

# BIBLE ANSWERS TO BIBLE QUESTIONS

*And Interesting Facts About the Holy Word of God*

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ISSUE 1

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*"Why are People Sent to the Lake of Fire?"*

While it is unpleasant to think about, it is a fact that at the final judgment of Adam's fallen race all of the unsaved will be forever consigned to the hellish torments of the Lake of Fire (Rev. 20:11-16). So do people go to the Lake of Fire to suffer punishment because of their sins, or is it because they have rejected Jesus Christ as their Savior? Actually, there is a sense in which both are true.

People, all people, are lost because everyone is a sinner both by nature and in practice. In other words, we all have a built in predisposition towards sin that we inherited from our ancestor, Adam (Rom. 5:12). And because it is in our nature, we all commit sins and are spiritually dead (separated from God) in our sins and destined for the Lake of Fire. Unbelievers are not condemned for not believing the Gospel, but because they are sinners in heart and deed (Matt. 15:17-20) and because each of us is personally and morally responsible for our sins. The only way a condemned sinner, any son or daughter of Adam, can escape their terrible, but deserved fate, is through faith in Jesus Christ as their Savior, believing that He died for their sins, was buried, and rose again the third day (I Cor. 15:1-4). Having not believed in Jesus Christ, the lost person remains in their sins and destined for the Lake of Fire. But, of the believer it is said, *"And you hath He quickened (made alive) who were dead in trespasses and sins" (Eph. 2:1), "And you, that were sometime alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh*

*through death, to present you holy and unblameable and unproveable in His sight" (Col. 1:21-22). Having been delivered "from the power of darkness" the believer is "translated into the kingdom of His Dear Son: in whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:13-14) and is now destined for the glories of Heaven. That these things are true should motivate every believer to do their part as a member of the Body of Christ and an ambassador of Christ to share the gospel of the Grace of God with the lost whenever, and wherever, and however possible.*

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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**QUESTION: As believing in Jesus Christ and His work of redemption on the cross is the only means of salvation, past, present and future, does that mean that in past dispensations people had to believe that Jesus Christ died for their sins, was buried and rose again the third day as is required today in the Dispensation of Grace?**

**ANSWER:** Concerning the salvation of people in past dispensations, it is true that it is only by the shed blood of Jesus Christ that anyone has been, can be, or will ever be saved. However, that does

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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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not mean that in past dispensations people had to believe in Jesus Christ and His death, burial and resurrection to be saved as we do today (see I Cor. 15:1-4). The Gospel of the Grace of God in Jesus Christ was not known to anyone before the Lord revealed it to the Apostle Paul. For instance, by faith Abel offered an acceptable offering to the Lord that testified of his righteousness (Gen. 4:1-4; Heb. 11:4), and Abraham simply believed God when He told him that he would have a son through whom his descendants would be as numerous as the stars, and the Lord "counted it to him for righteousness" (Gen. 15:1-6; Rom. 4:18-22). Knowing that in the future His own Son, Jesus Christ, would offer Himself for the sins of the world, God the Father counted Abel and Abraham as righteous in His sight, on credit so to speak, until the time the Lord Jesus completed His work of redemption (His sinless life, His death for our sins, His burial, and His resurrection). At that point, the blood of Jesus Christ was applied to both Abel and Abraham retroactively as it was to all who died in faith before the cross. "For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, **to be testified in due time**" (I Tim. 2:5-6).

**QUESTION: How can it be said that God knows all things, past, present, and future when future events have not yet taken place? Doesn't God actually learn from men and women as they make choices and then act on them?**

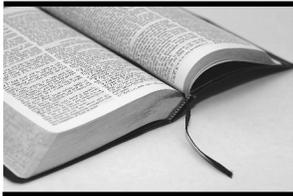
**Answer:** The Bible teaches that God knows perfectly all that can be known, both actual and possible. The knowledge and wisdom of God is as infinite and eternal as He is. He knows the past, present, and future completely and at the same time. God has "perfect knowledge" (Job 37:16b). God and God alone has, and is able to have, perfect and therefore infinite knowledge of all things (Ps. 147:5). The perfection of His knowledge relates to

His own transcendent Being as well as the entirety of all of creation. This includes a full, or perfect, knowledge of all things of the past, the present, and the future. This attribute of full and perfect knowledge is referred to as the Omniscience of God.

