

ANGELS

Caller: Will you explain Genesis 6:1-2? Is this talking about angels? I read in a commentary that it is angels.

Mr. C.: We read in Genesis 6:1-2:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

This passage does not mention angels. The sons of God cannot be angels because angels were not created in the image of God. Angels were created to act with God on behalf of the believers. We read in Hebrews 1:13-14:

But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The sons of God are the believers. When we become saved, we become sons of God, that is, we are adopted into the family of God. The daughters of men are the unbelievers. Therefore, this is talking about a mixed marriage, two people becoming unequally yoked, a believer with an unbeliever.

There is a lot of misunderstanding about these verses because the theologians have not done their homework. They have not checked out the phrase “sons of God” through the entire Bible; they have not studied what an angel is. They have not considered the fact that God created everything after its kind. The angels are a different kind of creation from that of man.

It is just as ridiculous to think of an angel marrying a man as it is to think of an elephant marrying a rabbit. As a matter of fact, we read in the New Testament that angels neither marry nor are they given in marriage.

Caller: In Job 1:6, are “the sons of God” angels?

Mr. C.: We read in Job 1:6:

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Angels are not sons of God. Only mankind was created in the image of God, and so only man can be called a “son of God.” When we are saved, we are adopted back into the family of God. We read in Romans 8:14:

For as many as are led by the Spirit of God, they are the sons of God.

In Job 1:6, “the sons of God,” who came to present themselves before the Lord, were all the believers who had died up to that time and who, in their soul existence, were in heaven. When believers die, we go to heaven in our soul, which is our spirit essence, and so we are spirit beings.

Satan is also a spirit being, and at that time, he was still allowed to be in heaven, and he appeared among those believers who had died and were living in heaven in their soul existence. This happened in heaven.

We would not know this except for the fact that God had given us this information through the man who wrote the Book of Job, under the inspiration of the Holy Spirit.

The Binding of Satan

Caller: What does Revelation 20:1-3 mean?

Mr. C.: We read in Revelation 20:1-3:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

When we look at these verses in the light of everything else the Bible teaches, we know that what is recorded here is what happened at

the cross. When Christ was in the process of enduring the wrath of God for our sins, He was also in the process of binding Satan or destroying Satan so that Satan could not frustrate or get in the way of God's plan to save many people during the New Testament era. The proof of this is that seven weeks later at Pentecost, 3,000 people were saved.

Now bear in mind that Jesus preached for three and one half years, and there were only a handful of believers, 120 in the upper room, and 500 in Galilee are the biggest numbers we find. Yet in one afternoon, Peter preached one sermon, and 3,000 were saved. Something had happened to Satan's ability to hinder getting the Gospel out. God speaks of this here in Revelation 20 as being put into a pit, that is, being placed under the wrath of God.

The bottomless pit is a picture of hell, and hell is to be under the wrath of God. He is kept there for the completeness of God's plan. The fact that the thousand years cannot be literal is seen in the way God uses the term a thousand years in the next couple of verses. Thousand indicates completeness, and thousand years indicates the complete timetable for Satan to be bound. Satan will be loosed a little season, which is during the final tribulation when God prepares the world for the end. I believe we are already in that period because we see signs that point to the probability that we are near the end of time.

Caller: Could you elaborate a little on why you think that Satan was bound for a thousand years at the cross?

Mr. C.: When we search the Bible for references to the binding of Satan, we find, for example, in Matthew 12:29, that Jesus says of the strongman who is Satan:

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil [or plunder] his house.

How is his house plundered? As we bring the Gospel, the people who become saved are taken out of Satan's dominion. In the Book of Jude, we read in verse 6:

And the angels [Satan is a fallen angel] which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

In other words, something happened to the fallen angels before the Book of Jude was written. Moreover, in II Peter 2:4 we read of another past judgment:

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

Whatever happened to these angels was an accomplished fact when II Peter was written, which was a few decades after the cross. Thus, we know that something happened at the cross.

In the matter of salvation, before the time of the cross, very few people were saved. Even after Jesus preached for three and a half years, there were only a handful of believers, 120 in the upper room, and a little more than 500 in Galilee. Then, Christ went to the cross, He returned to heaven, and on Pentecost in Acts 2, in one afternoon after Peter preached one sermon, about 3,000 were saved. Something had happened to Satan's hold on those in his kingdom; people are being taken out of his kingdom, which means that Satan had been bound. Satan was bound until the final tribulation period, so that people all over the world can become saved.

Satan and Fallen Angels

Caller: Who is the antichrist? What nationality is he?

Mr. C.: We know who the antichrist is from the Bible. The Bible tells us in I John 4:3:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

The antichrist was present while this was being written, approximately 2,000 years ago, and he is to come, so he cannot be a human being. Satan is the antichrist. All those who follow Satan and do his will are antichrists, but Satan is the antichrist. A common idea is that a man somewhere in the world, perhaps a political leader and religious person, will be indwelt by Satan and be the antichrist, but that will not happen. No one else can meet the characteristics described in the Bible except Satan.

Different people have been thought to be the antichrist through the years. I remember during the second world war, many people thought that Hitler, or maybe Mussolini, was the antichrist. When I was very young, just getting out of college, I, too, thought that the antichrist might have been born somewhere, and that he would come on the scene as a great world figure. I, too, thought, "Is that the antichrist? Could it be this one or that one?"

But as I continued to study the Bible, and the Lord opened my eyes to I John 4:3, then I knew that Satan is the antichrist. Satan comes as an angel of light, which we read in II Corinthians 11, and his ministers come as ministers of righteousness. Satan develops false gospels, and they are being developed all over the world like never before in history, and those who rule in Satan's false churches are antichrists because they are emissaries of Satan.

Caller: Can you give a general discussion of how people should react to Satan and his demons in these last days?

