

JESUS CHRIST

Caller: When the Bible talks about the Word of God, it is talking about the Lord Jesus Christ because before the world existed, He was the Word?

Mr. C.: Yes. In John 1:1-14 we read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Word is totally identified with the Lord Jesus. The Word, that is the Bible, is the voice of God. When we read the Bible, we should do so very respectfully and very carefully because it is God Himself who is speaking to us.

Caller: What do you believe was Jesus' racial makeup?

Mr. C.: We know that He was a Jew. He was of the tribe of Judah, the lineage of David. Some people want to figure a way to make Him a black man or a brown-skinned man or this or that. Certainly, He was not an Anglo-Saxon white man.

His racial makeup is totally unimportant. What is important is that He had taken on a human nature, and identified with mankind. How could God take on a human nature? We do not understand. On top of that, He took my sins, and the sins of everyone else He came to save. That is what is important.

Caller: Is it true that we should not watch movies in which someone tries to portray the Lord Jesus Christ?

Mr. C.: People are not sensitive to the fact that Jesus is God. Jesus never ceased to be God. The law of God declares that we are not to make an image of God (Deuteronomy 5:1). We read in John Chapter 4, verse 24:

God is a Spirit: and they that worship him must worship him in spirit and in truth.

God says in Exodus Chapter 20, verses 3 to 6:

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.

A picture is a two-dimensional image, and a movie is an image. If someone portrays Christ, he is trying to make a likeness of Christ.

Mankind wants to have a god that they can deal with. For example, in idol worship, pagans take a piece of wood, carve it into the shape of some kind of man, guild it with gold or silver, and say, "That is my god!" One of the reasons they do this is that they want a god they can take the measure of and understand. They want a god that looks like a man.

Many people claim to be believers, but they, too, want a god that they can take the measure of. So, they make a picture and call it Jesus, even though they do not have the slightest idea of what Jesus looked like when He walked on this earth. That picture is no more a picture of Jesus than it is of an Uncle Harry that I do not have, and so it is a big lie.

They are in violation of God's Word. Jesus took on a human nature for a period of time, but now He is in heaven as His eternal majesty. He

is everywhere present; He is infinite. He is the creator of the universe. How in the world can you make an image of Him?

Therefore, we do not want to have anything to do with movies, pictures, or any image that is supposed to be the Lord Jesus.

It is very significant that God did not put any portraits in the Bible. He used word pictures; He gave us words to read, but He did not make any drawings.

Both God and Man

Caller: How can you explain the deity of Christ in John 14:28?

Mr. C.: We read there:

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

We have to read this verse in the light of the rest of the Bible. In Philippians 2, we read that Christ did not count equality with God a thing to be held onto but He emptied Himself of His glory that He might pay for our sins. We read in Philippians 2:5-9:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.

Christ temporarily emptied Himself of His glory to bear the wrath of God; He became the suffering servant to pay for our sins. In that sense, He says the Father is “greater than I.”

After He accomplished His work, He was given a name that is above every name, and we read in verses 10-11 of Philippians 2:

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

earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In John 17:4-5, Jesus says:

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Colossians 2:9:

For in him dwelleth all the fulness of the Godhead bodily.

John 1:1-14:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

We read in Hebrews 1:1-2:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

We read in Hebrews 1:8:

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

We read in Genesis 1:1:

In the beginning God created the heaven and the earth.

Jesus is the Creator. Since Christ is the Creator, then He is God.

Caller: Where in the Bible do we read that Christ is God?

Mr. C.: God speaks of His Son, God the Lord Jesus Christ, in Hebrews 1:8

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

In Matthew 1:21-23 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. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Emmanuel means God with us; in these verses, God is talking about the pending birth of Jesus. In Colossians 1:16-17, He is called the creator of the world:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

Then we tie in these verses to Genesis 1:1, which says:

In the beginning God created the heaven and the earth.

There are all kinds of proofs in the Bible that the Lord Jesus is eternal God. Had He not been eternal God, there would be no salvation. He could not have endured the wrath of God, which was the equivalent of all those He came to save spending eternity in hell, had He not been eternal God.

Caller: Is Jesus Christ Jehovah God?

Mr. C.: There is no question about the fact that Jesus Christ and Jehovah God are the same person: Eternal God Himself. We read in Isaiah 43:11:

I, even I, am the LORD [Jehovah]; and beside me there is no saviour.

Jesus is the Savior. We read in Matthew 1:21:

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

Jesus is Jehovah.

Caller: Can you explain why Jesus is referred to as “the Son of man” in the Bible?

Mr. C.: Most of the references in the Bible to Jesus as “the Son of man,” refer to Jesus speaking of Himself. The reason why Jesus calls Himself the Son of man is that Jesus had to receive a human nature in order to be a legitimate substitute in paying for our sins. He is the Son of God; He is God Himself. The Bible says of Jesus in Colossians 2:9:

For in him dwelleth all the fulness of the Godhead bodily.