The possession of such perfect and infinite knowledge as God has is simply incomprehensible to us as finite men and women because of the limited nature of our knowledge and understanding of things. We could only understand God's perfect knowledge by experiencing it, but because we are not God, this is impossible. To reduce God's knowledge to less than absolute omniscience is to bring Him down to a level that man can understand and explain, but some inadvertently do this by trying to explain the sovereignty of God and the free will of man from human reasoning. The Scriptures clearly teach God's foreknowledge of all things while, with the same clarity, they teach that man is a free, and therefore, morally responsible being. In His sovereignty, God has chosen that this be so, thus it is so, whether any of the human race chooses to believe it or not. Truth is found in God's Word, not in the flawed reasoning of sinful human beings.

The actions of man are judged according to God's knowledge (I Sam. 2:3; I Kin. 8:39; II Chron. 16:9; Job 31:4; 34:21; Isa. 66:15-18; Heb. 4:12-13). Sin cannot be hidden from Him (Ps. 69:5). He knows all things (I John 3:20). He understands all things infinitely (Ps. 94:9-10; 147:5). Finite man cannot hide his ways from the Lord, nor can he search out the fullness of God's understanding (Isa. 40:28). He has declared, and thus knows, the beginning from the end (Isa. 46:10; cf. Isa. 42:19). He knows our need before we ask (Isa. 65:24; Matt. 6:8). He numbers the hairs on each head (Matt. 10:30). He has known all His works from the beginning (Acts 15:18). He is the God of wisdom (Rom. 16:27; I Tim. 1:17). He knows what men will do before they do it (I Sam. 23:9-13). His understanding and knowledge are in Himself (I Cor. 2:11). He does not learn anything

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from any man, so no one is able to instruct God in any matter (I Cor. 2:16; Isa. 40:13-14). God's omniscience is directly related to His immutability (changelessness). If God was less than all knowing, He would be constantly learning and thus constantly changing through the infusion of new knowledge. If this were so, He would be less than the unchanging God of the Bible.

God not only knows what actually was, is, and will be, He also knows what could have been had the situation been different. This fact is revealed by Jesus Christ's remarks concerning the fate of Tyre, Sidon, Sodom, and Gomorrah saying that if they had witnessed the same miraculous works that He had done in Chorazin, Bethsaida, and Capernaum, they would have repented and been spared (see Matt. 11:20-24). That the Lord Jesus "saw" Nathanael under the fig tree before Philip called him (see John 1:46-48) shows that God also knows all that is taking place as it happens as well as knowing beforehand that it will happen.

Other examples of Jesus Christ demonstrating the omniscience of God are found in Matthew 26:31-35 and Mark 11:1-6. In Mark, He not only knew where the colt was but He also knew that certain men would be there who would challenge the disciples He sent to take it and how they would respond when they were told that the Lord needed it. In the Matthew passage, the Lord Jesus not only knew when a particular rooster would crow, He also knew that Peter would deny Him three times before it did. These are not examples of God subverting the free will of men but rather of His omniscience, which simply includes the foreknowledge of all that will ever take place and His ability to use this knowledge for His purpose.

The omniscience of God is important to the doctrine of salvation as Jesus Christ paid a price sufficient to pay for every sin that has been or ever will be committed by any member of the fallen race of Adam. God already knew the extent of the sins

of mankind when He formed His plan of redemption before the time of creation. Thus Jesus Christ is said to be "the Lamb of God which taketh away the sin of the world" (John 1:29), and "the Lamb slain from the foundation of the world" (Rev. 13:8). There is no sinful thought or action of any man, woman, or child, past, present, or future, that God did not know about when Christ died for the sins of the world. Therefore, "whosoever will" can confidently come to Him for forgiveness. When a lost sinner comes to God through faith in the finished work of Jesus Christ, he is forgiven of every sin, past, present, and future. As the hymn says, "Jesus paid it all."

