

Verse by Verse: Q and A Louis T. Talbot

And good morning, my radio friends and friends of the Bible Institute of Los Angeles. This is Louis T. Talbot, welcoming you once again to another study of the Word of God and coming into your home by way of radio. I welcome you this morning as I always do in behalf of the 700 young men and young women, who form the student body and in the matchless name of our wonderful Lord. I do trust that whenever you have a family gathering for worship that you include in your petitions, eh, the, the great work and needs of the Bible Institute of Los Angeles.

We have just completed 50 years of ministry and during that (inaudible) thousands of men and women have gone from these, eh, study halls to preach the gospel to man who sit in darkness and in the shadow of death. And many of them that graduated years ago have finished their course and now are in heaven. And those who form the student body of the day are being prepared to take their places and then go to other places where there are people who have, eh, no missionaries at all. I was amazed as I journey down the Amazon and also along the Congo River in the heart of Africa to go to Africa to contact the numbers of tribes that have yet to hear the gospel of the Lord Jesus Christ just once. And that's the reason why God has raised up the Bible Institute of Los Angeles, in order that young men and young women may be trained. We also have my dear friend another school within, within the Bible Institute ministry. And that is our theological seminary. We have a, a fine student body of young men that are being prepared for ministry here in the homeland, although some of the seminary students are going to the foreign field.

I want to tell you that, that the students of the theological seminary here in connection with the Bible Institute of Los Angeles are, are clear in their understanding of the Word of God in regard to the coming of the Lord. There are so many young men today coming out of seminaries that are straight on the person of Christ and the death of Christ, but all confused in regard to the doctrine that is known as eschatology. That is things that pertain to the future to the coming of Christ. That some folks put the church into the Tribulation and some declare that the church will not be translated until after the Tribulation. And all these things, my dear friends, make a great difference speak be, because young pastors who are not clear in regard to those things go into a church that is well taught, and the result is that there is a division and trouble and heartache in that church. The young men that are in our seminary here are being taught by Dr. Feinberg, one of the finest teachers in this land.

I want you to please remember the Bible Institute not only in your prayers but also when you write letters and every now and again at least once a month. Send us a letter and let us know that you are remembering us and that will encourage us more than any word of mine can express. Just address your letters to the Bible Institute of Los Angeles, Los Angeles 17, California.

Now my friends I have a number of interesting questions for you this morning. They are very very varied. For instance one writer ask this, "Why did God tell the children of Israel to borrow from the Egyptian silver, eh, jewels of silver and jewels of gold when He knew that they would not return to Egypt to pay them back?" Will you find that recorded, my dear friends, that story in Exodus Chapter 12? And this question has been asked before many many times because it, it seems like an act of deceit on the part of the, eh, the Israelites borrowing from the Egyptians a lot

of jewels of silver and gold, when they knew that they were not going to come back to hand them back to those from whom they were borrowed.

I wanna say an answer this question that this expression is used many many times in the Book of Exodus but that word "borrow" in the literal rendering of the term does not mean what the word means today. On the contrary, it just means to ask, and is so translated literally from the original Hebrew. Any Hebrew scholar will tell you that the King James Version renders the word "borrow," but the revised version translates that word in the 11 chapter Exodus as ask.

But why did God tell his people to ask these things from the Egyptians? Well, that's because my dear friends the children of Israel earn them. You have to remember that for hundreds and hundreds of years that they had been slaves. They built the cities for Pharaoh and, and other works, but they had not received any remuneration for their hard earned wages. And therefore God told them to ask for what was theirs by right. And of course God laid it upon the heart of the Egyptians to do with the very thing that was requested.

You know that if you read carefully the whole book of Exodus that you will see one important reason why God told them to take these costly jewels with them, that they were to build the tabernacle are very beautiful costly structure, temporary though it was. You know that the golden candlestick alone cost about twenty nine thousand dollars in our American money. It was made out of a pure, a, a talent of pure gold and then there were pieces of furniture that were covered with brass and some covered with gold. And then there were sockets of silver for the boards and there was the mercy seat made out of pure gold. And then there were the precious stones and the

breastplate and on the shoulders of a high priest. And do you see, my dear friend, that for this tabernacle alone, Israel had to have great wealth and God provided it by giving to them their wages earned over a, a long period of time.

