

Verse by Verse: Q and A

By Lloyd Anderson

[Music Begins]

Choir:

We've a story to tell to the nations, that shall turn their hearts to the right a story of truth and mercy, a story of peace and light, a story of peace and light.

[Music continues in the Background]

Don Ranson:

The Radio Department of the Bible Institute of Los Angeles Incorporated presents verse, by verse. Verse by verse is heard Monday through Friday at this time and is presented for your spiritual instruction and blessing by one of the West's oldest and most respected evangelical training institutions.

This ministry is maintained through the interest and help of its listeners. Dr. Talbot, special guest on today's verse by verse broadcast is Dr. Lloyd T. Anderson, pastor of the Bethany Baptist Church of West Covina and distinguished member of the board of directors of the Bible Institute of Los Angeles Incorporated. And now with today's Bible study, here is Dr. Lloyd T. Anderson.

Lloyd Anderson:

Good morning. Friends were happy to be with you again this morning and to share with you the teachings of the word of God as we fellowship and the things of our Lord Jesus Christ together. You know, I'm very happy to have a part in this broadcast and to relieve Dr. Talbot just a little bit of the burdens of his tremendous ministry. And I recognize with you that day by day, we need to remember him before the throne of grace in prayer that the Holy Spirit may lead and his ministry and lead in his life in these easily the most powerful years of his own ministry, indeed in the hearts of many, many people. We trust you'll remember him before the throne of grace in prayer. And then this morning, I'd like to remind you, of course, to sit down and take a moment to write a letter and a fellowship with us in the things of the Lord and what you say in the mail, and certainly to include if the Holy Spirit lead you to do so, something for the Bible Institute of Los Angeles as you address your letters to Dr. Lewis T. Talbot, the Bible Institute of Los Angeles, California. Now, this morning, before we go any further into our broadcast. Not only are we going to look to the Lord in prayer, but we'd like to take a few minutes to answer just a few of the questions that have come in, some of the problems that people have written. Dr. Talbot about. And we'd like to take just a moment to try. From the word of God to bring an answer to these problems as they come to you.

Our heavenly father this morning, we thank thee for the Lord Jesus Christ. We praise thee for salvation full and free. We thank thee for one who loved us and who gave himself for us and that we through him might have everlasting life. Our father, we rejoice in such an immutable, wonderful salvation to believe, as we do, that we were ushered out of the kingdom of darkness and brought into the kingdom of thy wonderful, blessed and dear son. We ask in these days that

thou will help us to live unto thee and to do thy will and to do thy purposes. Believers in Christ, in whose name we pray amen.

The first question we'd like to come to for a few minutes this morning is that which, of course, is found in John, Chapter 1. And in verse 16. And one who writes says, Please explain to me the phrase in John 1:16, Grace for Grace. Now, the whole verse, of course, as I seek to give you the answer to this problem, is truly a wonderful passage of scripture. Indeed. Now the scripture tells us, and of his fullness have all we received. And grace for grace. Now the revised margin reads. And grace upon grace. And the meaning, of course, is grace corresponding to grace. It is just as this mirror reflects all of the loveliness of a beautiful face. And there is in the mirror a grace for every grace in the face that is there reflected. You see, God has already bestowed upon his children the fullness of the Lord Jesus Christ, including a grace corresponding to each grace and him, who is all together lovely. And I refer, of course, to the Lord Jesus Christ. We have already have in us Jesus Christ, the hope of glory. According to Colossians One in verse twenty seven and one day Christ will be fully formed in us, according to Galatians, four nineteen. And then the glory will be revealed, and we shall be like him, for we shall see him as he is now for this revealing of the Sons of God. The whole creation is eagerly awaiting that momentous day to come, as you have it in Romans eight and verse 19. Then shall the righteous shine forth as the sun in the kingdom of their father, says Matthew, 13, and verse 43. Then shall we be presented without fault before the presence of his glory with exceeding joy? And so in the phrase grace for grace you have the mirror reflecting all of the loveliness of a beautiful face. There is in the mirror a grace for every grace. In the face, which is their reflected. And you know, you and I see

the face of the Lord Jesus Christ. And if we're walking in him, we shall mirror back the reflections of every grace in him through and by means of our own Christian lives.

