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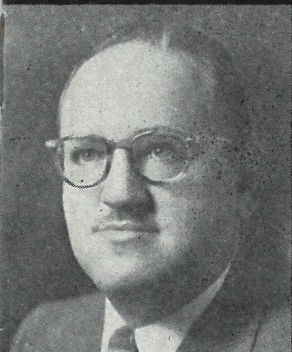
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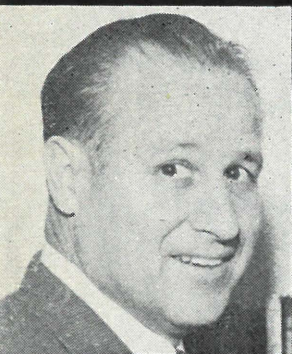
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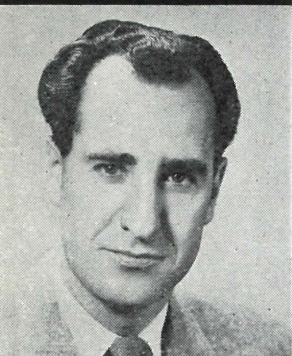
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DR. FEINBERG



PROF. SMITH



DR. PADGETT

PANEL DISCUSSIONS

QUESTIONS AND ANSWERS
AS GIVEN OVER THE
BIBLE INSTITUTE HOUR

MUTUAL DON-LEE NETWORK
MON., WED., FRI. — 8:30 A.M.

featuring

DR. SAMUEL H. SUTHERLAND
DR. CHARLES L. FEINBERG
PROF. ORAN H. SMITH
DR. CHESTER J. PADGETT

Questions

FROM BIBLE INSTITUTE HOUR
LISTENERS

Answers

FROM BIOLA FACULTY PANEL

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PANEL DISCUSSIONS

Questions and Answers

“What does II John 1 mean by the term ‘the elect lady’?”

There are two applications involved. One is to the individual or the group to whom the message is being specifically directed and, secondly, there is that great and large company of believers of all generations to whom the message equally applies. Now, we believe that it was specifically directed to a certain individual, one of whom John thought very highly and who had presented a wonderful testimony to the saving and keeping power of the Lord Jesus Christ. She is not named here. It is the testimony that she presented that is all important. The other application of this particular passage is that it applies to Christians of all generations. In that sense, all are elect.

“Will the prophecies of Ezekiel chapters 38 and 39 be fulfilled before the ‘Battle of Armageddon’?”

Ezekiel 38 and 39 gives the thrilling account of the invasion of the Holy Land by Russia and the communist satellites of the North. We cannot state dogmatically just when that invasion will take place. It is an invasion independent of Armageddon. By studying Ezekiel 38 and 39, and other references to the Battle of Armageddon in the Old Testament, and in portions in New Testament prophecy, one clearly sees that these are two different events. Russia is going to make an independent invasion of the Holy Land. This invasion will be preliminary to the tribulation period, preliminary to the formation of world government and therefore will have to be preliminary to the Battle of Armageddon. The Battle of Armageddon will be a great battle fought by the international armies of the world against the Jewish nation. The international Gentile armies will march into Palestine for the purpose of liquidating the Jewish people. It will be during that tremendous battle that the Lord Jesus Christ will come, Himself, personally, to the aid of Israel, setting up His Kingdom on this earth.

Are the riches of a Christian ever material?

They certainly could be. But God not only has blessed His people with material things, but also with health and with spiritual benefits. Psalm 1:3 “He shall be like a tree,” that’s the man who delights in the law of God, and is obedient to the Word of God, “planted by rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper.” When we let Christ have the first place in our lives, when we walk in the center of the will of God, then we can expect God’s blessing to rest upon us, all other things being equal. We know that He brings discipline into our lives and sometimes sorrow and suffering. Sometimes there are even material wants in order to make us better people or to make us a display of His wonderful grace. Malachi 3:10 deals with being fair before God with our money. Most of us could bear witness that, as we’re honest with God in the matters of money, God does bless us. He may not give us a million dollars because He knows we’re faithful, but He certainly gives us everything that we need. Generally we have more than we really need. The greatest blessings that the Lord can bestow, however, are spiritual blessings, because whatever material blessings He bestows are only temporal. Spiritual blessings, however, are eternal.