Now here is another question. Somebody ask, "How were men saved before Christ came into the world to die for sinners?" Well, my dear friends, they will saved on credit, if you understand what that means. You know you can go into one of the stores and buy a thing on credit. That is you come into possession of the thing but the payment is made later on. Now God save men in that way in the Old Testament days. That is that man who put their trust in the Lord Jesus Christ, like Abraham, who saw Christ' day and was glad. They were saved but God saved them on credit, because the payment was going to come later on. That is why the Lord Jesus Christ that the Christ at the time of His ministry, He said about to, eh, John the Baptist in regard to His request for baptism, "suffer it now to be that we might fulfill all righteousness." Do you see that the Lord Jesus went down into those waters to be identified with the sinners who are being baptized by, by John? The Lord Jesus Christ came into, eh, went into those waters and thus identifying Himself as the one who was going to pay the debt. And so God said in the Old Testament to those who would put their trust in the Lord Jesus Christ that they would be saved, but God, eh, paid the debt later on by sending His son into the world and His sacrifice covered the things that were passed. That is the Old Testament days and the sin that are now. That is those, the sins of those who put their trust in this day.

All right. Now here is a question that has been asked a number of times. Somebody says, "Will you please explain why God said to Moses concerning Pharaoh 'I will harden his heart?'" That is

shall not let the people go." And the questioner says that "if God hardened his heart, then what could Pharaoh do, but to refuse to let the people go? And are we to infer that if God had not hardened the heart of Pharaoh that he would have let the people go?" No, my dear friends, all that kind of, of reasoning is not according to the story.

Let me say that in the first place. Before God harden Pharaoh's heart, that Pharaoh hardened his own heart against God. And then in order to show it to the world what comes from rebellion against God, that God made an example of that wicked king as a warning to others against similar rebellion. You read the whole story carefully, my dear friend, and you will see that repeatedly that Pharaoh made such blasphemous statements as this, "Who is this Lord that I should obey His voice and let the people go? I do not know the Lord; neither will I let the people go." And Pharaoh harden his own heart, and so God came along an-, and just finish the job. That's all. And you know that, in the sovereignty of God, you find in the 9th chapter Romans, Pharaoh being introduced and God says that I have raised him up that is God is saying that He introduces the case of Pharaoh in the 9th chapter of Romans as a warning to men and women who are today hardening their hearts and saying I will not believe on the Lord Jesus Christ or accept God's message to men.

You know my dear friends that, that when you harden your heart against God, you know it's an easy thing for you to keep on doing that very thing, and you know that each day you get harder and harder and harder until that time comes when you gonna listen to the most stirring messages from God servant without having, without being affected in any way, sha-, shape or form. You know that the apostle in his, eh, epistle to the Ephesians speaks of some folks who are past

feeling, past feeling; their conscience is so set that it is never stirred. Now a man who has reached the place where his conscience is far past speedy, far past, eh, feeling, my friend, he was not always that way. The probability is that, that he saw years in, when he would weep over, eh, as he listened to some sermons, says he listen to someone describe the wonderful love of God as he listened to sermons on Calvary that he would weep, but he had come to the place where tears cease to flow any more. There is the danger, my dear friend, of you are hardening your heart. And that is what happened to Pharaoh. He said, "Who is this God that I should obey Him?" He did not ask Moses for information. He says "who is he" in the sense that, that I do not know. I do not want to hear this thing. And he hardened his heart and so God came along and finish the job.

Here is a question, eh, and it has to do with a command that God gave to the children of Israel as recorded in Exodus chapter 22 verse 18, "Thou shalt not suffer a witch to live." Now what we are, are, are we to understand by such a commandment as that? My dear friends let me say that we shall have no difficulty in understanding that command repeated and enlarged upon in many of the Old Testament scriptures, if we get in mind the character of witches in the days of Moses and Joshua. They were the greatest enemies of God's truth. Even as the witch doctors are be-, of Africa are today and especially the witch doctors as they were in Africa in the days of David Livingstone. The witch doctors' hands were steeped in blood. They were the exponents of immorality and therefore God commanded that they should be cut off in the interest of His people. That He the nations among whom Israel dwelt had turned their backs upon God again and again. And sometimes God had to cut off the wicked refuse to obey in order to protect His people.