If they are lived as they ought to be living, then I'd like to come quickly to another passage this morning if you have your Bibles. And that's the question which I'm sure many people have wondered about as you come to Galatians 6 and verse 17. Paul says in that particular passage and we check through the letter on this from henceforth let no man trouble me for I bear in my body. The marks of the Lord Jesus. Now, the question that was asked is this what are the marks of the Lord Jesus referred to in Galatians 6 and verse 17? The word for marks, we understand, is the word stigmata from which we derived our word stigma. Paul, you say he was a veteran warrior of the Lord Jesus Christ, and in his body he bore the scars of battles, spiritual battles, which he reasoned gave him the right to speak as a competent witness of the things that he had been discussing. It is quite apropos that in the mail bringing this particular letter or about the same time that others should be thinking a little bit about the same problem. But it's wonderful to notice that the marks of the Lord Jesus are those spiritual scars of spiritual combat received by the believer who is found to be in Jesus Christ.

Another question we'd like to answer this morning is the question that comes from Daniel, Chapter 10 and verse twenty one. And this one is asking, is Michael, who was mentioned, and Daniel twenty one and Old Testament appearance of the Lord Jesus Christ. Well, I think the answer to that is quite simple. The answer is no. In Jude, verse nine and we study that in the Book of Jude, we read that Michael the Archangel, when contending with the devil he disputed about the body of Moses, does not bring against him a railing accusation, but said the Lord,

rebuke thee. Now in Jude and verse nine, we have Michael the Archangel, calling upon the Lord to rebuke the devil. And Jesus, of course, is the Lord himself. Thus, Michael, the Archangel cannot be the Lord. Now, another verse that I think we ought to explain this morning is one that certainly has. Come in through the mail and this found in Acts 17 and verse 30 and the questioner is asking this question, how do you explain the statement of Acts Chapter 17 and verse 30? The times of this ignorance God winked at. Now, this is the question in view of the fact, writes this individual of Ephesians 2 twelve Romans chapter two in the 12th verse and Romans one eighteen to twenty. It cannot refer to the salvation of the Lord or of the soul. Well, now, in answer to that question, I think we need to remember that the expression winked at in Act 17 and verse 30 should be translated as in the revised version overlooked. And the teaching here is the same as in Romans 325. Well, again, the revised version is the preferable version. And where God has set forth his own son as a propitiation through faith in his blood to show his righteousness because of the passing over of the sins done before time in the forbearance of God. Now the point is that Jesus Christ died for the redemption of transgressions which were under the Old Testament covenant, according to Hebrews 9 and verse fifteen. That is, he died for the sins committed by men who lived before the days of Calvary, as well as for those committed by men who have lived since the days of Calvary. Those who were saved in olden times were saved through faith and God's testimony, and to them was imputed the righteousness of God in Christ, and their sins were imputed to Christ, who bore them all in due time on the Cross of Calvary. And so you see Jesus Christ, in going to the cross paid for the sins that are passed. And he paid for the sins that were yet to come. Now, another little passage that I think we ought to answer this morning, because it seems to be a real problem to someone. And that is the question. Concerning Matthew 16 and verse 19 now, this is a very familiar passage to many, many people

