

Bible Questions

By Louis T. Talbot

[Musical Interlude]

Announcer:

The Bible Institute of Los Angeles Inc., half-century old Christian training center of the West presents Verse by Verse with Dr. Louis T. Talbot Biola Chancellor, and one of America's great evangelical leaders. And now, once again, your radio Bible teacher Dr. Louis T. Talbot.

Louis T. Talbot:

And good morning, my radio friends and friends of the Bible Institute of Los Angeles. This is Louis T. Talbot greeting you once again on behalf of the staff and the students of the Bible Institute of Los Angeles and in the wonderful name of our soon coming Lord. Now this morning we're going to take up some questions. You know that questions are continually coming to my desk and some of them are very, very interesting. And as I've said in former broadcasts that one of the best ways to study the Word of God is by question and answer way.

Now here are some of the questions that will interest all of you folks in radio land. The first one reads on this wise: will you please explain John 8, verses 34 and 35. Well, John 8, 34 and 35 reads on this wise. Now listen: verily, verily, I say unto you; whosoever committeth a sin is the servant of sin, and the servant abideth not in the house forever, but the son abideth forever. Then

the question arrives. What did the Lord mean when he said that the servant abideth not in the house forever, but the son abideth ever?

My friend, if you will read this passage in the revised version, you will note that the word son, S O N, in, in the last clause of that text is written with a small letter S, and which means that it, that it does not refer to Christ the Son, but it refers to a child of God who is a son of God. Now the Lord Jesus meant that a servant of sin is not to abide forever but the son, that is, a son of God, abideth ever. Do you see the contrast here? It is with a fact that servitude is temporal, but sonship is eternal. And that servitude is not forever. That even though a man is a servant of sin, that position of servitude can be changed, if he desires it so to be. And my dear friends, that is a blessed thing. You know, Jesus uttered a wonderful statement here when he said, "whosoever committeth a sin is the servant of sin". But that position of servitude can be changed. The servant abideth not in the house forever. That is, a man can change masters, but he cannot change fathers. If you are a born-again child of God, you are born once and you're born forever, and God is your father and you can never be anything, for the son of God, he abideth forever.

But if you are a servant of sin, and you're an unconverted man, you can change your position if you choose so to do. If you turn your back on sin and take the Lord Jesus Christ as your savior, then you will be taken out of that servitude to sin and you will be made a child of God, and that is, if that is accomplished, then that is forever. Now, with that explanation in mind, just let me read this verse again. "Whosoever commit a sin is the servant of sin and the servant abideth not in the house forever."

That is, you don't have to continue in the House of servitude to sin unless you want to. "But the son abideth ever." So that, if you change masters, my dear friend, you will be a son of God and your name will be written in the Lamb's Book of Life.

Now the next question is this: what is the meaning of the Lord's words in John eleven, verses twenty five to twenty six, which reads on this wise: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Then the question ask, the question asked this: did the Lord refer to the dead in him who will be raised and the living who will be translated at his coming for the church? Yes, my dear friends, I think so. You see that the Lord was standing outside of the grave of Lazarus. And he said, "I am the Resurrection and the life. He that believeth in me, though he were dead, yet shall he live." Now I think that the Lord was looking on to the time of the Rapture when the dead in Christ shall rise. Then he said "and whosoever liveth," that is, liveth at that time, up to that time, "and believeth in me shall never die."

And the question said, did the Lord refer to the dead in him when he shall be a, who shall be raised, and the living who will be translated at his coming for the church? Yes, my dear friends, that's exactly what the Lord Jesus Christ had in mind.

Now here is a question, and I trust that this is not the experience that is, that has, this situation has not entered the home of the one who has asked the question.

And it is this: Can a Christian commit suicide? My friends, a Christian might be mentally unbalanced, and take his life when he is not in his right mind, but I cannot believe that a Christian would deliberately, in his right senses, commit suicide. Mental derangement is a disease of the mind and God will surely, in his wisdom and justice, not hold a person responsible who is mentally sick to the extent that he has lost his reason. On the other hand, many who do not know Christ do deliberately plan suicide.

Of course they will, they will be held responsible for rejecting Christ as their savior, as well as for the taking of their own lives, and therefore, if a born-again soul loses his reason and takes his life, then he will go to heaven. That is, if he has trusted in the Lord Jesus, because he belongs to Christ. If however, a man rejects Christ, he is a lost soul whether he deliberately commits suicide, or whether in a moment of insanity, he takes his life. Always, one's eternal salvation or his eternal condemnation is determined by his answer to the question, what then shall I do with Jesus which is called the Christ? And my friends, when something like this takes place, I, I think that we Christians ought to be very, very careful in regard to what judgments we conclude and, and mete out. You know that when a man commits suicide in, in a state of mental derangement, why, why even the state does not hold him responsible. And surely God is more just and, and more merciful than any government.

