Louis Talbot Quizzes Herbert Lockyer

Louis T. Talbot

Herbert Lockyer

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Dr. Herbert Lockyer
Dr. Louis Talbot

LOUIS TALBOT
Quizzes
HERBERT LOCKYER
FOREWORD BY DR. TALBOT

A rich blessing has come recently to the Church of the Open Door through the ministry of Dr. Herbert Lockyer of Liverpool, England. During the first three weeks of 1940 thousands of people, from Los Angeles and surrounding districts and from cities as far away as Modesto, came to hear searching Gospel messages from the lips of this great preacher and Bible expositor.

God used this servant of His, not only to awaken many members of the body of Christ to a realization of their responsibility and privilege of being the right kind of witnesses for Christ, but to stir the hearts of unregenerated people to a sense of their lost condition and to see Christ as the only refuge from sin's guilt and power. Dr. Lockyer inspires his audiences because he honors Christ. The center of all his messages is the atoning work of Christ for sinners and his aim in preaching is to reach the minds and hearts of his auditors for Christ.

On Saturday mornings the radio audience had the opportunity of participating in this blessing. This book contains some of the questions sent in by the Radio Bible Class and the illuminating answers given by Dr. Lockyer. This booklet is sent forth with the earnest prayer that God may use its contents to bring those who "listen in" to a better understanding of "the Book of books."

FOREWORD BY DR. LOCKYER

Knowledge is gained by asking questions. As children begin to exercise their minds, the best part of their conversation is made up of questions. They eagerly inquire about this, that or the other thing. At the early age of twelve Jesus was found asking and answering questions. When He became a man He constantly plied men with questions.

During my ministry in the Church of the Open Door, truly one of the greatest spiritual centers in the West, it was a joy to be associated with Dr. Talbot in his Saturday "Question and Answer" period. Unusual interest was manifested in our joint programs. To those who have questions, other than those answered in this brochure, it may be that fitting answers to such will be found in Dr. Talbot's excellent book—"Bible Questions Explained."
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QUESTIONS and ANSWERS

**Question 1. As a Britisher, do you mind telling our listeners if you have the same opportunities of preaching the Gospel over the air as we do here in America?**

**Answer.** I am glad you asked that question, Brother Talbot, for few people in this country realize the difference between broadcasting in the two lands. Over in Britain we do not have the same wonderful freedom that you enjoy here in preaching and teaching the Word over the air. Religion plays a small part in the programs of the British Broadcasting Company. What religion there is is generally formal in character. Now and again one gets a sound gospel message relayed from an orthodox church. You see, no time can be bought; thus, all programs not desired by the Broadcasting Company can be excluded. Christians here in America ought to thank God for the privilege of listening, say, to a man like yourself, Brother Talbot, expound the Scriptures every morning as you do.

**Question 2. Well, then, how is the radio maintained if you have no commercial programs?**

**Answer.** That is easily explained. Every person possessing a radio has to buy a license of two dollars and fifty cents a year. No one can own a radio unless a license is taken out. The colossal sum derived in this way meets the cost of running the British Broadcasting Company which, of course, is the only radio concern in Britain.

**Question 3. What are your impressions as an Englishman regarding American broadcasting?**

**Answer.** Well, I have done a great deal of broadcasting the last five years in all parts of this land, and I want to confess that I have found radio officials very sympathetic toward a sane and helpful program. And then, the amount of Gospel going out every day is simply wonderful. It would be interesting to find out how many hundreds of religious programs are sustained during the week. Of course, a Britisher's sense of propriety is sometimes shocked by the mixture some programs contain. But withal, I thank God for American freedom when it comes to broadcasting the truth.

**Question 4. We here in America are deeply interested in the present European conflict. How is the war affecting Britain? Are the people turning to God?**

**Answer.** My observations and letters from home lead me to believe that socially, economically and religiously the Old Country is in a bad way. The war is creating terrific moral problems that will make for national deterioration if not speedily solved.

No, as a whole, the people are not turning to God. Christian work, for instance, has been seriously retarded as a result of the blackouts. In a good many cases Sunday evenings have been abandoned. Friends of mine in conference and evangelistic work tell of all their engagements being cancelled over night when the blackouts were ordered.
Question 5. How do you think Britain is going to come out of the war?

