

a better place. With that in mind, is it wrong to donate money to a charitable organization?

**Mr. C.:** No. It is not wrong in itself to donate money to a charitable organization, for example, if the organization provides food for the hungry.

Most people do not know of the need that is a billion times more desperate than the need for food, and so, the best they can do is provide some physical food for the hungry. It is nice that they do that.

When we become saved, we are children of God, and we ask ourselves, “What is the real need of the world?”

If people are given enough food to have a few good dinners, that food will help them for the moment, but then, they will be hungry again. If they are given enough food to feed them for the rest of their natural life, that is fine, it will make life more comfortable for them, but when they die, where are they going? If they are not saved, they are still under the wrath of God, and they are going to end up in hell.

We true believers can utilize our money more efficiently, and focus on getting out the Gospel, because we have no doubt about the fact that judgment day is coming. We implicitly trust the Bible, and we trust what the Bible says about the certainty of hell.

We want to use our money for the highest good, and the highest good is that people might hear the Gospel and be saved. God works through His Word to save those whom He plans to save. So, normally, when true believers donate money, the first thing they have in mind is to get the Gospel out into the world.

**Caller:** My mother comes to stay with us for a couple of weeks and then leaves and stays with other people. The situation is causing friction between me and my husband. I know I should be submissive to my husband and honor my parents, but I do not know what to do.

**Mr. C.:** This is a very difficult situation. The Bible says that when you marry, you leave father and mother, and you set up your own household. You and your husband have your family. You can still honor your mother. You can pray for her.

She is still your mother. You want the highest good for her, but, she cannot come into your family to destroy your family. You honor her and try to help her in any way that you can, but your first responsibility is to your family. Perhaps your husband senses that your first responsibility is to your family, and he would like to help, but he wants to make sure that your mother does not encroach on your family to the degree that it

destroys your family.

**CALLER:** Hello, Brother Camping. I want to ask you about fasting and how it pertains to the latter day and the latter rain?

**Mr. C:** Well, in Isaiah Chapter 58, God describes what He considers to be proper fasting. It is not to afflict our bodies by abstaining from food or drink. It is to share the Gospel with others.

Even though Isaiah 58 is in the Old Testament, it is a New Testament set of rules, as are Isaiah 53 and many other chapters of Isaiah. We read in verses 6 and 7 of Isaiah 58:

*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; . . .*

And so on. You see, these are all figures of speech for sending out the Gospel so people can be freed from their sins. They can feed on the Word of God, and so on.

So, this is the fast that God chooses. Now, today, if someone wants to fast, go without food for a day or so, it has no religious implication at all. If they feel better by not eating a meal or two or three, or five meals, it is their good pleasure to do so, but it has no spiritual meaning.

## **CHURCH: END OF THE CHURCH AGE**

**FOR MORE INFORMATION ABOUT THE END OF THE CHURCH AGE, PLEASE CONTACT FAMILY RADIO AND REQUEST THE BOOK, "THE END OF THE CHURCH AGE AND AFTER"**

**Caller:** Can you explain about the End of the Church age?

**Mr. C:** There's a whole lot of information about this. We could begin with Revelation 20, where God says that after the thousand years were ended, Satan, who had been bound, would be loosed for a little season.

Well, what does all that mean? It means that Satan will be loosed right before judgment day.

Then we go to Revelation 9, and we see that a star, who represents the Lord Jesus, came down from heaven and he had the key to the pit. Locusts and all the other vile things were loosed out of the pit. This is a picture of Satan who is being loosed.

Then we go to Matthew 24, and we read there that the time will come when the abomination of desolation is sitting in the holy place. Well, where is the holy place? That's where the true believers are, but now the abomination is sitting there. What is this? Well, This is Satan ruling in the churches. Satan is the abomination of desolation.

We read in Matthew 24, verses 15 and 16:

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:*

Then we go to II Thessalonians 2, where it says the time will come when He who restrains will be taken out of the midst, that is, the Holy Spirit, who restrains Satan, will be taken out of the churches.

We read in II Thessalonians 2:3:

*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;*

Now, we know from other passages that the man of sin is Satan himself. This identifies with the great tribulation when Satan is loosed in order to be used of God as a judgment upon the churches that have not remained faithful. Then it describes the man of sin in verse 4:

*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

In other words, Satan has taken over the ultimate rule in the churches and congregations. They think they are serving Christ, they are convinced they are serving Christ, but in actuality, Satan has come there as the man of sin. Let's see how that works. We read in II Thessalonians 2:5-7:

*Remember ye not, that, when I was yet with you, I told*

*you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [letteth is an old English word for restraineth] will let [will restrain], until he be taken out of the way [midst].*

And Satan will be ruling in the congregations. Then we read in Luke 21, verses 20 and 21:

*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.*

When we study this out, we can see that the Jerusalem God has in view here are the churches and congregations in our day. The Bible indicates that there would come a time when the temple, which consists of all the churches and congregations, and the members of these churches are building blocks in that temple, would be destroyed. It says the time will come when not one stone will be left upon another that will not be thrown down. There are a whole host of passages that speak of this and not just one. Also, there are many passages where God typifies the churches and congregations as Babylon, for example, He says in Revelation 18, verse 4:

*. . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

And then we can go to the Old Testament and find a whole lot more information about it. The Bible has a great amount of information about this that was not understood at all in previous generations because they were not ready for this. But now that we are right near the end, these passages are beginning to be understood, and they are all focused on the same thing.

We read in Revelation 11 about the two witnesses. They are the believers in the churches who have been faithfully declaring the Word of God so that the churches and congregations were a candlestick amongst which Christ walked. They were the light of the world. God used the churches to evangelize, but now the two witnesses are killed, and they lie in the city that is spiritually called Sodom and Egypt, indicating that Jerusalem killed them, that is, the churches and congregations

don't want the truth any more. It is a time when their work has been finished, that is, their work in the churches. But after three and a half days, which again is the first period of judgment on the churches, they stand on their feet, and it goes on to indicate as we interpret this correctly, that they continued to send the Gospel into the world outside of the churches.

We can read Revelation 13, and the whole chapter deals with the conditions in the churches as Satan rules there. And so, the Bible is replete with this kind of information. It has never been very well understood in the past, and many times, it was not understood at all. But we read in Daniel Chapter 12, verse 11, that these end time things are sealed up until the time of the end, and that's why they haven't been previously understood.

But today, we are near the time of the end. The seals are taken off so that we can understand these things, and we are just amazed at how much of the Bible has to do with these events. They all are in agreement, and they are all focused on a dreadful period when Satan is ruling in the congregations; the Holy Spirit has been withdrawn, and it is now a place where God is bringing judgment.