You know that the missionaries today tell us of the Satan possessed witch doctors of pagan lands, that they are unspeakably cruel, vile, and horrible in their evil practices. Of course, the witch doctors of the day are controlled by, eh, by European powers who exercise some degree of authority over certain parts of Africa. But my dear friends, before the white men came in, many of those witch doctors would have their hands stain with the blood of thousands and thousands of their own people. For instance, when a king got sick that the witch doctor would, eh, call the people together. And he go through a kind of witch doctor dance. And he have a, a little stick in his hand with a few feathers at the end. And as he dance, he just touched this one and that one and the other one would just flick the fin-, eh, flick the feather. And immediately the king's representatives would take those that were touched by the witch doctor and slay them immediately. And you know that that is evidently what took place in the days when the children of Israel were going through certain countries and witch doctors would have turned the people against them.

As I said that their hands were stained with blood and they were steeped in immorality. They were the exponents of the sin. And God said that they were not to suffer them, that not, that they were not "suffer a witch to live." I want to tell you my dear friends that some little time ago I read in the, in the Reader's Digest about, about a man who was called, he was called Khrushchev's hatchet man. And he is reputed to have slain or cause 16 million deaths in Russia and in the countries that are called ru-, Russian satellites. You know it would be a thousand times better if that man if they have some power decreed that that man should not live.

Now here is another statement. Somebody says, "How do you harmonize 2 Peter Chapter 3 verse 9, the Lord is not willing that any should perish, with that portion of the 9th chapter of Romans where the apostle Paul says that that some men are vessels of hon-, eh, vessels of wrath fitted for destruction?" My friends, in the 9th chapter of Romans, you find a class of people who are called "vessels of honor," who in the ages to come will reveal the glory of God. And then there are others who are called vessels fitted for destruction. Now the question is who fitted them. You will not find in the 9th chapter of Romans that God fitted them.

You know that a lot of folks take for granted that if God fitted the vessels of honor then he must have fitted the rev-, vessels of wrath. But my dear friends that is not true at all. You know to the question who fitted these vessels to be vessels of wrath, my friends, they fitted themselves. That's what they did. They fitted themselves by rejecting God's grace and rejecting the only savior, the Lord Jesus Christ. I want to say that it has been true ever since the world began. That statement in 2 Peter 3:9, the Lord is not willing that any should perish.

Now here is (inaudible) a question that ought to interest the whole bunch of us, because I guess that we have wondered the same thing. Does the world with all its wealth belong to God or to the Devil? Well, my friends, the world and all it contains belongs to God, because He is the Creator of it. The Psalm 24 says that "the earth is the Lord's, and the fullness thereof." However, the Devil and his people possess a great deal of it. I think those of you've lost certain things that there is a great deal of difference between ownership and possession. I think you know that. I bought an overcoat some little time ago, but I still own it. But some body possesses it. Some of

you folks have, eh, have possessed umbrellas and they are still yours, but somebody else is carrying them around.

And my dear friends, Satan is exercising authority over the nations today. But you know that the day is going to come when the Lord Jesus Christ is going to rise from the place where He now is. That is at the right hand of God. And He is going to take possession of every square foot, every square inch of this world. And you know that then there will be fulfilled that 72nd psalm, where you find the statement "He shall have dominion from sea to sea, and from river unto the ends of the earth."

All right. Now the next question is this what is the difference between the cherubim and the seraphim. Well, my friends, the cherubim are not identical with the seraphim. There are different ranks and orders in the angelic host, and a cherubim and the seraphim are but two of them. You know that one of the wonderful things that we're going to experience in the heaven is to see the innumerable company of angels. And you know that just the ordinary angels if we can refer to them, thus are described in certain portions of the Word of God. For instance, Daniel saw an angel and we all read that his face was like lightning and Daniel fell as a dead man. And John have the same experience. Do you remember that when an angel came to John while he was on the Island of Patmos and, and revealed or made known to him a message from God that John fell at his feet and began to worship him. That is so the angel said "see thou do it not."

But you know that the, there are ranks among the angels, just how many of ranks there are we do not know, but two of the ranks of the cherubim and the seraphim. Now the cherubim a-, appeared

to have to do with the holiness of God as outraged by sin, and the seraphim have to do with uncleanness i-, in the people of God. You know that if you want to have more information in regard to the cherubim and the seraphim, in those two aspects of ministry, you read the first eight verses of the 6th chapter of Isaiah.

