



# BIBLE ANSWERS TO BIBLE QUESTIONS

AND INTERESTING FACTS ABOUT THE HOLY WORD OF GOD

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### *Where Are The Regions Beyond?*

The Apostle Paul's desire was to continually preach Jesus Christ according to the revelation of the Mystery to those who had not yet heard this wonderful message of hope for hopeless sinners (see Rom. 15:20-21; 16:25). To the church at Corinth, he wrote that he would not depend on the labors of others, but that he would "preach the gospel to the regions beyond" (see II Cor. 10:15-16). In other words, he was not satisfied with having planted the local churches in the areas he had already visited, but was determined to move on to other areas where Jesus Christ had not been preached. His goal was to win souls to Christ, to plant churches, to train leaders, and to move on to new areas and repeat the cycle. Paul, of course, was laboring under a special commission as the Apostle to the Gentiles, which included carrying the Gospel of the Grace of God as far and as wide as possible. Nevertheless, Paul's example is to be followed by the Church today. That being so, it is obvious that the Body of Christ should be involved in evangelism, the building up of local churches, and mission work focused on church planting.

There was a time not to long ago in American history when Bible institutes, Bible colleges, and seminaries were overflowing with men and women who were preparing themselves for the work of ministry. From the late 1800's through the mid 1900's, these kinds

of schools were flourishing and there was a great emphasis given to evangelism and mission work and its importance to the health of both the local and universal church. But today the enthusiasm for the Lord's work has waned as interest in service has been diminished because encroachment by the world has affected the worldview of most believers who seem to think that their personal desires trump God's will for their lives. At the same time "the regions beyond" are expanding at a rapid rate and few are stepping up to meet the need. No, the physical surface of the earth isn't growing larger but, by way of population growth and immigration, the numbers of those who have never heard the Gospel of the Grace of God in Jesus Christ is growing in almost every area of the world. The "regions beyond" are where the lost are in need of hearing the Gospel. Will you go and tell them? If not, then who will?

Because Christ Lives!

*W. Edward Bedore*

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

*(All questions answered by the Editor unless otherwise noted)*

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"Some want to live within the sound  
of *church or chapel bell*;  
I want to run a rescue shop  
within a *yard of hell*."

(C. T. Studd, 1860-1931.  
English missionary to China, India, and Africa)

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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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**QUESTION: If Sheol/Hades is a place of torment, why is it thrown into the Lake of Fire along with death in Revelation 20:14?**

**ANSWER:** Yes, Sheol/Hades is a place of torment, but it is only the temporary abode of the unsaved dead. At the end of the Millennial Kingdom and after Satan leads mankind in its final rebellion against God, the Devil and all who have followed in his ways will face Jesus Christ in the last judgment known as the Great White Throne Judgment (see Rev. 20:7-15). With Satan, his demons, and all of unsaved humanity imprisoned in the Lake of Fire, Sheol/Hades will be empty and there will be no more purpose for its existence. Death's power will be broken and so Sheol/Hades and Death will both be cast into the Lake of Fire.

The torment suffered in Sheol/Hades is of a general type that all of its residents experience equally. They suffer in Hades because of their rejection of the light that has been given to all of humanity through the very existence of the creation itself and their God-given conscience through the law principle that is written in every man and woman's heart (Ps. 19:1-6; Rom. 1:18-25; Jer. 17:9; Eccl. 11:9; 12:14; Rom. 2:14-16). In other words, because every son and daughter of Adam is a sinner, each and every one of us deserves the punishment that those who go to Sheol/Hades experience. However, at the Great White Throne Judgment, each one's specific sinful works will be evaluated and their punishment administered accordingly in the Lake of Fire (Rev. 20:12). In other words, in Sheol/Hades there is a minimum level of punishment that all who die in their sins deserve. But, in the Lake of Fire, the punishment that each lost sinner will experience will be prorated according to the sins that they have committed and the effect of those sins on others (Jer. 17:10).

**QUESTION: 2 Corinthians 5:10 says that we will all stand before the Judgment Seat of Christ. Why does Jesus come back to judge us if the saved are already in heaven? Why the need to have a final judgment?**

**ANSWER:** The Judgment Seat of Christ mentioned in II Corinthians 5:10 will occur after all the believers of the present Dispensation of Grace are in heaven, where it will take place. The believer's works, his service to the Lord, not his sins, will be judged at this judgment. It is only for the saved whose sins are already forgiven. Every believer's works as a member of the Body of Christ will be evaluated as to what sort they were. Only that which is done in faith will be considered for rewards. The works of the flesh will be burned up as "*wood, hay, and stubble,*" while what is done in faith will result in rewards that the Apostle Paul pictures as "*gold, silver, and precious stones*" because of their enduring and great value (see I Cor. 3:10-15). Some other passages that deal with this judgment are Romans 14:10,12; and Galatians 6:4-5. Undoubtedly there will be a sense of remorse by some believers at the time of this judgment because of their unfaithfulness to the Lord. Nevertheless, every believer will acknowledge God's goodness towards them and will "*glory in the Lord*" (I Cor. 1:30-31).

**QUESTION: John 5:28-29 says all who are in the graves will hear his voice and come forth, those who have done good to the resurrection of life and those who have done evil to the resurrection of condemnation. Aren't those who have done good already in heaven?**

**ANSWER:** This passage, along with Daniel 12:2 refers to an entirely different situation than that of II Corinthians 5:10. It is about the final judgment at the Great White Throne where the unsaved will be condemned for their sins and

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thrown into the Lake of Fire where they will suffer forever (see Rev. 20:11-15). By the time this final judgment takes place, all of the saved souls from all ages will have been resurrected to live forever in their glorified bodies to serve the Lord either on the New Earth or in the New Heaven depending on which Dispensation they were saved in. For more information of the different Dispensations in the Bible and God's purpose for them, see my book, "Rightly Dividing the Word of Truth," available from Berean Bible Institute.