Answer. Brother, that is a stiff question, and one no person can answer with any degree of finality. My own fear is that there are dark days ahead for Britain. She will lose some of her possessions as the time approaches for her to be incorporated within the Old Roman Empire. Already European statesmen are speaking about the formation of a “United States of Europe” once the war is over. There is no doubt about it that the present conflagration will result in the consummation of this age.

Question 6. Our papers here have something to say about trouble in Ireland. What is your opinion concerning the future of the Irish people?

Answer. The Irish question is ever a thorny one. Blood has ever flowed freely over it. And at this hour it would seem as if the stage is being set for a rising of forces affecting the North and the South. As Ireland did not form part of the Old Roman Empire, it is certain that it will be lopped from Britain and things are already drifting that way.

Question 7. Talking about the Roman Empire, where do you think America will be found among a future alignment of nations?

Answer. As a student of prophecy, Brother Talbot, you know that that is a debatable question. My own feeling is that America will somehow be found within the Roman Empire seeing that she was originally a British possession. Rome’s national symbol, the eagle, is likewise America’s symbol. Her sympathies are certainly with Britain in these hard days.

Question 8. Last week we had one or two questions concerning the British Empire. You stated not your opinions, merely, but gave us facts regarding certain features of the Nation’s life. Now, seeing that we have multitudes of listeners who are either British or have British connections, do you mind telling us whether you believe Britain still enjoys the favor of God?

Answer. Well, while what I said about the spiritual condition of things abroad is only too true, yet I cannot get away from the fact that God’s goodness will ever be the continued portion of Britain.

First of all, I believe that she has every right to invoke God’s blessing upon her titanic struggle with Germany, the ruthless bandit of smaller nations. Britain is out to establish peace—peace from the brutality of dictatorship.

And then, Britain surely will not be forgotten by God at the Judgment of the Nations for three things—her giving of the Bible to the world—her harbor of the Jews—her wonderful missionary activities. Of course, no nation can expect the smile of God if national sins are condoned, and Britain, like America, has many sins to be delivered from.

One encouraging feature about British public life is the fact that several of our Statesmen are God-fearing men. It is not generally known that there is a daily prayer meeting in the House of Commons.
Question 9. As revival affects our social and civic life, is it your opinion that churches should engage in reform movements?

Answer. Well, Dr. Talbot, I think you are a mighty reformer. Many are reformed through your preaching. But what you have in mind, I suppose, is the question whether the Church should clean up politics and purge a city of its glaring evils.

(Yes, that's it).

Now, while the Gospel has its social implications and enforces a high ethical standard, yet the fact remains that preachers are not reformers but heralds of the redemptive message. It is not their task to attack this communal sin and the other, but to bring Christ to men and men to Christ. Association with politics usually cripples a preacher's spirituality. Let him stick to his last, and then through the regeneration of men social evils will be corrected.

Question 10. As you know, Brother Lockyer, these are days of moral tangles. Let me ask you this question. Here are two people living together as lawful man and wife. Before marriage they were both divorced persons—both guilty parties, the wife being divorced from her first husband for adultery, and the husband from his first wife for the same thing. Yet both met, married and have been recently converted through my radio ministry. What should they do about the past?

Answer. The reply to that question is easy. While these two were guilty of adultery, being divorced for such by respective partners, they had no right from the Biblical standpoint to marry again. But seeing they are now lawfully married and have become Christians they can rest content in the assurance that the past has been blotted out. God will remember the black sins of bygone years against them no more forever.

Question 11. While dealing with this matter of divorce and re-marriage, do you think it is scriptural for divorced people to re-marry? Would you, as a minister, perform the ceremony?

Answer. In these days of increasing divorces I know that this is a vexed question troubling many ministers and Christian people. While I cannot go into this matter as thoroughly as I would like, yet briefly this is my position. Personally, I see nothing in the New Testament against the innocent party marrying again. Paul in 1 Cor. 7 lays down a general rule. In verse 11 he declares that the married party who maliciously deserted the other was not at liberty to marry again during the other’s life, which agrees with Rom. 7:2. But, he here declares that the party who was willing to continue the marriage, yet was deserted, in defiance of every remonstrance to the contrary, was at liberty to marry another. The marriage was by that desertion dissolved with respect to the Christian party that was willing to adhere, and the latter was at liberty to marry again.

Certainly I would re-marry the innocent party, but the guilty party I would refuse to re-marry because of the prohibition of Scripture. See Matt. 5:31, 32; 19:9.
Question 12. As you know, Dr. Lockyer, these are days of laxity in marriage. What is the teaching of Scripture regarding the grounds of divorce?