As Jesus went about His ministry, He could say, “*Thy sins are forgiven,*” which we read in Luke 5:20. He says in John 14:9:

He that hath seen me hath seen the Father.

He says in John 10:30:

I and my Father are one.

As a matter of fact, the Jews wanted to kill Him because He said

He was God. In order for Christ to be our Messiah, our substitute, our stand-in, and pay for the sins of those He had come to save, He had to become man. God Himself could not pay for our sins because it was not God who sinned; it was man who sinned.

Therefore, God did the stupendously, seemingly impossible thing, the thing that we would never expect God to do. God, in the person of the Lord Jesus Christ, took on a human nature, so He can say He is the Son of man, which qualified Him to be someone who could take upon Himself our sins, be judged and found guilty, and pay for our sins. God's wrath could be and was poured out on Him as payment for our sins.

Jesus says again and again that He is the Son of man, that is, He is the one who is absolutely qualified, even though He is God Himself, to be our Savior.

Caller: Can you explain Luke 8:19-21?

Mr. C.: We read in Luke 8:19-21:

Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Jesus used various occasions to give us information concerning the nature of the Gospel. Mary was His human mother; she gave Him a human nature. We read in Mark 6 that He had at least four brothers and a couple of sisters. Jesus was ministering in His hometown of Nazareth, and we read in Mark 6:3:

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

They were half-brothers and half-sisters because they were born of Joseph, and Christ was born of God, but all seven of them were born of Mary. Thus, when the Bible talks here of His mother and brothers, they were literally His mother and His half-brothers.

Jesus says that spiritually, anyone who does the will of God is as intimately related to the Lord Jesus as His mother and His brothers. This is how closely Jesus associates Himself with the believers.

The Cross

Caller: Can you explain Acts Chapter 2, verses 27 through 32?

Mr. C.: In Acts Chapter 2, seven weeks after Christ arose from the grave, we read that Peter was preaching. At that time, God was beginning to save people from all over the world. In verse 27, God is speaking about the Lord Jesus, and we read:

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

When Christ was hanging on the cross, late Friday afternoon, we read in John 19:30 that He said,

It is finished.

This means that the penalty for our sins had been completely paid. Proof that the penalty was paid is that Christ left His body and in His spirit essence, He went to be with His heavenly father.

We read in Luke 23:46 that Jesus cried with a loud voice, and said,

Father, into thy hands I commend my spirit.

There was no longer any payment for sins being made. His body was still on the cross but in His spirit essence He had gone to be with the Father. When His body was put in the grave, it did not see corruption because the penalty had been fully paid.

The big proof and final evidence that the penalty for our sins was fully paid is the fact that He rose again on Sunday morning. It was also proof that His soul had not been left in hell, that is, under the wrath of God. Christ had completely endured the wrath of God for us. We read in Acts 2:28-32:

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would

raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

David, an ancestor of Christ, lived about one thousand years earlier, and he had prophesied that Christ would be successful in paying for our sins and that He would be raised up and sit on the throne. In Ephesians Chapter 1, God says He experienced the resurrection, ascended up into heaven, sat down at the right hand of God, and He has been given authority over everything in this age and in the age to come.

This passage indicates that all of God's promises concerning what Christ was required to do to be our Savior, have been faithfully fulfilled. We can absolutely depend upon the fact that God's salvation program will be carried out with meticulous accuracy.

Caller: Did Jesus have to go to hell to set free the prisoners?

Mr. C.: Jesus did not physically go to a place called hell, but He endured hell for the believers. In the first instance, hell is the condition of being forever under the wrath of God. Christ came under the wrath of God when He paid for the sins of believers.

The wages of sin is death, and the death that God has in view is eternal damnation. After Christ fully paid for the sins of His people, then He was no longer under the wrath of God, that is, He was no longer in hell. We read in Acts 2:31:

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

We read in Ephesians 4:8:

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Before we are saved, we are spiritually in hell, which is to be under the wrath of God. When Christ saves us, He finds us in hell. He endured the wrath of God in hell, and we were captives or prisoners of Satan, but Christ brings us out as His bond servants; He sets us free from Satan.

In I Peter 1 we read of Old Testament prophets like Noah, Isaiah, Jeremiah, etc., in verses 10-11:

Of which salvation the 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, the Spirit of Christ spoke through the Old Testament prophets to the unsaved of their day, that is, souls in prison. Anyone who is unsaved is a soul in the prison house of Satan. When we share the Gospel, we share the Word of God with those who are in prison spiritually. Christ came to set those prisoners free, that is, those whom He planned to save, by enduring the wrath of God on their behalf. In I Peter 3:18-20, we read,

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 by the Spirit: By which also he went and preached unto the spirits in prison; 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.

There was never a time when Christ could literally and physically have gone into hell. When He was in the Garden of Gethsemane, we read in Luke 22:44,

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground,

and in Mark 14:36 we read,

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

He was in hell in that He was under the wrath of God; He endured hell for the sake of the believers.

Caller: Where does the Bible say that Christ arose Sunday morning?