The only beautiful relief of all this is that there is still the latter rain. A great multitude which no man can number are coming out of great tribulation and coming into the body of believers. And that's where we are today.

**Caller:** Can you explain a little more about how God uses the word "Jerusalem"?

**Mr. C:** In Galatians 4, verse 26, God speaks of those who are saved within the churches as being Jerusalem "above," that is, their citizenship is in heaven; they are truly saved. But in Galatians 4:25, He speaks of Jerusalem "which now is," and it consists of all those who are still in spiritual bondage. Both groups co-exist in the churches and congregations. The Jerusalem "which now is" consists of those who think they are saved but are not saved.

**Caller:** Can you explain more about how God uses the word "church"?

**Mr. C:** When we see the word "church," we normally think of the local congregation, the local church. And God does speak about the local church in places like Revelation 2 and Revelation 3, the church of Ephesus, the church at Laodicea, and so on. That is the local congregation.

On the other hand, God also uses the word “church” in the sense of those who are eternally born again. This is what He is speaking about, for example, in Matthew 16, verse 18, where He says:

*. . . I will build my church; and the gates of hell shall not prevail against it.*

Now, the gates of hell have to do with the wrath of God. Hell is the penalty that we endure because of our sins, and anyone who is unsaved is subject to the wrath of God. The gates of hell have a claim on him. But the church that God is talking about in Matthew 16 consists of all true believers, and they, of course, are not under the wrath of God any longer. The gates of hell cannot prevail against them.

On the other hand, when we read about the church in Sardis in Revelation, we find that it is made up of many members but only a few are true believers. That means that the gates of hell still have a claim on many who were in that local church. They were not true believers. There were a few that the gates of hell do not have a claim on, and they are true believers. They are in the eternal church that continues, and that is the church God is talking about in Ephesians Chapter 3, verse 21, where we read, “*Unto him be glory in the church.*” In what church? In the eternal church.

There is no glory in Sardis with all the unsaved people there. God already called it a dead church. There is no glory in that church because it was a dead church even though God admitted there were still a few believers in it.

The glory is in the true believers who are part of the eternal church. And you know, God is very, very kind to us by giving these kinds of illustrations so we don’t misunderstand what God is saying.

Now, what complicates matters today is that church leaders believe that because someone has become a member of the church and is allowed to partake of communion and has been baptized in water and has made confession of faith, they may assume that person is saved. But who knows whether that person is saved? The church didn’t get him saved. They didn’t get themselves saved. Only God can save.

I’m sure in the church at Sardis they thought they were all saved, and in the church at Ephesus where they lost their first love and the church at Laodicea, which God was ready to vomit out. They thought they were all saved. But they weren’t. They weren’t.

So, we have to have a clear definition in our mind that within any church there are true believers, and ordinarily, when God speaks about our day, He speaks of a remnant, a remnant that will come out. In other

words, in all likelihood, most of the people in the churches and congregations are not saved. But those who are truly saved will understand.

There are a whole lot of verses that speak to this. For example, Matthew 24, the opening verses, Luke Chapter 21, and Mark 13, verse 2, where we read that Jesus speaks of the temple buildings and says, “Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.” And He shows, for example, in I Corinthians 3 that the churches and congregations are called the temple of God.

We are built on the foundation of the Lord Jesus Christ. We are either the good building blocks, the eternal building blocks like gold, silver, and precious stones, or we are the wood, hay, and stubble so that at judgment day, it will be shown that we are not true believers. Now, those stones in that temple will be thrown down, and that means there is going to come a time when God will no longer use any church. That methodology of bringing the Gospel has come to an end. And that’s just one passage.

We read in Luke 21, verses 20 and 21, that God says that we are to depart from Jerusalem, and the only Jerusalem that has any significance today is the churches and congregations. And that Jerusalem, God says, depart out from. OK. Well, that means the church age has come to an end. And there are a whole host of passages that speak to this.

In Galatians Chapter 4 we read about the Jerusalem above and the Jerusalem that now is. If we are truly saved, we are part of Jerusalem above, the eternal Jerusalem, our commonwealth or our citizenship is in heaven. If we are not saved, we are Jerusalem which now is, we are still in bondage.

**Caller:** My question is in Revelation 18, about Babylon. You have talked about coming out of the church, and that Babylon is really the church of today, but where do you this information?

**Mr. C:** Well, the reason is, first of all, she is a harlot. Within the church there are true believers and unbelievers. The true believers are the bride of Christ, but the whole congregation is not. Now, because of the unbelievers in the church, and because of the wrong doctrines that are being taught, there is harlotry going on. There is spiritual adultery going on. We know that this is what God is thinking about because in James Chapter 4, God speaks of the churches and says, “*Ye adulterers and adulteresses.*” That is ugly language, very ugly language, but He is speaking of those who claim to be believers, and that ties in with Babylon.

We know that the Babylon of Revelation 17 and 18 represents the churches and congregations that exist in our day, during this time of great tribulation. In verse 24 of Revelation 18 God says: And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Now, Christ established a principle that is explained in Luke Chapter 13, verses 33 and 34:

*Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee.*

Christ also talked about how it is the church that kills the prophets in Matthew 23:34-35

*Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.*

That is a principle that God is speaking about when He talks about the killing of prophets. It is Jerusalem that kills the prophets, the true believers. Jerusalem is the corporate body, the congregations and denominations that exist in our day. So, since it is saying in Revelation 18, verse 24, in her was found the blood of the prophets and of saints, therefore, we know it again is talking about the churches and congregations who drive out the true believers. They [the churches] do not want to hear the whole truth. And effectively, then they [the true believers] are killed. It does not mean they are physically killed, but if a person has been driven out of the church, he can no longer witness there or speak there. It is effectively like he has been killed. Jesus makes reference to that in John 16, verse 2, where we read:

*They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

Notice here that the killing of the servants is equated with being put out of the synagogues or the places of assembly, and that would be the churches and congregations.

**Caller:** If we must leave the church, how about communion?

**Mr. C:** Well, let me explain. When God began to utilize an organization, and it was the nation of Israel, God introduced the Passover. It was part of the ceremonial law that was to be observed. Now, prior to the institution of the Passover, people just worshiped as individuals. Noah and Enoch and Abraham, and so on, worshiped as individuals. There was no Passover. The Passover required an organization. It required spiritual oversight, and that was part of the ceremonial law that was laid on the nation of Israel.