Answer. It is sacrilegious to read the decisions of divorce courts these days and to realize that people secure divorces on the slightest pretext. Modern divorces have no scriptural foundation. Our Lord declared that divorce is not lawful, except on the ground of adultery (Matt. 5:31, 32). It would seem that Paul teaches separation if married people cannot agree (1 Cor. 7:15). But “separation” and “divorce” are vastly different.

Question 13. Knowing that you sometimes deal with prophetic themes, could you express for our enlightenment your mind concerning the European situation and the End of the Age? Do you hold that we are nearing the end of this Gospel Age?

Answer. Yes, Dr. Talbot, I do believe that the Gospel dispensation is drawing to a close. Of course, we preserve the distinction between the end of the age and the end of the world. The end of this age will be the withdrawal of the Church at the return of the Lord to the air. Such will conclude the preaching of the Gospel of Grace. The world will then continue its course until the Great White Throne. The signs indicate that this Gospel age is reaching its finale.

The four-fold prophecy to keep before us in these last days can be expressed thus:

- The formation of the Great Northern Confederacy with Russia dominating.
- The resuscitation of the Old Roman Empire with Rome as the controlling factor.
- The declaration of war between these two world forces around Palestine and for Palestine as the prize.
- The translation of the Church before the first two are fully developed.

Question 14. Brother Lockyer, I think you have a book on “When Revival Comes.” Do you believe that the Bible encourages us to expect a world-wide revival before the Lord’s return?

Answer. The Church can have revival when she likes, that is, when she is prepared to pay the price. National disorders and adverse conditions make no difference to God. Therefore, Dr. Talbot, the state of things at this hour does not preclude a revival. It may be that a Holy Ghost revival will usher in our Lord’s return. Some of these days the latter rain may fall. May we be ready for the deluge!

Question 15. Dr. Lockyer, you would be surprised how many letters I get about what is known as the Partial Rapture Theory. Have you heard about this? If so, how do you meet it?

Yes, Dr. Talbot, I have heard of this theory, which at its heart means that our translation depends upon our personal holiness. Well, brother, if this is true then you and I will be left behind for a long time.

The Bible makes it clear, however, that Christ will not come for some of His disciples and leave others behind. “All,” not some, all who are Christ’s at His coming are to be taken. Paul declares that we—all the raised dead and the transformed living—are to be caught up together. Mark that word “to-
gether.” To leave some behind would mean that Christ would have a mutilated body and we cannot conceive of that.

And, further, our translation is a part of our salvation. The Lord will give—give grace and glory. We have the grace now—glory is to follow. Of course, if we are not sufficiently holy when Jesus comes we shall suffer in respect to rewards. But that’s another matter.

**Question 16.** I see that in your handbook on “The Rapture of the Saints” you have a chapter dealing with signs. Do you mind telling our radio audience in a word what you deem to be the most significant sign that Christ is near?

**Answer.** The most conspicuous sign that Christ is at hand can be summed up in two words, “The Jew.” Activity among Jews, referred to by our Lord as “the fig tree,” indicates the trend of things. “When ye see the fig tree blossom know that He is near, even at the door.” The Jew is ever God’s index figure when it comes to prophecy. And the fig tree is blossoming. The Jew is awaking—nationally, socially, financially, intellectually, and religiously.

**Question 17.** Knowing that you hold the premillennial view of our Lord’s return, do you have any idea what length of time will elapse between the translation of the Church and the return of the Lord in glory?

**Answer.** Yes, something like seven years, that is, the period covered by Daniel’s seventieth week. And this period is divided into two sections, the second part of which is known as Jacob’s trouble.

**Question 18.** I think we have time to hurry through one or two questions of a general nature. Here is one. Do you think, Dr. Lockyer, that a Christian can ever lose his salvation? Someone writes me that a certain lady no longer listens to me because in one of my broadcasts I stressed the eternal security of the believer. What is your feeling in this matter?

**Answer.** Well, brother, whether people listen or no, stick to the truth, part of which is our security in Christ. To lose our salvation would mean to unmake ourselves as children of God. But such is impossible, for once a son, always a son. And Scripture is with you, brother. “. . . all whom thou hast given me I have kept . . .” (John 17:12). “I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (John 10:28). “. . . for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim. 1:12). We are saved with an everlasting salvation in the Lord.