“If the Old Testament declares that the priesthood is to be forever, why was it done away with?”

We have to take expressions in context when they relate to God, or when they relate to national promises. They may mean permanent, absolute continuance to all time and to all ages. Now, there are other passages in the Bible that use “forever” in a different sense. In Jonah we find the words: “Thy bars, thy billows, thy waves have gone over me forever.” We know that trouble did actually have a concluding time in the life of Jonah. Priesthood has to prevail and operate on the basis of a law, in the Old Testament an old covenant, in the New Testament, on the basis of the new covenant. These expressions, “perpetual statute,” “everlasting priesthood,” continue age-wise or dispensation-wise, as long as certain economies of God continue. If God then should displace the

first covenant by a second, then you would need a new priesthood and that's exactly what the Epistle to the Hebrews is about. Now in the eighth chapter of Hebrews there is that important statement made, that if Christ were on earth, He should not be a priest. This means that if He were on earth when this was written in the Epistle of Hebrews, He could not have been ministering in the temple as a priest, for the simple reason that that economy had not yet fully come to an end with the destruction of the temple in 70 A.D. Those who were ministering were still ministering on the basis of the covenant. They had not fully realized all that the death of Christ meant. It meant the bringing in of a new priesthood on the basis of a new covenant which He made in His own blessed blood on Calvary. That's the reason why, if the Lord Jesus Christ had been living at 64 to 66 A.D., He could never be a priest after the Levitical order, because the law, secured that to the sons of Aaron. Therefore if He is a priest of any kind, He must be a priest after a different order and this Epistle shows that it is a higher order. It is after the order of Melchizedek, after the ordinance of eternal life, an unchanging priesthood.

Will there be life on the earth during the Millennium?

Scripture certainly declares that there will be, because Christ will be here with all the redeemed saints. Revelation 5:9, 10; 19:13, 14; 20:4, 5. In Revelation 5 we have the statement which comes from the raptured Church, now in glory. They are anticipating the time when Christ is going to take them from Heaven back down to the earth, and the Scripture says, "We shall reign on the earth." Revelation 19 gives us the description of the return of Christ. "Jesus is clothed in a vesture dipped in blood and His name was called the Word of God, and the armies which were in Heaven followed him." Now who composes these armies? "They followed him upon white horses clothed in fine linen, white and clean." That is the description of the saved. Here the Lord Jesus is returning from Heaven with the saints. He is coming back to earth. In chapter 20, verse 4, "I saw thrones and they sat upon them," that is, these armies, these white-clad saints of God that had come back with Christ. "They sat upon them, judgment was given unto them and I saw the souls of them that were beheaded for the

witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands. And they lived and reigned with Christ a thousand years." Now, to live and reign with Christ we will have to be on the earth with Christ, because the Scripture says that Jesus comes back to the earth and sets up His kingdom and rules the world from the Holy City of Jerusalem. At the time of the coronation of the late king George the VI, there was a coronation picture taken with the king, the queen, along with the royal children. Each had his crown. It was the reigning family of Great Britain. The headaches and the problems were all on the shoulders of King George. The little princesses who were reigning with Him had all of the joys and all of the privileges of being members of the reigning family. They had the run of the palace. They had all of the privileges but none of the responsibilities. In this fashion shall be our joyful reign with the Lord Jesus Christ. Wherever the Lord is, there will we be.

"Are the words of Jeremiah 10:1-5 sufficient reason for us to abandon the practice of using a Christmas tree?"

This passage in Jeremiah has very definite reference to the idea of the worshipping of a tree and the pagan worship in general. This is not necessarily sufficient reason to abandon the Christmas tree from our homes and churches. But, just because it is abused in certain areas does not mean for a moment that we cannot use it, even to the glory of God. The evergreen tree speaks of life eternal. The gold ornaments speak of the streets of gold, and of heaven itself. The blue ornaments speak of heaven and of God's love and God's protection. The red of Christmas speaks to us of the redemptive work of the Lord Jesus Christ as He shed His blood on Calvary's Cross. And so, as we think of these Christmas decorations, and all of the brightness of Christmas, we do not need to allow it to be lost so far as spiritual application is concerned, and we can make a great deal of the tree and of the colors and the ornaments that are used thereon, all to the glory of God.