Mr. C.: A lot of people today are troubled by or worried about demons, devils, or evil spirits, which are all the same thing, that is, they are the angels that fell when Satan rebelled against God. Satan rebelled against God right at the beginning of time, and Satan and his evil spirits are active in the world. Some people are always looking for a demon here and a demon there.

Believers do not have to give that a second thought. We know that when individuals become saved, they are no longer under the power of Satan or any of his demons.

The highest good we want for people is that they might have eternal life. The highest good for people is not that demons will not possess them. If they have eternal life, Satan no longer controls them in any way, and demons cannot control them. More than that, they have become children of God or sons of God. How wonderful that is!

Caller: Are there still any demons or unclean spirits that might dwell in a person?

Mr. C.: Anyone who is not saved is in the dominion of Satan, and it is possible that an unsaved person might have an evil spirit. I do not know how we would recognize that, but that is not the real problem. The real problem is that anyone who is not saved is under the wrath of God and desperately needs Christ as his Savior.

Thus, the only solution to the problem is for him to become saved. If someone becomes saved, that is, if he comes to trust in the Lord Jesus Christ, he trusts that Christ has paid for his sins, then he is taken out of the dominion and rule of Satan, and he is translated or moved into the kingdom of God. When we are saved, Satan has no power of any kind over us.

Caller: What does it mean to “plead the blood of Jesus”? I have heard this many times from various people.

Mr. C.: It does not mean a thing. A lot of people have the naive notion that they can make Satan flee if they “plead the blood,” because Satan cannot stand before the blood of Jesus. They are deceiving themselves. The Bible says in II Corinthians 11:13-15:

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Satan comes looking like Jesus. He can talk about the blood of Christ, and he can use expressions that are very dear to the true believers, and he is not embarrassed by any of it. In fact, it is not our job to try to drive out Satan if we think we see something supernatural. We can leave that with the Lord. We just have to make sure that we are saved. We have to be witnesses to others so that they, too, might become saved. When we are really born again, then Satan has no power over us.

BAPTISM

Caller: Some churches baptize by having the person go into the water and come out of the water. What does that have to do with salvation?

Mr. C.: The Bible does not talk about going into the water and coming out of the water. “Baptism” means washing, cleansing, or purifying. The Bible does talk about being buried in baptism, which is the washing that occurs when we become saved. It means that the Lord Jesus Christ has paid for all our sins.

The Lord Jesus was laden with all the sins of all the believers, and if we are a believer, then we were buried with Him. When the Lord Jesus was buried, His burial was proof that our sins had been washed away. God applies this spiritual washing to our life at the moment He saves us, but the washing occurred at the time of the cross.

The Bible does not talk about going down into physical water and coming up out of physical water. The Bible does talk about sprinkling, and sprinkling is the only thing the Bible specifically talks about insofar as the mode of physical baptism.

Caller: Could you explain I Peter 3:18-20 to me?

Mr. C.: In I Peter Chapter 3, God underscores the nature of baptism. When we see the word “baptism” in the Bible, it means “to be washed.” Unless the context clearly says it is talking about baptism in water, we know that it is talking about the washing away of our sins, which is done by the Holy Spirit. First, we will read I Peter 3:18-19:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the Spirit: By which also he went and preached unto the spirits in prison.

Christ died for our sins, that is, He endured the wrath of God for our sins, and He rose again by the Spirit. God speaks of the Spirit of Christ in verse 19, “By which also he went and preached unto the spirits in prison.” This is not talking about something He did at the cross; it is talking about how God brings the Gospel to the world. In I Peter 1:10-11, God tells us:

Of which salvation the prophets [the Old Testament prophets] have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

In other words, Christ, in His Spirit, spoke through the Old Testament prophets to the spirits in prison in the Old Testament, that is, to the unsaved.

Jesus says in Luke 4 that He had come to set the captives free. Before we are saved, we are in spiritual bondage.

In I Peter 3, Christ focuses on Noah, who preached to unsaved people of his time; the Spirit of Christ was speaking through Noah. We read in I Peter 3:20:

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Then God talks about baptism. We read I Peter 3:21:

The like figure whereunto even baptism [*the washing away of our sins which is an activity that God does*] doth also now save us (not the putting away of the filth of the flesh [*water baptism*], but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

When we are saved, we are given a new resurrected soul, which is possible because of the resurrection of Christ.

Caller: What does “baptism with fire” mean?

Mr. C.: Fire always has something to do with judgment. Baptism always means washing.

The only way that our sins can be washed away is if we have gone to hell to pay for them. If we get out after having been in hell forever, then our sins will have been washed away, because the penalty will have been paid. Anyone who tries to do this on his own behalf will never get to the end of hell because hell is eternal, thus, all the unsaved will be in hell forever. They will never succeed in having their sins washed away.

On the other hand, if we have become saved, Christ has taken our sins upon Himself, and He has endured hell for us. Our sins were washed away by Him because He faithfully endured the full wrath of God, which is demanded by God’s law. His punishment was equal to or equivalent to all those He came to save being in hell eternally.

When we become saved, God gives us a new resurrected soul, all of our sins are purged away, and there is no longer a penalty to bear. Even the sins we commit after we are saved are all covered by Christ’s work on the cross. Thus, we never have to stand before the judgment throne again.

Caller: Will you explain I Corinthians 15:29?

Mr. C.: We read in I Corinthians Chapter 15, verse 29:

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?

Many people stumble on this verse. The word “baptized” means “to be washed” or “cleansed” or “purified.” When we become saved, we have been “baptized,” that is, our sins have been washed away. In one sense, the washing is not complete because we are a body and a soul. When we become saved, in our soul or spirit essence, we become a new personality, a “cleansed” personality. In our body, we still lust after sin; there is no change in our body.