**Question 19.** You spend your time preaching and teaching all over the country and yours must be a remarkable ministry. Doubtless you visit all kinds of churches. What do you think of having an altar in a church? Would you condemn the introduction of such?

**Answer.** An altar in a Protestant church is a remnant of Romanism. “We have an altar,” says the
writer of Hebrews, and Christ, who is that altar, is sufficient. And not only so, but when life and spirituality leave a church, forms, rites and ceremonies take their place. Ritual is often the sign of spiritual death.

**Question 20.** Here is a question dealing with the Antichrist. A radio listener wants to know whether the Antichrist is a Jew according to Scripture.

**Answer.** This person in whom Satan's resistance to Christ will culminate, and who will be Satan incarnate, may be either Jew or Gentile. Scripture does not say who this head of the confederated Gentile powers will be. It is evident that he will claim divinity as Paul teaches in 2 Thess. 2:4.

It is fairly certain that the False Prophet will be a Jew, otherwise he would not be able to lead the Jews to worship the Man of Sin.

**Question 21.** A lady writes me, Dr. Lockyer, that listening to a preacher over the air she heard him say that ultimately all souls are to be given back to the Father. What is your mind about the Final Restoration theory?

**Answer.** It is a solemn truth that the Bible holds out no such hope of lost sinners being given back to God. The grave works no miracle. The man we die, that man we rise again. After death character and destiny are fixed. The story of the Rich Man of Luke 16 and passages like Matt. 26:24, Mark 3:29, Rev. 22:11, all alike emphasize eternal doom for the lost.

A passage like Acts 3:21 "The times of restitution of all things" is limited by the words "the mouth of his holy prophets," proving that Peter was referring to the restoration of the Jews to their land, and not to the salvation of the wicked dead.

**Question 22.** Several letters have reached me asking for an explanation of 1 John 5:16, a verse that troubles many dear souls. What answer would you give regarding the sin we must not pray for?

**Answer.** Since John does not define what he means by "the sin unto death" we must turn elsewhere, seeing that Scripture interprets Scripture. This sin must not be confused with the unpardonable sin of Matt. 12:31, 32, seeing that John is not referring to a sinner but a saint, "Thy brother." The particular sin then is a sin committed by a Christian which brings physical death as an evidence of divine chastisement. See Acts 5 and I Cor. 11:30-32.

We can certainly pray for lost souls to be saved from their sin, but we cannot pray against God's judicial penalty visited upon the unconfessed sin of a Christian.

**Question 23.** Here is an interesting query. Seeing that Lot caused Abraham so much grief, why did Abraham not leave his nephew behind in Terah? Could God not have kept Abraham from taking Lot?

**Answer.** God certainly knew that Lot would become a bad Lot, but Abraham did not have such fore-knowledge. Evidently, there was a great deal in young Lot's favor when Abraham took him, but he proved to be a disappointment just as John Mark did when the Apostle Paul put him to the test. The
greater marvel is that God bears with us in spite of the terrible disappointments we occasion Him.

**Question 24.** One who signs himself "A Bible student and listener" wants to know what is meant by "generation" in the Bible. Can you briefly answer this friend, Dr. Lockyer?

**Answer.** Well, as you know, Brother Talbot, the word "generation" signifies several things.

First of all, it stands for posterity or offspring. Gen. 10:1.

Then, it represents a line of descent, as for example in Matt. 1:1, where we have the history of Christ's lineage.

Lastly, the word is associated with a race. In Matt. 24:34 "This generation shall not pass away" means the Jewish people as a race or people will be preserved until their re-gathering.

**Question 25.** Another radio supporter of mine asks me to answer a question regarding the distinction of dress between male and female. Is there not a Scripture condemning women for using men's clothes and vice versa?

**Answer.** Yes, the Bible tells us that one purpose of clothes is to distinguish one sex from another. "The woman shall not wear that which appertaineth to man, neither shall a man put on a woman's garments" (Deut. 22:5). The present trend of women to become masculine in their dress and habits is to be deplored and is one of the signs of the last days. In their effort to become men some women forget to be gentlemen.

**Question 26.** During one of my radio talks, Brother Lockyer, I had something to say about the ministry of women. One lady writes to ask if a woman should speak at a mixed Bible class and cites Priscilla and Aquila instructing Apollos. How would you approach this question of a woman's place in preaching?

