

shall eat in plenty, and be satisfied, and praise the name of the LORD your God, . . .

You see, the Gospel is going out with a flourish. It is the latter rain. The Gospel is being sent forth outside of the churches, and we read about this time in Revelation 7, verse 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;

Caller: But as a time line, when it says “*restore to you the years,*” could that mean that the time of the latter rain will be equivalent to the time of the destruction of the church?

Mr. C: No, it is not equivalent, and God is not telling us here how long it will be. It will be relatively short because it is the last part of the great tribulation period. But it is also a time when the Gospel is going out very intensively, way more intensively than it has ever gone out in the history of the world, for example, it’s going out by radio and the Internet. We can reach whole continents with the Gospel, for many hours a day, and so it is not only very intensive but very extensive. Even though the period is very short, a great many people are being saved.

Caller: One thing that confuses me very much is that I know in the last days, Jesus Christ said we would have wars, as we have now. And we know this is the last days, but Micah Chapter 4, verse 3, says, “they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” I don’t understand how in the last days, they can learn war no more, and at the same time, there will be wars and rumors of wars.

Mr. C: Well, you see, there will be political wars until the end. That does not change. And that is because man’s heart is desperately wicked. People are selfish. People are offended easily. So, there will be wars that begin with two individuals quarreling, and then families quarreling, and cities fighting with each other, and whole nations fighting with each other. That won’t change; it will go on right up until the last day.

On the other hand, as the Gospel goes out, there will be those who were spiritually at war with God who become saved and thus become at peace with God. You see, before we are saved, every human being is at war with God, that is, they want their own way. They are in rebellion against God. They are a slave of sin and of Satan, and Satan is the bitter foe of God. They don't recognize all of this, but that is the fact of their life.

When we become saved, and even in these end times, and we are right near the end, a great multitude which no man can number is becoming saved, then we have peace. And this verse applies to those who have become saved. It says, "they shall beat their swords into plowshares, and their spears into pruninghooks." That is, they will no longer be at war with God. Now they are busy sowing the seed and bringing in the harvest as they care for the spiritual needs of this world. But the unsaved are a part of the nation that remains at war with God.

In other words, we have to look at these verses spiritually, otherwise, they make no sense at all. Christ spoke in parables. He is the Word of God and this is part of the Word of God. And without a parable He did not speak. And here we have a very striking example of a parable or a metaphor. We have the earthly story of swords beaten into plowshares that points to the spiritual reality of the fact that we are not fighting with God any more, we are carrying out His plan to sow the seed and bring in the harvest of those who become believers.

Caller: In Psalm 19:12, the Bible says, "*Who can understand his errors? cleanse thou me from secret faults.*" And that might be the case in your case. You don't understand, but I can show you where you made a mistake in your interpretation by nullifying the Bible instead of interpreting the Bible verses with Bible verses. It has to do with the multitudes of all nations in Revelation 7:9. You claim those are saved on the air by the radio outside the church. However, when you look at Isaiah 54, verse 1, you see something different.

Mr. C: In Isaiah 54, verses 1 through 4, we read:

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit

the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

Caller: In the first verse it speaks of the children of the desolate. The desolate and her children represent the gentiles who become saved. They were completely rejected, but now with salvation they have become part of the family of God. They receive the blessing and the married wife, which represents the nation of Israel, is rejected.

Mr. C: You have that correct.

Caller: Thank you. And now this is the interpretation. Revelation 7:5 to 8 clearly specify all the tribes, specific tribes to be saved in the Old Testament. And then in Revelation 7:9, He says after this, a great multitudes of all nations, tribes, people, and tongues, clearly referring to the Gentiles.

Mr. C: Now, excuse me. Let me ask you a question. You say that Revelation 7 is speaking about all the tribes. Do you notice that the tribe of Dan is not named here? Dan was one of the twelve tribes. Why was Dan not named if these are all of the tribes of the nation of Israel?

Caller: For some reason, God specifically did not specify the twelve tribes of Israel.

Mr. C: It says twelve thousand from all the tribes of Israel. And Dan was a tribe of Israel. Now, this is using the word “tribe” in the same sense that we find in the Book of James, where He says in James Chapter 1, verse 1:

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

And He is using the term “twelve tribes” in the sense that they are the body of believers, that is, the Gentile as well as the Jewish believers are typified by the twelve tribes of Israel.

Now, when we look at Revelation 7, we should look at the context, and so we start with verse 1 and go through verse 3, where we read:

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Then it goes on to describe these one hundred and forty-four thousand as having become sealed. And verses 1 to 3 indicate that because they have become sealed, now the four angels can do their devastation that was talked about. And then we pick up the statement in Revelation 9, verses 14, 15, and 16 where we read:

Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

And then it goes on to describe what happens throughout the great tribulation period. So, we can't isolate the twelve tribes and we can't just say that is national Israel because they don't fit. National Israel does not fit into the great tribulation in any way. They continue in unbelief, even as God said they would, until the end, as long as there is one Gentile remaining to be saved. They are not an integral part of what's happening in the great tribulation.

Caller: Well, I agree with you. And if what you are saying is correct, then how do you reconcile the verses that you read, like Isaiah 54:1?

Mr. C: They reconcile perfectly because He uses the tribes of Israel as a picture or a figure of the body of believers in the New Testament. We are typified by Judah. We are typified by Benjamin. In the Old Testament, the body of believers was a Jewish tribe that was a picture of the kingdom of God but now it is the believers. Remember, in Galatians 3, God says that the true seed of Abraham are those who have trusted in the Lord Jesus. Remember, in Romans 2, He says that a Jew is not

because of outward circumcision but because a person is circumcised inwardly, in the heart. In other words, his sins have been cut off. So, at times, God uses the names of Israel, and the name Israel and the name Judah and the names of the various tribes, in speaking about the believers in the New Testament time.