Then God shifted from the organization of the nation of Israel to the local churches, and He gave them a very similar ceremonial law, namely, the Lord's table. It was different in many ways but it was also similar, and as a matter of fact, it was instituted the same evening that Christ observed the last Passover, that is when He introduced the Lord's supper. And it, too, has to be administered by those who have spiritual oversight. It was a ceremonial law given to the churches and congregations as a picture of what is required in salvation. Water baptism is the same idea, it is part of the ceremonial law. Now that the church age has come to an end, no one has any spiritual authority to oversee these things. So, we are back where we were with Abraham or with Noah. We do not observe these things any longer. They were never an integral part of our salvation, they were simply portraits or pictures of what is required in salvation, but now we focus entirely on the Word of God. We focus on the Bible, the Bible, the Bible, and that is what God is using to do His saving, and God is in charge of it altogether.

**Caller:** Are you saying that God has abandoned His churches?

**Mr. C:** Yes, He has. The Bible says that. God says that Satan has taken his seat in the temple, the temple being a figure of speech that refers to the local congregations. He says that He that restrains has been taken out of the midst, and the one who restrained Satan throughout the church age is the Holy Spirit. So, the church has become spiritual Babylon. It is now under the wrath of God, and that is why it is a dangerous place to be. God is not saving within the churches anymore. His salvation program is outside of the churches. But God is still saving. The language of Revelation 7, verse 9, and following verses, is wonder-

ful. God says in Revelation 7:9:

*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*

And who are these that were robed with white robes, the Bible asks. And the Bible gives the answer, these are they who came out of great tribulation. That is, they were saved at the time God's wrath had come upon the churches and congregations. They were saved not in the churches, but outside of the churches.

**Caller:** After I heard you say that the church age is over, I would like to know if it's alright for me, my three kids, and my husband to just stay at home on Sundays?

**Mr. C:** Well, your question is, how do we answer the mandate that God gives us in Hebrews Chapter 10, verse 25, that we are not to neglect the assembling of ourselves together, especially as the day draws nigh. Of course, the day that we have to assemble together is Sunday. That is the Lord's day. That is the day for spiritual activity, for worship, for Bible study, for Bible reading, for singing songs of praise, for sharing the Gospel with others, and it's on that day that we try to find a fellowship.

Now, in many instances, that fellowship may be only one other person, or maybe it won't be anyone else, and the only way you can fellowship is with the people of the Bible. As you read the Bible, you are having fellowship with them. And also, you are able to listen to the radio, and hopefully, you can feel a fellowship with those who are bringing the programming over Family Radio for that day. More ideally, if you can find another family or a couple of families to draw into your fellowship, then you can have a little larger group. But the number of people is not the important thing. The important thing is that on this day, my focus is on spiritual things. And the first place that we find fellowship is in the Word of God itself.

**Caller:** Well, suppose you are right that God has commanded the believers to leave the church, but why would that particular sin be any different from any other sin that a person might be involved in before he dies? As you've said many times, a person could die in a state of anger

or some other sin, and if he was a true Christian, he will of course be with the Lord. Why would this sin be any different?

**Mr. C:** Well, the fact is that God says in Revelation 18:4:

*. . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

In other words, let's say it this way. If God commands us, and we are a true child of God, we are not going to continue in sin. Now, you mentioned anger or some other sin that flares up in our life, but we do not persist in that sin. If someone persists in a state of anger, if he persists in cursing, if he persists in adultery, he is not a child of God. It is not the nature of a child of God to persist in a sin. And so, if someone persists in rebelling against God and saying, "I want to stay here. I don't think I have to get out," the very fact that he persists in that sin indicates the same character as someone who persists in the sin of alcoholism or the sin of adultery, and God says such will not occupy the kingdom of God.

In other words, this is not a sin that just kind of flares up for a moment, for example, when David fell into the sin of adultery, but then he repented and was very remorseful. This sin is like somebody persisting in going down a wrong path because he wants what *he* wants rather than what God wants, just like someone who persists in living in adultery or drunkenness. It is clear evidence that he is not a child of God.

**Caller:** Hello, Mr. Camping. I don't know how to put this other than I'm troubled by the fact that there isn't another announcer on Family Radio who agrees with you about the end of the church age.

**Mr. C:** There's not another announcer who agrees with me? You're sure about that?

**Caller:** I'm sure the people who have the afternoon and the morning programs have not left their church.

**Mr. C:** Well, let me say it this way. Family Radio cannot make church membership or choice of church a test or a condition for employment. All we ask is that our employees be faithful to our policies and that they follow the plan of Family Radio, as we teach.

Now, we have a sizeable number of people in Family Radio who are totally aligned with the idea of the end of the church age and they do not belong to a local congregation. And we have many who still

belong to congregations. That doesn't trouble us at all. Each one has to answer to God for where they are. But they cannot teach contrary to what Family Radio is teaching because then we would have chaos. We have to be a trumpet that blows very clearly.

**Caller:** The other thing that troubles me is you're telling people, thus saith the Lord, and that the Bible says the end of the church age is now, and it doesn't say that anywhere. And another thing, you're telling people that those who love and obey the Word of God are to leave the church, and no statement says that. But there is a statement that says we are to pray for our brethren, our elders, and our pastors, and give them double honor, and uphold the Word of God. Now, obviously, many churches aren't even a church in God's eyes because the true church obeys the whole Bible and does not chop it up and tell people to disobey the Gospel of God.

**Mr. C:** You have made a correct statement. The true believer wants to uphold the whole Word of God. And that's why I'm so grateful that we can have a program like the Open Forum, in which our mission is to try to learn as much as we can from the Word of God and be as faithful to it as possible. This program is on seven and a half hours a week, week in and week out, and anybody can call. We do not monitor the calls. We do not know who the next caller will be. Anybody who believes they have found Biblical evidence that the end of the church age has not occurred can call. And I would be delighted to hear from them so that I could learn from the Word of God. But it has to come from the Word of God. If we are a true believer, the Bible is our authority.

But you know, I'm very, very familiar with churches. I was in a local congregation for over 70 years so I'm thoroughly familiar with local congregations. I've served as an elder, I've served as a deacon, and I've been in home mission work, and so on. And unfortunately, local congregations follow their church creeds. That's why a Baptist minister preaches differently from a Reformed minister, because the Baptist minister is faithful to the confessions of the Baptist church. The Methodist preacher is faithful to the doctrines of the Methodist confessions. The Presbyterian minister and the Lutheran minister, and so on, are faithful to their church's denominational confessions.

Now, think about this. Throughout the church age, the Lutheran never settled his differences with the Baptist. The Baptist never settled his differences with the Presbyterian. And the Presbyterian never settled his differences with the Episcopalian. They all maintained their own set of doctrines. So, you know that something isn't well, isn't right, because

the Bible doesn't speak out of both sides of its mouth. There is only one truth.

We should not be surprised, therefore, when we keep digging in the Bible, and spending more and more time studying and understanding the Bible, that we come up with some doctrines that churches can't understand. They can't understand because these things have not been spoken of in their confessions. Now, their confessions don't cover a whole lot of these subjects, and so, the pastors are not able to follow through on it.