**Answer.** Now, Dr. Talbot, that's a ticklish question for me to answer, especially if there are women preachers listening in. Some of the best messages I have heard came from women. I see no reason why consecrated women should not minister the Word within reasonable bounds. Philip had four daughters who prophesied or preached as the Word implies.

I do not think it is Biblical or becoming for a woman to function as a pastor of a church. But upon all the King's daughters who witness for the King, may His blessing rest. “The Lord gave the word. The women that publish the tidings are a great host” (Ps. 68:11 R.V.).

The argument used against women preaching is Paul's words in 1 Tim. 2:11 where he commands that women keep silence in churches. Now, in 1 Cor. 11:5 Paul permits a woman to pray or prophesy in a church providing it is done with modesty as to apparel and demeanor. Surely one passage does not contradict the other. In 1 Tim. 2:11 and also 1 Cor. 14:34, 35 the silence is conditional—not absolute. The narrative makes it plain that Paul is dealing with the various causes of disorder and confusion arising from the gift of tongues. Women, it would seem, were forbidden to speak in tongues and for an interpretation of such had to ask the husband at home.
Maintaining her womanly character there is no reason why she cannot witness for the Master in a mixed meeting. Women, be it remembered, were the first heralds of the Resurrection and that to men.

**Question 27.** One of our radio audience at Santa Monica writes me, "Please explain the 'everyone' who seeing Cain would want to kill him. If Adam and Eve were the only people on the earth after Cain slew Abel, who were the people Cain was afraid to meet?"

**Answer.** If only this friend who evidently values your wonderful radio ministry, Dr. Talbot, would study the narrative in Gen. 4, she would find that Cain was speaking in the future tense. He had in mind those of his brothers and sisters and their offspring who after their birth and consequent knowledge of his crime might slay him.

That Adam and Eve had many sons and daughters is evident from Gen. 5:4. Cain's wife was one of his own sisters, and quickly the first civilization grew. This fact will suffice for those who want to know where Cain got his wife.

**Question 28.** Here is a perennial question on Heb. 6:4-6. A Biola student asks if the people mentioned were saved or lost. How do you explain this difficult chapter, Brother Lockyer?

**Answer.** Doubtless you agree with me, Dr. Talbot, that these verses have caused more heartache among saints than any other portion of the Word. Yet there is no reason why they should, seeing that the writer has in mind Hebrews as such and not the born again believers he refers to in verse 9 as "beloved."

There is nothing here about a saint losing his salvation. Ordinary backsliding is not implied in these solemn words but utter apostasy from the sacrificial work of Christ.

The peculiar peril warned against is that of Jews who were intellectually convinced concerning Christianity and who professionally embraced it but who totally apostatized from such and returned to Judaism. To despise the supreme sacrifice of the cross and go back to Jewish sacrifices was in effect "crucifying the Son of God afresh."

**Question 29.** Another radio listener, this time in San Diego, asks me if Lot's wife was saved. Do you think she was?

**Answer.** I believe she typifies those sinners who start to flee from divine judgment but turn back and are overcome by it. Dr. Wm. Pettingill has it "This is exactly what Lot's wife did. (Gen. 19:26) Lot himself was a justified believer, as shown by 2 Peter 2:7-8, and therefore his life was saved when Sodom was destroyed; but his wife was an unbeliever, and she went out of Sodom only a short distance, following 'behind him'. Her heart was really in Sodom all the time, and therefore the judgment overcame her."

**Question 30.** A listener who follows my broadcast and prays for me, but has not the money to give to our Radio Fund wants an explanation of two verses. Well, I want this friend to know that I value
her prayers. If she has no substance of her own to give she can pray that God will move the hearts of those who have. Here are the verses, Brother Lockyer. Matt. 5:25 and Matt. 16:19.

**Answer.** The first reference, which is an injunction to agree with our adversary while in the way, carries with it a very important truth. In effect, it means that when we meet anyone we have had a quarrel with, we must put it right at once. Quarrels, like babies, grow bigger as they are nursed. If we continue to carry a grudge against a friend, then the longer it is carried the heavier it becomes.

Matt. 16:19 is a passage that is twisted by the Roman Church. Visible keys, of course, were not given to Peter. A key was handed to a Jewish rabbi as soon as he graduated, signifying that he was now able to unlock various secrets for the unenlightened. And Christ is doubtless referring to this custom. On that day of Pentecost Peter using the keys, that is, proclaiming the truth of a crucified, risen, glorified Saviour, unlocked the kingdom to the Jews, over 3,000 of whom entered. Any believer, witnessing for Christ in the power of the Holy Spirit, uses the keys admitting souls to the kingdom.