Now, here is another question. "Are you of the opinion that the passage in Matthew Chapter 27 verses 52 and 53 is true? And if so, why do not the other evangelists Mark, Luke and John record such a remarkable occurrence?" Well, my friends, the, eh, the event that only Matthew records and in regard to which Mark, Luke and John are silent is this, that Matthew 27 and verses 52 and 53, "And the graves were opened; and many spirits of the saints which slept arose, and came out to the graves after His resurrection, and went into the holy city, and appeared unto many." Now this questioner says that he cannot understand why, why Mark and Luke and John did not record that, because it's so remarkable an occurrence. Well, my friends, that the passage is true. I have not the slightest doubt, because biblical research testifies to its presence in all the versions and manuscripts from the first. And I am not aware that it is ever being questioned as to its authenticity by anybody. Why the other evangelists do not record it a-, a-, as, eh, as, as, as, as the questioner says is just as much a mystery to me as it is to you.

But you know that there are, eh, there are many wonderful things in the, in Matthew, Mark, Luke and John that are only recorded, eh, by just the, the one writer. For instance, there is an event in the, in the Book of, of Luke that you would think that Matthew and Mark and John would have recorded it. And that is in regard to the angels coming on the occasion of the birth of Christ and giving a message to the, eh, to the wondering shepherds "behold, we bring you glad tidings of

great joy." You would think, my dear friends, that, eh, that that would have, have been of sufficient interest for the all, the four writers of the gospel to record. But it's only in Luke. There is the reason, my dear friends, why, eh, some things are recorded in Matthew that are not in Mark and Luke and John an-, and vice versa.

You know that the, that the writers are presenting the Lord Jesus Christ in a, in a fourfold portrait that has given of Christ in the Old Testament scriptures. Christ is portrayed as the King of Israel, the Servant of Jehovah, the Son of Man and the Son of God. And you know what is recorded by these inspired writers depends on the viewpoint from which they were writing. For instance, if somebody, eh, should write the life, eh, suppose that four men undertook to write the life of Abraham Lincoln. And one wrote him, wrote from the standpoint of his being a president. And another one wrote from the standpoint of his being a home man. And another one wrote from the standpoint of being a neighbor. Another one wrote from the standpoint of his being a lawyer and so on. You would have four different volumes. And you know that you'd find some things in one that you wouldn't find in another.

And so it is: in the four gospels - Matthew, Mark, Luke and John - and the fact of the matter is that that's the reason why that there are only four. You have wondered why that there were not five or three or two or one. And if we need to have more than one gospel, why didn't we have twenty? Why would there just four? Because in the Old Testament, Christ was presented as the King of Israel, the Servant of Jehovah, the Son of Man and the Son of God. And the writers are, are being led by the Spirit of God to write from one of these four different standpoints. And that is the reason why you find in one gospel something that is not in the other.

I don't know whether that answers the question, but, eh, that statement in regard to the resurrection o-, of certain people at the time that Christ died and the graves were opened as a result of that earthquake. I think, my dear friends, that they were sleeping saints of the Old Testament. That is that bodies were raised possibly the, the earthquake ruined their graves. And the Lord sent the spirits back into their bodies, and they went into Jerusalem to testify to the resurrection of the Lord Jesus Christ.

I got time just for one question. One more. "Under what circumstances, is it right to be angry?" Well, my friends there are circumstances when it would be simple not to be angry. You know Paul has that in mind when he says in the Ephesians Chapter 4 verse 26, "Be ye angry, and sin not." Let me tell you that the Lord Jesus Christ was angry, when He, when He went into the temple, He was angry. And His eyes doubtless flashed with a holy fire. And my dear friends, when you see injustice meted out to a little child, when you see men taking the name of the Lord, hearing men rather taking the name of the Lord Jesus Christ in flame, and blustering that Holy Name and blasphemy. And that's the only way, the time when some folks ever do mention the name of the Lord Jesus Christ. You know, it is a sin for you not to be angry. There is such a thing as a holy anger. In other words, be angry and sin not.

While my time is up and thank you for listening and tune in for another broadcast when we come together again.