When we become saved, the washing is also on behalf of the sins in our body, our dead body, which will remain dead until the resurrection of the last day. If “the dead rise not at all,” if there were no resurrection, then why are they “baptized [or washed] for the dead?” In other words, what would be the point of arguing that our sins have been washed away if our bodies were not to be resurrected on the last day?

The “dead” in this verse are our own dead bodies. When we were washed of our sins (when we became saved), we were washed of the sins we committed in the past, when in both soul and body, we were in rebellion against God, and we were washed of the sins we would commit after we were saved. When we become saved, in our soul, we never want to sin again, but we still sin in our body. Those sins, too, have been washed away. This washing or baptizing is on behalf of our dead bodies.

Baptism of the Holy Spirit

Caller: The Bible says, “He that believeth and is baptized shall be saved.” What does it mean to be “baptized”?

Mr. C.: That is a good question. “baptized” means “to wash” or “to be cleansed.” The Bible also talks about water baptism, but water baptism cannot wash away any sin, and to be saved, we have to have our sins washed away.

Ordinarily, the word “baptized” means that our sins have been washed away and we have come to trust in Christ as our Lord and Savior. We read in Mark Chapter 16, verse 16:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

How does someone become baptized? God does it. The Bible says in Ephesians Chapter 5 verse 26:

That he [God] might sanctify and cleanse it with the washing of water by the word.

When people hear the Word of God, God can apply His Word to their lives and wash away their sins. At the same time, God gives them faith, eternal life, and trust in Jesus. The evidence of salvation is that they believe and were baptized. They are children of God.

Caller: In the Book of Acts, the Bible says that baptism is required for the remission of sins, and yet, you say baptism is not required. Why?

Mr. C.: There are a couple of rules we must follow. The first rule is: When you see the word “baptism” in the Bible, it always means “washing.” Secondly, unless the word “baptism” is in a context that clearly indicates that water baptism is in view, we must always understand that the Bible is referring to spiritual baptism, which is the baptism that God performs in the life of the saved when He washes away their sins.

No one can become saved without being baptized with the Holy Spirit, which is synonymous with the statement in Ephesians 5:26, where we read:

. . . the washing of water by the word.

We read in Titus 3:5:

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

The words “washing” in these verses are different Greek words from what is normally translated “baptize,” but, nevertheless, they signify exactly the same thing as baptism, which is the washing away of our sins. Water baptism is a sign, an outward reflection, a shadow. Water baptism has no substance in itself.

For instance, in the Bible, we read of the baptism of the Ethiopian eunuch; he was baptized in water, the jailer at Philippi and all his were baptized in water, and Lydia and her household were baptized in water. Water baptism is not a condition or prerequisite for salvation, and it does not initiate salvation.

Does Water Baptism Save?

Caller: If you are baptized, does that mean you are saved?

Mr. C.: No. Water baptism does not initiate salvation, and it does not guarantee salvation. Water baptism in itself has no spiritual substance. Water baptism is a sign or a shadow that points to the washing that we hope will occur in the person's life, that is, the washing away of our sins, and only God can wash away our sins.

Water baptism is simply washing away some dirt off the skin. It is a sign that points to spiritual baptism, but it is not a condition for salvation.

Caller: When Nicodemus came to visit Jesus by night, he said, "What must a man do to be saved?" Then Jesus tells him he must be born again. Is that when you are baptized and you go down into the water and you come up?

Mr. C.: Absolutely not. Water baptism never, never saves a person or initiates salvation. No grace comes from that. It is an outward sign that we are to utilize even as God gave a lot of outward shadows and signs in the Old Testament. But to be born again is an activity that God must do altogether. He has to make us a new creature in Christ. He has to give us a brand new resurrected soul. He has to give us the faith that shows up in our life after we have become saved. The faith that saves us is the faith of the Lord Jesus Christ, not our faith.

Water Baptism

Caller: What do you think of infant baptism?

Mr. C.: Infant baptism, if done for the right reasons, was God's plan for the church age. In the Old Testament, when a man wanted to follow Jehovah God, we read in Exodus 12 that he and all his males, eight

days or older, were circumcised to indicate that it was now a Gospel family, and the saved parent was to pray for his children and witness to them.

In the New Testament, God still works with families, but we do not use circumcision as a sign that we are a Gospel family because it involves the shedding of blood. Christ shed His blood on the cross, and we are not to employ any sign that sheds blood, so God introduced a new sign which is water baptism for the church age.

We read in Acts 16:14-15 about a woman named Lydia who was saved:

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

The New Testament sign for the household during the church age, water baptism, was for men, women, boys, and girls; everyone in the family was to be baptized with water. God emphasizes that the Gospel is for the whole family, and the saved parent is to pray for his children and witness to them. The sign of water baptism will not initiate salvation and it will not guarantee salvation. Water baptism has no substance in itself; it is a shadow that points to the washing of salvation done by God alone.

When the jailer of Philippi was saved, we read in Acts 16:33 that,

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straight-way.

This does not mean that all of them had become believers, but he became the head of a Gospel or covenant family. "Covenant" is another name for Gospel. We read in I Corinthians 1:16:

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

God has given us these three illustrations of the fact that when a parent becomes saved, the household is to be baptized as a sign that it is now a Gospel family. We read in I Corinthians 7:14:

For the unbelieving husband is sanctified [set apart] by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

This does mean that the unbelieving spouse is saved by the believing spouse or that the children are saved, but the words “sanctified” and “holy,” which are the same word in the original Greek language, have to do with being set apart for the service of God. A family in which there is a believing parent is a family that is different from the family that lives next door with no believing parent. The believing parent will pray for his family and teach them the Word of God, and they are to receive the sign of the Gospel which is water baptism.