Mr. C.: The Bible is very clear about that. The women could not put spices on His body when He was buried because He was buried just before the beginning of the Saturday Sabbath., and they were not to do that kind of work on that day. Therefore, very early in the morning, they went to the tomb, and that had to be on Sunday; it had to be after the Sabbath. At the tomb, they asked themselves who would roll away that stone. When they arrived, they found the stone had been rolled away a little earlier when Christ arose. We read in Mark 16:1-4:

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.

There is no question that this was Sunday morning.

Christ was in the Garden of Gethsemane Thursday night, He was crucified Friday morning, He was taken off the cross and His body was put in the tomb before sundown on Friday, and He rose from the grave early Sunday morning.

When Christ paid for our sins, His physical death was not the payment. The payment was the spiritual death of His coming under the wrath of God, for example, we read in Matthew 27:46 that He cried out,

My God, my God, why hast thou forsaken me?

Jesus in the Old Testament

Caller: Is Isaiah 53 a prophecy of Jesus?

Mr. C.: Absolutely. We read in Isaiah 53:4-6:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our

peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

This is a beautiful Old Testament statement that point to Christ paying for the sins of those He came to save.

Caller: Does Daniel 9:27 pertain to the New Testament era or the cross?

Mr. C.: We read in Daniel 9:27, where God is speaking about the end of the 70 weeks:

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation [offering] to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

This passage pertains to the whole New Testament era, beginning with the announcement that we read in John 1:29:

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

At that point, officially, He came to confirm the covenant, that is, the Gospel. In the middle of the week, literally three and a half years later, the sacrifice and oblation ceased because Christ was the sacrifice. All the sacrifices of the Old Testament pointed to the sacrifice, the Lord Jesus Christ.

The last half of the seventieth week, talked about in Daniel 9:27, goes all the way to the end of time, to the time of the overspreading of abominations, which is the final tribulation, and goes to the consummation, which is the end of the world. "And that determined shall be poured upon the desolate," is judgment day. So, the last half of the seventieth week is the whole period of time from the cross to the end of the world.

Caller: Will you explain who Michael is in Daniel 10:13?

Mr. C.: In Daniel 10:13, we read:

But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Michael is Christ. There is no question about that because we read in Daniel 12:1:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Christ is the Prince of Peace; He is the prince who rules over His people. So, Michael is not an angel. Now in Daniel 10:13, we read that He is “*one of the chief princes.*” Of course, God is God the Father, God the Son, and God the Holy Spirit. Thus we may understand that each person in the Godhead is a chief prince. There is one God, and we do not understand this divine mystery, and when God sent the Lord Jesus Christ, the focus is on God the Son as one of the great princes. When God draws us, the focus is on God the Father. John 6:44 says:

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

In all of this, the triune God is active in some way and concerned about our salvation.

Three Days and Three Nights

Caller: How do we get the three days and three nights in Matthew 12:38-40? Friday to Sunday is only two nights.

Mr. C.: We read in Matthew 12:38-40:

Then certain of the scribes and of the Pharisees answered, saying, Master [teacher], we would see a sign [or miracle]

from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

We read here that the Son of man shall be three days and three nights in the heart of the earth. In our minds, we immediately think “grave.” God could have used the word “grave” but He said “the heart of the earth.” First of all, God is not saying that Jesus was in the grave three days and three nights. Secondly, “the heart of the earth” is a figure of speech that involves the suffering of Christ and the proof of His suffering that ended with the resurrection.

The suffering of Christ, that is, He endured hell for our sins, began on Thursday evening in the Garden of Gethsemane. No man had yet laid a hand on Him, and yet He threw Himself to the ground with loud cries and the sweat poured off His body like great drops of blood into the ground because He was already enduring the wrath of God. He was spiritually in hell; the nature of hell is to be under the wrath of God.

On Sunday morning, He arose from the grave which was the final proof that He had completely paid for the sins of those He came to save, that is, He had endured the equivalent of eternal damnation on behalf of those He came to save. He did not suffer the whole three days and three nights, from Thursday night until Sunday morning. His suffering ceased when He hung on the cross and said, “It is finished,” and that was Friday afternoon, less than 24 hours after He had gone into the Garden of Gethsemane. Right after that, He said in Luke 23:46,

Father, into thy hands I commend my spirit.

His body was put in the grave; He did not go into the grave as a whole personality. He was no longer suffering. These activities were all proofs and, therefore, were all part of His atonement experience. Thursday night, Friday night, and Saturday night equals three nights. All day Friday, all day Saturday, and a partial day Sunday, which is counted as a day, equals three days. Thus, three days and three nights are involved with the atonement.

JUDGMENT

Caller: Is there any difference between the capital punishment of the Old Testament and the capital punishment of today?