But you know, we have to recognize and know our allegiance, and this is very important, our allegiance can never be to a church confession or to the doctrines of our denomination. Our allegiance ultimately always has to be to the Bible.

We know that the confessions were written by men, and therefore, are fallible, and even though they may be true a lot of the time, they are not true all the time. And they don't cover all the subjects of the Bible by any stretch of the imagination. Therefore, we want to be free to just examine the Bible. And that's what we are doing here on the Open Forum. We are not subject to anybody's confession. We are subject only to the Bible.

**Caller:** Well, no one can get this understanding of the end of the church age unless they read the Bible plus your book, *The End of the Church Age and After*, which distorts a lot of Scriptures. Let me give you an example. I Peter Chapter 4 talks about the judgment; verse 17 says, "*For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*" You take that verse out of context, which talks about do not be sufferers as a Christian unless you are suffering because you are a faithful Christian and not an evil doer. "*Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf,*" as it says in I Peter 4:16. You say the judgment is some future event, which it isn't. The context is that when a preacher preaches the Word of God.

**Mr. C:** Let's look at the context. I Peter Chapter 4, verse 12, says:

*Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:*

Now, fire has to do with judgment and trial has to do with judgment. In other words, God already was anticipating a time when God's

judgment would be on that church. Then we read in verse 13:

*But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.*

Now, remember, Joshua Chapter 7 tells us that when Achan was found guilty of stealing gold and silver and so on in the destruction of Jericho, Joshua came to him and said, and we read in Joshua 7:19, "give, I pray thee, glory to the LORD God of Israel." Then Achan came under the judgment of God, and the earth swallowed him up.

And here it is in I Peter 4:13, "when his glory shall be revealed." God already is talking about "the fiery trial," and that is a word for judgment. That is, it identifies with God's judgment that will come at the end of the world. And He is talking about giving glory to God, which will happen when God's judgment is coming.

Then He says in I Peter 4:14:

*If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*

At this time, when the church is under judgment, we are seeing this, the true believers are being reproached, they are being driven out of congregations. Then God says in verses 15 to 17:

*But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

In other words, it anticipates the last day, the day of judgment. This is parallel to what we read in Jeremiah 25. The whole chapter deals with the judgment at the end of the world, and we read in verse 26:

*And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach [that is Satan] shall drink after them.*

Then notice there's something very interesting that follows, as we read in verses 27-29:

*Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.*

And where is the city that is called by His name? It is the local congregations. It is there where the holy place has been because they were the custodians, the stewards, the caretakers of the Bible. You see, God here is giving the rationale as to why He begins His judging process in the congregations, that judgment begins with the house of God.

This is just a tiny bit of the language that identifies with the fact that there is this time of great tribulation when the church is under judgment. And we have to really, really tremble before all of this because this is God speaking. These are not my words. And it doesn't require the book *The End of the Church Age and After* to understand this. It can be an assist. But God has to open our spiritual eyes through His Word. All the book *The End of the Church Age and After* does is offer a lot of verses that should be considered. God finally has to convince the individual. Neither I nor anyone can convince anybody of this. Only God can do that through His Word.

**Caller:** Are you saying verse 12, which says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," doesn't refer to the congregation that it was just written to?

**Mr. C:** You know, the Bible is for us today. Many things in the Bible were written in a local context, and yet, they do not necessarily refer to that local context. When God, for example, wrote in Isaiah 53 about the coming Messiah, He was not just writing to those people. He was writing to all of us so that we know this had been fully prophesied.

And when God wrote in Matthew 24 about the fact that there will be great tribulation such as this world has never known, those living in

that day read that, and wondered about it, but in actuality, the working out of that prophecy was looking right to our day. The time of great tribulation, and the working out of these sentences, finally, is pointing exactly to where we are today. Even though these statements were read and pondered and considered by believers since the time of Matthew, they were not understood as we can understand them simply because we are living in a time when God is opening our spiritual eyes to these things.

As a matter of fact, I doubt whether any of us understood these things twenty years ago. I know I certainly did not understand these things twenty years ago. I didn't have the slightest idea even though I had a pretty good knowledge of the Bible. But as we continue to study the Bible, we begin to see how they are brought to final application.

**Caller:** I was wondering about the forty-two months in Revelation. Is it like the half hour of silence, that's the spiritual famine, when no one was becoming saved in the churches? How long was this period and are we past that? Is God now saving outside the church?

**Mr. C:** I believe that this forty-two months or the three and a half days of Revelation 11 identifies with the half hour of Revelation 8, verse 1, where we read:

*And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

I believe that this identifies with Daniel 8 where it talks about a period of 2300 evening mornings during which the temple will be trodden underfoot and then righteousness would return. And I believe that in all likelihood, we can understand it to be a literal period of time. I won't say that dogmatically, but in all likelihood, we can understand that to be a literal period, which would be a little over six years.

**Caller:** Hello, Recently, someone called and asked: Since the church age has ended, is it OK for women to teach? And you said no, that rule is still in force. That confused me because that rule is within the context of a church setting where there's supposed to be elders and deacons. Why you said that rule still applies, and yet, the positions of elders and deacons no longer apply.

**Mr. C:** Well, it's the same reason that the rules in the family, for example, that the head of the woman is the man, still apply. The woman is

still subject to the husband. That rule did not change. The relationship of man to woman and both of them to Christ has not changed at all. Those rules were not given just in a church context. They are general rules of the way God has designed the human race, and so, we still want to follow those rules.

On the other hand, I Corinthians 14 is definitely in a church context because God says when the whole church comes together, the women are to remain silent in the congregation. There it is a very specific church context.

**Caller:** You're saying that I Timothy and Titus are not in a specific church context?

**Mr. C:** No, I don't think so at all because, for example, in Titus 2:4-5 it talks about the women, and notice what it says about them. It says they are "to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Now, that would be true at any time in the history of the world. That is not in a church context. It certainly should have been taught by the local congregations but it is not speaking about only members of churches. This is a general rule that is addressed to all people.

**Caller:** I Timothy does talk about how we are to conduct ourselves within the church of God.

**Mr. C:** Well, I Timothy Chapter 2, for example, starts by saying that we are to pray for kings and for those in authority. Now, that is not in a church context. That is simply saying that this should be the nature of prayers. That does not change at all. And again, it says in I Timothy 2, verse 8:

*I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*

That is not in a church context. That is a general statement for all believers. Then we read in verses 9 and 10:

*In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But which becometh women professing godliness with good works.*

That is not in a church context. That is simply a general statement for all believers. And then God says in I Timothy 2, verses 11 and 12:

*Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

And you know we find that identifies with the family. In fact, He goes back to the family in verse 13, where we read:

*For Adam was first formed, then Eve.*

So, we don't have to think that these rules apply only to the church age.