Many baptisms are done for the wrong reasons. Some people believe that water baptism initiates salvation or guarantees salvation or is a condition for salvation, and none of that is true. Just as circumcision was a sign or shadow in the Old Testament, water baptism is a sign or shadow in the New Testament.

Caller: Is there any particular rite of baptism that is considered right or wrong?

Mr. C.: You are referring to water baptism. Remember, the word “baptism” always means “washing” or “purifying,” and the washing that is required for salvation is the work that God does when He washes away our sins. That is the washing we hope God has done in our life or will do in our life.

Now, the question is: During the church age, was there a proper way to be baptized in water? When we study the New Testament, the only means that God emphasizes is sprinkling. This is found in Acts 8 where Peter was speaking to the Ethiopian eunuch and reading from Isaiah 53. In the last verse of Isaiah 52, which is part of the introduction to Isaiah 53, God says (Isaiah 52:15):

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

This passage would have occasioned the discussion of water baptism. The Ethiopian eunuch had asked about the meaning of these verses. Without question, the answer would have come from Ezekiel 36:25, where God says:

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Thus, sprinkling is the only method of water baptism that God emphasizes, but God does not say it would be wrong to pour some water on a person or to immerse a person.

THE BIBLE

Caller: I do not believe in the Bible any more because it is too confusing.

Mr. C.: If you do not believe the Bible, then you are like a ship without a rudder. You have nothing to guide you, and you have only your own thinking. That is a dreadful place to be because what do I know or what do you know? Our minds are sin-tainted. The Bible is God's book.

The problem is that in our sin-tainted minds, we do not like what we read in the Bible because it cuts us down, offends us, takes away our pride, and emphasizes the fact that we are sinners on our way to hell where we will suffer eternal damnation forever. Who wants that? The Bible is the only book that discloses the truth, and it tells us that there is one way to escape from eternal damnation and the one way is through the Lord Jesus Christ. We read in Acts 4:12:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

This is why Jesus says, "Follow me." In our pride and arrogance, we want to be king, and we want to be number one. That is exactly the way Satan wants to keep us, but our pride will not change the fact that on the last day every human being will bow down to Jesus. We read in Philippians 2:10:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

When Jesus passes sentence on the unbelievers on the last day and sends them to hell, they will not be able to argue; they will go to hell. Mankind is in a terrible predicament.

Caller: I would like to start to read the Bible but it is a big book. How do I start and what direction should I take?

Mr. C.: The main thing to think about is this: Everything in the Bible is the Word of God; everything is important, and nothing is unimportant. As you mentioned, it is a big book, and we have to carve out time to read the Bible. A lot of times we read for fifteen minutes, and feel quite good about reading the Bible for fifteen minutes, but we do not hesitate to watch a ball game on television for two or three hours, or read “The Readers’ Digest” or some other publication from cover to cover. We have to remember that reading the Bible takes time. We should not hesitate to take time to read God’s Word.

I find that in my reading, I do not just read right through the Bible. For a little while, I might read in the first book of the Bible, Genesis, and then after reading that, I might go to the New Testament and read Matthew or Ephesians.

Anywhere you turn in the Bible, you have the Gospel. The main thing is: Read it! Do not hesitate to read Ezekiel, Jeremiah, or the little book of Ruth any more than you would read Galatians or Revelation. The main thing is: read it!

It would not hurt at all to start at the beginning and just read through the Bible. That is a good way to read, too. Ultimately, I recommend that everyone read Genesis very early in their reading because that is when it all started. Genesis tells us where man came from, it tells us why we are under sin and under the wrath of God. It tells us of the beginning of the nation of Israel. It gives us a lot of the beginning pieces of history. Then, when you begin to read the New Testament, you begin to learn more and more about the Lord Jesus Christ, although the Old Testament has a lot about the Lord Jesus Christ, too.

The main thing is: read it! Do not hesitate to spend an hour or two every evening reading the Bible. You cannot do anything that has greater value to you.

The Bible is not only a very big book, but it is also very intense. You cannot speed-read the Bible and cover page after page in just a few minutes. Every sentence in the Bible, and every word in every sentence, is important. It is God’s Word; it was crafted by God. Thus, when you read the Bible, you are not trying to see how much mileage you can make or how many chapters you can get through in one night. You are reading to try to absorb some truth.

I generally read with a pencil or a pen in my hand so that when I read a verse that I particularly want to remember or find again, I underline it or put a circle around it or put a big X in the margin, so that later on, I will

say, “I read that. It was somewhere back here in Ezekiel,” or wherever it was, and the X or the circle or the underline will help me to locate that verse.

You might read for half an hour and nothing will stand out particularly, but then you might read a verse, and think, “Wow, that is a very significant statement. I’d like to remember that and come back to it sometime.” So, you underline it, and that helps to make the Bible more meaningful for you.

Caller: Will you comment on “this book” in Revelation 22:18?

Mr. C.: When you read through the Bible, every now and then, you find that someone was to write something in “a book.” Jeremiah and Moses, for example, were told to write this in a book. We read in Revelation 22:7:

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

What book is “this book”? It is the book that God had been preparing for the 1500 years prior to this statement. God indicates that this is a very blessed and holy book, and those who obey what is in the book, will be blessed and holy before God.

Then, in Revelation 22:18-19, God continues to talk about this book:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

By this statement, God indicates that the book He had been preparing for the last 1500 years is complete. There will be no further revelation from God. Nothing is to be added to this book, and everything He has given us is the Word of God so none of it is to be left out. The canon has been closed; the Word of God has been given. We have the whole Word, and we are not to look for anything more.

What a blessing this is! When we have the Bible, we know that we have the whole revelation of God. When we hear about someone receiving a message in a dream or a vision, or in some other form, we are to pay no attention to it. We know it is not from God. We are not to add

to the words of the prophecy of this book; we have the whole revelation of God.