Mr. C.: In the Bible, God indicates that capital punishment (physical death), is a penalty for a great many different wrong doings or sins. For example, if someone committed fornication, he could be stoned to death (Deuteronomy 22). If a son constantly disobeyed his parents, he could be stoned to death (Deuteronomy 21). Of course, murder also brought capital punishment. We read in Genesis Chapter 9, verse 6:

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

These laws were given in order to emphasize the fact that the wages of sin is death. We read in Romans Chapter 6, verse 23:

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

When a son rebelled against his parents, it was like the human race (which was created in the image of God), rebelling against God. We are not stoned to death because of our rebellion, but we are subject to something far worse, that is, the second death, which is eternal damnation.

The person who commits fornication or adultery is like someone who sins against God; he has committed spiritual adultery. The Bible speaks of many sins that subjected the sinner to physical death, which is a picture of the fact that sin leads to the second death, eternal damnation. Regarding the question of capital punishment today, the Bible says that the government has the right to take life. We read in Romans Chapter 13, verses 1-4:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of

God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

The government rules by divine mandate, and it does not bear the sword in vain. The sword is used for killing. The government is mandated to protect the citizenry, and at times, the government may take life, that is, administer capital punishment.

Judgment Day

Caller: Does the Bible say that the sun will be darkened and the moon will be turned to blood?

Mr. C.: You are referring to passages that talk about judgment day. In the Bible, there are two judgment days. The first judgment was when Christ was judged for our sins, and literally, there was darkness over the whole earth for three hours. We read in Luke 23:44-46:

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

The sun was darkened because the law found Him guilty with the sins of the believers, and God poured out His wrath on Him for our sins. There was a judgment when Christ went to the cross, and there will be an equal judgment at the end of the world, but Christ will not be there to take the penalty for sin as He did at the cross. At the judgment of the last day, Christ will be the judge, and all those who do not have Christ as their Savior will be judged; they will have to answer for their own sins. We read in Acts 2:20:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

The sun shall be darkened means that it will be too late for salvation because the Gospel will no longer be preached to the lost of this world. The sun represents the light of the Gospel but at the time of the final

judgment there will be no longer any possibility of salvation. The moon being turned into blood is a figure of speech that refers to the law, the Word of God, which on judgment day will get its due, that is, the law will claim the wages of sin, eternal damnation for all the unsaved.

This is why we should get busy and make sure we are ready to meet God because all of these things will happen.

Judgment of Others

Caller: Will you comment on James 4:11-12?

Mr. C.: James 4:11-12:

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

It is not our job to go around and make judgment on others and infer, therefore, that they should go to hell. The law will judge everyone on the last day; that is the function of the law of God. We are simply to recognize that there are sinners out there. We can tell people that sin brings damnation, but we let God be the judge of what goes on in the heart of the individual.

The Judgment Throne

Caller: Will you explain II Corinthians 5:10?

Mr. C.: In this passage, God lays down a fundamental principle of the Bible. God created mankind in His image, and, therefore, God holds every human being accountable for the way he lives his life. We read about this in II Corinthians 5:10:

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.

Of course, God will find sin in everyone who stands before the judgment throne because every action of our life is tainted by sin. By nature, we are in total rebellion against God.

The consequence of facing God to answer for our sins will be, “Guilty!” The Bible clearly says that the penalty for sin is eternal damnation. The unsaved will be cast into hell for evermore. The next verse, verse 11, tells us:

Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

In other words, knowing that those who stand before the judgment throne are going to be under the wrath of God forever, we tell people about the Gospel. We tell them that the way of escape is through the Lord Jesus Christ.

When someone becomes saved, it means that in principle, he has already given an account of his sins. He will not have to do it again on the last day. To become saved means that Christ has taken upon Himself the sins of the individual who becomes saved. Christ paid for all of his sins, past, present, and future, and He paid for the sins of every individual He came to save.

When Christ was in the Garden of Gethsemane and while He was on the cross, He was found guilty for the sins of His people, and God poured out His wrath on the Lord Jesus Christ in payment for those sins. When Christ suffered God’s wrath, His suffering was the equivalent of or equal to all the people He saves spending eternity in hell. Only because Christ is God as well as man could the punishment be so intensified that in the space of the hours of the atonement, the penalty was completely paid.

Therefore, those who become saved have already met, in full, the requirements of II Corinthians 5:10. Christ was there as our stand-in, but it was like we believers were there. Of course, we were found guilty, and Christ as our stand-in and substitute endured the punishment that we should have had for our sins. We will never again come into condemnation; we will never again have to stand before the judgment throne of God.

Caller: Will believers stand for judgment?

Mr. C.: No. If we have become saved, we have already been judged. Christ was our substitute, our stand-in, and He did it for us. It is like we have been judged and found guilty, and the punishment was poured out,

not upon us, but upon Christ as our substitute. So, we have already gone through that whole business of the judgment throne. We will never have to go through it again.

The unsaved, however, who do not have Christ as their Savior, absolutely must stand before the judgment throne of God. That will happen on the last day, when Christ returns.

In Revelation 3, God is talking about the hour of testing. We read in Revelation 3:10:

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation [trial], which shall come upon all the world, to try them that dwell upon the earth.