Caller: If you are saying what I think you are saying, then how are you going to call them multitudes? Should they not be called from Judah? Are they not believers? Why are they named completely separately? If all believers are to be Israel, of the tribe of Judah, then what about this multitude? Why don't you include all of them?

Mr. C: Oh, well, because God makes the separation. He indicates that throughout the church age, those twelve tribes typified Israel. Now, bear in mind that Israel was an institution. It was a body of believers, or, that is, it was bound together as a body, as a nation. And from the time that Israel went out of Egypt in 1447 BC until Christ died on the cross, Israel was the nation that represented the kingdom of God, that is, it externally represented the kingdom of God.

Then in the New Testament era, throughout the church age, God used another institution, namely, the local congregations. They were bound together by having membership and spiritual overseers, and so on, as God instructed them. And so, there is a great similarity between the Old Testament nation of Israel, which was a divine organism that God had used, and the church in the church age when the local congregations were a divine organism that God had used.

However, now we are past the church age, and God is no longer utilizing any kind of institution. The Gospel now is proclaimed totally by individuals. It's on a one to one basis. There is no body, that is, there is no corporate body that externally represents the kingdom of God. It is individuals who are believers, and therefore, they would not fit in that category.

Caller: Let us agree to disagree, Mr. Camping. You are entitled to interpret it that way. But I can assure you, if there are multitudes to be saved, then what about Luke 18:8, where God says, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" You cannot reconcile this. It's a big contradiction.

Mr. C: Well, excuse me. Now, I can empathize with you because for years and years, I read that statement, "when the Son of man cometh, shall he find faith on the earth?" and my conclusion was, it certainly

seems to imply that there will be very few true believers on this earth. And yet, that is not necessarily what it's saying. It is simply raising a question without giving an answer. And when He says, when the Son of man returns, will He find faith on earth, the answer could be yes, He will find that there is a great body of believers or no, He will find that there are very few believers. The answer is not given.

But for many years, I also had fallen into that snare by making the conclusion that it's implying that there will be very few believers. But the fact is that the only way we can answer that question is to continue to search the Scriptures to find out, what is God's plan as we approach the end? And then we find in Revelation 7 that there's a great multitude which no man could number that comes out of great tribulation as believers. Now, God does not tell us how great that multitude is. He doesn't give us any figures of any kind, and certainly, it's going to be a tiny remnant of the whole. Nevertheless, that is the language that God uses, a great multitude. So, we shouldn't hesitate to use that same language.

THE LAW OF GOD

Caller: Will you comment briefly on Deuteronomy 28:1-14?

Mr. C.: God indicates in Deuteronomy 28:1-14 that those who obey Him, and do His will, receive tremendous blessings. The only people who obey God in a way that is pleasing to Him are those who have had all of their guilt removed because Christ endured the wrath of God for them, that is, those who have become saved; they receive the blessings of God.

We will read a few of the verses, Deuteronomy 28:1-6:
And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

If we are not saved, regardless of how good we try to be, we are still in rebellion against God, and all the curses that are listed in Deuteronomy 28, verses 15-68, will come upon us.

If we are not clothed with Christ's righteousness, that is, if He has not paid for our sins, then we stand guilty before God.

These are divine principles; the whole Bible is for all time. It was true in that day and it is true today, that the only people who have a desire to obey God on God's terms, and who stand guiltless before God, are those who have become saved. They have received a new resurrected soul in which they never want to sin again, and they have an on-going and earnest desire to do the will of God. Only those who are saved are included in the first fourteen verses of Deuteronomy 28.

Anyone who is unsaved is under the terrible curses that are talked about in the verses of this chapter. For instance, God says of the unsaved in Deuteronomy 28, verses 15-20:

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

This is why we are to pray for each other. We want our family members, our friends, our neighbors, and the people across the seas, to be saved. We want them to know the Lord Jesus because, except for salvation, the terrible things that are written about throughout the Bible, not just those things following verse 15 in Deuteronomy 28, will happen, namely, they will be in hell and under the wrath and terrible fury of God for evermore.

Caller: Will you comment on Romans 7:1-2?

Mr. C.: Romans Chapter 7 begins by indicating that before we are saved, we are married to the law of God, spiritually speaking. God says in Romans Chapter 7, verses 1 and 2:

Know ye not, brethren, (for I speak to them that know the law,) how that the law [the Bible, the whole Word of God] hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Before we are saved, the law says that we stand guilty before God, and the law demands that we be punished for our sins. The Bible says 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.

The “*death*” is eternal damnation. By nature, every human being is subject to the law. We are all sinners, but when we become saved, the guilt of our sins is removed. When we become saved, the guilt is no longer attached to us because our sins were laid on the Lord Jesus. Jesus was found guilty on our behalf, and God poured out His wrath upon the Lord Jesus to pay for our sins. If we break a law after we have become saved, the law cannot send us to hell because Christ has paid the penalty for all our sins.

The law still stands. The law, which is the Bible, is the rule book of God’s kingdom. The Bible says in Exodus 20:13, “Thou shalt not kill.” Whether we are saved or not saved, if we commit murder, we are violating the law of God. The Bible says in Exodus 20:14,

Thou shalt not commit adultery.

Whether we are saved or not saved, that law still stands; it is to be obeyed. The Bible says in Exodus 20:16,

Thou shalt not bear false witness against thy neighbour; ...

That is, you shall not lie. Whether we are saved or not saved, we are commanded to obey this law.

Caller: How can we differentiate between being too legalistic and being obedient to God?

Mr. C.: Before we are saved, we try to get right with God by keeping the law, and that is legalism. We try to do God's will so that He will be pleased with us, but our efforts will never bring us to salvation.

We have to come to the point that we recognize the fact that our best works are as filthy rags in God's sight, and we have to know that God does all the work of saving us. When we become a child of God, we become a citizen of the kingdom of God, and the rule book of the kingdom of God is the Bible.