“Binding” and “loosing” were expressions for forbidding and permitting. Spirit-filled and Spirit-taught men have discernment and know what God forbids and what God permits on earth, and what He forbids or permits in Heaven.

**Question 31.** Another listener from San Diego who assures me that he never fails to tune in for our

“inspirational and illuminating programs” as he calls them, asks me to deal with a cult that denies Jesus was a Jew. Have you heard of this cult? If you have, Dr. Lockyer, how do you answer such a question?

**Answer.** Yes, I have heard of this cult, which evidently thrives out here where you have a happy hunting ground for all kinds of religious cranks.

Certainly Jesus was a Jew or Israelite, there being no radical or national difference between these terms. In respect to His humanity our Lord came of the Jewish people. In His human genealogy of Matt. 1:1 He is referred to as the son of David, and the son of Abraham. He likewise came from the tribe of Judah. The woman at the well was impressed with His Jewish features and dress for she said “How is it that thou being a Jew askest drink of me.” He was likewise born King of the Jews.

**Question 32.** A Sunday School teacher, anxious about her scholars asks—“At what age should a child accept Christ?” She is evidently distressed over two of the boys who have an evident desire to be saved but who evidently go to movie shows on a Sunday. What reply would you send this lady?

**Answer.** First of all, I would tell her that we cannot state any definite age for the acceptance of Christ. As soon as some children can talk and understand the simple truth of Jesus and His love they willingly receive Him. Some of the greatest preachers were led to the Saviour very early in life. We cannot save the children young enough. They are never too young to die.
As to those children who frequent the movies, one must be patient with them and pray for their complete separation as fuller light breaks upon their young minds. We must learn how to draw, not drag, the lambs to His bosom.

**Question 33.** Here is a somewhat pathetic request from Long Beach. "In Gen. 7:2 what does it mean by 'clean beast take thou by sevens?' A minister asked me how I reconciled the animals going in two by two then afterwards by seven. It baffled me as it was at a prayer meeting and Bible study. The minister delighted in pointing to discrepancies to the amusement of most of the assembly." A minister who can act like that with the Bible makes my blood boil. Do you agree, Dr.?

**Answer.** Yes, Brother Talbot, a preacher who delights in weakening faith in God's Word should be unfrocked. He is a traitor to his trust. His seemingly clever discrepancies prove his ignorance of the Bible. Take the one before us.

There is no contradiction between the animals going into the Ark two by two and by sevens. Here is Dr. Scisfield's note on this very passage. "Compare Gen. 6:19 with Gen. 7:2. In addition to two animals, etc. commanded to be preserved for future increase, the further command was given more than 100 years later to take clean beasts, i.e. beasts acceptable for sacrifice, seven of each, Exodus gives ten such beasts, or but seventy in all."

**Question 34.** A listener who is deriving much blessing from my talks on "Genesis" wants to know what Paul means when in I Cor. 11:10 he says "because of the angels." Has this any connection with Gen. 6? Can you give this friend a satisfactory answer?

**Answer.** The entire passage reads "For this cause ought woman to have power on her head because of the angels." This, of course, means that a woman in an assembly should have her head covered, which covering is a sign of her husband's authority and because she is in the presence of angels.

In Corinth a shorn or uncovered head in the presence of men was a mark of harlotry, and a harlot is one who has cast off the restraints of divine order. The angels are cognisant of the divine order that the head of the woman is the man.

**Question 35.** What answer would you give to someone who asked you to name one of the most conspicuous sins among present day Christians?

**Answer.** Anyone reading my book on "The Sins of Saints" might find such a question answered. Truly the saints have many sins to be saved from. Off hand, Dr. Talbot, I would say that idle gossiping, backbiting, hard and cruel criticism are somewhat conspicuous. As our lips reveal the King's residence within the heart, we should ever strive to have that conversation that is fragrant with His presence.

Isaiah's besetting sin, it would seem, was his lips seeing that the live coal from off the altar touched them and he was purged. Do you remember the lines?
If you would keep your lips from slips
Five things observe with care
Of whom you speak, of what you speak
And how and when and where.

