



BIBLE ANSWERS TO BIBLE QUESTIONS

AND INTERESTING FACTS ABOUT THE HOLY WORD OF GOD

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Toward the end of his second letter to the Corinthians, the Apostle Paul challenged the believers there to “*examine*” themselves to “*prove*” or “*test*” whether or not they were “*in the faith*” (see II Cor. 13:5a). He also reminded them that if they did not have Jesus Christ dwelling in them they were not members of the Body of Christ, but were “*reprobates*,” and thus disqualified from living a Christ-honoring life of faith (II Cor. 13:5b). So, there are two areas that the Lord, through Paul, admonishes those who profess Christ to test themselves in. One is to make sure that they understand what the Gospel of Grace is and to know that they have personally trusted in Jesus Christ and His finished work of redemption apart from works of any kind for their salvation. Only those, who have done so have Jesus in them through the Person of the Holy Spirit who indwells each believer and seals them “*in Christ*,” assuring them of eternal life (Rom. 8:8-11; I Cor. 6:19-20; II Cor. 1:21-22; 5:5; Eph. 1:13-14). It is only by knowing from Scripture that by trusting in Jesus Christ as Savior that we can know that we have been forgiven of our sins, redeemed, and that we have eternal life. Assurance of salvation through faith in Christ provides the basis for the believer to live a God honoring life of faith as this shifts one’s dependence from self to the Lord.

The Lord wants those who are “*in Christ*” to test themselves as to whether or not they are “*in the faith*.” The term “*the faith*” as used here by the Apostle Paul is referring to more than just

the simple message of salvation by grace through faith that Paul preached. The Apostle to the Gentiles had in mind the entire body of Grace Truth that the Lord Jesus had revealed to Him and that he boldly proclaimed wherever and whenever he had opportunity. He referred to it as “*the Mystery*” (Eph. 3:3-4); “*the revelation of the Mystery*” (Rom. 16:25); “*the Dispensation of the Grace of God which is given to me (Paul)*” (Eph. 3:2); “*the Mystery of the faith*” (I Tim. 3:9); “*My gospel*” (Rom. 2:16; 16:25; II Thess. 2:8); “*the Gospel of the uncircumcision*” (Gal. 2:7); “*the Gospel which was preached of me (Paul)*” (Gal. 1:11), and “*the Gospel of the Grace of God*” (Acts 20:24).

With the setting aside of national Israel in unbelief, the Lord ushered in a new dispensation that is not found in prophecy. Paul was chosen as His special apostle to carry this new message to the nations of the world. Its specific doctrines have been recorded and preserved for us in the Bible in the epistles written by Paul (Romans through Philemon). To be “*in the faith*,” or “*obedient to the faith*” (Rom. 16:26), we must discern between Prophecy and Mystery. Prophecy pertains particularly to Israel as a nation and the Jews earthly future. Mystery, on the other hand, pertains to the Gentile church of today and its heavenly future. It is important to see the distinction between these two programs if we are going to serve God in these spiritually dangerous days that we are living in. The mixing of Prophecy and Mystery is the root cause of all of the perverse doctrines and religiosity that is found

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“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 Timothy 3:16



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in "Christendom" today. Only when we separate Prophecy and Mystery in the Bible can we understand God's plan and purpose for believers living in the present Dispensation of Grace and what the future holds for Israel. How about you? Is Christ in you? Do you know that heaven is your home?* If so, are you in the faith? Do you study the Word of God "rightly divided?" (see II Tim. 2:15) It is the key to making the whole Bible understandable and relevant to life.

Because Christ Lives,

W. Edward Bedore

Dr. W. Edward Bedore, Editor
BBI Bulletin, BABQ

(All questions answered by the Editor unless otherwise noted)

*If you have any questions about how a person can know for sure that they are saved and have eternal life, contact BBI and we will be glad to share this important information from the Bible with you.