Believers are given a new resurrected soul, and as a result, they will have an on-going and earnest desire to do the will of God. We desire to do His will, but not to guarantee our salvation, not to become saved, and not to make points with God.

We are happiest when we are doing God's will. We delight in the Word of God, and that is not legalism; we do not try to do good things in order to get right with God. We are already right with God because He has saved us. Doing God's will identifies with being saved; when we disobey God in some way, we will feel terrible because we have violated our new resurrected soul in which we always want to do God's will.

Caller: Does Romans 5:13 mean that before Moses received the law from God, the people were not found guilty of their sin?

Mr. C.: We read in Romans 5:13:

For until the law sin was in the world: but sin is not imputed when there is no law.

The law was in the world from the time God created the human race. It was not as extensive as that which Moses received on Mount Sinai, but we do know that Adam was to dress and keep the Garden of Eden. Then, He said to Adam in Genesis 2:16-17:

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

That was the law of God. He was not to eat of the tree of the knowledge of good and evil. In other words, the law has existed to some degree right from the beginning. It is interesting that both Cain and Abel, sons of Adam and Eve, brought sacrifices to God. Later on, the practice

of offering sacrifices was spelled out in detail to Moses on Mount Sinai, but why did Cain and Abel offer sacrifices to God? Obviously, God had already given laws concerning sacrifices but the laws were not yet in writing.

Caller: In Luke 12:58-59, is the sinner an adversary of the Lord?

Mr. C.: No. The adversary is not against Christ.

There are passages that speak of an adversary, and the context shows that the adversary is someone who is the enemy of Christ. In Luke 12:58-59, that is not in view. We read in Luke 12:58-59:

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

This is a parable. The “*magistrate*,” or the “*judge*,” is Christ. Christ is the judge of all the earth. The “*accuser*” of this individual, who represents the whole human race, is the law of God. We have to answer to the law of God.

In another passage, God indicates that before we are saved, we are spiritually married to the law of God, and we have all rebelled against the law of God. Therefore, we are engaging in spiritual adultery, and the law of God will point an accusing finger at us.

On the last day, those who stand before the judgment throne of God will be accused, by the law of God, of every sin they have ever committed, the sins of their minds (which is sin of thought), the sins of what they said, and the sins of what they did. The consequence of the accusation is that these individuals will be found guilty and cast into the spiritual prison, which is eternal damnation. When they are cast into hell, there is no escape.

These verses indicate that there is no back door. There is no probation, there is no plea bargain, and there is no parole.

When they are found guilty, and if they stand for judgment, they will be found guilty, they will pay the penalty, which is eternal damnation. They will not get out of prison until they have “paid the very last mite,” and so, until they have been there eternally, they cannot get out, and eternity is for evermore.

The unsaved, those who come under judgment, will be in hell for evermore. God has decreed this terrible punishment because of man’s

sin. Man was created in the image of God, and, therefore, any time we sin, it is terrible rebellion against God.

“As thou art in the way, give diligence that thou mayest be delivered from him [the adversary],” is what the Gospel is all about. There is a way to be delivered from the wrath of God or from the accusations of the law of God. The accusations are true, because we are all sinners, but if Christ is our Savior, He was laden with our sins, and the accusations came against Him rather than against us.

In other words, if we are in the way of the Lord Jesus, that is, if are truly saved, then we follow His path, and the accuser, the law of God, cannot find any guilt of sin in us because all of our sins were laid upon the Lord Jesus. He has already paid the penalty for our sins. Therefore, the law of God cannot deliver us again to the judgment throne. In principle, we were there when Christ was found guilty of our sins, and it was like we were standing there.

We have been given eternal life, and we have become sons of God, and the future is brilliantly wonderful. We will be with Christ eternally in absolute glory.

These two verses really declare the whole Gospel.

MANKIND

Caller: Can you tell me the purpose of life and the scripture that denotes the purpose of life?

Mr. C.: The purpose of life is a good question. We read in Ephesians 1:12:

That we should be to the praise of his glory, who first trusted in Christ.

Remember the human race is created in the image of God. As humans created in the likeness of God, we should be living entirely to the praise of His glory. In fact, the human race has rebelled against God and is living to the praise of themselves rather than of God. They have turned the whole thing upside down.

When we become saved, and we become a child of God, we received a brand new soul and we no longer stand guilty before God, then there is a tremendous change in our attitude toward God and toward life. So that, indeed, we do begin to live more and more to the praise of His glory, because He is our creator. He is the one who should receive all

the praise and glory for this beautiful universe, this beautiful creation and for his blessing on mankind that we see everywhere.

Caller: Is the “breath of life” the same as the soul? Is that what God teaches in Genesis 2:7?

Mr. C.: No, the breath of life is not the soul. Animals have the breath of life just as mankind has the breath of life, and animals have a body just as mankind. Yet, we are quite different from the animals in that we have an eternal soul, that is, a soul that will exist for evermore. Animals do not have souls.

At death, our soul leaves the body, and if we are saved, in our soul, we go to live and reign with Christ in heaven. We will not be in heaven just as a breath; our soul is a spirit personality. That is the way we were created. We read in Genesis 2:7:

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The breath of God is used in the sense of bringing eternal life. For example, when ten of the disciples were with Jesus, He breathed on them.

We read in John 20:22:

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

Jesus was qualifying them to be the beginning of the New Testament church. In Acts 2, we read that the Holy Spirit was poured out and there was a rushing wind, and the word “wind” is “breath.” This refers to the fact that God was about to give eternal life to those He came to save all over the world. So, the breath of God is used in a way to describe the giving of life, but the breath of God is not used in connection with the giving of life to an animal.

Animals are given breath, and we are given breath, but we are also given life forever. If we are unsaved, we will be forever under the wrath of God. If we are saved, we will live for evermore with Christ.