“Since the ark was the only thing left after the flood and Noah and his three sons with their wives were the only people, just where did the Negro race come from?”

To ask that question is really to answer it. The Negro race had to come from this source. We read in Genesis chapter 9, verse 18, “The sons of Noah, that went forth from the ark were Shem, and Ham, and Japeth, and Ham is the father of Caanan.” In chapter 10 of Genesis, and verse 6, “The sons of Ham were Cush, Mizraim, Phut, and Caanan.” Most Bible students and ethnologists firmly believe that the negroite peoples are related to Ham, and are part of the Hamitic branch of the human race.

“What does it mean in the Bible when it says, ‘He that curseth father or mother shall die the death?’”

In Exodus 20:12, one of the ten commandments we read: “Honor thy Father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.” In Ephesians we read that this is the first commandment with promise. God has made to reside in the home the basic fundamental seat of authority. A child must first obey the father and mother, if he is going to learn the principle of authority at all. So that is a very, very basic principle in society. There are passages of Scripture that indicate if he has so forgotten himself that he strikes his father and mother, he is to die the death. It is a capital offense. If this sounds strange to you today, it just shows how far we are from basic, biblical thinking and consideration of such matters.

“Please explain Luke 12:10.”

In order to get an understanding of the passage, I believe it is necessary for us to understand the function of the Holy Spirit. John 16 gives us the words of our Lord Jesus Christ, “Howbeit when He, the Spirit of Truth is come, He will guide you into all truth;” Verse 14, “He shall glorify me.” Now, what happens when a person blasphemes against the Holy Ghost, is that he

denies the words and the teaching of the Holy Ghost. The Holy Ghost is here in the worth to reveal the Lord Jesus Christ to the hearts of men. If a person denies the pleadings and leadings of the Holy Spirit, he is in effect making the Holy Spirit a liar. He is saying in effect that he does not believe what the Holy Spirit is saying to his heart. He will not have anything to do with the one of whom the Holy Spirit is speaking, and he will not receive the Lord Jesus Christ. Therefore, a person who denies the Lord Jesus Christ, and who rejects Him, cannot be forgiven. He will die in his sins and he cannot be forgiven as long as he blasphemes and makes a liar out of the Holy Ghost. Thank God, other passages of Scripture say that if a person receives the Lord Jesus Christ at any time, he will be forgiven and then he will no longer be blaspheming against the Holy Ghost.

“Could you explain the apparent contradiction between I John 2:1 and I John 3:8 and 9?”

There are no real contradictions in the Word of God, because it is true from cover to cover. Now, First John 2:1 reads, “My little children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous.” Now, this opens up the possibility of a Christian sinning. In chapter 3:8 and 9 we read these words, “He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not commit sin. For His seed remaineth in him and he cannot sin, because he is born of God.” In other words, in chapter two, verse one, it opens up the possibility of a Christian sinning, because John is writing to “my little children,” to those who are fellow believers. But over in chapter 3, it would appear to say that whosoever is born of God cannot sin. My friend, we need to look at chapter 3 verse 9 particularly, and understand that verse. It opens up for us a great theological truth. Every child of God has a two-fold nature. When a man is born again, it does not mean that the old nature is made over or patched up. When a man is born again, it means that there is a new birth that takes place, “He is a new creation,” II Cor. 5:17. Now, that

which is born of God, namely the new nature in man, does not commit sin because it is born of God. But a man may sin because he still has his old nature. Paul himself said, "It is no longer I, but sin that dwelleth in me." It's the old nature that sins. The new nature which is born of God does not commit sin.

"Was Jonah actually dead in the belly of the fish, or was he just unconscious?"

This is one of the questions in the Bible about which there is honest difference of opinion. There are many great scholars living today, and who have lived in the past, who believed that Jonah actually died. For we read in Jonah, the second chapter, "Out of the belly of hell, (or sheol) cried I, and thou heardest my voice." The thought was that Jonah had died and his soul went to sheol and from there that the Lord heard him and restored life. An illustration, however, does not need to stand on all four legs. We read in Matthew 12:39 and 40: "The Lord said unto them, an evil and adulterous generation seeketh after a sign, but there shall no sign be given to it, but the sign of the prophet, Jonah. For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Now all it says was that Jonah was in the belly of the fish. It says here that the Lord was in the heart of the earth three days and three nights. So we do not need to carry the sign of the illustration of Jonah clear to the point of assuming that Jonah had died in order to make it a sign. As he was in the belly of the fish three days and three nights, so the Lord was in the heart of the earth three days and three nights.