**QUESTION: Daniel 12:13, the angel is talking to Daniel saying "as for you go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance." I don't understand this in light of your article.**

**ANSWER:** The "End of the Days" spoken of here must be understood in the context of the prophecies given to Daniel about the "last days." It was revealed to Daniel that there would be seventy weeks of seven years each from the time that the Israelite people were allowed to return to Judea to rebuild the Temple and the coming of Messiah to establish His kingdom on earth (Dan. 9:24-27; Neh. 2:1-8). Seventy weeks of years equals a total of 490 years. Prophetically, sixty-nine of those weeks (483 years) have already been fulfilled with one week (7 years) still to come. The seventieth week encompasses the seven-year Tribulation that will transpire between the end of the Dispensation of Grace we are now living in and the Second Coming of Jesus Christ in power and glory. When the Lord Jesus sets up His Kingdom at the end of the Tribulation, the faithful Kingdom saints, such as Daniel, will be resurrected to reign with Him for one thousand years (Rev. 20:1-6). It is at this time that Daniel will receive his allotted inheritance in the land of Israel along with the

other faithful Kingdom saints. The inheritance of the Body of Christ, the Church of today, which is made up of all those saved in the Dispensation of Grace, is in heaven where we are already positionally seated with Christ (see Eph. 1:10-11; 2:5-6) and our life "is hidden with Christ in God" (see Col. 3:14).

**QUESTION: Matthew 16:27 and Revelation 22:12 both talk about Jesus coming back and having His reward with Him to give to every man according to his works. Are these rewards different than salvation?**

**ANSWER:** These rewards spoken of in Matthew 16:27 and Revelation 22:12 are indeed different than salvation. These are prophetic references from Isaiah 40:10 and 62:11. They speak of the time that Jesus Christ will bring the unrighteous world system of anti-Christ to an end and will Himself rule the world in righteousness. It is sometimes called the Millennial Kingdom of Christ because its first stage is 1,000 years long (Rev. 20:1-6). It is at this time that He will reward the faithful Kingdom saints. At the time that He confirmed His covenant with Abraham, the Lord God assured him that He Himself would be Abram's (who became Abraham) "shield" and "exceedingly great reward" (see Gen. 15:1-6). Rewards in every Dispensation are earned through the faithful service of those who believe. Salvation, on the other hand, is given as a gift that has been purchased by the precious blood of Jesus Christ (Eph. 1:7; I Pet. 1:18-19).

**Note:** Although various works, law keeping, and so on were required in past dispensations, the mere performance of them did not earn or add anything towards earning one's salvation. But, they were required as expressions of faith. Only the Blood of Christ is sufficient to save anyone. While "it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4), these sacrifices were required under the Law (Lev. 16:11,15; etc.).



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## QUESTION FOR THE READER: WHO AM I?

My oldest brother murdered my second brother, and my mother had no mother. Who am I?

*Answer to the August Who Am I Question for the Reader: JOSEPH (See Gen. 37:26-36). (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?)*

## INTERESTING BIBLE FACTS

### *"Rending the Garment"*

The tearing of one's clothes is used as a sign of sorrow, mourning, fear, repentance, or anger in the Bible. This custom is still practiced by some Jews today. Following are some examples from Scripture. Jacob tore his clothes in sorrow over his son Joseph when he thought he was dead (Gen. 37:33-34). Joshua and the elders of Israel tore their clothes in mourning and fear when Israel was defeated by the men of Ai (Josh. 7:5-6). The wicked king Ahab tore his clothes in repentance when confronted by the prophet Elijah (I Kin. 21:27-29). Good king Josiah tore his clothes in remorse and repentance when the Book of the Law was recovered and read to him (II Kin. 22:8-11ff.). The High Priest tore his clothes contrary to the Law (see Ex. 28:31-32; Lev. 10:6; 21:10) in an outburst of self-righteous anger towards the Lord Jesus Christ whom he wrongfully condemned as a blasphemer (Matt. 26:62-66). The Prophet Joel put the figurative meaning of "rending one's garments" in perspective when he told the people of Israel that sorrow and repentance over sin is to be an inward attitude rather than merely an outward show, saying to them; *"rend your heart, and not*

*your garments, and turn unto the Lord your God"* (see Joel 2:12-13).

## COMMON SAYINGS FROM THE BIBLE

### *"He's Beside Himself"*

When the Apostle Paul was allowed to speak in his own defense about the charges against him before King Agrippa and Festus, he shared his testimony of coming to faith in Jesus Christ (see Acts 26:1-23). As he spoke, Festus, the Roman governor of Judea, broke in with a loud voice saying, *"Paul, thou art beside thyself; much learning has made you mad"* (Acts 26:24). There can be little doubt that it was because he was under conviction of his personal need of salvation that caused Festus to accuse Paul of having become insane from all his learning. It is still common for those who are struggling against the truth of the Gospel of the Grace of God in Jesus Christ to attempt to discredit the messenger of Grace in some way or another. Paul responded by insisting that he had not taken leave of his senses, but that his words were both truthful and reasonable (Acts 26:25). Then after a brief exchange with King Agrippa, Paul lovingly expressed his heart-felt desire for all who had heard him present the Gospel to trust in Christ for salvation as he had (Acts 26:26-29).

When we hear the term "he's beside himself" used today, we usually think of someone who is very angry, severely upset, or confused over something. However, it is still sometimes used of someone who is incoherent in their speech and/or actions as Festus accused Paul of being.

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