Caller: Will you explain I Corinthians 2:14-15, especially, who is the “natural man” and who is “spiritual”?

Mr. C.: We read in I Corinthians Chapter 2, verses 14 and 15:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.

The “*natural man*” refers to the unsaved. The unsaved cannot understand spiritual truth. The Bible says that we are all sinners, we are under the wrath of God, and only God can save us. The unsaved might have been taught to believe all these things, and they can hear them intellectually, but the truth does not really penetrate into their heart. Proof of this lies in the fact that natural man will never become saved of himself. He does not understand the import of God’s Word.

When God gives us a new resurrected soul, we are a spiritual man. We have been raised with Christ, and God the Holy Spirit indwells us. We begin to have some understanding of our sins, our need for the Savior, and other spiritual things that the Bible teaches. Christ has paid for our sins, therefore, we will not stand for judgment.

Caller: Can you explain what “people without Christ are perishing” means?

Mr. C.: That is a very good question. The situation of the human race is very terrible. Mankind, every human being, was created in the image and likeness of God. Therefore, we were created to be accountable to God for the way we live out our life.

God says that if we rebel against the law of God, and the whole Bible is the law of God, then we are guilty, and the punishment is eternal damnation, which is also called “perishing.” To “perish” is to be turned away from God and be eternally under the wrath of God. The punishment is terrible because rebellion against God, that is, sin, which is a transgression of God’s law, is very terrible.

No human being can ever solve his sin problem because if he is sent to hell to pay for his sins, he will be there eternally. On the last day, God will examine every unsaved person’s sins, each person will be judged, and every unsaved person will be sent to hell for evermore. In His wonderful love, God has provided a solution for His elect. The solution came at enormous cost to God.

God provided a way of escape by taking on a human nature. The Lord Jesus Christ, who is eternal God, took on a human nature so that He

would be qualified to stand in the place of those whom He wished to save. Christ took on a human nature, and He took upon Himself every dirty, rotten, miserable sin that those individuals would ever commit. The Bible speaks of these individuals as being “elected” of God to salvation (Matthew 24:31, Mark 13:22, Luke 18:7, Romans 8:33, etc.). God predestinated these people from the beginning of time. God is God. He knows the end from the beginning.

God came as the God-man, the Lord Jesus Christ, and Christ took upon Himself all of our sins, and God poured out His wrath on Him for our sins. He was our stand-in; therefore, the penalty is fully paid. The believers will not stand for judgment on the last day, and we will not suffer eternal damnation. The believers will never perish because Christ is our Savior.

That is the purpose of Family Radio. We exist for one reason -- to tell the world two important things. First, we are all sinners, and we are under the wrath of God. Second, there is a way of escape, and it is in the Lord Jesus.

We all have the privilege of crying to God for mercy. We can cry to God, “O, God, have mercy on me so that I can escape that awful punishment.” That is what the Gospel is all about.

Made in the Image of God

Caller: What does the Bible mean when it says that God made man in His image?

Mr. C.: We read in Genesis 1, the first chapter of the Bible, in verse 26:

And God said, Let us make man in our image, after our likeness.

In Genesis 1:27, God says:

So God created man in his own image, in the image of God created he him; male and female created he them.

This means that the creation of mankind was different from the creation of anything else in the world.

We are not just a rational animal. We are not like an animal at all, even though we may have some building blocks that are similar to what

God used to make animals, which is the reason why mice, rabbits, and guinea pigs, and so on, can be used to do research on medicine for mankind. There is a vast difference between man and animals in that God gave man an eternal soul, a spirit essence, that will never end.

Unfortunately, because mankind rebelled against God, in man's whole personality, in his body and in his soul (which is eternal in character), he came under the wrath of God. So, the future is horrible; it is terrible. Mankind will be under the wrath of God for evermore because of his rebellion against God.

We were created in the image of God, we were created to love God, and we were created to have some understanding of God. Animals cannot understand grace, mercy, patience, kindness, and love; they cannot understand these concepts, but we can because we were created in the image of God.

The punishment for sin is terrible because we were created in the image of God, and we rebelled against God, and we continue to rebel against God. That is why we need salvation. If we become saved, all the guilt of our sin is removed from us.

Spiritual Condition

Caller: What does the Bible mean when it says we are all dead in our sins and trespasses?

Mr. C.: Before we are saved, our spiritual condition is that we are dead in our trespasses and sins. In Ephesians 2, we read about someone who does become saved, and remember, this is God's Word. He says in Ephesians 2:1-6:

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation [conduct] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us [made us alive] together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Those who become saved are raised up out of their deadness. They are given a new resurrected soul in which they will live eternally with Christ.

Caller: I do not understand the “dry bones” in Ezekiel 37. Can you explain what God means by this?

Mr. C.: Ezekiel is a book in the Old Testament. It was written about 600 years before Christ came. During that time, God was dealing principally with national Israel, and it looked like all hope was gone for national Israel.

Israel was under assault by the Babylonians. A few years later, they were destroyed by the nation of Babylon. Many of them were taken captive, and the temple was destroyed.

God came to a prophet named Ezekiel during those days, and God showed him a vision. Of course, at that time, the Bible had not yet been completed, and God was still bringing messages through visions, dreams, and angel visitations.

We read in Ezekiel 37 that God showed Ezekiel a cemetery that was filled with very dry bones. The bones represented someone who was absolutely dead. There was nothing to indicate that there was any life in these bones. God says in Ezekiel 37:11-12:

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

What is God talking about in this passage?

Before we are saved, we are like a spiritual cemetery of dry bones. We are dead. God illustrates this in John 11, where we read that Lazarus was a stinking corpse before he was raised from the dead. God can give life to a physically dead person or physically dead bones, and He can give spiritual life to those of us whom He plans to save.