and in the 16th chapter of the Gospel, according to Matthew, you find the Lord Jesus Christ speaking about tremendous things concerning the life of the believer in Jesus Christ in Matthew 16. And of course, in the 19th verse, let me read it to you for just a moment and I will give to these said Jesus, the keys of the kingdom of Heaven and whatsoever thou shall bind on earth, shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged him his disciples, that they should tell no man that he was Jesus the Christ. Now, isn't it interesting to notice, as the questioner asks this question, when did Peter use the keys that are mentioned in Matthew sixteen verse 19. If he has not already used them, will he not use them when the Kingdom of God is ushered in? Now the answer to that, of course, I think is quite obvious. He has already used them and all of the keys Peter has as the authorized spokesman for the Risen Lord. He used the first key and acts Chapter 2 when he declared that the door was open to the children of Israel to accept Jesus Christ as their messiah and as their savior. And this spiritual key was used to open the door to Israel. Then the second key is used in Acts Chapter 8, when he joined with the apostle John in laying hands upon the Samaritan believers, thus showing that the Samaritans who were, strictly speaking neither Jews and or Gentiles, but a mixture of both, were very, very spiritually eligible for salvation. And then Peter uses a third key in the New Testament and this time and acts Chapter 10. When he brought the first gospel message to a Gentile audience and you remember, Peter announced that whosoever believeth in Christ shall receive remission of sins. Now, since that time, believe it or not. And statements of religious people notwithstanding, there has been no further use of these spiritual keys of the New Testament for the door. Today stands wide open for whosoever will let him come in.

Now, another scripture we'd like to use as we move through some of these things that have been sent in, is the fact that. We certainly want to come to first Peter, chapter four and verse six, where we have a passage that I'm sure bothers other people as well as the one who penned this particular letter. And that's the question. Please explain. First, Peter, for and verse 6, which reads like this for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. Now, you'll notice as we seek to answer the question that it doesn't say men who were dead. And we ought to underline that little word *w e r e* who were dead. It says that it was preached under them that are dead. *A r e* those who are dead at the present time. The meaning is that those who are now dead had the gospel preached to them while they were still living. You see, the third chapter of First Peter has something on practically the same subject verses 18, 19 and 20. What do we read for Christ? Also, has one suffered for sins that just for the unjust that he might bring us to God being put to death in the flesh, but quickened by the spirit by which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few. That is, eight souls were saved by water. Now the answer to that question is this that Jesus Christ went in his spirit, the spirit of Christ, the spirit of God, the Holy Spirit. And he preached through Noah in the days before the flood. To those who are now spirits in prison, it doesn't mean that he had gone to them after they entered prison. That is the abiding place of the soul and spirit of the dead and preached there to them. But he preached to them. Then, before they went to this prison house of the soul and the spirit. There is a mystery about these passages, but my friend, as far as I'm concerned, this seems to be the explanation. That certainly means a great deal to me, and I can only give you that which I believe with my own heart and with my own soul.

Then we come to another question that I'm sure is interesting indeed to a number of our listeners and particularly the one who is writing in. And that is please explain. Luke, 9 and verse 24, where the scripture says for whosoever will save his life, shall lose it for but whosoever shall lose his life for my sake, the same shall save it. Now the 25th verse of our Lord's comment on the 24th verses. Interesting for what is a man advantaged if he gain the whole world and lose himself or be cast away? You see the man who devotes his time and attention exclusively to himself, and only to himself, and to saving his own life is the man who, when he comes to leave this world, will find that he has lost that which he was trying to save. On the other man hand, the man who lives the life of self-sacrifice, who loves the Lord Jesus Christ as redeemer and master in his own heart and life, devoting himself to the Lord, seeking first the kingdom of God and his righteousness. This individual is the man who, even though his life may be laid down for Jesus Christ, the same in reality has found his life in a real way.

Truly tremendous, tremendous thing. Yes, we need to remember that. That the way up is always, first of all, the way down. And you and I could well remind our own hearts that the Lord Jesus Christ himself is the one who understands our deepest and our greatest needs. Now, here's another verse that I think is interesting, because some have written concerning it, and that is that from the book of Second Timothy, chapter two and verses eleven to twelve, it would very clearly and very definitely appear that only those who suffer with Christ are going to rule with Christ. Do not all Christians suffer in some degree? And are we not rewarded according to the amount of suffering we endure? Now that, my friend, is quite a question, and certainly it's going to take quite an answer and I'd like to do what I can with it now. The answer, of course, is yes to both of these questions and a qualified degree. According to First Corinthians, Chapter 3 verses eleven to