**Caller:** But if the woman is not to teach, and that applies to a marriage as well, what is a single woman to do, if she's in a church, if she's not married? Can she now speak and teach?

**Mr. C:** Oh, well, now, you're talking about the local congregation, in the church time, and then, if a single woman had questions, the logical thing for her to do was to go to other people in the congregation, whom she trusted, men who were trustworthy, and ask them. But just because she's a single woman, that does not give her a way around this.

**Caller:** How does the end of the church age fit in terms of I Timothy Chapter 3, verse 15?

**Mr. C:** Curiously, I Timothy Chapter 3:15 has a whole lot do with the end of the church age, but not in a way that we might think about it. We read in I Timothy Chapter 3, verse 15:

*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

Now, this is speaking in the context of the local congregation, and so we can read this and have the idea that this verse is teaching that the church, the local congregations are the pillar and ground of truth. But if they are the pillar and ground of truth, then how could it be that there could come an end? If they are the foundation of truth and if they cease, then truth is going to cease, truth is going to be in trouble.

Well, the fact is, the church is not the pillar and ground of truth, the living God is the pillar and ground of truth. The grammar of this verse will allow either conclusion, that is, it could be the church is the pillar and ground of truth or the living God is the pillar and ground of truth. But when we compare Scripture with Scripture, when we look at this carefully in the light of the rest of the Bible, we know that the local congregation is under the authority of God. The spiritual rulers, the elders and the deacons, the pastors and so on, are only men. They are subject to error. They could never be the pillar and ground of truth. God is the pillar and ground of truth.

In fact, in I Corinthians 3, verse 11, God says, “For other foundation can no man lay than that is laid, which is Jesus Christ.” So, there is no other foundation that can be laid than the Lord Jesus. He is the chief cornerstone. He is the foundation. He is the truth upon which our whole relationship with God is built. And therefore, in no sense is the local congregation the pillar and ground of truth.

Actually, this is a very significant question because of the fact that so many churches and theologians have concluded that the church is the pillar and ground of truth, and that has become a great sin in the local congregations. They have taken on an authority that absolutely does not belong to them. It belongs only to God. And because they have taken on that authority, and they believe that they are the pillar and ground of truth, they have dared to modify certain doctrines of the Bible, and they believe that God the Holy Spirit guides them so that the decisions they make or have made don’t have to be checked that exactly against the Word of God, because, after all, they believe they are the pillar and ground of truth. And that brings a disregard for the holiness and the authority of the Word of God.

And that is one of the great sins that has brought about the end of the church age. God has said I’ve had enough, I’ve had enough. So, we have to get back to basic fundamentals. Only God is the pillar and ground of truth.

**Caller:** I’d like to ask a question about Paul in Acts Chapter 20, when he was bound for Jerusalem. It seems to me that this is in the context of the church age, when he says in verse 28, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” He is telling the elders to stay with the church that Christ paid for with His own blood and that is the invisible church. It seems to me that they should stay with the church till the end, that is, the elders or the overseers.

**Mr. C:** Well, let's pick up the context. That's an interesting observation you're making. We read here that Paul is a picture of the church age, and during the church age, the task of the elders was to feed the church of God, and that's all it says. Notice there is no time line here. Acts 20:28-29:

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

In other words, God is already anticipating the fact that the church is going to have some serious troubles. The task of the church overseers, the elders and the deacons, was to feed the flock, but that does not mean that the task will not be interrupted when God brings judgment on the church and when He is no longer applying the Word of God to anyone's life there. God transfers the responsibility to individuals, the responsibility is not on a corporate body any longer, and so, then the elders can no longer function this way.

**Caller:** OK, could you go to verse 30 and verse 31, where he seems to keep warning them about people in the church trying to destroy the church.

**Mr. C:** Well, but that has been true for over 1900 years. Read Revelation 2 and Revelation 3, where already, the Nicolaitans, a false sect of some kind, were bringing heresy, and there was a Jezebel that God has ugly things to say about, and that was when the church was only a few decades old. So, this warning has existed all through the church age. Again and again, churches have been assaulted and destroyed by false teachers who have come in. But then God would raise up other churches because throughout the church age, they were the ordained body that God used to evangelize the world. But finally, at the end of the church age, their work was finished, and also, they came to a point where God was ready to bring judgment upon them, and so, that no longer applies to them.

We have to see what God does at that time, and we find that there is another season that is called the season of the latter rain. And during the season of the latter rain, God is not using an entity like the churches and congregations with church overseers. He is using individuals, and

in our day, the Gospel is going out strictly by individuals, not by any organization.

**Caller:** Since God designed the church so meticulously, and He orchestrated almost every move, why is it that at the end of the church age, He doesn't tell us what to do with the so-called fellowships and how we should handle ourselves when there is no more local church?

**Mr. C:** Well, you must remember, by now we have learned what salvation really is. This has not been clearly understood, and I'm amazed at what has not been understood by eminent theologians. We now understand very clearly that when we become saved, we are given a brand new resurrected soul, and that which is born of God cannot sin. Therefore, every true believer is protected by Christ Himself. He is the one who has given us a new resurrected soul, and therefore, when we begin to sin, there is great trouble within our life because we know we don't want to sin, and secondly, God the Holy Spirit indwells us, and so we have a lot of protection. We now understand this.

It's curious to me and amazing to me how much we understand today that was not understood in previous years. For example, today we understand that the Sunday Sabbath is altogether unrelated to the seventh-day Sabbath. Earlier, that was not understood by theologians, and yet, today, we understand very clearly that Sunday is the Lord's day. It is a day that God has set aside for us to share the Gospel with others. That is what happened at Pentecost, which happened on a Sunday, and that is what was anticipated by the first day of creation when God said let there be light. It is a day for all kinds of spiritual activity. And so today, we have this information, not because we are smarter or more intellectual, not because we have a different Word of God, but simply because God has opened our understanding to parts of the Bible that were not understood previously.

We are living in a different economy today. For over 1950 years, there was an institution, a divine organism, called the local congregation, and God gave very strict rules for this institution. But at the same time, there were many things about salvation that the church did not understand. Today, for example, we are much more sensitive to the fact that salvation is one hundred percent the grace of God. It was not understood that our faith is a work, and therefore, our faith could never be used as a vehicle to bring us to salvation. That was not understood.