When God saves us, He raises us up and gives us eternal life. That is salvation. We were spiritually dead but we were given eternal life. All those who are given eternal life are the whole house of Israel.

Regardless of the nation in which we are born, regardless of how young or old we are, and regardless of how impoverished we are, when

we become saved, we come to trust in the Lord Jesus, and we can know that we have experienced the spiritual resurrection. When God saves us, we know that we are eternally safe and secure with Christ.

Caller: Is it true that when someone preaches, there are those who cannot hear because they have not been resurrected?

Mr. C.: If you are referring to having “spiritual ears,” we must remember that every human being, by nature, is spiritually dead. He cannot hear the truth; he cannot hear the Gospel. He can hear all kinds of wrong things, but he cannot hear the truth of the Gospel until God gives him spiritual ears to hear.

If he is given spiritual ears to hear the Gospel, he will begin to understand his sin, and he will begin to understand why he needs Christ the Savior.

MARRIAGE

Caller: What is the Biblical definition of “marriage”? If a man and a woman make vows to each other, but they have nothing official or in writing, is that a marriage?

Mr. C.: According to everything we read in the Bible, if a man and a woman have done the things that are required by the law of the land in which they live, so that their government recognizes the marriage, then they are married. It does not require the consummation of the marriage. It does not require that they live together for even five seconds.

There are unlawful marriages, according to the law of God. For example, if a man is divorced, and his former wife is still living, and he marries again, his second marriage is an adulterous marriage. Likewise, if he marries a woman who is divorced, and her previous spouse is still living, it is an adulterous marriage. It is still a marriage though, and the two are joined together as one flesh.

If a man and a woman live together, without the benefit of governmental approval, and it is not legally recognized as a marriage, then God does not recognize it as a marriage either. It is just common, ordinary adultery and it makes no difference if they had made vows to each other.

Caller: Is I Corinthians 6:16-18 saying that a true marriage before God is physical union? He uses the term “one body.”

Mr. C.: We read there:

What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

This is not saying what constitutes a marriage, but what is to go on in a marriage is that the two are joined together. The Bible has more to say about the marriage union. In I Corinthians 7, God says the husband's body belongs to the wife, and the wife's body belongs to the husband. When we study the whole Bible, we learn that what constitutes a marriage is a marriage according to the law of the land. In some lands, this requires a marriage license and a ceremony performed by someone who is licensed to marry the man and the woman, and they are then married whether any intimacy follows or not.

The basis of this is Joseph, who was married to Mary, but they had not yet come together in any intimacy. When Joseph suspected that Mary had become with child through adultery or fornication, he privily sought to put her away, that is, to divorce her. Thus, even though there had been no intimacy, they were legally joined together.

God uses the term "one body" to indicate that the intimacy of sexual union belongs only in the marriage bed, and to have that intimacy with a harlot is a mockery of the marriage relationship. In Hebrews 13 God says let the marriage bed be undefiled. We read in Hebrews 13:4:

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Sexual intimacy should be only in the marriage union.

Caller: I love a man very much, and I want to marry him, but he is on drugs, so I cut off the relationship. He became very angry as a result, and says that I gave up on him and that God would not give up on him.

Mr. C.: You must know, you must remember, that you are playing with fire. My! My! Marriage is forever. You cannot get married, and then later on change your mind. If you are in love with someone who is on drugs, or an alcoholic, or someone who gives clear evidence that he is not a child of God, and he has grievous sin weaknesses, just remember: When you are married, he will still have the sin weaknesses, and they will get worse!

What a life you will have! It is going to be terrible! You can pray for him, and you can want the very best for him, but insofar as falling in love, you want to pray, “O, Lord, keep me from that. I do not want to have that kind of interest.”

Love is blind. We do not like to hear that, but it is true, particularly this kind of love is blind. The next thing you know, you will rationalize and say, “yes, but, look at his good qualities. I know he’s into drugs, but when we get married, then I can help him, and I will help him to overcome the drug addiction.”

Quit deceiving yourself! The man you marry is the man you are going to be married to! Marriage is a very serious matter. You do not want to go into a marriage with those kinds of problems staring you in the face.

Difficult Marriage

Caller: If a woman and her children are physically and sexually abused by her husband, who is also committing adultery, and she divorces him, do you limit the blood of Christ to forgive her by saying that she cannot remarry?

Mr. C.: We want to write the law in such a way that we think we can live with it and the way we would like it. God is the one who wrote the law. Suppose there could be divorce for fornication or adultery. The Bible teaches that when we become saved, we become the bride of Christ. As the bride of Christ, do we ever commit adultery? We do not necessarily commit physical adultery, but every time we sin, any kind of sin, we have committed spiritual adultery. If the law allowed a man who is married to divorce his wife for adultery, then we would have no assurance of our relationship with Christ, our salvation, because Christ could divorce us.

Ephesians 5 talks about a man and woman being married and at the same time it talks about the relationship between Christ and His bride. God uses the human marriage as a picture of the marriage of Christ and His bride. So, we can be absolutely thankful that there cannot be divorce for adultery or fornication because if there were, our relationship with Christ would be jeopardized. We all commit spiritual adultery when we commit any kind of sin, regardless of how small we might consider the sin.

On the other hand, when two people are in a very difficult situation, and the husband beats his wife, it is a dreadful situation. It would be wonderful if someone could enter into that situation and counsel them and

help the husband to see his responsibility and the wife to see her responsibility. In many ways, a wife can cause her husband to be upset, and that may never be disclosed. It is very difficult to make a judgment in those kinds of cases.

God says do not fear him who can destroy the body, but fear Him who can destroy both body and soul in hell. We read in Matthew 10:28:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

If a child of God is killed, the marvelous thing is that we leave our bodies and go to live and reign with Christ in heaven. We might have to suffer intensely for a while on this earth, but the Bible teaches that is the expectation of the believer. In our day, physical suffering of any kind is not wanted at all, but historically, the believer could expect horrible suffering.