All of us have need to pray—"Set a watch, O
Lord, upon my lips."

**Question 36.** Knowing, of course, that you
preach the Gospel of Grace, how would you
answer a question dealing with Faith as a gift and as such not
interfering with human responsibility?

**Answer.** I am glad you asked that, for many
saints are troubled over this "Faith" question. First
of all, there are two kinds of faith. There is faith as
a natural possession. All men, whether saved or lost,
have faith. For example, a saint and a sinner stand
at a mail box and each deposit letters and both believe
that the letters will reach their destination.

There is faith which is a gift of God and which
is associated with the things of God. That is brought
out clearly by Paul in Eph. 2:8 "By grace are ye
saved through faith and that not of yourselves, (i.e.
the faith is not of yourselves) it is the gift of God."
To believe that one is a lost sinner and that Christ
died for sinners comes as a revelation. Faith to believe
that Calvary covers all our sin is granted by God.
This faith is the appreciation and appropriation of
what Christ accomplished for us. And it is the Holy
Spirit who inspires this faith. Human responsibility
comes in with the sinner being willing to receive what
God waits to impart. Faith as an acrostic solves the

**Question 37.** I guess, Brother Lockyer, you
grow tired of some hardy annuals don't you? Well,
here is one: "Do you believe the whale swallowed
Jonah? Our minister says that the book of Jonah is
an allegory and that Jonah was not a real person
but an imaginary figure."

**Answer.** I believe with you, Dr. Talbot, that the
whale swallowed Jonah and that what we have in
the book is a record of what really happened. The
matter is forever settled for me by the word of our
Lord when in Matt. 12:38-42 He gave the Jews "the
sign of the prophet Jonah" as being typical of His
death and resurrection. The original is very emphatic
—"For as Jonah was three days and three nights in
the belly of the sea monster, so shall the Son of Man
be three days and three nights in the heart of the
earth."

I further believe that Jonah actually died in the
whale, for how could a man miraculously kept alive
be a fitting type of another man dead, buried and
raised again?

As to your listener being concerned about her
minister's attitude, she should not be unnecessarily
perturbed. Modernism is out to deny the miracu­
lus within the Scriptures. D. L. Moody used to
judge the orthodoxy of preachers for his conference
work by their attitude toward the Book of Jonah.
And such a course is ever a safe guide.

(Yes, and it has been my observation, that the
men who deny the book of Jonah, deny all the other
miracles of the Bible.)
QUESTION 38. Knowing that you often deal with the truth of the Holy Spirit in your Bible Conference work, could you give a brief answer to a question I have here regarding the Personality of the Spirit. It reads—"Is the Holy Spirit a Person or simply an influence?"

ANSWER. About the third century the error crept into the Church that the Holy Spirit was a mere emanation from God, a holy influence proceeding from the Father, and such an error has remained. This is why the Holy Spirit is often referred to as "it." But the Holy Spirit is not something but Someone. And proofs of His Personality abound. Over twelve times, for example, our Lord in one chapter refers to the Spirit by the personal pronouns of "He" and "Him." And actions performed by Him, and against Him, as well as some of the metaphors describing His ministry prove His Personality. Paul reminds us that the Spirit can be grieved and as grief is only possible to Personality, then the Spirit must have a tender heart. With the New Testament statements before us, language has no meaning if the Holy Spirit is not the Third Person of the blessed Trinity.

QUESTION 39. While we are on this subject perhaps you could give us a reply to this further question, namely, why is the Holy Spirit called the THIRD Person of the Trinity?

ANSWER. We speak of the Spirit as the Third Person, not in any sense of inferiority, but because His is the last revealed Personality. He is third in order of manifestation. The Old Testament can be looked upon as the age of the Father, the Gospels as the age of the Son, and since Pentecost we have been in the age of the Spirit. He it is who functions as the Administrator of the affairs of the Church in this dispensation.

Inferiority does not exist in the Trinity. Father, Son and Spirit are co-equal and therefore should have equal trust, honor, and love.

QUESTION 40. Dr. Lockyer, I have a question here that evidently troubles one of my radio audience. If you are not disposed to answer it, I'll understand. Still, I would like to have your mind upon it. It is this—Should a Christian smoke? Is smoking a sin?