When a person is suspected of having committed a crime, he is brought to trial. The judge will try him to discover if he is guilty or innocent. If he is found guilty, the judge will pass sentence, and this man (or woman), let us say, will have to go to jail for ten years or forfeit his life or whatever.

God speaks of the judgment throne as a trial. Every human being has to be tried to discover whether he is guilty or innocent. We read about this in II Corinthians 5:10, where God emphasizes that we must all appear before the judgment throne. II Corinthians 5:10:

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.

In Revelation 3:10, God is talking about those who have become saved. He says, “*Because thou hast kept the word of my patience [that is a figure of speech to indicate you have become saved], I also will keep thee from the hour of trial.*” Every temptation is a trial; every time we are tempted, we are being tried. Will we fall into sin or will we not?

The judgment throne is also an hour of trial. God says, “I also will keep thee from the hour of trial, which shall come upon all the world, to try them that dwell upon the earth.” We believers are being told that we do not come into trial. Why? Because we have already been there; Christ has already done it in our place.

Incidentally, in what we call “The Lord’s Prayer,” that is what we are praying. When Jesus was asked, “Lord, teach us to pray,” He answered, and we read Luke 11:2-4:

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

The word “temptation” here is “trial.” Thus, we are praying, “Bring me not into trial, but deliver me from evil.” By asking for forgiveness of sins, by asking that we might not be brought to trial, and by asking that we might be delivered from evil, that is, the evil of our sins, the evil of judgment day, and the evil of the tyranny of Satan, we are really asking for salvation.

In other words, “The Lord’s Prayer,” which we read in Luke 11 and Matthew 6, is really a prayer for salvation. Salvation is the biggest need of mankind; our greatest need is that we might be right before God. Wonderfully, when we become saved, we will not have to stand before the judgment throne. In fact, we read in I Thessalonians 4:13-18:

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

When Christ returns, we will instantly be caught up to be with Him, and so we will always be with Him. There is no time when we could stand before the judgment throne.

THE KINGDOM OF GOD

Caller: Will you comment on Luke 17:20-21?

Mr. C.: We read in Luke 17:20-21:

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

We would need additional passages to get a more complete description, but God is describing the kingdom of God. Normally, when we think of a kingdom, we think of something that comes with pomp and circumstance and a king with royal attendants. In fact, we read in the Bible that that was the kind of king Israel was looking for when Jesus came, and they tried to forcibly make Him their political king.

However, the kingdom of God is a spiritual kingdom; it is within the lives of those who have become saved. Every human being who becomes saved becomes an eternal citizen of the kingdom of God. We cannot see the kingdom of God; we can look at a group of people and not be able to pick out those who are in the kingdom, but God knows who they are. As we bring the Gospel and people become saved, we are building the kingdom of God.

Christ is stating the principle that the kingdom is within the believers but not that the kingdom was within the Pharisees themselves. He is talking to them about the nature of the kingdom of God. Corporately, the Pharisees and anyone who goes to church regularly is externally part of the kingdom of God, but that does not mean they are eternally in the kingdom of God.

Caller: Will you explain Mark 4:30-32?

Mr. C.: We read in Mark 4:30-32:

And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that

the fowls of the air may lodge under the shadow of it.

In this passage, Christ is speaking in a parable. He is indicating that the kingdom of God began very small. Christ, who is the head of the kingdom of God, was despised and rejected of men; He came unto His own, that is, the nation of Israel, and His own received Him not. Christ is the beginning of the kingdom of God, and the kingdom of God has grown to include a vast multitude which no man can count according to Revelation 7:9.

LATTER RAIN

Caller: What is the latter rain?

Mr. C: The latter rain is the final sending forth of the Gospel. In Deuteronomy Chapter 32. In Deuteronomy 32, verse 2, God declares:

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Now, that is parabolic or metaphorical language to indicate that the Gospel comes from heaven like rain on a dry land, and then vegetation begins to grow. That is, the Gospel brings spiritual life to those whom God saves.

Now, the “latter rain” is the final program of God to evangelize the world. God speaks of the church age that went on for over 1950 years, from Pentecost until the beginning of the great tribulation, as the early rain. It identified with Pentecost when the firstfruits, the first harvest was coming in. Then came a period of famine of hearing the Word of God, and that was followed by the latter rain. Wherever you see the term “latter rain” in the Bible, it is always talking about God’s final program of evangelizing the world. It’s a time when there’s been an explosion of population so that in our day, in the time of the latter rain, there are over six billion people in the world, and they are being added to at the rate of about 10,000 each hour of the day. So, this is the time of the latter rain, and that brings in the final harvest, which was typified by two important feast days.

Q1 Caller: I’d like to ask about Ezekiel 34. Does that pertain to the latter rain?