QUESTION: Why will animal sacrifices, feast days, and the Sabbath be reinstated in the Millennium?

ANSWER: Not only will animal sacrifices, feast days, and the Sabbath be reinstated in the Millennial Kingdom, but the Aaronic priesthood will also be re-activated. Some of the passages that deal with this subject are found in Isaiah 56:6-8; 66:20-21; Jeremiah 33:14-18; Ezekiel 20:40-41; 43:18-46:24; Zechariah 14:16-17ff. I believe there are two reasons for these rituals to be required in the Millennium. First, they will serve as memorials as to what the Lord Jesus Christ accomplished on the Cross. Second, they are a means of taxation. Under the Mosaic

system, the Priests and Levites were supported by the sacrifices and offerings that the people brought to the Temple. Only those sacrifices that were given as "burnt offerings," except for the skin, were completely burned on the altar. The priest kept the skin, which was valuable. For the other sacrifices, only a portion of the animal was burned and the priest would keep the rest for personal use*. The same was true for the grain offerings. In the Millennial Kingdom, the Gentiles will be obligated to share their riches with Israel (Isa. 60:5, 11; 61:6, etc.). The offerings the Gentiles will be required to bring will probably be more than just the animals to be sacrificed. With all nations under Christ's rule Israel will be fantastically wealthy in the Millennial Kingdom.

For believers living in the present Dispensation of Grace, it can be difficult to grasp the concept of animal sacrifices being offered after Jesus Christ has fulfilled their typology through His death, burial and resurrection. This is another reason that it is important to know the difference between Prophecy and Mystery.

*Of the five types of offerings, the offerer was only allowed to keep part of the Peace Offering. The other four offerings were the Burnt Offering, the Sin Offering, the Trespass Offering, the Grain Offering.

QUESTION: What is the Sanhedrin? I have heard it mentioned by preachers, but I don't find it in my Bible.

ANSWER: The King James Version of the Bible renders the Greek word "sunedrion" as "council." The word *sunedrion* appears twenty-two times in the Greek text. It is made up of two words, *sun* (together), and *hedra* (a seat), and literally means "a sitting together." It generally signified the Great Council at Jerusalem that

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consisted of seventy-one priests, elders, and scribes. The High Priest presided over the Sanhedrin, which had administrative powers over Jewish religious, moral, and political affairs. During the New Testament times, the Sanhedrin's powers were limited in their jurisdiction depending on the whims of the occupying Roman authorities. It was allowed to collect taxes, make arrests, conduct investigations, and hold trials within the limitations imposed on them by the Romans. In capital cases, the sentence had to be confirmed by the Roman procurator (John 18:28-31). It seems that this restriction may have been eased later as the Council seemed to have taken it upon themselves, without Roman involvement, to carry out the stoning of Stephen (Acts 7:54-60; also see Acts 8:3; 9:1-2; 22:4-5; 19-20; Gal. 1:13). This organization of the Sanhedrin is traced back to Numbers 11:16-17. Deuteronomy 17:8-9 indicates that this governing council was to be a permanent institution in Israel. The seventy elders plus Moses equaled seventy-one, hence the seventy members of the Sanhedrin with the High Priest taking Moses seat, bringing it to seventy-one.

QUESTION: Can you give some clarification on Isaiah 14:15, which seems to be a poetry parallel that equates Sheol with the Pit?