Caller: Was the Old Testament considered null and void after Christ's death?

Mr. C.: Absolutely not. The Old Testament is the Word of God just as the New Testament is the Word of God. We read in the New Testament, in II Timothy 3:16:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

The Old Testament is just as important to us today as the New Testament; it is the Word of God.

In some churches, they do not pay attention to the Old Testament. They think that if they give someone the New Testament, they have given him the Bible, but they have not.

How in the world can we understand what the New Testament has to say about Adam, David, and Abraham if we do not have the Old Testament, where God originally talked about these people? All kinds of references in the New Testament tie back into the Old Testament. We have to have the whole Bible.

Are There Contradictions in the Bible?

Caller: Will you compare Deuteronomy 10:22 and Acts 7:1? Why do the numbers differ?

Mr. C.: We read in Deuteronomy 10:22:

Thy fathers went down into Egypt with threescore and ten persons [70 people]; and now the LORD thy God hath made thee as the stars of heaven for multitude.

We read in Acts 7:14-15:

Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls [75 people]. So Jacob went down into Egypt, and died, he, and our fathers.

In Acts 7, Stephen is preaching about another group of people, not the group mentioned in Deuteronomy 10:22.

In one place, it speaks of those who were in the loins of Jacob, together with their wives, and in the other place, it talks about all the individuals. Thus, it depends on who or how you count. Those who were in the loins of Jacob includes Amram and Merari, and it says they went with Jacob into Egypt but they were not born until decades later; but, they were in the loins of Jacob. Thus, there are two groups of people.

The Bible and Science

Caller: Was the earth created in six 24-hour periods?

Mr. C.: Yes. We know that because, first of all, the timekeepers were created on the fourth day. The timekeepers are our solar system which operates on a 24-hour cycle. More than that, on the third day, vegetation was created, and if the day were longer than 24 hours, for instance, a hundred years or a thousand years, or a million years like some people want to think, then the vegetation would have died during the long night. Thus, since the fourth, fifth, and sixth days were 24-hours long, then we know that the first three days were also 24-hours long. God does not change the meaning of the word “day” between the first three days and the last three days.

Caller: Did Noah have dinosaurs on the ark with him? If he did, where are they now?

Mr. C.: The Bible teaches that about 7,000 years ago, there was a huge flood that utterly devastated the face of the earth. The water rose above the highest mountain of that day; there was no dry land anywhere in the earth.

In order to sustain life through the flood, God commanded Noah to build a huge boat, three stories high and 450 feet long, and put two of every animal with the breath of life in the boat. Noah was commanded to put seven pairs of clean animals, like cows, goats, and sheep, that were used for food and sacrifice, in the ark. Most of the animals were wild animals, like lions, tigers, elephants, dinosaurs of various kinds, but they were not necessarily fully grown animals; they could have been very young animals in order to conserve space.

God designed the ark, and God knew exactly how many animals would be on it, and they were on the ark.

The climatic conditions were affected drastically by the flood. We know this also from the scientific evidence. Scientists (and others) talk about the “ice age,” but the “ice age” was the period of time immediately following the flood of Noah’s day.

We know that two of every kind of animal was protected from the flood (they were in the ark a year and ten days), but when they came out of the ark, many of them became extinct. Animals can become extinct at any time in history just as they have become extinct in our day. Many animals survived, and they still exist today.

We know about the animals that became extinct because of the fossil record, which exists because of the cataclysmic nature of the flood.

Bible Texts and Translations

Caller: Do we still have the original written documents that were the Word of God?

Mr. C.: We do not have the original autographs, but we do have ancient copies. We have a lot of evidence that these ancient copies are exactly like the original autographs. For example, prior to 1940, the copies from which the Book of Isaiah, a major book of the Old Testament, was translated, went back about 1,000 years. Of course, Isaiah originally wrote the book about 700 BC or about 1,700 years earlier. Then, by God’s mercy, in the Dead Sea Scrolls, found in the Qumran Caves in the land of Israel, they found a copy of the Book of Isaiah that dated back to about 100 BC. It was a full 1,000 years older than the copy they had previously used. It was only about 600 years from the original document. When they carefully unrolled that scroll, and they have the whole scroll for the experts to read, they found that with very tiny modification in a very few places, it is identical to the copy they used for the translation of the Bible 400 years ago [the King James Bible]. This gives us assurance that the 1,000-year old copies they used for the whole Bible are very trustworthy. We know, therefore that these Hebrew Old Testament and Greek New Testament copies are equivalent to the original documents; it is the Word of God.

Caller: Someone said that Mark 16:18 does not belong in the Bible because it is not in the original writing. Why would he say that?

Mr. C.: That is his conclusion, and a number of theologians might agree with him, but the fact is that this verse is absolutely part of the holy canon. God has given us this verse, and it is written in a way that only God could have written. We can be certain that it belongs in the Bible.

They say that because they do not understand it. This verse makes sense when we understand how God wrote the Bible. We read in Mark 16:17-18:

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

These people say they do not see these signs when they look at a body of believers. They say they do not see people who can drink cyanide or strychnine, very grievous poisons, and not be harmed. They say they do not see people who can pick up serpents and not be harmed. So, they think that this passage does not belong in the Bible.

We must remember that the Bible teaches that Christ spoke in parables. We read in Matthew 13:34:

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.

Now, they fit perfectly. God is teaching us about the Gospel. These signs are seen wherever there are believers.

Is It the Word of God?

Caller: In regards to God being the author of the Bible, we often quote II Timothy 3:16 and II Peter 1:21, and we hear people say, “Paul said this” or “John said that.” What about I Thessalonians 2:13?