Mr. C: Well, the more I read Ezekiel 34, I really believe it does. And notice verse 10:

Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

What shepherds? The pastors. The overseers throughout the church age. God is against them because they have not been faithful. They have been in this business because they are professional or because they receive adulation or whatever, but they don't understand what the Gospel really is. And that is proven by the fact that as we come along with more and more truth from the Bible, they have no interest in it or understanding of it. And that's really scary. And God says in Ezekiel 34, verse 11:

For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.

So, apart from the local congregations, apart from the nation of Israel during its period as an institution used of God, God says, I will personally do this. I won't have an institutional organization between me and the flock. I will be the shepherd.

And so, as we bring the Gospel individually, or collectively as we do in a ministry like Family Radio, there is no institution that stands between the one becoming saved and Christ. It is Christ directly working in the hearts of those individuals and caring for them. And so He says, "*I, even I, will both search my sheep, and seek them out.*" Then we read in verse 12:

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Now, those whom God calls His "*sheep,*" who are brought into the fold as sheep, are scattered all over the world. That's why God commands us to bring the Gospel to the whole world, so that through the Gospel, Christ can seek out and save those who are lost. And "the

cloudy and dark day” is the day when judgment came upon the local congregations. So we read in verse 13:

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

What land is “*their own land*”? The land which is the kingdom of God. It’s a spiritual land. It’s not a physical congregation. It’s not a physical city. It’s not anything of that sort at all. It is the land that is the kingdom of God.

Now, when He says He will, “*feed them upon the mountains of Israel by the rivers,*” that is, with the Gospel. The rivers represent the Gospel. And the feeding is Christ Himself who is the bread of life. And so on and so on.

And yes, I do believe that this is really focusing on exactly what is happening in our day, even though the principles can be in view as He is speaking throughout the church age.

Caller: OK. Could you explain Chapter 34, verse 3?

Mr. C: Yes. Well, notice God says in Ezekiel 34, verse 10:

. . . Behold, I am against the shepherds; . . .

Well, now, why? He is faulting them. He says in verse 2:

Son of man, prophesy [that is, I have something to declare] against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

In other words, they are more concerned about their own salaries and their own adulation and their own homes, and so on.

Therefore, in Ezekiel Chapter 34, God is speaking about His wrath coming upon the shepherds, those who had been mandated by God to care for the flock, for those who should become saved, and yet, He says in verses 4 and 5:

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again

that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

You see, if a church is not bringing the whole counsel of God, if they don't talk about hell and damnation, if they bring a do-it-yourself gospel where they say Christ has done certain things and now you can finish the task, which is not the Gospel of the Bible, they are destroying the flock. When they are bringing a gospel that is fracturing the home and the marriage institution, when they are bringing a gospel where they are not encouraging people to observe Sunday as the Lord's day, when they use Sunday as a day for all kinds of personal activity rather than God's activity, they are actually destroying the flock.

They are in this because they want to be happy with all their parishioners, they want to have an acceptable gospel so that they'll have a large membership and a more beautiful building, and the pastors will have a better salary, and my, we're all happy together.

But actually, there is no spiritual activity of salvation because it is not the Gospel that brings salvation. And so, Chapter 34 again is very much identified with what we see in our day.

Caller: In the Gospels, Jesus talks about the fact that the wheat and the tares will grow together, and that in the end times, the very angels themselves would do the separating. We would not separate ourselves, the angels will separate the wheat from the chaff.

Mr. C: But, you see, we have to be careful because the word "angel" there is the Greek word *aggelos*, and it means messenger. Any time you see the word "messenger," either in the Old Testament or the New Testament, there are three possibilities. There is Christ who is the chief messenger, as we read about Him in Malachi Chapter 4, the messenger of the covenant. That is the Hebrew word *aggelos*, but there it cannot be translated "angel" because Christ is not an angel. Angels are messengers and so are people messengers.

Now, the question is, who is bringing in the harvest? At the beginning of the Pentecostal harvest that began with Pentecost in AD 33, Christ said the fields are white unto the harvest, send forth reapers into the harvest. Were angels doing the harvesting or were believers, who are messengers sent by God, doing the harvesting? And we know it was people, of course.

And in Matthew 13, also, where it speaks about the angels that are harvesting, it isn't the angels that are harvesting. It is the time of the latter rain as we believers are harvesting the unsaved of the world, and the Bible speaks of this in Revelation 7, where it says that a great multitude which no man can number, robed with white robes, came out of great tribulation. That is the harvesting that is going on. And as we harvest, we are sending forth the truth of the Word of God, and it is the Word of God that does the separating because the command is to come out of the churches. And those who refuse to come out, or if they haven't been driven out, if they adamantly remain there, and if they are still there when Christ returns, they are proving, and they will know, that they were tares because they did not obey.

Caller: I think it is one thing to call people out of dead churches and apostate churches, but to say that we're not to assemble together as a body, I have real difficulty with that.