We can say that the omniscience of God extends to all of creation throughout all time to all things, including both the actual and what is potentially possible. This extends even to the thoughts and actions, past, present, and future, of all of His creatures who were created with a self-conscious nature and a moral freedom of choice. This includes all of mankind, the good angels, and Satan and the fallen angels.

The omniscience of God is important to how believers live their lives. God's promise to us that He will see to it that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28) is related to His omniscience. If we can know for sure that God is going to see to it that everything that has, or ever will happen to us will in some way, in the end, turn out to our benefit and His glory, we can rest in the knowledge that He knows what all those things are even before they happen. If he did not know what the future holds, He could not promise to "work all things for good." He could only react to each event as it unfolded with every one being a learning experience for Him. But, we can rest in the comfort of knowing that He does know the future and is never taken by surprise and is able to work all things to our good whether or not we can comprehend what He is doing or how He is doing it at the time. We can, in every situation and circumstance of life, trust Him for the ultimate outcome of all things.



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## COMMON SAYINGS FROM THE BIBLE

### *"Sick to Death"*

The Judean King Hezekiah was seriously ill when the Lord sent the Prophet Isaiah to inform him that his ailment would result in death, so he should put his affairs in order (II Kin. 20:1). On hearing the news, Hezekiah appealed to the Lord to spare him based on his faithful service (II Kin. 20:2-3). In response, the Lord God granted him fifteen more years of life (II Kin. 20:4-7; also see Isa. 38:1-8, 21).

While the original meaning of *"sick unto death"* is used of those who are terminally ill, today we probably use it more as an exaggerated description of our personal problems, whether they stem from an illness or some other situation. A person who is suffering from a bad cold or flu symptoms might say, "I am sick to death," even though their life is not actually in danger. And how many parents have responded to a insistently begging child with, "I am sick to death of hearing that. I've told you a thousand times no!" I am sure that most, if not all, of us can remember a time when we said; "I am sick to death of..." I know I can.

## INTERESTING BIBLE FACTS

### *"New Testament Greek"*

For centuries scholars realized New Testament Greek was quite different from that used by the classical writers. It was generally assumed that it was a special form of Greek reserved for religious works. Some even thought it to be a special language used exclusively by the Holy Spirit when inspiring the writers of Scripture.

In the late 1800's, Adolf Deissmann, a young German pastor with scholarly interests, was studying a group of archaeological finds from about 2,000 years earlier. Deissmann recognized that the Greek used in these artifacts was the same as that used by the writers of the New Testament.

Because these contained everything from household records to commercial and governmental papers, he concluded that "New Testament Greek" was in reality the common language of the people rather than that of the academic community. His claim was denounced as preposterous by the experts of his day, but was later proved true by a huge amount of evidence that was discovered in the decades that followed. To distinguish it from classical, or literary, Greek it was referred to as *koine dialektos*, "the common speech." Since then it has simply become known as Koine Greek. Due to the influence that Alexander the Great's military campaigns and the Hellenization of conquered lands in the Middle East, Koine Greek was the day-to-day language of the eastern part of the Roman Empire in the first century A.D. This discovery has led to Bibles being translated into everyday language rather than the academic speech as they were before.

### **ANSWER TO THE DECEMBER QUESTION:**

(Which carols do these lyrics belong to?) Hark! The Herald Angels Sing; Joyful, Joyful We Adore Thee.

#### **Second Term Online Classes begin March 21-May 10**

*The deadline for signing up for these courses is March 9.*

Wednesday, March 21-May 9

218 Ministry Leadership 8:15 PM-10:00 PM

Thursday, March 22-May 10

208 The Minor Prophets 6:15 PM-8:15 PM

110 Acts 8:15 PM- 10:00 PM

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