Here is now another question. When we pray for the restoration of our dear one's health, should we add "Thy will be done?"

I have been told that to do this shows a lack of faith and that we are to claim bodily healing without the "Thy will be done." My dear friends, in matters like bodily healing, that we should always be submissive to the will of God. In fact, we should always glory in the will of God, whatever that will should bring to us. Now sometimes, it is contrary to the will of God that we should be healed, as in the case of the Apostle Paul. Do you remember that in second Corinthians, chapter 12, verses seven and ten, he tells us that "lest he should be exalted above measure," that is, become proud because of the revelation that God had given to him, he was given a thorn in the flesh to keep, keep him humble. Now Bible students generally agree that this thorn in the flesh that the Lord allowed to come into the experience of the Apostle Paul was very poor eyesight. You know that the apostle met the Lord on the way to Damascus and there was a blaze of glory that shone around about, and the soldiers that were with Paul just fell as dead men.

And you know that in all probability that that blaze of glory seared the film over Paul's eyes. Be that as it may, he does refer again and again to his eyesight in his epistles. Do you remember in writing to the Galatians, he said that they would've put out their eyes and given them to him when he first came among them. And the Apostle Paul prayed that it might be removed. He came to the conclusion that he could do a better work for God if he had a good pair of eyes than, than to have the kind of eyes that he had.

But you know that God did not answer his prayer. God answered his prayer, but God didn't answer the prayer in the way that the Apostle Paul wanted it to be answered. But I'll tell you what God did. He said to the Apostle Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness." And you know that the Apostle Paul never prayed about his eyesight

any more. He said, "Rather, then shall I glory in mine infirmities." Because he said when I am weak, then am I strong.

I will tell you, my dear friends, that we should not demand things of God, regardless of his will. You know that the proper attitude of faith is to submit one's self unto him and knowing that his will is best. You know that we do not know what is best for us. We think we do. Just like your little child might think that she or he knows what is best and therefore would come to you, his mother and father, and demand certain things, but you know better than that little child as to what is good. And my friends, bodily healing is not on the same basis as salvation.

If it, if it were so, why, we should not have to wait for Christ to return to redeem this body, as shown in answer to another question that I have on this desk that I may hold until sometime next week, when I'll go further into this subject of bodily healing.

Here is another one, somebody writes this: My pastor stands that God has fulfilled his promises to the Jew and that when he speaks of Israel in the New Testament, he means spiritual Israel or all who love him. What is, what is the correct view in this matter?

Well, my dear friends, there are many, many Christians who take that position but, but it is wrong and it is seriously wrong. Those who hold that position, they reach into the Old Testament and take all the promises that were made to the nation of Israel and that have, that await their fulfillment when the Lord returns to rule over this earth.

They take those, those promises to Israel and they spiritualize them and they make it into something that God never intended the promises to, to mean. You know, now in answering this question, I want to say that one of the best answers to this question is the Jew himself. You know, if any other people had been persecuted, martyred, hated as has Israel, that people would have been annihilated or assimilated among other nations of the world years ago. But what do you see as you look over the world today? Why, you see Russian Jews, Spanish Jews, German Jews, Austrian Jews, English Jews, American Jews, everywhere in every nation.

The sons of Israel are a separate people. And you know that God has said concerning Israel, thou shall not be numbered among the peoples of the nations. And you know that God alone is responsible for keeping that ancient people a separate nation right up to this day, and why? Because he has promised to do it. He promised to give Israel a king, even the Lord Jesus Christ, and His word cannot be broken. The Jew has been rightly called The Miracle of the Ages. Why people can be so blind as not to see it, it is but one of the tokens of Satan's power over unregenerated men as well as those who do not accept the Scriptures for how, what they say. But the eleventh chapter Romans distinctly declares that God will deal with Israel once again as a nation. And I think, my dear friends, that among the significant things that are taking place in the world today that reaffirm, point on, rather, to the end of this age, is the creation of this Jewish state. This Israelite state in the land of Palestine. And it's only just, that little state, just shows which way the wind is blowing. And then there are other signs that point on to the nearness of the return in glory.

Now here is another question. Somebody asked this: Will you please explain Matthew, Chapter ten, verse twenty three, where Christ said to his disciples, "Ye shall not have gone over the cities of Israel till the Son of Man be come." My friend, in this chapter, Chapter ten of Matthew, our Lord was not only giving the disciples instructions for their immediate work of witnessing, but he was also, as in the 24th and the 25th chapters of Matthew make clear, looking down through the centuries into the future, even to the time of his return in glory to this earth.