fifteen and some time. I trust you'll take time to read that through. Rewards are shown in the life of the believer to depend upon the abiding character of. His spiritual works as he builds upon the foundation, which is the Lord Jesus Christ himself. Of course there is a very real relationship between the believers work and his own human suffering. No saved individual can ever escape all suffering with Christ. In the Book of Revelation, chapter two in verses 26 to 28. We will notice as you read it that authority over the nations is committed to the overcomer. And the overcomer, according to the Bible, is described in Revelation Twelve and verse eleven, and they overcame him by the blood of the lamb and by the word of their testimony, and they love, not their lives unto death. Oh, what an interesting scripture is this particular passage as we have it before us. Certainly every believer is going to be called upon to suffer something physically through this life, and also perhaps suffer something for the Lord Jesus Christ as the result of his own spiritual faith. Another question we'd like to take time to answer this morning, and I see that our time is getting away from us. But I wanted to come to these and clear them up, because I realize that many times when people write in, they have to wait a little while for the answer to their question because of the number. Dr. Talbot receives week after week. Now, this is an interesting one. And the question goes like this out of the other content of the letter. Can you give me any light as to what Paul's Thorne in the Flesh really was? Some people the writer goes on to say, think it was an affliction of the eyes. Other people feel that Paul realizes that in his determination to reach the goal to which he was aiming, Satan had turned loose the demons of hell to buffet him. Galatians, 6, and verse 17 have anything to do with the answer to this problem is the question that comes to us. Well, let me come to that, if I might. You remember Galatians 6 and verse 17, the apostle Paul is telling us from henceforth let no man trouble me, for I bare in my body. The marks of the Lord Jesus. You see, the word marks, as we have said before,

represents the word stigmata, a word which is employed to describe a mark incised or punched upon the person of a slave for recognition of ownership under his own master. No doubt the apostle Paul used this particular word to refer to the scars of Christian service, which he bore upon his own body as the result of the many sufferings that he had endured for the sake of Christ. Of course, these might include the thorn in the flesh to which Paul himself is referring in the scriptures referred to. Now I am inclined this morning to the belief that he alludes to an affliction of the eyes, resulting perhaps from his awful experience at Lystra in the Book of the Act. You remember where he was stoned and dragged out of the city and left for dead. The conclusion would seem to be very logical from a careful study of acts Chapter 14. Verses 19 and 20. And Second Corinthians twelve verses one through nine. Both of the scriptures evidently refer to the same spiritual experience. Now the language of Galatians 4 versus 13 to 15, and I think you want to take time to study it out may also be understood as tending to confirm this particular conclusion. However, the question you raise is one that cannot be positively answered in every facet of its deeper meaning. And it is one of those problems for which we must await an answer in the day of a glorious resurrection when Jesus Christ shall be revealed to you and me. But Paul did have a great thorn in the flesh, and this thorn certainly was a great buffet and a great problem to him. And you and I could well benefit by that which we read and study in the New Testament scripture.

Let me come to another one or two before we close our broadcast today. And that, of course, is the question that emerges out of Hebrews chapter twelve. And in verse 1, if you have your Bibles, I would ask you to turn to that scripture with me for a moment. The Book of Hebrews, Chapter Twelve and of course, in the first verse. Now, what does the scripture say in that

particular place? Wherefore, says the writer of Hebrews, seeing, we also accomplished about with so great a cloud of witnesses. Let us lay aside every weight and the sin which does so easily be set us and let us run with patience. The race that is set before us now, that's an interesting passage. And the question that is being asked does is this who are the clouds of witnesses brought to us in Hebrews 12, and verse 1. Now, if you sent this question, then I trust that this answer will be spiritually profitable to you. It is my conviction that the cloud of witnesses referred to in Hebrews Twelve and verse one are the believers who I describe for us in chapter eleven. Now the word witnesses does not always mean those who are merely look on though it may include that very meaning, but its true meaning is witness bearers or those who give a testimony to something. Now the imagery of the passage before us is probably that of the great amphitheater where the great crowd is looking on and sees the gladiators contesting in the arena. But in order to get the full meaning, we must imagine the great cloud crowd of onlookers made up of those who themselves had at some time in the past been in the spiritual arena themselves, and therefore they know from experience what the contest of life is really like. And so I believe that the witnesses of Hebrews Twelve One are those who witnessed by their testimony as recorded in Hebrews Chapter Eleven, the preceding chapter to this one.