I recently reviewed a book by a Reformed theologian who has a very fine reputation. The book is about rearing our children, and I was reared [and I reared my children] with all the passages he used. I am

very familiar with these passages, which talk about God's covenant and say that He will be a God to you and to your children. And as I read that book, I began to think, wow, this is really a do-it-yourself gospel. This is really a do-it-yourself plan because the fragrance of that book was that if you do this and you do that for your children, you can be assured that they are going to be converted, they are God's children and God will save them. Of course, that cannot be. Nobody can dictate to God who is going to become saved.

But today, we are much more sensitive to the fact that only God can do the saving. And for that reason, we without hesitation tell people, read the Bible, read the Bible, because faith cometh by hearing and hearing by the Word of God. And when God saves you, He will do the whole work, nobody has to make a contribution to it, nobody has to rule over you. If you become saved there will be within your soul an intense desire to do the will of God, and nobody has to ride herd on you at all.

**Caller:** If I choose to go to church some time to worship God, like a worship service, is there something wrong with that?

**Mr. C:** Well, let me ask you a question. If you are a child of God, of course, you want to be obedient to Christ. Now, when the Bible says we are to come out of the church, why would you want to disobey God and go into the church? What kind of worship is that?

Worship has to do with bowing down before God. No, we don't physically bow down, but in our hearts we bow down. We are recognizing that God is our king. He is our Savior. He is our Lord. And we humbly listen to His Word and we humbly pray to Him, and we rejoice as we sing songs of praise to Him. That's all part of a worship service. But how can you say that I am bowing down before God and recognizing Him as my Lord and Savior and Master when I am in a place where He has told me not to be? That would be a contradiction, would it not?

**Caller:** I am really struggling with this, you know, but show me where I'm wrong. I just feel as though God wants me to bring the Word of God in the church building that I have been going to for the last 35 years.

**Mr. C:** Well, but you see, the character of the true believer is that we don't trust our feelings. We know we can't trust our feelings. My, my, if we didn't sleep well, and it's a gray kind of day, and we get out of bed and we feel very badly, and so on, does that mean our relationship with God is changed in any way? No. But we do feel very negative, and so on, and it's just because of our feelings. We cannot trust our feelings.

We have to trust what the Bible says.

And I admit that I, too, was in the church for years and years and years, far longer than even you. And it's not easy to come to the point where I know that I cannot be there any longer. But if we tremble before the Word of God, and we know the Bible says "*work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure*", if He is working in us, then we stand in awe and we tremble before the Word of God because we know that if we disobey we are sinning. And sinning is anarchy and it's terrible.

And we know that God is the judge of all the earth. We know that He is the holy King of kings and holy Lord of lords, and therefore, we have an enormous desire to be obedient. And we pray, "O, Lord, I want to do your will."

And so, when we read all of these verses that have to do with coming out of the church, out of Judea, as we read in Mark 13:14, "*let them that be in Judaea flee to the mountains,*" and Revelation 18:4, "*come out of her, my people, that ye be not partakers of her sins,*" come out of Babylon because the church has come altogether under the will of Satan, and so on, we have to obey even though emotionally, it troubles us. How can I do this? I have to leave my friends behind? Is this really what God wants?

And so, that's why Family Radio has prepared a couple of books, *The End of the Church Age and After* and *Wheat and Tares*, so please send for a copy of them. At least they will direct you into many, many verses that will help you search this out in the Bible. These books are available free of charge in English and in other languages as well.

**Caller:** I was wondering about a verse in Revelation that talks about Babylon. It's one of the verses you refer to when you talk about leaving the churches.

**Mr. C:** We are told there in no uncertain terms, as God says Revelation 18, verse 4:

*And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

**Caller:** Could you read the verse just before that.

**Mr. C:** We read in Revelation 18, verse 3:

*For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; . . .*

This is the great harlot which are the churches and the local congregations that have gone their own way rather than trusting in God the way they should. Then it says in verses 3 and 4:

*. . . and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, . . .*

Now, why would God's people be in Babylon? Why are they in Babylon? It's because the church where they had been has become Babylon. Otherwise, they would not be there. God is not talking about the Babylon of the world. Because Satan rules all over the world, we can't come out of that. We'd have to go to heaven to come out of that. But He is talking about His people who are in the churches, and that is where they belonged throughout the church age, but now it has become Babylon because Satan is ruling there. He has taken His seat there as we read in II Thessalonians 2. And those who have trusted the Lord are to come out of her, as verse 4 says:

*. . . that ye be not partakers of her sins, and that ye receive not of her plagues.*

That is, so we do not come under the judgment of God.

**Caller:** Is this verse in Revelation the only place in the Bible where Babylon refers to the church?

**Mr. C:** Oh, no, if we tie other verses together, for example, I mentioned II Thessalonians Chapter 2. Verse 3 says that Satan has taken his seat in the temple and we know that Satan is typified by the king of Babylon. We see this in Isaiah 14, for example. And as we go through Jeremiah, for example, we find verses where Babylon is used in exactly the same sense as Zion or Jerusalem, and Jerusalem is another name for the churches.

**Caller:** OK. So, the Bible does use Babylon as the church more than once?

**Mr. C:** Oh, yes. This principle runs all through the Bible.

**Caller:** I always thought Babylon was referred to as an evil place. And I never correlated it as being the church because the church isn't an evil place.

**Mr. C:** Well, it wasn't until we get to Matthew, and Matthew 24, verse 15, says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place."

Now, the churches and congregations that have been using the Bible, and had been made the custodians of the Bible, the caretakers of the Bible, to get the Bible out into the world, that had been the holy place because that's where the Bible was. And that's where the Holy Spirit was operating to save people. But then it says in Matthew 24:15 that the abomination of desolation is standing there in the holy place. That is similar to what we read in II Thessalonians 2 where it says Satan will take his seat in the temple. And we have other references of that nature. So, this is not a doctrine or a teaching that is based on one or two verses.

Actually, this whole business of the end of the church age permeates the whole Bible. God has written about it exceedingly extensively because it is so cataclysmic in nature. It is so worldwide. It is so big. After the churches have been used of the Lord for over 1950 years to bring the Gospel, suddenly, their work has ended, and suddenly, God's judgment is upon them. That is big, big, big news. And so, God has written extensively about it in the Bible.

**Caller:** I was talking to another gentleman who had a Bible talk show, and he was saying that there really isn't a "church age," a physical church age. And I didn't have any way of arguing with him because I'm not that literate in the Bible.

