved a person has to first come to the understanding that they are lost, separated from God and condemned as unrighteous because of their sin. Then, upon hearing the Gospel, or "good news" that the Son of God paid for their sins on the Cross so that they can be forgiven and declared righteous in God's sight, they must believe in Him as Savior. Christ would have no righteousness of His own to impute to believers if He was a sinner. But, thanks be to God that *"in Christ"* we have *"wisdom from God and righteousness and sanctification and redemption that, as it is written, 'He who glories, let him glory in the Lord'"* (I Cor. 1:30-31).

QUESTION: Based on Paul's statements about "reconciliation" (see Rom. 5:10; II Cor. 5:19; Col. 1:20) isn't universal reconciliation what the Bible teaches? In other words, isn't universal reconciliation required to put mankind into a position to be justified by faith? (This question is a composite in condensed form that has been taken from several questions and comments we have received over the last few months on the same subject.)

ANSWER: The term "Universal Reconciliation" is usually used to refer to the idea of the universal salvation of mankind because that is what it implies. By definition reconciliation means to bring together again parties who are estranged, or at enmity, in a restored relationship. That is to say, to make peace between them. Full reconciliation cannot be said to have taken place until all of the parties involved have agreed to and accepted the terms of reconciliation and their relationship is restored.

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(ANSWER continued from page 2)

What is in view in II Corinthians 5:18-21 is not the universal bringing of God and all mankind together in a restored relationship as Universal Reconciliationists claim. It is a statement to the fact that what God has done in Christ has unilaterally provided the means by which all men and women can be reconciled to Him. It is based entirely on the truth that God has made His Son, who was sinless in nature and deed, "to be sin for us.... that we might be made the righteousness of God in Him" (II Cor. 5:21). It is on this basis that believers are to carry out their duties as ambassadors of Christ. We are not commissioned to tell the lost that they have been reconciled, but we are to beseech them to "be reconciled to God" (II Cor. 5:20). By the sacrifice of Himself for Adam's sinful race, Jesus Christ made all "savable" through faith in Him. In this sense, reconciliation can be said to be universally provided for all, but each person must first trust in Christ for the forgiveness of sins before they are personally reconciled to God. In their rebellion of unbelief they remain alienated and under condemnation. Also, the Greek word rendered "atonement" in Romans 5:11, KJV is the same word translated "reconciled" twice in Romans 5:10. This tells us that reconciliation is not automatic, but must be received by faith in order to receive any of the personal benefits that are available through Jesus Christ's shed blood. (An article by Dr. Bedore on the "Remission of Sins" that covers this subject in more detail is available from **BBi** as a free download from our web-site www.bereanbibleinstitute.org. Hard copies are available upon request for \$5.00).

QUESTION: Does the prophecy of God's chastisement of Israel found in Deuteronomy 28:49-52 foretell of the Roman occupation?

ANSWER: These verses are found in a predictive section of Scripture (Deut. 28:15-68) that describes the judgments God promised to send on Israel if His chosen people refused to obey His Law. The

nation could never say that it wasn't warned of judgment for its wicked ways.

The things foretold in verses 49-52 happened to the northern ten tribes, known as Israel, when the Assyrians conquered Samaria in 722 B.C. They happened to the southern kingdom of Judah when Jerusalem was destroyed in 586 B.C. and the Jews were taken into captivity by Babylon. After this time there were Jews found to be living in almost every nation. This is known as "the dispersion of Israel." Only a partial regathering of the Israelite people (commonly known as Jews today) has ever taken place. There was, however, a partial return to the land beginning about 538 B.C. when about 50,000 Jews returned to their land to rebuild the Temple and Jerusalem (Ezra chap. 1-6). Then in A.D. 70 the Romans invaded Judea to put down a Jewish revolt and the Temple and Jerusalem were again destroyed after a siege of the city. Many of the Jews who survived were sold into slavery and suffered terribly. The things foretold in verses 49-57 happened during both the Babylonian and Roman sieges of Jerusalem. Some believe that this prophecy, in God's wisdom, is meant to cover all of the invasions that the Lord would bring upon the nation as a chastening of His people Israel. I tend to agree, but we must recognize that the passage we are looking at is connected to the promise of Deuteronomy 30:1-10 concerning Israel's full and final restoration in the Promised Land. When Israel turns back to the Lord then He will regather all of Israel into the land given them by His covenant with Abraham. This will take place when Jesus Christ returns to earth after the Tribulation when restored Israel will enjoy the blessings of the Kingdom.

BIBLE DATING, B.C. AND A.D.

B.C. means "Before Christ," and A.D. means *Anno Domini*, which is Latin for "year of our Lord." This has to do with the practice of dating years from the time of Jesus Christ's birth, as has been

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done for centuries. B.C. follows the date, such as Abraham lived about 2,000 B.C. When A.D. is used it goes before, such as, Paul was imprisoned in Rome in A.D. 60-62. A scholar named Dionysius Exiguus calculated the year of Christ's birth in the sixth century and developed the calendar still used today. But, he was a few years off. Instead of being born in A.D. 1, Christ couldn't have been born any later than 5 B.C. We know this because Herod the Great died in 4 B.C. and the Lord Jesus' birth occurred before that (see Matthew chapter 2). It seems fairly certain that Christ's crucifixion and resurrection took place no later than A.D. 30. In this reckoning of time there is no year 0. The year 1 B.C. was followed by A.D. 1.

While the B.C. and A.D. nomenclature for years is still being used today they are systematically being replaced by B.C.E and C.E., which stand for "before the common era" and the "common era," with the common era standing for the "common" way of dating the years. Various reasons are given for this change, but it seems obvious that this is an attempt by secular (humanistic) and pagan (new age) scholars to take Jesus Christ out of the picture when it comes to history. However, the fact remains that every time the date is written it speaks of how the Lord Jesus, the Son of God, came into the world to become the Savior of mankind and that His coming has had a huge and continuing impact on the whole world. It is also a reminder that He is coming again in the fullness of time. Some have refused to acknowledge a simple common era and more realistically assign "Before the

Christian Era" to B.C.E and the "Christian Era" to C.E. Regardless of what men think about Him and how we should date the years, there is a day coming when every knee will bow to Him and every tongue will acknowledge that Jesus Christ is Lord.

* INTERESTING BIBLE FACTS *

Some Common Sayings Taken from the Bible

"An Eye for an Eye"

This idea of equal retribution comes out of the Mosaic Law. In Leviticus we read; "*if a man cause a blemish (disfigurement) in his neighbor; as he has done so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man; so shall it be done to him*" (Lev. 24:19-20).

The main idea behind this is that retribution for physical harm was limited to the harm done to the victim. No more was allowed. This limit served to hold in check the natural mans tendency to get "more" than even.

During His earthly ministry the Lord Jesus Christ taught His disciples to forego any retaliation toward someone who had injured them, even though the Mosaic Law allowed it. "*Ye have heard that it hath been said, an eye for an eye, and a tooth for tooth: But I say unto you, that ye resist not evil: but whosoever shall smite you on the right cheek, turn to him the other also*" (Mat. 5:38-39; cf. Mat. 18:21-22). Today the saying "an eye for an eye and a tooth for a tooth" is used in reference to someone getting what they deserved for whatever wrong they have done to someone.

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