Then another question we'd like to take a moment to answer if it's all right with you this morning. And incidentally, if you have any questions and you'd like to have them answered, why don't you sit down and address Dr. Talbot, write in your question and we'll seek to find the answer to it and bring it to you in one of the broadcasts in not the too far distant future. Now, another question is this. Evidently, the individual asking the question has been studying the gospel, according to Luke, perhaps in a Sunday school lesson. And the question goes like this.

Was the woman in the city, which was a sinner who anointed the Lord Jesus Christ in the Pharisees House as recorded in Luke 7 verses thirty six to thirty eight? Was she Mary of Bethany? Or were there two anointing's in the New Testament? Now, the answer to that, of course, is quite simple, that there were two anointing in the New Testament, the woman in Luke Seven is not Mary of Bethany at all. The anointing of Luke Seven took place in Galilee during the early part of the Ministry of Jesus Christ, while the other anointing recorded in Matthew Chapter 26, beginning with verse 26 and Mark 14 verses 3-9, took place at Bethany and Judea very shortly before the crucifixion of the Lord Jesus Christ. It is proper to observe here also that there is no ground for the widespread notion that the woman of Luke 7:37, which was a sinner, was Mary of Magdala, out of whom the Lord Jesus cast seven demons. The woman of Luke, seven, and verse 37, is not named. Now we do we know anything about her, except what is recorded in connection with her act of devotion in washing Jesus feet with her tears and wiping them with their hairs of her head, and then kissing his feet and anointing them with the ointment she had for that very purpose. Yes, certainly these questions are interesting, are they not? And we need to remember them in every sense of the word.

Now, one question before we go off the air this morning. And this one, I think is strikingly important in this day. I'm not sure whether the individual bringing this question to us is one who is in one of the religions of our generation. But nevertheless, here is the question. Please explain. First Corinthians fifteen verses twenty nine and thirty, which reads like this. Else what shall they do? Which are baptized for the dead. If the dead rise? Not at all. Why are they then baptized for the dead? And why stand we in jeopardy every hour? Now the question is, is it true that there was in Paul's day a custom among believers of baptizing a living believer in behalf of an

unbeliever who had passed into death? The answer to that is that, no, there was no such custom at all, and had there been one. It is impossible to conceive that the Apostle Paul mentioning it without any condemnation at this particular point. The teaching of the scripture is this If there is to be no victorious end of the warfare in which every believer is engaged at the present time, then why go on with it? And why continue the work of recruiting for soldiers of Christ? Believers are dying continually and thus are thinning the ranks. Why go on seeking to fill up the ranks? Why go on baptizing more converts to take the room of those who have died? If there is no resurrection from the dead? It is only because we know that there is victory at the end of the road that we must go on with a work. We have been called. Now, this, I believe, is the answer to the problem that was presented to us. Well, these have been friendly moments together. I trust that you and I shall have other moments in the scripture as we broadcast from day to day the things of our Lord Jesus Christ. And so remember the Bible Institute of Los Angeles. Take time to get in your letter, if you will. And address it to Dr. Lewis Talbot, the Bible Institute of Los Angeles, California. And remember to pray for the school as we remember to pray for you.

Our Father, we thank thee for these moments of broadcast together in Jesus. Name amen.

[Music Begins]

Choir:

We've a story to tell to the nations that shall turn their hearts to the right, a story of truth and mercy, a story of peace and light, a story of peace and light.

Anderson: Verse by Verse: Q and A

[Music continues in the Background]

Don Ranson:

For the past half hour, the Bible Institute of Los Angeles has presented verse by verse. A program of stimulating Bible study and inspiration for your spiritual blessing. You are invited to share in this. And the many other ministries of the Bible Institute of Los Angeles address all mail to the Bible Institute of Los Angeles, Los Angeles, 17, California. That's the Bible Institute of Los Angeles. Los Angeles, 17, California. Dr. Talbot, special guest today has been Dr. Lloyd T Anderson.