ANSWER. Generally speaking, I would not call smoking a sin. Yet, if a Christian has been convicted by the Spirit that smoking is wrong and he continues in this habit, then smoking does become sin. Whatev-er is not of faith is sin. Whether or not one should smoke is a matter of personal conviction. Being a useless, wasteful, unclean and costly habit it certainly hinders one's spiritual growth when con-doned. Money consumed in smoke would go far to evangelize the heathen.

QUESTION 41. Someone among my radio listeners wants to know if I believe in death-bed repentances and whether a person who is saved at the eleventh hour is as certain of eternal life as one who has been a Christian for years. How would you reply?

ANSWER. I would say that God can save a person at the eleventh hour, nay, or on the very stroke of
twelve, as the salvation of the dying thief clearly proves. But as one old writer has it—“Only one was saved at the last hour that none might despair, but only one that none might presume.”

To wait for a death-bed repentance is fatal, as one may never have a death-bed. Sudden death may take one away. And, not only so, but often we come to our last hours in semi-consciousness with no power to think and act.

As to the person saved at the last hour being as secure as one who has years of consistent testimony behind him, all that we can say is that we are saved by faith and not by works. Eternal life becomes ours the moment we believe. What the sinner saved at the last will miss is the reward of the other who has served the Lord.

**Question 42. What answer would you give to a person who wants to know whether the exact body of the believer is to be raised?**

**Answer.** In his great resurrection chapter, 1 Cor. 15, Paul declares the possibility of identity and recognition in the glorified body. While, of course, the saint will not have the very same body that was placed in the grave, yet out of the buried dust the new body will be formed. “I will raise it (the dust or ashes of the believer) at the last day” (John 6:39). Dr. Wm. Evans has this illuminating word—“While there may not be exact material identity of atoms, there will be glorified individuality and a recognizable resemblance between the body which was placed in the grave and that which is raised from the grave. The resurrection body of Jesus was recognizable, and He was the ‘firstfruits’ of the resurrection; so shall it be with us. The fact is assured; the method we leave with God. The infinite resources of God and nature are not to be baffled by the grave.”

If out of the dust of the earth God fashioned the body of Adam, we see no reason why, accepting His Almightyness as we do, He is not able to fashion the glorified body out of the dust of our holy dead. And this is what Paul calls “the redemption of the body.”

**Question 43. Not so long ago a Christian man wrote asking for my opinion regarding cremation. As this form of burial is on the increase, would you mind stating your views on the subject?**

**Answer.** Cremation is a pagan and not a Biblical form of burial. The last act of the heathen in appeasing his gods is to offer his body in fire. I know that the hygienic side is stressed but the fact remains that cremation is a somewhat heathen and repulsive end of a body. Jesus had a grave, and the burial of the body rather than its destruction by fire appears to be more Christian.

**Question 44. Here is a dear woman who is passing through the shadows. Happily married for years, she is now alone and she writes asking me to assure her that she will know her dear husband in Heaven. Do you believe, Dr. Lockyer, that we are to recognize our loved ones in the glory?**

**Answer.** That question was asked George MacDonald, “Do you think we are to know our dear ones in Heaven?” And the reply was, “Do you think we are to be greater fools there than here?” Of
course, we shall know each other better when the mists have rolled away. Peter had never seen Moses and Elijah in the flesh, yet the moment he saw them in their glorified form he recognized them, proving that those Old Testament saints had retained their identity. Jesus said to Martha, “Thy brother shall rise again.” God is revealed as the God of Abraham, Isaac, and Jacob—grandfather, father, son—indicating that relationships, in some way, eternally exist.

If that dear lady is listening in, I would answer her, Dr. Talbot, that her loved one awaits her arrival and that his smile will welcome her. The one “loved but lost awhile” will be at the pearly gate and hearts will be united in eternal bliss. Perhaps I may be allowed to refer to my book on “The Immortality of Saints” for further proof.

**QUESTION 45.** A student of prophecy asks for guidance on “the number of man.” What is your interpretation of the number 666 in Rev. 13:18?

**ANSWER.** So many of the numbers in the Bible are symbolic. While some writers have carried things too far in this connection, there is a legitimate use of certain numbers. As seven suggests divine fulness and perfection, so six indicates man’s best without God. Man can reach six but never seven. Here we have three 6’s, which trinity will be the sum total of the highest a godless age can produce. Dr. Pettingill suggests that these sixes seem to suggest Antichrist’s attempt, with Satan’s help, but always without success, to imitate or duplicate the work of God. Those who live in the terrible days ahead will know what the numbers really mean.
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