Mr. C.: We read in I Thessalonians 2:13:

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

This is an excellent verse to quote to show that indeed God is the author of the Bible. We may read commentaries and books in which we read that “Paul said this” and “Peter said that,” and such statements seem to weaken the authority of the Bible. We read in II Peter 1:21:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Everything in the Bible, in the first instance, is not what Paul, or Peter, or Moses wrote, it is the Word of God.

Caller: How can we know that the Bible is God’s Word without going to the Bible? How can we trust the Bible if we are not sure that it is God’s Word?

Mr. C.: By nature, we will not trust the Bible. If we start reading the Bible, we will find that there is a consistency in God’s Word. Certain things are happening that are discussed in the Bible and that clearly indicate that only God could have written the Bible. For example, we read in Mark Chapter 16, verses 17 and 18:

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

When we read this passage, we might think, “That does not make any sense. Picking up serpents?” We look at a church where there are believers, and they do not pick up serpents. If they picked up a rattlesnake, they could be fatally bitten. If they drank strychnine or cyanide, they could die from it.

The Bible indicates in Matthew 13:34 that Christ spoke in parables, and without a parable, He did not speak. A parable is an earthly story with a heavenly meaning. When we let the Bible tell us about these five signs, listed in Mark 16, that will follow those who believe, who the serpent is, and what the poison drink is, and so on, we know that they are not to be understood literally; they have a spiritual meaning that relates to the Gospel. In other words, when we let the Bible be its own dictionary, we learn that it all makes consistent sense. No human being could have

written this and made it all come out that clearly and wonderfully, and that is the way the whole Bible is written.

Again and again, I have puzzled over an historical event, for example, concerning Sampson, Daniel, Elijah, Elisha, a great many people of the Old Testament, and I have wondered why God recorded that particular story. It might be an interesting story, but as it stands, it seems to have nothing to do with the Gospel, and yet the Bible insists that the whole Bible has everything to do with the Gospel.

When I began to apply this Biblical rule, the Gospel poured forth from these passages. I recognized the fact that these are historical parables; they are true incidents in history. God has carefully chosen and written these words in the Bible, and, therefore, each word is important. As I began to find the spiritual meaning, by letting the Bible be its own guide, again and again, in a beautiful way, the Gospel came forth with a consistency that could never happen had the Bible been written by man. Bear in mind that the Bible was produced over a period of about 1500 years. Many human beings had their finger in the pie, that is, were used of God to help write the Bible, but behind it all, God was guiding each finger so that we have the precise words that God wants in His Bible. Human beings could never have written a book this way.

Missing/Other Books of the Bible

Caller: In Revelation 22:18-19, the Bible says “if any man,” so my question is does this preclude God from giving more information?

Mr. C.: God says in Revelation 22:18-19:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

How did God give us information? We read in II Peter 1:21:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Everything in the Bible was written by the pen of man, but it all came from God. Other things were written, but they are not part of God's Word to us. Jesus spoke many times but only a tiny percentage of what He said is in the Bible. Now if anyone writes or says something and declares it is from God, then he is in violation of the Word of God. God will not violate His own rules.

The Bible did not come into existence by osmosis or by someone finding some plates somewhere and saying that the Bible was already written. The Bible was written by man. From Genesis 1 to Revelation 22, under the inspiration of the Holy Spirit: holy men of God spake as they were moved by the Holy Ghost. The Bible came from God.

If someone comes along today and says "I have a revelation from God," then he is putting himself in the same position as the holy men of old who spoke as they were moved by God the Holy Spirit. They are trying to make an addition to the Word of God, but whatever they say, it is not from God. God's revelation is complete. I do not know why people want that; it is scary. II Corinthians 11 says that Satan goes about as an angel of light which means that he tries to counterfeit Christ. Satan is allowed to break the silence between the supernatural and the natural, and so why people want to be in a position where they can be conned or duped or misled by Satan, I do not know.

No one has plumbed the Word of God. We can search it and study it, and there is always more to learn from His Word. Why in the world would they want to go outside of the Bible and take a chance that they will get something from Satan who comes as an angel of light?

Caller: I was wondering why the Roman Catholic Bible has books that are not part of our Bible [the King James Bible]? How did they determine what books were to go in our Bible [the King James Bible]?

Mr. C.: The Protestant Bible [the King James Bible], is the Bible that identifies with the Old Testament Hebrew text and the New Testament Greek text. The "extra" books that are in the Roman Catholic Bible, which they call "the Apocrypha," or "hidden books," were written one or two hundred years before the time of Christ, are not part of the Holy Canon. They are not part of the Word of God.

As you become more knowledgeable about how God wrote the Bible, it is easy to determine what books should be in the Bible. When you read any part of the true Bible, and look for the Gospel message, you find a consistent statement as to what the Gospel is. It might be hidden, it might be found only when we see the spiritual meaning of what God has

written, but when you look at these other books, you do not find the Gospel in every part of them. The Gospel message is not found there because they were not written by God.

Caller: I agree that the Bible is the ultimate authority, but the original church decided what books should go into the Bible, because the church existed before the Bible.

Mr. C.: No. That is what a church might claim. There is no church that goes back to the time of Moses. God began to write the Bible in the days of Moses, 3500 years ago. No denomination that exists today, except the Jewish religion, had anything to do with the books of the Old Testament, which is more than half of the Bible. Thus, a church might claim that they decided what books were to go into the Bible, and they decided that Peter was the first pope, and they decided that the church began in Rome, and they claim or decided a whole lot of things, but that does not make the things true.

We have to let the Bible tell us. God wrote the Bible. The Bible is His Word; He decided what books were to go into the Bible. How He did that is immaterial; He obviously used men at some point, but the mechanics of it makes no difference. God was in charge. We read in II Peter 1:21:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Proper Bible Study Methods

Caller: What does “all” mean in I Corinthians 15:22?

