

Coronavirus Q&A, Part 4

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0:00–03:49 – Introduction

03:56–06:13 – What will the Holy Spirit’s ministry to believers look like in heaven?

06:23–09:14 – In Luke 5:23, Jesus asks, “Which is easier, to say, ‘Your sins have been forgiven you,’ or to say, ‘Get up and walk?’” I’ve always thought it’s harder to say, “Rise and walk,” because talk is cheap. Some people say it’s harder to say, “Your sins are forgiven.” Can you give some clarity on which is easier?

09:17–15:52 – Does the story of the rich man and Lazarus (Luke 16:19–31) support the notion that people in heaven can look down and view us on earth?

15:58–18:06 – At what point of his life did Solomon write Ecclesiastes, and how should that influence our understanding of its content?

18:17–28:45 – What is the “Masoretic” Old Testament text? Should this text be favored over the Septuagint?

28:50–34:42 – Does regeneration precede faith?

34:52–41:10 – When proclaiming the gospel to unbelievers, how much of the conversation should focus on presenting the gospel and how much should be focused on pointing out the errors of the unbelieving (non-Christian) worldview?

41:11–47:25 – How do you keep your mind focused while studying the Bible?

47:31–53:11 – How can we determine the audience addressed in Hebrews 10:19–25? Were they Jewish Christians or unsaved Jews?

53:13–1:03:35 – Is it the case that apostates may genuinely seek to repent but have become incapable of doing so? Is this the implication from the example of Esau in Hebrews 12:17?

1:03:36–1:05:59 – How would you minister to someone who has convinced himself that he is disqualified from salvation; either from previous involvement with the occult, having taken the mark of the Beast (Rev 13:16), or having added to or taken away from Scripture (Rev 22:18–19)?

1:06:00–1:17:06 – Assuming both individuals have strong agreement on the fundamentals of the faith, what are two or three practical questions a Christian dating couple should discuss before getting engaged?

1:17:10–1:24:12 – How should we view those ministries that seem to be doing good things (like gospel proclamation), but also have some pragmatic practices (like Charismatic practices)? Are they workers for God or Satan?