Throughout history, believers have been burned at the stake, tortured, and experienced much suffering for the sake of Christ. We must let the Bible be our guide in these matters.

Caller: My husband and I have two children, and I love him. He works very hard, but he loses control, and verbally abuses me. I know I am to forgive him, but to be realistic, sometimes I do not know what to do. For example, sometimes when we are talking calmly, he will start to yell and curse, and tells me I am pathetic, that I am good at nothing I do, and nothing I do is ever right.

Mr. C.: We can try to be realistic, but that is not the answer. We have to be faithful to the Word of God.

God lays down the rules. The wife is to be submissive to her husband. She is to keep the home; she is the ruler in the home in that she watches over the affairs of the home. The husband is ultimately the one responsible to God. Both husband and wife are to desire children. The parents' highest priority is to rear their children to the honor and glory of God. That is the realism of the Bible.

We may find ourselves in a difficult situation and try to find an answer as to how to live in that situation, but sometimes, we forget about the Bible. We might find answers that seem to be realistic and that seem to make sense, but we have not tested our answers against the Bible. We always have to test our answers against the Bible or we can start to go down a path that is not good at all.

Let me make a suggestion. First of all, a husband will use that kind of terrible language when he is trying to be the winner. Husbands are designed to want to be the winner, and there are two ways they can do that.

One way is that they can talk louder and maybe faster than their wife, and if that does not quite work, they can become abusive. They can use physical force, and many husbands fall into that snare.

On the other hand, the wife also has certain weapons that she can use. Normally, she cannot yell louder than her husband, although some wives can, and normally, she is not stronger than her husband. But, the wife has a huge weapon, and that is the bedroom. When he wants to go into the bedroom, she can be a cold fish, and he is licked because it destroys the intimacy of what he had hoped for, and so, she is the winner. Because he cannot overcome that, he can yell and scream all he wants, but he gets more and more frustrated.

The Biblical rule is that, first of all, “my husband” (or in the case of the husband thinking about his wife, “my wife”), has to answer to God for his conduct, and “I have to answer to God for my conduct. So, regardless of what my husband does or says to me, I want to do things God’s way. I am to love my husband. I am to be obedient to him in all things lawful. I want the very best for him. I am going to forgive him, and I am going to think good thoughts about him.” We read in Philippians 4:8:

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

This is a powerful statement that God has given us about what our thinking ought to be in relation one to another.

If my mind is cleansed with these things, then I will have a much kinder and obedient attitude, a more forgiving and conciliatory attitude, toward my spouse, and this is where it all has to begin. God gives us a husband or a wife, and it is a testing program in our life. If our husband or wife is nice and sweet, and does things God’s way, it makes life wonderful and easy. If we have a husband or wife who is not that way, it gives us an opportunity to test ourselves and ask: “Do I love the Lord? Will I do things God’s way even though my husband (or wife) does things so badly, his own way, and against God’s way.”

The only answer you can have is: “All right, my husband is a so-and-so, but I love him. He is my husband. I am going to do it God’s way, and I am going to be the best wife possible. He might not understand, and he might treat me very badly, but that is OK. I am still going to be forgiving and loving and just keep going.”

It could very well be that pretty soon your husband will say, “Wait a minute. What a dog I’ve been. What ingratitude I’ve shown. My wife is so patient with me, and so loving, and I keep yelling and cutting her down. I have to stop this.”

Maybe he will not stop, but the bottom line is: “What does God see in your life?” You answer to God, not to your husband and not to your friends.

Divorce

Caller: Are adultery and fornication grounds for divorce? Is it adultery when the husband leaves the home?

Mr. C.: Adultery and fornication are not grounds for divorce. That is commonly taught today but it is not true. It was true in the Old Testament that if a man found his wife in an adulterous situation, he could write her a bill of divorcement (but a woman could not divorce her husband for adultery).

That was a temporary law and God used that law to divorce national Israel; God was married spiritually to national Israel which was living very adulterously. Whereas God should have destroyed national Israel because of their adultery (an adulterous wife was to be stoned to death), He could not do that because Christ had to come out of that nation.

God put Israel away because of adultery, and it became final at the cross. Christ rescinded that law; He said that from the beginning it was not so, and what God has joined together, let not man put asunder. In I Corinthians 7:39, we read:

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

There is to be no divorce. The alternative is forgiveness. How often do we forgive? Seven times seventy which is a figure of speech to indicate that there is no end of forgiveness. That is the law of God. If anyone divorces his spouse, he is in rebellion against God. If he files for

divorce, she is to continue to love him and try to be reconciled. It might appear to be that one spouse is at fault, but if you look more closely, you will see that both are at fault at least to some degree. If one spouse is truly a child of God and tries to do things God's way, then it is difficult for the other one to have cause for anger and hatred.

God has established these laws for the protection of the wife, husband, and children. Today, in some countries, approximately 50% of marriages end in divorce, and this is a great tragedy; children do not know who their parents are, and they are shuttled back and forth between strange parents and step-parents. The family unit is a mess; it has been fatally fractured because the church has revised God's rules. The church has its own rules and has just about destroyed the family

Caller: Will you comment on Deuteronomy 24:1-4?

Mr. C.: We read in these verses:

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may [it should read she cannot] go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

In other words, if the wife who was divorced married someone else, and the person that she then married divorced her or died, her former husband who had put her away may not take her again to be his wife. If she had not had the second marriage, she could have been taken back. Until the time of the cross, if a man found some uncleanness in his wife, it was legitimate for him to write a bill of divorcement and put her away. This was a temporary law that God put in the Bible to enable God to divorce ancient Israel to whom He had become spiritually married.

Caller: If a husband is separated from his wife, and he wants to be reconciled with her, but she does not, what should he do?

Mr. C.: That is not an uncommon situation. The Bible says that we are to be at peace with all men as much as is within us.