You know that the verse about which this listener asked was spoken concerning this yet future event, and refers to the unfinished testimony of the nation, of the people of Israel. The disciples went all over the land of Palestine presenting the fact that their King was there in their midst, but that testimony was not finished because of the arrest brought about, by the arrest of the Lord Jesus Christ. My friends, what Israel did, what the disciples did nineteen a hundred years ago was an unfinished work, but it will be finished after the church has been translated and when the hundred and forty four thousand witnesses, twelve thousand from every tribe, will once again proclaim, "Repent, for the Kingdom of Heaven is at hand."

That is, that will, they will carry the message concerning the coming King to all parts of the world.

Now the next question is this: Who are the hundred and forty four thousand mentioned in the seventh chapter of Revelation? My friends, I do not have to answer that question because the Lord has already answered it. I mean that, that the Spirit of God made known to John who the one hundred and forty four thousand are. They are all Israelites. That is, twelve thousand from

every tribe. You know that there are some people, are gentiles today that claim to be the one hundred and forty four thousand. I was sitting at a meal some little time ago with a friend and, and there was a great big roast being served, and there was a lady sitting at the table and she said that she could not eat meat at all. I asked her why and she said, "Well, I am one of the hundred and forty four thousand, and we are going to give the testimony to the world in these latter days." Well, I took a good look at her, and I could see by her blonde hair that, that she was either Swedish or Norwegian. And so I asked her what her nationality was and she said, "Well," she said "I am, I am of Swedish extraction."

Well, I said, "My dear sister, you claim to be one hundred, one of the one hundred and forty four thousand. Why, if you read the Seventh chapter of Revelation, you will find that there are twelve thousand from each tribe and the tribes are named." Then I said, "Now I was reading that portion of the word of God just a little while ago, and I didn't read anywhere that there were twelve thousand sealed out of Sweden, or 12,000 out of Norway. But they were all, the only people that are tribe peoples that are named are the people of the 12 tribes of Israel."

I said, "My dear sister. Go on and, and have a good meal of this roast beef because you don't belong to that company at all." My friends, the hundred and forty four thousand will not be sealed until after the church has been caught away.

Now here is a question just a little along the same line. Somebody asked, "How can it be that a retired minister who claims to have studied the Bible for fifty years says that as he sees it, not enough prophecy has been fulfilled for the Lord to come during our lifetime?" Well, in answer to

that question, my dear friends, I would say that possibly that your friends has in mind the revelation of Christ before the world as King of Kings and Lord of Lords. And the events what he has in mind, then certain things must take place before that event can have a fulfillment.

For instance, the translation of the church must take place, the revelation of the man of sin, and his brief reign on the earth. There must be the great tribulation and the Battle of Armageddon. All those things must take place before the Lord will return as King of Kings and Lord of Lords. But my friends, there are no prophecies to be fulfilled before the translation of the church as described in 1st Thessalonians, chapter 4, verses 13 to 18 can take place.

Had the, except the completion of the church itself. That is that we're living in the church age and God knows just how many are going to be members of the church and, and the church may be completed at, on this very day. The coming of the Lord for the church is always imminent in the word of God.

That is, it can take place at any time. Now here is another one that is a far cry from all the other questions, and it is this: where did Cain get his wife? My friends, you know that that question has been answered a thousand times or more. This question is just one of the skeptic's stock and trade. But by asking it, I think that this questioner is sincere, although his knowledge of the word of God is very limited. And my friend, if you would but read the fourth and the fifth chapters of Genesis, that you will see that after Cain killed Abel, that God gave Adam and Eve another son to take Abel's place, and his name was Seth. Now Adam was one hundred and thirty years old when Seth was born. And then we read in Genesis 5, verse 3, "and the days of Adam, after he

had begotten Seth, were eight hundred years and he begat sons and daughters." That's in Genesis 5:4. You know that those who wonder where Cain got his wife conclude that Adam and Eve only had two sons, Cain and Abel, and Cain slew Abel, and therefore, he was the only one left and where in the world did he get a wife? In view of the fact that he was the only one that was left? My friend, that God gave Adam and Eve another one to take the place of Seth, and then after Seth had been born, Adam and Eve begat sons and daughters. And my friends, it is very clear that, that Cain married his sister. Now that would be a wrong today. But you know, in those days it was perfectly all right. That is, it was God's plan and the race could not have been propagated in any other way. Where did Cain get his wife? He married his sister, and one of those sons and daughters that God gave to Adam and Eve, long after the birth of Seth. I see my time is gone. Thank you for listening, and goodbye and God bless you all.

[Musical Interlude]

Announcer:

You've been listening to your radio Bible teacher, Dr. Louis T. Talbot, Chancellor of the Bible Institute of Los Angeles Incorporated. Address all mail to Dr. Louis T. Talbot, 558 South Hope Street, Los Angeles 17, California.

[Musical Outro]