



BIBLE ANSWERS TO BIBLE QUESTIONS

AND INTERESTING FACTS ABOUT THE HOLY WORD OF GOD

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BIBLE ANSWERS TO BIBLE QUESTIONS

To say that the Bible is a remarkable book is a vast understatement to say the least. It is so much more than simply the most popular and widely distributed book that has ever been written. It is not just a book, it is "the Book of ages." In it are found the words of life and hope for spiritually dead men and women who are hopeless in their sinful state of being. It gives us the history of mankind and how he was alienated from God because of sin. It tells us the history of God's interaction with mankind from man's fall into sin until God sent a Savior, His own Son, to pay the price of redemption so lost sinners could be saved. It tells us how God chose the nation of Israel as a special people through whom He reached out to man in His written Word (Rom. 3:1-2) and revealed Himself as the Living Word (John 1:1-4, 18).

The Bible is a book that, although it was written down by the hands of men, was inspired by God (II Tim. 3:16-17) and directed by the Holy Spirit (II Pet. 1:20-21).

It is a book that tells us how God dealt with men in the past; gives us instruction on how to know Him and live for Him in the present; and prophetically reveals to us what will take place in the future.

It is a book that touches on many subjects, but has as its general theme the redemption of man and the Redeemer of men, who is Jesus Christ the Lord of lords and King of kings as its foremost subject.

The Bible is a book that changes lives. In it is found the message of "the cross" which "is to them that perish foolishness; but unto us which are saved it is the power of God" (see I Cor. 1:18-21).

The Bible is the most important of all books. There is none other like it. Because it is God's Book, it should be studied and its truths received as they are, the Word of God. Every unbeliever needs to read it to be confronted with their sinfulness and the Good News of the Cross of Christ that they might trust in Him and receive the forgiveness of sins and the gift of eternal life (Rom. 3:21-26; 6:23). Every believer should study it to learn more about the Lord Jesus Christ and what it means to serve Him. As we read His Word, we should ask God to use it to transform us into the image of His Son (see Rom 8:29; 12:1-2).

Do you read your Bible? I hope so. I hope that you read it to see what God has to say about you and your relationship with Him and His Son, Jesus Christ. Every sinner (all men and women, Rom. 3:23) needs to be reconciled to God. Every saint (those who have trusted in Christ to save them, Acts 16:31), needs to continue to grow in the knowledge of Him who gave Himself for them (Gal. 2:20; Phil. 3:8-10).

May the Lord open your eyes of spiritual understanding as you read His Word and grow in the knowledge of the Savior and the hope, the calling, the riches, and the glory that believers have through the greatness of the power of His resurrection (see Eph. 1:15-19 ff.)

Because Christ is Alive!

W. Edward Bedore

Dr. W. Edward Bedore, Editor

BBI Bulletin, BABQ

"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: Does Ephesians 2:14-18 speak of covenant Israel and the saved by grace Gentiles being brought together in the Body of Christ? In other words, does the "one new man" (or new creation of II Cor. 5:17) consist of the Prophetic program of the Twelve Apostles and Paul's Mystery program being combined into one?

I believe that Paul is referring to what is happening "now" under the Dispensation of Grace where there is no circumcision or uncircumcision, Jew or Gentile, etc. That is to say, those who are saved according to Paul's message of grace. I am asking because I have come across Grace Bible teachers who either teach, or at least allow for, this passage to be understood as referring to the Kingdom saints and Grace saints being combined in this "one new man."

ANSWER: While there is a lot of commonality between dispensations because Jesus Christ is the bedrock of everything in God's plan of Human Redemption, there remain important distinctions between His Prophetic and Mystery programs. If we fail to acknowledge the exclusiveness of what the Lord revealed to Paul concerning the Mystery in contrast to the Prophetic program and the exclusiveness of Israel's place in it, confusion results. "Preterism" and so called "Progressive Dispensationalism" along with "Covenant Theology" and the "Dominion-Reconstructionist" movements are the result of this error. (A current erroneous movement that it has found a strong foothold in the Church is the "New Apostolic Reformation" Which mixes elements of Pentecostalism with Dominionism and New Age thought together).