"What does it mean in the Bible when it says we are not to have anything to do with spirits?"

There are many passages in the Bible that warn God's people not to have anything to do with spirits. For example, Leviticus, 19:31, "Regard not them that have familiar spirits neither seek after wizards to be defiled by them. I am the Lord your God." See also Isaiah 8:19, 20; I John 4:1-4, Isaiah 8:19, 20.

"Please explain if it is possible for a Christian to commit suicide and still be saved."

This is a problem that has caused worry and heartache to many people. First of all, we believe that once a person is truly born again, he is saved for time and for eternity. In the second place, it is our conviction that a person who has really been saved, if and when he commits suicide, it is due to a mental derangement, and it does not affect his salvation. It affects his physical life, but not his eternal life. Salvation does not mean that we are going to have all of our mental faculties or physical health all the time. Now, the way a Christian keeps in a healthy mental state is by saturating his thinking with the Word of God. Disease may destroy the mind but not the spirit.

Would you please explain Rev. 2:17, particularly the words about "the stone and in the stone a new name written?"

This portion of God's Word is written to the church in this age of grace. To the church of Pergamos, we find the words: "He that hath an ear, let him hear what the spirit saith to the churches; to Him that overcometh, him will I give of the hidden manna and I will give him a new stone, and upon the stone a new name written." This stone concept is related to the manner in which they cast lots or voted in those days. We even say today that someone was black-balled. In those days, if one put in a white stone or a white ball, that meant "I am for it," and it was a positive vote. If it was a no vote, it would be a black stone or a black ball for that individual. Now, the Lord Jesus Christ indicates He is altogether for it. There is a white stone, speaking of purity, and there is that new name that He gives. To whom is it given? To the one who overcomes. You want to know how to overcome, friend? You will find it in another of John's writings. I John 5:4. Who is he that overcomes the world? He that believes that Jesus is the Son of God. It is a wonderful designation then for one who trusts in the Lord Jesus Christ. You know how we get the victory? By having the Victor. You know how we get the mastery? By having the Master. The white stone shows us His approval. II Corinthians 5:1-10.

“If the second commandment states that the children of Israel were not to make any graven images, then why did they make the cherubim, and weren’t those graven images?”

Study Exodus 20:4 which reads, “Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” Verse 5 says, “Thou shalt not bow down thyself unto them, nor serve them.” In a certain sense the cherubim were graven, but they certainly weren’t images to be bowed down to and to be worshipped. And why did the children of Israel make them? Notice Exodus 25:18, “Thou shalt make two cherubim of gold, of beaten work shalt thou make them.” In the second commandment, the people of Israel were forbidden to make any graven image for the purpose of bowing down to it as an idol in the place of God. The reason they made the cherubim is given to us in Exodus 25. They were a part of the mercy seat, at the ends of the mercy seat. Between the cherubim there dwelt actual dwelling presence of God. Psalm 80:1 shows us that when Israel worshipped, they were not worshipping the cherubim, but God in His glorious Person.

“Will you please explain Matthew 28:1, regarding the place and time of the worship of the first day of the week after Christ’s resurrection?”

In the fourth chapter of John’s Gospel, we find that as far as place of worship after Christ’s resurrection, it is the same place of worship as before, because Christ said, Jesus saith unto her, “Woman, believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father,” John 4:21. The place is not important. It is the individual who is worshipping God who worships in “spirit and in truth for the Father seeketh such to worship Him.” Now the time is important — The first day of the week. That is definitely outlined in this Scripture, Matthew 28:1. At the very end of the Sabbath day, just as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre and

they found the Lord had already risen. The time of the resurrection was the first day of the week, connected with all those morrows after the sabbath that we read of in Leviticus 23. The New Testament tells us that worship is to be in the power, in the spirit, on the basis of the glorious privilege of the resurrection of Christ. Immediately as you get into Acts, there is a tremendous change, just as if you went out of one gear into another. You are out of the Sabbath into the first day of the week. Why? Because God had written “finis,” “end,” so, regarding the place of worship; you may worship anywhere. But God does want us to worship with other believers: Hebrew 10:25. As to the time, it is the first day of the week, after the resurrection.