**Mr. C:** Well it's interesting that a hundred years ago already, the premillennialist conclusion, which is held by a great many Christian churches, is the idea that when the great tribulation begins, the church will be raptured, and then the Jews will begin to evangelize the world, and this would be followed by Christ's return, and He would reign from Jerusalem for a thousand years, and then the end of the world would come. And without realizing it, they were teaching that there would be an end of the church age that would coincide with the beginning of the great tribulation. Their idea was that the church age would end because the believers had been raptured to be with Christ in heaven, and therefore, they would not be here. And they were accurate in the sense that there would be an end of the church age and it would coincide with the

beginning of the great tribulation. But they were incorrect in thinking that the believers would be raptured at that time. It simply means that the believers are driven out or commanded to come out of the churches. And so, they had half truth, and at least, certainly indicating there would be an end of the church age. This is not a new idea, therefore. This has been around for a long time.

**Caller:** Can you explain that to me? How do I understand the different versions of what happens, the premillennialists, midmillennialists, and postmillennialists. Now, I think the premillennialists do have a pretty good argument in Revelation Chapter 3, verse 10, which says, “I also will keep thee from the hour of temptation [*or trial*], which shall come upon all the world, to try them that dwell upon the earth.”

**Mr. C:** Yes.

**Caller:** And that does lead me to believe that something will happen before the actual great tribulation period comes upon us.

**Mr. C:** It isn't talking about great tribulation there. It's talking about the hour of trial. And the trial is Judgment day. That is when every human being is tried if he has not already become saved. We stand for trial. If you or I are guilty of a crime, we have to be brought to trial. And God describes that trial in Revelation 20. A great white throne, and Christ sits there as the judge, and the dead, the spiritually dead, are brought there to be tried.

If we are true believers, we are kept from that hour of trial. It's translated “temptation” in our King James Bible, but it would be better translated “trial.” It is the Greek word *peirasmos* that means to be tested or tempted or tried. Every temptation is a trial, also. And it is not telling us that we will not be present in the great tribulation. It is telling us that we will not come into judgment.

**Caller:** I believe the Bible and the Bible alone is the sole arbitrator of faith and doctrine. We've talked a couple of times before, and I've listened to you off and on for 20 years. I'm very disturbed and concerned about your teaching that the church age is over because based on my diligent, prayerful study of the Scriptures, I find that the Bible and the Bible alone says that the church is the pillar and ground of the truth. And if you're outside of the church, I think you're in grave danger of not walking in the truth.

**Mr. C:** In I Timothy Chapter 3, verse 15, we have this very interesting verse:

*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

A great many churches and congregations have read this very carefully, and they have decided that the phrase “*the pillar and ground of the truth*” modifies the word “*church*,” “*the church of the living God, the pillar and ground of the truth.*” However, if they would look at their conclusion in the light of the rest of the Bible, they would know that’s an invalid conclusion.

The church is never the pillar and ground of the truth. Christ is the ground of the truth. There is no other foundation that man can lay.

The churches have taken their invalid conclusion as a reason for their spiritual authority. They really have taken the place of God because God is the pillar and ground of the truth.

As a matter of fact, in this verse, “*the pillar and ground of the truth*” is modifying God, that is, which is the church of the living God, and God being the pillar and ground of the truth.

Now, because they have misused and abused this verse, making the church the pillar and ground of the truth, they go to the second point which was emphasized by our caller. Namely, if we leave the church, we are endangering our salvation in some way. Well, come on, our salvation is never dependent upon a church. It is dependent upon the Lord Jesus Christ. The only church we cannot leave is the eternal church which we enter when we truly become saved, and that is something that God takes care of one hundred percent.

But insofar as the external representation of the kingdom of God, that is, the churches and congregations, that we can leave. We can come out of that because they are not eternal in character, and they are made up of believers and non-believers. But the eternal church we cannot leave. There is no way we could because we would have to leave our salvation, and there is no way we can become unsaved if we truly have become a child of God.

But very humbly, very respectfully, if during the church age we were really doing it God’s way, we should have always recognized the fact that it is not our church, this corporate, external representation of the kingdom of God, that is the pillar and ground of the truth. That cannot be. It is God who is the pillar and ground of the truth. We were just a body of believers who were gathering together in accordance with the rules God laid down in order that we might be blessed with His Word.

**Caller:** Yes, certainly, the eternal, invisible true church consists of those who are the elect and called of God. That's not what we're disputing here. When we look at the Scripture in the light of a proper, grammatical hermeneutic, when we look at the qualifiers of "pillar and ground of the truth," the antecedent to that is the church of the living God.

**Mr. C:** I'm fully familiar with that argument. But the fact is, I Corinthians 3:11 the Bible says that there is no other foundation that man can lay except the Lord Jesus. You can do whatever you wish with the grammar, but the fact is, the pillar and ground of the truth is God Himself.

And you know, it reminds me of what we read in Ezekiel Chapter 28, where God is faulting Tyre and Zidon, and there God is using Tyre and Zidon as a picture of the churches and congregations. And He says in a couple of places there, "*thou art a man, and not God,*" and the churches, you see, have made themselves God.

And also, they have tied their conclusion into a passage like Matthew 18, verse 18:

*. . . Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

And they have tied it into Matthew 16, verse 19, where we read, "I will give unto thee the keys of the kingdom of heaven," as if the church now is taking the place of God and that cannot be. That cannot be. That is impossible. God is the pillar and ground of the truth. The Bible is the authority, not the church. The Bible is the authority. The church is not the authority.

**Caller:** We are to use the Bible and the Bible alone, not pour in our own meanings that are convenient to a pre-supposition that is foisted on this verse. This verse is clearly talking about the church of the living God. Now, we are built on the foundation of Jesus Christ. It says the foundation of the apostles and prophets and Jesus Christ, the chief cornerstone, the Bible says that. Not Mr. Camping. Not me. The Bible says that we are built on the foundation of the apostles and prophets. The Bible says that the church is the pillar and ground of truth.

**Mr. C:** You see, there is a Biblical rule, and that is we compare Scripture with Scripture. Now, you're doing that when you say it talks about being built upon the apostles and the prophets. But remember, holy men of God spoke as God the Holy Spirit moved them. And the prophets, Jeremiah, Isaiah, Moses, they are the holy ones that God used to give us the Bible.

We have to be careful to approach the Bible very, very humbly. Very humbly. We must remember that no human being has the mind of God. No human being is perfect in his thinking. No human being. Neither I, nor you, nor any prophet, nor any apostle. Only God is perfect. And we know that the Bible is trustworthy but we will never trust the mind of men. That is why on this program, I say over and over again, don't trust me. Whatever you do, don't trust me. You check out the Bible to see if what I'm saying is in agreement with the Bible.

The moment a church takes a position that they have some authority as to how God wants us to live, they have some authority over the Bible, they are going against the Bible. The church has no authority. The Bible is the authority. The church's action is to point people to the Word of God. And you know, we look at the Roman Catholic Church and fault them because they come out very plainly and very honestly and say the church rules over the Bible. They say very plainly that the church rules over the Bible, and therefore, they make whatever changes they wish.