Mr. C: Well, I would, too. I can tell you that when this began to sink in, this whole teaching that we are at the end of the church age, it was terrible! I have been on this program for 40 years, and for years and years and years, I have said repeatedly, if you become a believer, try to find a local congregation that is reasonably true to the Word of God and come under their spiritual oversight. This is what God commands you to do. And I said that again and again, very, very faithfully. And then the shock, the shock, that I've got to begin to teach that God is finished with the local congregations, and you have to come out. That was the unhappiest idea I could think about. And it was a terrible idea. I have to be faithful to what the Bible is saying, and so, this is what I've begun to teach. And whether I like it or not is beside the question.

The question is, what does the Bible teach? I can't trust my thinking. I can't trust my feelings. I can only trust the Word of God.

Caller: Are you the last teacher, prophet, evangelist, pastor left?

Mr. C: Oh, absolutely not. There are lots and lots of people who are teaching the same thing that I am teaching. I just have a little wider platform than most people because of the Open Forum program, but there are many who are teaching this very same doctrine.

Caller: Hello, I have a question. II Peter 3:12.

Mr. C: Yes, let's look at that. We read in II Peter 3:12 and 13:

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Caller: My question is, how do we “*hasting unto the coming of the day of God*”?

Mr. C: That’s a good question. I’m not absolutely certain how we are to look at this. But we are looking for and we are looking with a desire that the day of the Lord might come as soon as possible. That is our desire, that the day of the Lord might hasten upon us because we are looking for the new heaven and the new earth. This earth is a veil of tears and of sorrows, and we are looking for that day.

Secondly, we hasten the day of the Lord as we send out the Gospel because Christ cannot come until all the elect have become saved. And all the elect cannot become saved till they have heard the Word of God. And the task of presenting the Gospel to the world has been assigned to the believers. And so, as we eagerly send out the Gospel to the world, it is with a desire that the elect might become saved so that God might finish His salvation plan so that Christ might return and take us, and usher in the new heavens and the new earth. It’s possible. I don’t say these things dogmatically. It’s possible that this is what God has in view.

Caller: And about the Lord’s prayer, when we say, “*Thy kingdom come,*” are we praying for God to hasten the day?

Mr. C: We are commanded to pray, *thy kingdom come, thy will be done.* What we are praying, effectively, is, “O, Lord, may it be that all those who are to become saved, because they are the kingdom of God, may that all be accomplished, and in accordance with thy perfect will.”

Caller: Is it true or not that in 1990 you predicted Jesus’ second coming would be in 1994?

Mr. C: Oh, I taught before 1994 that there was a high probability that 1994 might identify with the end of the world because at that time, I did not see God’s plan whereby there was going to be a period of the latter rain when God would send out the Gospel through individuals who were to evangelize the world. I saw correctly that the church age was com-

ing to an end, that God was not using the churches any longer, and that was correct.

But at that time, I did not understand that the Bible also taught that there would be a period during which God would bring the church under judgment. And He has come as the Judge. But He has not come to complete everything yet because He is still sending out the Gospel through individuals, and that has been going on since 1994.

But we are getting very close to the end. And during these past ten years, I've been studying and studying, not only I but a great many others, and we have learned a whole lot more from the Bible about how all of this fits together.

Caller: OK. Therefore, the church age is over and everybody has to come out from the church. Now, the church I go to has people coming in who had never heard of Jesus Christ, and they're coming to Jesus and they're finding out about Him, and this is their way to come to Him. But if the church age is over, then how would these people find out about Jesus Christ?

Mr. C: Well, the problem is that the church believes to a high degree that they get people saved. They believe that if they can get people baptized in water, if they can get people to make a confession of faith and promise to keep the rules of the congregation, then they believe those people have become saved. But that is not what salvation is. Salvation is not initiated by or guaranteed by water baptism or the Lord's table or making confession of faith.

Salvation means that someone has been given a new heart by Christ as they've been hearing the Word of God, and now they have an intense desire to do the will of God, and the Bible is their authority. And when they find that the church is violating the law of God in some way, they get very upset about that because they don't want to disobey the Bible. And that gets them into trouble with church authorities, and the next thing is, they're asked to leave. And this is one way that God is driving the believers out of the churches.

But just because the church is going through a whole program of salvation, and it looks like this person and that person have become saved, so they can say, "look what a beautiful testimony they gave," and "they decided to follow Jesus," and so on, that does not mean that they had been given a new heart, that they are really saved. They have "joined up" with Christ but they are following their own kind of self-made gospel, not the Gospel of the Bible where we know that salvation depends one hundred percent on the work of Christ.

Caller: OK. Can you give me one example of what we can do personally to get people to listen to the truth?

Mr. C: Well, you see, Christ is finished with the local congregations, and He actually now is bringing judgment upon them, that is, He is carrying out the various laws that relate to the end of time. He is preparing the churches for judgment, the great white throne judgment, and anyone who remains there eventually is running the risk of being blinded, being sent a strong delusion, the Bible says. And so, I would get out, and I personally, have done that. The first thing to do is come out of the church because it's such a dangerous place. A local congregation is exceedingly dangerous today. God indicates in a number of places in the Bible that He is preparing the local congregations for the judgment throne, to be judged, and I certainly would not want to be there.