“There are some people who declare that we should have no part of Easter, that it’s a heathen custom. What is your feeling regarding this?”

Let us link that up with the matter of observing Christmas too. Christmas, of course, has not in its favor any kind of a date. It comes late in the year, and there is no exactness that is attached to that time. But, the important thing is not the date of the birth of Christ, but the fact that He was born! And surely anyone that has been redeemed by the Lord Jesus Christ, would want to celebrate the day of His birth. We have sisters, brothers, wives, we have mothers and fathers, and other loved ones. Do we not desire to celebrate their birthdays, to show them honor? Why should we not celebrate the birth into the world of the Lord Jesus Christ? It has been called Christmas, but you could call it the day of Christ’s birth and celebrate it as such. We know there is some contention in some homes over this. But such contention is not pleasing to the Lord Jesus Christ. No one knows a better date. No one knows a date that is certain. It is important to celebrate His coming into the world.

Now Easter is related to “Easter.” But that date is well attested. It is after the passover. It is in the spring of the year. Easter, by the way, in the book of Acts, in the Authorized Version, should read as in the American Standard Version of 1901, the “passover,” “after the passover.” Now, the third day after the passover, the

Lord Jesus Christ was raised from the dead. That is the Lord's Day. So, as to time, they are different. But they do have this in common, that we have every right in the world to celebrate the time of the entrance into the human family of the Lord Jesus Christ. The angels did, Luke 2:11. And we know He did rise from the dead, I Cor. 15. We have every right in the world to celebrate Christmas and Easter, even though the names are not taken from the Bible, they do center around the grand, and glorious, and all important Person of the Bible, the Lord Jesus Christ, the Son of God, the one in whom God delights.

"What is the meaning of 'chaff' in Scripture. Does it have anything to do with the fires of Hell?"

In Psalm 1:4, we read: "The ungodly are not so but are like the chaff which the wind driveth away." The thought there is of the uselessness of the life of a man that has not lived for the Lord Jesus Christ. That has no reference to the duration of hell itself, whether short or long. We go to other scriptures, to discover what God wants us to know about the duration of hell and judgment. For example, in the gospel of John, chapter 3 and verse 36, we read, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Now that word "abide" indicates a constant and perpetual relationship of the soul with God. The Bible teaches very clearly that a person out of Christ is going to be out of Christ forever. In Matthew 25:46, the Lord Jesus said, "These shall go away into everlasting punishment, but the righteous into life eternal." The soul will never perish. The soul is indestructible, and the soul is going to live eternally, either with God or without God. One has to go back into the Greek in order to understand just what this word "everlasting" or "eternal" really means. It's a Greek word "Aonious." The primary meaning of the word "Aonious" is everlasting. Now, there are instances in which it is used "age lasting," but, the primary meaning is "everlasting," and it is to be so interpreted and translated except in instances where it is manifestly referring only to the age or to an age. Here in the 46th verse of Matthew 25, the same word is used, everlasting punishment and everlasting or eternal life.

Exactly the same words are used. Everlasting life is just as long as the everlasting punishment. Teaching the annihilation of the soul, or just a very brief hell, is a very comfortable doctrine for unbelievers. That would really be no punishment involved in disobedience to the Word of God and the will of God. A man might just as well live any way he wants to without any reference to God at all, die and have an end of existence. But if we accept what the Bible teaches, it becomes a great incentive for us to line our lives up with the will of God and accept Jesus Christ, God's only sin-bearing substitute for sinners. It's not a question of doing something to go to hell. You do something because you are going to hell. And it's the relationship to the Lord Jesus Christ that determines whether a person is hell-bound or Heaven-bound. If he rejects Jesus Christ, he is hell-bound. What he does, makes no relative difference — he's hell-bound. God doesn't send anyone to hell. God merely pronounces the judgment. A man sends himself to hell in that he rejects the Son of God, and God merely pronounces the sentence. In order to do so he must by-pass the love of Christ, and the cross.