Mr. C.: It is amazing how God makes the Bible its own dictionary. We read in I Corinthians 15:22:

For as in Adam all die, even so in Christ shall all be made alive.

We know from the rest of the Bible that the “all” in the first phrase, “*For as in Adam all die,*” includes every human being. In the same sentence, we read, “*even so in Christ shall all be made alive.*” Normally, we would say that if the first “all” includes every human being, then the second “all” in the same sentence ought to include every human

being. The problem with that conclusion is that if it were true, then no one would be subject to hell, and we know that hell will be heavily populated. The “*all*” in “*even so in Christ shall all be made alive*” cannot mean that all [or everyone] were made alive in Christ, because that would mean that they have all become saved. So, what are we going to do with the second “*all*”?

“*Even so in Christ shall all [who are to be made alive will] be made alive.*” Even so in Christ shall all those whom God has elected to salvation will be made alive. Now we have complete harmony. God used the word “*all*” in the same fashion in Luke 2, and in I Timothy 2:5-6, where we read:

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all [that is, for all those He came to save], to be testified in due time.

This matches Matthew 1:21, where we read:

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

This matches John 6:37-39:

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

In other words, Christ came to save all that He had planned to save. There are no defects in God’s salvation plan. Nowhere in the Bible do we find that it was God’s intention to save every human being. Revelation 13:8 speaks of those who were followers of Satan:

And all that dwell upon the earth shall worship him [that is, the beast, Satan], whose names are not written in the book of life of the Lamb slain from the foundation of the world.

There are those whom God never intended to save. However, those who were written in the Lamb’s Book of Life, God has obligated Himself

to save; they are the “all” for whom He gave His life. He died to pay for their sins. In John 17:9, Jesus prays:

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

In John 17, verses 2-3, at the beginning of His prayer, Jesus defines those who were given to Him:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

All of these sentences are in total harmony with each other.

CHASTISEMENT AND TRIALS

Caller: Is “chastening” the same as “punishment”?

Mr. C.: No. Chastening, as God speaks of it in Hebrews 12, is not punishment. God’s legal statement about punishment is that “the wages of sin is death,” which we read in Romans 6:23. Punishment for our sins, any sin, will come after we have been judged and found guilty.

The believers’ sins have already been judged, and we have been found guilty, that is, Christ as our stand-in was found guilty in our place, and the penalty has been completely paid by Him. The unsaved must still come into punishment, which they will do on the last day, God chastises us, not as punishment, but to get our attention and to assist us, just as parents do, and God uses that illustration. Unfortunately, there are some parents who do not follow God’s rules.

For instance, a momma and a papa might have a little son, Johnny, who is beginning to show signs of rebellion, and they say to Johnny, “Do not do that any more.”

Johnny smiles sweetly and goes ahead and does it again. In order to help Johnny, papa says to him, “Johnny, the next time you do that I am going to have to chastise you. It might be a spanking, or you might have to stand in a corner, or you might have to stay in your room for a certain number of hours, or you will be deprived of some things or freedoms that you have had. Apparently, you are not listening. I do not want to chastise you, but I have to help you realize the seriousness of the situation.”

When he follows through, then, the child will begin to understand that dad is very serious about it. God does this with us. He gives us His laws, and we read His laws, and yet in spite of His law, if something is going on in our life that is not the way it ought to be, we make an alibi and persist in it until God comes to our assistance, not as punishment but as chastisement. Sometimes the chastisement can be very severe.

If we are a true child of God, normally very quickly, we will know why we received that chastisement. We might not want to tell anybody else because it might be a result of something we have been harboring in our heart in our personal life. Nevertheless, we know, and we are grateful. "O, Lord, I needed that. It helps me to get serious about the matter of living for you."

CHILDREN

Caller: If a husband and wife cannot have children, is it OK for them to adopt?

Mr. C.: By all means. Adoption of children is a very Godly idea.

Caller: Does the Bible say anything about birth control?

Mr. C.: The Bible does not use the phrase "birth control," but the Bible has a lot to say about the subject. God gives the command in Genesis 1:27-28:

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: ...

That command has never been rescinded. In Psalm 104, for instance, God indicates that babies are created in the womb by the action of God the Holy Spirit. Psalm 104:30 says:

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Of course, there is a biological union, but the biological union does not create the baby. God creates the baby and gives the baby an eternal

soul. God is in charge of when a baby is to be conceived. Ultimately, conception is God's business.

The Bible says in Psalm 127 and Psalm 128 that children are a blessing of the Lord. We read in Psalm 127:3-5:

Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

In the life of the believer, the more children, the greater the blessing. At times, it might be difficult, but over the long haul, there will be great blessing.

In the matter of birth control, we must remember that we are the first generation in 13,000 years of history who are able to stop conception. Prior to our generation, that is, prior to about 50 years ago, the way to stop conception was by abstinence or spilling the semen on the ground. Today, there are many ways: birth control pills, wire devices, and condoms, and so on, all utilized to prevent the birth of a child.

Effectively, man is saying, "We do not trust God. We know best; we know when we should have a child. We are busy finishing our education, or we are busy building a business, or whatever, and so, in our own time, we will decide when we want to have a baby." The true believers, those who rest in the Lord, know that God knows precisely how many children we should have because He creates the baby.

When we study the Bible, we see that Satan worked out a plan to kill children. Satan killed children in Egypt during the days of Moses when he killed all the male children. Satan killed children when he tried to kill Jesus; at that time, he killed children around Bethlehem who were up to two years of age. Today, Satan is having a field day. Not only is he stopping the birth of children, but he is killing millions of unborn children. All over the world, millions of abortions kill children in the womb. Why does Satan want to do this?