The Protestants, and I've been a Protestant for 80 years, I'm thoroughly familiar with most conservative churches, and I was an elder for many, many years, and I've served right in the heart beat of all of this, and I know what the thinking is. And it's very similar, that is, as a church, we have some kind of spiritual authority as to where truth is. The fact is that the Bible is its own authority, and we have to keep looking at the Bible. Of course, that diminishes us as a church, and then we have to walk more humbly than ever.

**Caller:** I'm not talking about a church or my church or your church. I'm talking about the true invisible eternal church of Jesus Christ, just as the Bible talks about it when it talks about the pillar and ground in the truth. Now, I Corinthians Chapter 12, verses 20 and 21, says, "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you," the church of the living God, the pillar and ground of the truth.

**Mr. C:** Now you're mixing apples with oranges. It is true that from I Corinthians 12 we know that within the church as the corporate body, the corporate, external representation of the kingdom of God as it existed for over 1900 years, there has been mutual exhortation and mutual helping and mutual concerns and mutual teaching and all of these things, and nobody can be looked upon as unnecessary. That is the way God established that corporate organization, that body of people called the church or congregation.

But when we talk about the spiritual authority, the final, the ultimate spiritual authority, the ground of truth, it is Christ, who says in John 14:6, “*I am the way, the truth and the life.*” It is not the church that can say “we are the truth,” because if you are an honest church man, you will admit that we do not understand everything. There’s a lot of things in the Bible we do not understand, and we may have some doctrines that are not as accurate as they should be. If we are really honest about it, we have to say that. But when we talk about truth, we are talking about the Lord Jesus, “*I am the way, the truth and the life.*” So, the ground of truth, the foundation of truth has to be the truth itself, which is the Lord Jesus Christ.

But you see, the church has usurped an authority. In fact, just read the confessions, and I am appalled at some of the statements in the most conservative confessions, where there is no serious distinction made between the external corporate body, corporate church, and the eternal invisible church of the true believers. The eternal church is mentioned, and then they go right on speaking about the external body as if it were the eternal body. The assumption is made that just because someone has made confession of faith and has been baptized in water and has become a member, therefore, they are saved, and since our church is made up of members, we are all saved, and that, of course, is far from the truth. No elder, no pastor can look in the heart of any of his members and know certainly, beyond a doubt, that any person has become born again. Only God can look there.

We know from practice as we see the church operate, that in any church there are many who ultimately show up as not having become saved. They don’t even really know what salvation is. If you say to them, “You’ve been in the church for 30 years, tell me what it means to be born again,” and a great many people who are convinced they are saved haven’t the slightest idea. Of course, we are not saved by how much doctrine we know, but the fact is that this is evidence that makes us doubt.

And now, as we see what’s happening to this whole body of evidence, that it’s very great, that we’ve come to the end of the church age, and yet, it’s amazing how few people in the churches are trembling before the Word of God. For example, a pastor ought to be trembling all the time because when he’s called, when he’s ordained to be a pastor, he is ordained to faithfully proclaim the Word of God, and if he teaches anything contrary to the Word of God, he is saying the Lord said when the Lord has not said. He is preaching a lie, and that is a terrible sin. And so, a pastor should be nervous all the time, “am I being faithful as

I proclaim the Gospel?” But unfortunately, most of the time, that is not happening at all.

**Caller:** Well, I wish I had an opportunity to really share the Bible with you and respond to your comments that are a private interpretation. The Bible says no prophecy of Scripture is a private interpretation. You quoted the latter part of the verse which says holy men of God spoke as they were moved by the Holy Spirit, and I want to suggest to you that I did not say that the Bible says the church is the truth. It says the church is the pillar and ground of the truth, meaning that outside of the church, you are in danger of private interpretation and bringing your own ideas and foisting them on the Scripture. I would love to be in a public discussion with you on this doctrine of the church age ending. I’m familiar with all the verses that you give, and I prayerfully look at those verses, and I must tell you that they are not saying the church age has ended. Some of them, like in Revelation 13, Revelation 17, Revelation 18, and II Thessalonians Chapter 2, are talking about a time when the church age will end, but they are not saying that time has come. That will happen when Jesus Christ returns for His church, the body, the pillar and the ground of the truth.

**Mr. C:** In other words, you believe that Christ is going to rapture the church and then this will happen?

**Caller:** I did not use the term “rapture.” The rapture is not a Biblical term.

**Mr. C:** Well, anyway, where do you think the true church is when Jesus Christ returns?

**Caller:** The true church, first of all, is raised from the golden altar. OK. And the bodies of the believers are resurrected out of the graves and caught up together with the true church at Christ’s return. I didn’t say anything about tribulation or rapture. I’m talking about.

**Mr. C:** OK, are you teaching or do you believe that when God is finished with the true church, the true believers will be caught up with Christ and then the great tribulation will come? Is that what you’re saying?

**Caller:** No, that’s not what the Bible teaches, and that’s not what I am saying. I am saying that the true believers, the church of the living God,

according to I Thessalonians Chapters 3 and 4, are caught up together to meet the Lord in the air. That's the Bible. The Bible, not me, the Bible.

**Mr. C:** Is that right before the tribulation occurs?

**Caller:** No, it is not. It is actually after the tribulation.

**Mr. C:** I see. And then what happens right after that?

**Caller:** Then what happens? You know, I believe in the Bible, and I don't follow a theological construct such as yourself.

**Mr. C:** You can answer my question. Tell me in a few sentences, what do you see from now till judgment day?

**Caller:** You know, if you really want to find out my eschatological construction in the understanding of what the Bible teaches on the end times and what is going to happen, I would love to have a discussion.

**Mr. C:** Please, I'm not asking a difficult question. If you think you know or you understand, then what is the next thing that is going to happen, and what is the next thing after that, and the next thing after that, as you see it from the Bible?

**Caller:** Well, I think you're diverting the subject.

**Mr. C:** Excuse me. It enters right into it. It enters right into it because you know when we study the Bible, we know its one piece, and if we've come to truth, if we're ready to let the Bible be our authority, we're going to look at everything in the Bible. And all the verses have to harmonize. They all have to harmonize.

There are people today who say, and I think you said, that we are not even in that great tribulation. I know there are people who say that, but they aren't reading Matthew 24, verses 15 and 21 and 24 very carefully. They are not reading Revelation 13 very carefully. But because they believe we are not in that great tribulation, of course, they are saying, well then, the church age cannot come to an end. And I would have to agree with them if that were the case, but that isn't the case if we're going to have harmony.

If you ask me, "what is the series of events," I will tell you very plainly in a few sentences. But I'm asking you, please, tell me, what do you see as the sequence of events? And you don't want to tell me.