ANSWER: As the Greek word Hades is the equivalent to the Hebrew Sheol in that both refer to the same place, I will use Sheol/Hades in reference to it. You are correct in your estimation that this is poetical parallelism. This is used frequently in the Hebrew poetry found in Scripture. The Hebrew word *bowr* that is found in this passage is one of six words that are

variously rendered *pit* in the King James Bible. It is also translated as *cistern* and *dungeon* in the KJV. Its primary sense is that of a "deep hole" that can refer to a cistern or well, a burial place, a place of imprisonment, or Sheol/Hades. With this parallel comparison, it becomes obvious that Sheol/Hades exists in some similitude of a pit. This is appropriate as in the book of the Revelation of Jesus Christ we learn that at the end of the Tribulation Satan will be confined in a place known as The Bottomless Pit for 1,000 years (Rev. 20:1-3). We know that Jesus Christ was in the heart, or center, of the earth for the three days His body was in the grave (Matt. 12:40), and that that place is Sheol/Hades (see Acts 2:27 with Ps. 16:10). Sheol/Hades, then, is in the center of the earth. Being in the center of the earth, there is no bottom to Sheol/Hades because the only direction away from the center of the earth, which is round, is up. These things being so, the parallelism of Isaiah 14:15 quite aptly reveals Sheol/Hades as being the lowest place in the Pit, which has no bottom.

For more information on this and related subjects, see my book "The State and Place of the Dead: What Happens After We Die." It is available from the Berean Bible Institute.

QUESTION FOR THE READER: WHO AM I?

Twelve are my brothers and I. They sold me and told my father a lie. An animal's blood made him cry, as he thought it was the blood of I. Who am I?

Answer to the June Who Am I Question for the Reader: JONAH (See Jonah 1:15-17; 2:10). (On a boat I set sail, but came a shore via the belly of a whale. Who am I?)



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INTERESTING BIBLE FACTS

"The King James Version"

In the year 1611, the English translation of the Bible known as the Authorized Version was published. It became better known as the King James version after King James I of England who authorized the translation work and the publication of what would become the most popular English version Bible ever. England's "official" Bible was a version known as the "Bishop's Bible." While it was the Bible of the Church of England's hierarchy, it was not popular with the Puritans or with the people in general who preferred the "Geneva Bible," which King James did not like. James appointed a group of Bible scholars to produce a new English language translation, which was essentially a revision of the Bishop's Bible. The translation team were to give special attention to the original Hebrew and Greek texts, but were free to compare and use earlier translations, including William Tyndale's, which had a marked influence on this new translation. The work began in 1607 and was completed in 1611. It was not an immediate success and the Pilgrims who migrated to America in 1620 brought the Geneva Bible with them. Over time the "KJV" became the preferred Bible in English and generations of Americans and English have grown up using it. The original 1611 KJV Bible was revised several times leading to the 1769 edition that is in common use today. The dedication in the KJV reads; "To the most high and mighty, Prince James, by the Grace of God" From this it became popularly known as the King James Bible.

COMMON SAYINGS FROM THE BIBLE

"Go the Extra Mile"

In the time of Jesus Christ's earthly ministry, Judea was part of the vast Roman Empire. Subjected people under Roman law were required to carry a traveling Roman soldier's gear for one mile if requested to. This is the background behind the Lord Jesus' instruction to His disciples; "And whoever compels you to go one mile, go with him two" (Matt. 5:41). The principle Christ was teaching here is that of having compassion and respect towards others, whoever they are. To the Jews of that day, Roman rule over the land of Israel was loathsome and, for the most part, Roman soldiers were despised. Nevertheless, individual Jews could be forced to carry a Roman soldier's gear for one mile, with serious consequences for refusing. In essence, Jesus as saying that His disciples should demonstrate love even to those hated Roman soldiers by easing their burden double the amount required by law. This same principle of self-sacrificing service even to our enemies is echoed in the letters of the Apostle Paul, who admonishes us to give preference to others, to bless rather than curse those who persecute us, to be humble minded, to not repay evil for evil, to not seek revenge, and to offer food and drink to our enemies who are hungry and thirsty (see Rom. 12:14-20; cf. I Cor. 10:31-33; Gal. 6:9-10; Eph. 5:1-2; 6:5-9; Phil. 4:8-9; Col. 3:22-24; etc.). The popular use of the phrase "go the extra mile" today speaks of doing more than what is required as a demonstration of loyalty and genuine care for others.

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