The reason he wants to do this is because the elect of God come into existence through the birth of children. God's plan is for children to be born. Theoretically, if Satan could stop the birth of all children, there would be no more elect, and so Satan is trying to control this matter, and he is working very successfully. Of course, God is still in charge; God is in control, and nothing can frustrate God's plan to bring the elect into existence. Nevertheless, the intent is deadly; it is altogether wrong.

Discipline

Caller: If a son (or a daughter) is very rebellious, and runs away, and does very bad things, then if he wants to come home, do we let him come home, but make him follow the rules of the home? He is 19 years old and been gone for a year and a half. Do you think this is punishment from God?

Mr. C.: It might be very tempting to say to a rebellious young son, “I do not want you any more! Get out of here!”

We have to remember that we love our son with all our heart, and we want the highest good for him. The last thing we want to do is drive that son away, and so it takes an immense amount of wisdom to deal with the situation.

If he is engaged in drug activity, for instance, and brings drugs into the home, we must lay down rules, and say, “Look, we love you. You are welcome to come back home. We want you to be able to live here, but do not bring any drugs into our home. You cannot do that, and if we find any drugs, we will destroy them.”

We want to try desperately to keep our son in our home. He is still under our guidance to some degree, and even though he is very rebellious, we want to show him our love for him. We do not want to drive him away.

At 19, your son probably will not come back. He has made up his mind about what he wants, and he has to answer to God for what he does. It is heart rending for parents when we have tried to bring up a child in the way that he should go, in God’s way, and they see the rebellion develop in their adolescent years and teenage years. When they see the hardening against the parents, and the child of his volition leaves the home because he does not want to be there any more, that is his sin, and it is a grievous sin. He is on the road to perdition, but we parents can continue to pray and pray for him.

It might be a chastisement from the Lord. We do not know, but we do know that it is a testing program. Can we remain loving? Can we continue to show our love to our wayward son in spite of his rebellion? It is a good test for where we stand before God.

Do Children/Babies Go to Heaven?

Caller: If a 3- or 4-year-old child dies before he could make a commitment to Christ, will he go to heaven? Does a baby have to be predestined to be saved?

Mr. C.: Let me ask you this: “If an adult has no interest in the Gospel, and he dies unsaved, what was his condition as a little baby?” He was unsaved. We do not become saved, and then lose our salvation.

A great many people teach that children reach an age of accountability, that is, until they reach that age, they are right with God just because they are children. That is flatly contrary to the Bible. The Bible will not permit that. If they had the right relationship with God as little children, then they would have the right relationship with God as adults.

In fact, the Bible clearly speaks of little children. We might not like the language, and there are a lot of things in the Bible that we might not like, but we better listen to what God says in the Bible. We will listen if we delight in the Word of God, and we want to have truth. We read in Psalm 58:3-4:

The wicked [the wicked are the unsaved, and by nature, it includes every human being] are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear.

The Bible says in Romans 3:10-13:

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.

Of course, a three-week-old baby cannot speak, but God says the heart of that baby is infected with sin. That baby needs salvation just as much as an adult.

Wonderfully, salvation is not something that we accomplish. If someone is in the presence of the Gospel, and salvation occurs in his life, God has done all the work to save him. So, if a baby has been under the hearing of the Gospel, God can save him. Even though the baby cannot understand anything with his physical ears, and he might even be deaf, and he might not even have a mind (occasionally a child is born with almost no mind), God can save him.

As that little baby is in the presence of the Gospel, God can give that baby spiritual ears to hear. God can save a little baby just as easily as He

can save an adult. If that little baby is saved, he will always be saved because when we are saved, we are given eternal life.

Salvation is all by the grace of God. No one becomes saved unless he was elected by God from before the foundation of the earth to become saved.

Most babies grow up as unsaved people and die unsaved, which means if they had died as a baby, they are still under the wrath of God just as an adult is under the wrath of God. The Bible very clearly says that by nature, every human being is under the wrath of God. There is none that seeketh after God.

Some individuals have truly become saved; they have been given eternal life. Some people became saved while they were still in the womb. Some people became saved when they were one month old, others were saved when they were 4 years old or 14 years old, others were 40 years old, and some people were saved the hour before they died.

At whatever age we became saved, God performed all the action. No one can become saved just because he wants to become saved, not the baby in the womb, not the young child, and not the elderly person. God is the only one who can save us.

Caller: Can a new-born baby understand and be accountable for the fact that he is under the wrath of God?

Mr. C.: A new-born baby has no knowledge of the wrath of God, but he is accountable because we were all created in the image of God. The basis for us being under the wrath of God is not that we understand why, but it is because we were created in the image of God and, therefore, we are accountable to God. God says in Psalm 58:3-4:

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear.

That passage agrees with Romans 3:10-12:

As it is written, There is none righteous [that includes babies], no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

The Bible is very harmonious about the fact that we are all under the wrath of God. II Corinthians 5:10 tells us:

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

God says that we must all appear before the judgment throne to answer for our sins. When we read this in the light of the whole Bible, we know that the “all” means that every human being has to answer to God.

If we have become saved, we have already answered to God; we have already stood before the judgment throne. We did not appear there personally, but Christ, as our stand-in or substitute, has stood there on our behalf.

If we are not saved by Christ, then individually, we have to stand at the judgment throne on the last day to give an account. Every human being has to give an account to God.

THE CHRISTIAN WALK

Caller: Will you talk about Philippians 4:8?

Mr. C.: Philippians 4:8 is one of those tremendous statements in the Bible that all of us ought to read from time to time, and then ask ourselves: “How do I stand in the face of this verse?” We read there:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

This is a powerful verse that tells us what ought to be the mind set of those who have become right before God. We can examine our thinking. How do we measure up to this verse? We can learn a whole lot about whether we are living to God’s glory or not as we examine our thinking in the light of this verse.

Caller: I have heard you say that it is not our role to try to make this world