When two people are married to each other, the two are joined together; it takes two to make a marriage. So, if one wants the marriage and the other one does not, and insists on a divorce, then you have to allow the divorce, but both are to remain single. Of course, only the one who loves the Lord will obey the command to remain single or be reconciled.

She is your wife, and you can pray for reconciliation. God recognizes the fact that if one of the spouses is not saved and does not want the marriage, then we have to live with that. It does not mean that we are free to marry someone else. If the former spouse is living, we are to remain single or be reconciled.

Husband's and Wife's Roles in Marriage

Caller: Can you give me and my wife some specific verses for Scriptural advice regarding our marriage?

Mr. C.: The first Scripture that you want to read repeatedly is Ephesians 5:21-25:

Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

Second, in connection with the intimacies of marriage, we read in I Corinthians 7:3-5:

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be

with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Third, another verse that speaks on that subject is I Thessalonians 4:3-4:

For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour.

These verses will help you.

Caller: I heard you say that daughters should be taught to be good homemakers. Where is that in the Bible?

Mr. C.: We read in Titus 2:1-5:

But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, 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.

Remarriage

Caller: Does the New Testament say that if your wife commits adultery, you can divorce her and remarry? What if your wife continues to live in adultery?

Mr. C.: You are thinking of Matthew 19:9, which says:

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

This verse seems to say that a husband can divorce his wife for

fornication, but we must read this in the context of other verses in which it is found. For instance, I Corinthians 7:39 says:

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

What happened was the Jews asked Jesus, in Matthew 19:3-6:

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

The Jewish males had figured out a way to abuse or twist the Old Testament law so that it allowed them to divorce for any and every reason. Jesus said to them that what God hath joined together, let not man put asunder.

Then they reminded Jesus of the law of Moses, which they had twisted around, found in Deuteronomy 24:1-2:

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife.

Jesus then explained why that particular law was given. In view of the fact that other Old Testament laws said that if a man found his wife in adultery, she was to be stoned to death, why did God give this law as a substitute law? Jesus says in Mark 10:5-9:

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and

mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Spiritually, God had married ancient Israel, and Israel was very adulterous. Thus, God should have destroyed national Israel, which was spiritually married to God. But He could not do that because the Messiah had to come out of national Israel.

So God put forth a substitute law, a temporary law, that if a man found some uncleanness or fornication in his wife, he could write a bill of divorce and put her away. That gave God the legal right to divorce ancient Israel, and the Bible talks about that divorce, which became final when Christ hung on the cross.

In Matthew 19:8-9, Christ rescinded the law that says a man could divorce his wife; He says it was given for the hardness of your heart, but from the beginning it was not so. In verse 9, He then addresses the original question they had asked, which was: *“Is it lawful for a man to put away his wife for every cause?”* He says in verse 9:

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

He had already discussed the matter of fornication, that law was temporary and given so God could divorce ancient Israel, and it was no longer valid. Now, He says for any other reason, except fornication and we have already covered the matter of fornication, for any other reason, you cannot divorce your wife.

We have complete harmony of the Scriptures. Our conclusion is in perfect agreement with I Corinthians 7:39, which says the wife is bound by the law to her husband as long as he lives. There cannot be divorce, for any reason.

You have to make up your mind, “This is my wife. I am to love her. I want the very best for her.” Maybe some of her disinterest in you is a result of the way you have been treating her. Maybe you have not been as thoughtful as you should be. You have to continue to forgive her and pray for her. If you are going to follow the Bible, you have to erase from your mind the idea, “Well, at some point I can divorce her and marry someone else.”

You can go to all kinds of preachers today, and they will say, “Oh,

yes, you can divorce your wife, and you can marry someone else.” You can get that advise everywhere, but it is not Biblical.

Caller: I was divorced six years ago, and according to the law of the land, I could remarry. Why do you say that if we remarry after divorce, we will be living in adultery?

Mr. C.: Most people do not follow the Bible in these matters; they follow whatever their pastor or church teaches, or their own inclination, because they do not like the rules of the Bible. God says if a man is divorced, and he remarries while his former spouse is living, it is adultery.

God is teaching us that there may be one marriage for every human being, and what God has joined together, let not man put asunder. Of course, if a spouse dies, the marriage does not exist any more, and the widow or the widower may marry again.

The law of the land, in most countries, does not recognize the fact that it is sinful to remarry after divorce. The law of the land recognizes marriage, but the law has made accommodation for mankind to write his own rules according to what he wants for marriage. Most people want to have the right to marry, divorce, and then marry someone else, but that is not the rule of the Bible.

Caller: If we do not know about God’s law until after we are divorced, does the law, which says we cannot remarry, still pertain to us?

Mr. C.: That is a good question. It is interesting that in some systems of jurisprudence, if a police officer stops you for some offense, for example, if you drove too fast through a school zone, and you say, “Well, officer, I did not see the sign that says I could not drive this fast,” that will not keep you from being guilty of violating the law. You have violated the law, and you are going to get a ticket, and you will have to pay a fine because you are guilty.

That is the way God’s law is, too. Even if we do not know God’s law, if we have broken God’s law, we stand guilty before God. At some point, if God plans to save us, He is going to make us aware of His law. Then, the question is: “What are we going to do?” If we are married, we are never going to contemplate divorce, if we desire to do God’s will. If we have been divorced, and then our spiritual eyes are opened, we are not going to contemplate a second marriage. If we have been married a second time, and then our spiritual eyes are opened, we have to continue in that second marriage, even though it is adulterous, because there cannot be divorce.

In other words, we stop the path of sin, the sin in which we were engaged in our lack of knowledge of the Word of God. We stop the path of sin of outright rebellion against the Word of God.

When we become saved, we have an earnest and on-going desire to do the will of God. If we do not have a desire to do the will of God, it simply means we are not saved. If we are not saved, we are still under the wrath of God.