Just plugging Paul into the twelve's message and program would mean that a majority of prophecy would have to be nullified. This subject is too broad to go into in the limited space we have here except to say that in the Kingdom (Prophetic) program there is a definite advantage to being a Jew, while Paul insists that there is no difference between Jew (Israel) and

Gentile today (see Gal. 3:26-28; Col. 3:10-11; in comparison to Isaiah 49:22-23; 60:10-16; 61:4-9; Zech. 8:20-23, etc.).

There are literally dozens of passages that promise Israel a favored and authoritative position in Messiah's future Kingdom. As God's chosen people, Israel will exercise economic, civil, and spiritual authority over the Gentiles in the Millennial Kingdom. In the Dispensation of Grace, the Body of Christ has no such authority. To blend the twelve's message of the Kingdom with Paul's message of the Mystery would mean that either God's promises to Israel would not be fulfilled or that Paul's message to the Gentiles would be invalidated. What has happened in the past is that a religious monstrosity has emerged from the cauldron of the two programs being mixed together that still exists today. It may appear benign at first, but the mixing of the two programs will always lead to serious error in the long run.

QUESTION: I always believed that in the Millennial Kingdom Jesus will reign and believers will make up the government and will reign over the unbelievers. However, in your article "Hell, Sheol, Hades, Paradise, and the Grave" you suggest that all unbelievers will be cast into the Lake of Fire at the beginning of the Millennial Kingdom. This leads me to ask, who is present throughout the 1,000 years and what is the point of it? And, what can Satan do if all those left on Earth are believers. The paragraph from the article that leads to my questions reads:

"While there is no one in in the Lake of Fire at this time, it will one day hold a vast multitude. The first residents of this place of righteous retribution will be the Beast (Antichrist) and the False Prophet who, at the end of the Tribulation, will be "cast alive into a lake burning with brimstone" (Rev. 19:19-20). Joining them will be the unsaved of the nations who survive the Tribulation (Matt. 25:31-32, 41-46).

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Also, at Jesus Christ's return to earth, the rebel Israelites, i.e. unbelieving Jews, who survive the Tribulation, will be denied entrance into the Millennial Kingdom, no doubt to join their Gentile counterparts in the "place of everlasting fire" (Ezek. 20:33-38; Matt. 7:21-23; cf. Matt. 24:29-31, 45-51). Then, at the end of the Millennial Kingdom of Jesus Christ, Satan will be "cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 20:10). And, finally, the unsaved dead of all ages will be raised and judged at the Great White Throne by Jesus Christ and then cast into the Lake of Fire (see Rev. 20:15)."

ANSWER: Only believers will be allowed to enter into the Millennial Kingdom that will be established after Jesus Christ's return to earth at the end of the Tribulation. This company of believers will be made up of both those who have been raised from the dead (Rev. 20:4) and those who survive the horrible experience of the Tribulation (Matt. 24:21-22). The believers who survive the Tribulation will enter into the Kingdom in their natural bodies and will produce many offspring as their life expectancy will be greatly lengthened (Isa. 65:20). Sadly, not all of those born and raised in the Kingdom under the righteous rule of Jesus Christ will trust in Him as their personal Savior, and when Satan is released from the bottomless pit for a short time at the end of the Millennial Kingdom, the majority of those born and raised in the Kingdom will join him in his ill-fated rebellion against the Lord (Rev. 20:7-9). The righteous reign of Jesus Christ in the Millennial Kingdom is natural man's last opportunity to prove himself worthy before God's final judgment of the wicked (Rev. 20:11-15). But, like in every other era of human history, he will fail, showing over again that every member of Adam's fallen

race is a sinner who falls short of God's glorious standard of righteousness (Rom. 3:23).