Now, Family Radio has written a couple of books, *The End of the Church Age and After* is one of them, and the other is *Wheat and Tares*, a commentary on the parable of the wheat and the tares that is recorded in the Bible. These books were written to help people search out the Scriptures as to what is really going on. They are offered free of charge to anyone who asks for them. They are available in English and in other languages.

Caller: Please explain Isaiah 11:10 to 12.

Mr. C: Isaiah 11, verses 10 to 12. These are very significant words:

And in that day there shall be a root of Jesse [now, the root of Jesse, that's the Lord Jesus Christ], which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Now, the “ensign” is like the flag. It represents the kingdom of God. Christ is the very essence of the kingdom of God.

Isaiah 11, verse 1, tells us:

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Now, Jesse was the father of David, and the Lord Jesus was a descendant of David. He was in the bloodline of David. He is the Rod. He is the Branch. And then Isaiah 11, verse 2, says:

And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

This is talking about Christ when He came as the Messiah. In fact, these verses are quoted in the New Testament as Christ began to bring the Gospel. And again, we read in verse 10:

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Now, “*in that day*” is when the Messiah would come. This is dealing with the whole New Testament era, following the resurrection of Christ and going right on until the last day of this earth’s existence. And “*the Gentiles,*” that is, the nations, “*seek: and his rest shall be glorious,*” and that is the rest of salvation. The fact is that we do not have to try to work our way into heaven somehow, we rest entirely in the work that Christ did to save us.

Then in Isaiah 11, verses 11 and 12, we see an interesting piece of information. We read there:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

I believe that this is speaking about the latter rain, the final harvest. In other places as the Bible discusses the sending forth of the Gospel throughout the New Testament era, it speaks of an early rain and a latter rain. The early rain is identified with Pentecost. It is the sending forth of the Gospel that has produced the firstfruits harvest that consists of all those who became saved throughout the church age.

Then there is the latter rain. And between the early rain and the latter rain, there is a brief period when heaven is shut up. It is the time of the beginning of the great tribulation; it's as if there is no more Gospel. In fact, the language is such that, for years, I was pretty well convinced that there was no more Gospel after God finished utilizing the local congregations.

But then comes the final harvest, which is called the latter rain. This is also referred to as "*the second time*". The first time was throughout the church age as God sought people from all over the world to come into the body of Christ. And now it says for a "the second time", He has come to recover the remnant of the people. He is sending the Gospel into all the world, not through the local congregations but through individuals who are operating outside of the local congregations and bringing the Gospel directly to people. And they, in turn, are being blessed as God applies the principle of Romans Chapter 10, verse 17, that faith cometh by hearing and hearing by the Word of God. And so, I believe that this is the way we can begin to understand Isaiah 11.

Caller: The reason I asked this question is that the Bible speaks about some countries like Libya, Ethiopia, and Egypt. And some teach that when He says Ethiopia, God isn't speaking about physical Ethiopia. One time you were speaking about those countries being destroyed by the flood.

Mr. C: Well, now, you know, this has nothing to do with the conflict that's going on over in Iraq or Pakistan or anything of that nature. That is political in nature. We don't find any record of that in the Bible beyond the fact that the Bible says you will hear of wars and rumors of wars. And that will go on right to the end.

But here, Assyria and Egypt and Pathros and Cush, and so on, are used in the Bible as symbols of the world that is under the authority of Satan. The whole world is under Satan's authority. And in the days of the Bible, Assyria, particularly, and Egypt, particularly, and Babylon, very particularly, were used as symbols of the kingdom of Satan. And it is from the kingdom of Satan, typified here by Assyria and Egypt and Pathros and Cush and these other countries, that people are being saved.

Let me say it this way. Satan's house is being plundered, and a remnant of people are coming out of that house and becoming true believers and coming into the kingdom of God.

And that is exactly what is happening today as we send out the Gospel into all the world. There are people who are hearing the true Gospel. Presently, they are under the authority of Satan. They are in Satan's dominion. But they are hearing the true Gospel. And God is applying the Word to their lives and their hearts, and they are being taken out of Satan's dominion and translated into the kingdom of God. And I believe what is prophesied here is literally happening today. It isn't just the physical lands of Assyria or Egypt, it is the whole world that God has in view.

Caller: My question is in Joel Chapter 2, verse 25, and it's about the years that the locusts have eaten.

Mr. C: Yes, verses 25 and 26 of Joel Chapter 2 say:

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palm-erworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

This passage talks about the early rain and the latter rain. As long as the rain is coming down, that is, the water that comes from heaven, that is, the Gospel that comes from heaven, there is a plenteous harvest. But between the early and the latter rain, there is a time of total drought during which the rain is not falling, and that has to do with the fact that the crops are destroyed and nobody is becoming saved during that period. Then comes the latter rain, and we read in Joel 2, verse 24:

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

Then He says He will restore what these insects have done to you. We read in verses 25 and 26:

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palm-erworm, my great army which I sent among you. And ye