If someone is not saved, and he would die tonight, it is the end of the world for that person. Bear in mind that every 24 hours, about 145,000 people die all over the world, and they die for a lot of different reasons. All that is left for those who die unsaved is the judgment throne and eternal damnation.

Caller: You have said that it is adulterous to remarry after divorce, but I thought we were living under grace, not under the law.

Mr. C.: We have to understand what it means to live under grace and not under the law. We must remember that every human being who is not saved is under the law of God. The law of God declares that if we sin, we are subject to the wrath of God. If we are not saved, we are going to stand before the judgment throne of God on the last day and be tried, to discover our sin, and the law will demand eternal damnation as payment for our sins.

If we have become saved, then we are no longer under the law because the guilt of all our sins has been removed. The Lord Jesus took our guilt and paid for our sins, and so the law cannot make any demands on us. The law can no longer threaten us with judgment, and that is what it means to be under grace.

If someone is not saved, whether he lived 3,000 years ago in the nation of Israel or whether he lives today, he is under the law of God. If he lived 3,000 years ago in the nation of Israel, and he had become saved, like David, Abraham, and Moses, he was under grace. He was not under the law of God.

There is one salvation plan, and to come out from under the law means that we have become saved.

When we commit a sin and we are not saved, it is another sin for which we are accountable to God. That sin and all the other sins we have committed in our life will be more than enough to send us to hell.

If I am a child of God, I have become saved; I am under grace. If God has given me the gift of salvation, it means that God has given me a brand-new resurrected soul in which I want to do the will of God. I am happiest when I do the will of God. If I am saved, I will have an ongoing

desire to be obedient to everything that God tells me in the Bible.

If I contemplate divorcing my wife, or if I contemplate an adulterous marriage, it is a giant act of rebellion, and it shows that in all likelihood, I am not a child of God. It is not absolute proof that I am not saved, but it is a strong indicator that I am not saved. If I am not a child of God, I am not under grace, I am still under law, and the law is going to condemn me on the last day.

If I am a child of God, I am under grace, and I will want to do the will of God, and so I will not contemplate divorce. I will know that it is wrong. I will know that I cannot move in that direction.

The Bible tells us to examine ourselves whether we are in the faith or not, that is, are we truly saved? God says in II Corinthians 13:5:

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

No one is to take for granted that he is saved. Maybe he was baptized, or he is a member of a church, or he made a profession of faith, or he went down to the altar, or whatever he thinks made him become saved. But any or all of those actions are not conditions for salvation. These actions in themselves do not mean that he was saved. He is to examine himself.

How do we examine ourselves? We are to see how we relate to the Word of God, the Bible. If we want to do things our own way, rather than God's way, that means we are not a child of God. The big characteristic of the child of God is that we have an earnest and ongoing desire to do the will of God.

Someone might have been married and divorced a half a dozen times, and then become saved, and he will know that he has sinned again and again and again. He will pray, "O, Lord, I am so glad that you have had mercy on me and forgiven my sins." He will never again contemplate divorce or remarriage after divorce, because he knows it is wrong. God says in the Bible that He hates divorce. We read in Malachi Chapter 2, verses 15b and 16a:

Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away [divorce].

Unequally Yoked

Caller: First, I want to thank you for your program. I used to be in a charismatic church, and after listening to you for about a year, the Lord opened my spiritual eyes. My problem is that my wife does not appreciate the fact that I have changed. She believes in speaking in tongues and all that.

Mr. C.: It is always a difficult situation when one spouse becomes a true believer, and the other does not. Frequently, both spouses become saved at the same time, and that is always an amazing thing.

At this point in time, your wife is a testing program for you. She is looking at you very carefully because you claim that you have found the truth, and in all likelihood, you have found the truth. She is troubled by this because it means that she does not have the truth, and she feels judged, and this can create tension.

Our wives know us a lot better than anyone else. They see us when we wake up in the morning, when we go to bed at night, when we are not feeling well, and when we are tired. They see us under all circumstances. So, the question is: “Does your wife see Christ in your life?”

I suggest that you read Ephesians Chapter 5 every evening. We read in Ephesians 5:25:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

In your love for your wife, you want to listen to hear, spend time with her, be gracious and kind to her, and, of course, you want to pray for her. You must be patient, and in His time, maybe God will have mercy on your wife and open her spiritual eyes.

Caller: What about being unequally yoked?

Mr. C.: We read in II Corinthians 6:14:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

If a man and a woman are married, and one of them becomes a believer, then the one who is a believer is unequally yoked with an unbeliever. God takes note of this situation in I Corinthians 7:12-13:

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

There is to be no divorce. On the other hand, if two people are contemplating marriage, they want to make sure that they are not becoming unequally yoked. If you are a believer, it is very important if you are thinking about marriage that you know enough about the other person to be quite reasonably assured that he or she is also a believer.

MESSAGES/SUPERNATURAL ACTS

Caller: Some people say that God talks to our heart. Is that true?

Mr. C.: God does talk to our heart, but how does He talk to our heart? Through osmosis? Through a dream or a vision? No. God talks directly to us as we read the Bible.

When we read verses from the Bible, it is not just some verses that somebody penned to describe something about God; it is God's Word to us. It is God speaking to me.

If we are a child of God, we will have that sense that what the Bible says is God speaking, and we want to listen to what He says. We delight in the fact that we can hear from God. God is witnessing with our spirit.

Caller: Is God doing any supernatural acts today?

Mr. C.: The only supernatural thing that God does today is to save souls from hell. People want some kind of sign or manifestation, and, of course, God will not accommodate them. On the other hand, Satan does such things as make people fall backwards and speak in tongues. The Bible warns in II Corinthians 11 that Satan comes as an angel of light. II Corinthians 11:13-15:

For such are false apostles, deceitful workers, transform