In Ezekiel we read of the rebellious Jews who will be "purged" from Israel (see Ezek. 20:33-38). I believe that these are who the Lord spoke of when He said that there was a day coming that He would say to some: "I never knew you: depart from Me..." (Matt. 7:21-23). The surviving Gentiles will be judged according to how they proved their faith by their treatment of Christ's brethren, the Jews, during the Tribulation (see Matt. 25:31-46). This judgment is based on the covenant that God made with Abraham in which He promised that "I will bless them that bless thee, and I will curse them that curseth thee..." (see Gen. 12:1-3).

QUESTION: Does Titus 2:13 refer to the "meeting in the air?"

ANSWER: You asked if Titus 2:13 refers to the saints of the Body of Christ being "caught up" to "meet the Lord in the air" as mentioned in I Thessalonians 4:17. Yes, it does. These two passages both speak of the Lord Jesus coming to deliver the Church which is His Body "from the wrath to come" (I Thes. 1:10). The "wrath to come" in this passage refers to the Tribulation during which the fury of God's wrath will be released on an unrepentant and rebellious world. In his letter to Titus, the Apostle Paul did not refer to our being "caught up" as "that blessed hope" because we will be delivered from going through the Tribulation, although that is a great benefit of it. It is the "blessed hope" because at that time we will be ushered into the personal presence of Jesus Christ, who is not only "the Great God and our Savior" (Titus 2:13), but is also "our hope" (I Tim. 1:1) every believer should look forward to that day with joy in their heart.

The most prominent passages on the Rapture (catching away) of the Grace Church are I Corinthians 15:51-53; Philippians 3:20-21; I Thessalonians 4:13-18; II Thessalonians 2:1-3 and Titus 2:11-14.



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An article on the Rapture that includes a 15 point comparison chart that shows the difference between the Pre-Tribulation Rapture of the Body of Christ and the Post-Tribulation Second Coming of Christ is available from BBI for \$5.00 postage paid.

INTERESTING BIBLE FACTS

Some Common Sayings Taken from the Bible

"Anathema"

"Anathema" is a transliteration of a Greek word that is usually rendered curses or accursed in the Bible (Mk. 14:71; Acts 23:12,14; Rom 9:3; Gal. 1:9). The KJV uses the transliterated form in I Corinthians 16:22. The dictionary definition is; something or someone that is intensely disliked, odious, or repugnant. In the past "church councils" declared false teachings to be *anathema*. Today it is sometimes used as a reference to something or someone that would be a detriment to be associated with such as "campaigning on proposed tax hikes would be *anathema* to the candidate for the city council."

"Job's Comforters/the Patience of Job"

In the book bearing his name, we find Job suffering all kinds of calamities. All of his sons, daughters, and servants were killed and his body was covered with "sore boils." Hearing about his dire situation, three of his close friends came to sit with him. The supposed purpose for their visit was to comfort Job in his misery, but what they actually did was add more grief to his

already overwhelming burden by wrongfully insisting that Job brought these disasters on himself because of some secret sin. "*Miserable comforters are ye all*", Job declared to them (Job. 16:2). The expression "Job's comforters" is used today of people who mean to, or at least claim to, offer consolation while actually adding more sorrow to the one who is suffering, especially by saying that their troubles are of their own doing.

The term "*patience of Job*" is found in the book of James (5:11) in reference to his endurance in continuing to trust God during his time of trial that was inflicted on him by Satan (see Job 1:6-2:10, especially vss. 1:22 & 2:10). Today it is used of anyone who is suffering through a prolonged hardship of any kind.

"Apple of the Eye"

The Old Testament phrase "*apple of the eye*" refers to the center, or pupil, of the eye. It is used figuratively of someone who is highly valued by another. In Deuteronomy 32:10, the Lord says that He guarded Israel as "the apple of His eye." In Zechariah 2:8 He declares that whatever nation harms His people, Israel, is guilty of touching "*the apple of His eye*." In other words, to attack God's chosen people is like deliberately poking God in the eye to provoke Him. Jeremiah cried out in mourning over Jerusalem's destruction by Babylon for God to preserve His people (Lam. 2:18), something that God had promised to do (Jer. 31:35-37). The phrase is popularly used today to refer to that which is extremely precious in one's sight.

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