

for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The sentence, “*we which are alive and remain shall be caught up together with them in the clouds,*” means that we who remain alive on the earth will be instantly changed into our glorified spiritual body. We will be completed; we will have a resurrected body and soul. Thus, all the believers who have ever lived on the face of the earth will be together with Christ in the air. All the unsaved will be resurrected as a complete personality and will stand for judgment.

The Signs of the End

Caller: I have heard you mention something about the signs of the end of time. Could you elaborate on that?

Mr. C.: Matthew Chapter 24 describes the conditions in the world just before Christ returns. We read in Matthew 24:21:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Then God says in verse 29-30:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Immediately after the great tribulation, Christ will return. God tells us something about the character of the final tribulation in Matthew 24:24:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Never before in the history of the New Testament church has there been such an avid, intense interest in miracles, signs, and wonders. There is an interest in signs and wonders in almost all denominations; it is the hallmark of those gospels that appear to be very successful. This is what the Bible predicted. We read about another sign in Matthew 24:32-33:

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

The fig tree refers to national Israel. Israel was destroyed about 1900 years ago. Jerusalem was totally devastated by the Roman Titus, and the Jews were scattered. It looked like the Jews would never again have their own land or be a viable nation among the nations of the world. This passage predicted that the fig tree would be in leaf, and lo and behold, in our generation, in the year 1948, Israel again became a nation among the nations of the world.

God says when you see the fig tree in leaf, you know that summer is nigh, so when you see these things happening, you know that Christ is at the very gates or doors. This is a sign that we are right near the end; Christ is at the very gates. We read about another sign in Amos Chapter 8 where God declares there will be a great falling away. This is what is happening in our day. We see changes in the churches, and we are not talking about sects and cults and those who are way out on the fringe. We are talking about the core of Christendom, where historically, churches were faithful to the Word of God. These churches are rewriting the rules of the Bible, God's rules.

Some examples are: For the first time in the history of the world, the marriage relationship has been fatally shattered. Our generation is the first generation to have no regard for the Sunday Sabbath, God's holy day. Today, women have leadership roles in many churches. In our day, very few pastors talk about hell and damnation. If we bring the true Gospel, we have to talk about hell and damnation; it is absolutely necessary.

The Bible talks about hell and damnation again and again, and we cannot honestly tell anybody about salvation unless we tell them they are under the wrath of God because of their sins. We have to tell them that the wrath of God will send them to hell, where they will be damned forever. If we do not talk about hell and damnation, we are giving them a pseudo-salvation plan. For instance, if we say, "God loves you, and you will feel better about things when you get saved. You will not be as

lonely,” and so on, we are telling them about a man-made plan of salvation. That is not the salvation plan of the Bible.

You can go into church after church, where they ought to know better, and you seldom hear about hell and damnation. The churches are no longer bringing the Gospel of the Bible. Another sign of the end of time is the wickedness in the world, the sexual debauchery, the sexual depravity, is absolutely horrible. Of course, it is fostered and advanced by modern means of communication, such as films, the Internet, and television.

Some countries exploit other countries by sending them this garbage. It has never been like this before now. The Bible warns that homosexuality is a grievous sin, but in our day, it is increasingly accepted as an alternative lifestyle. Many people say that homosexuality is not bad, it is just a different way to live. Never in the history of the world was homosexuality accepted the way it is today.

These are just some of the signs of the end. We do not have to look at earthquakes, hurricanes, tornadoes, excessive rain or excessive drought, or any weather conditions as signs of the times. We do not have to look at wars and rumors of wars; they will go on right to the end because of man’s hatred for man. War and weather conditions are not signs of the end.

Man’s spiritual condition and moral condition, as they relate to the laws of God, are signs of the end of time.

Caller: What does the Bible say about the antichrist?

Mr. C.: The Bible indicates that the antichrist was already in existence when the Bible was being written and that he would come. We read in I John 4:3:

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

Satan is the only one who can identify with these characteristics. No human being can live for 2,000 years. The Bible was completed about 2,000 years ago, and the end is very close, so the antichrist is in the world today.

1000 Year Reign

Caller: Does God say He is coming as the conquering king to rule over this earth for one thousand years?

Mr. C.: God will come as the conquering king. Revelation 19 tells us that He will return on a white horse with a sword protruding out of His mouth, which is a picture or portrait that God has given us. To ride on a white horse means that He is the righteous One who comes as the victor. The sword protruding from His mouth means that He comes with the Word of God, and the Word of God will judge the unsaved.

God typifies judgment day as a final war in which all those who have been following Satan, that is, the enemy, those who are unsaved and in rebellion against God, will stand for judgment. We read in John 5:28-29:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The “hour” is singular, not plural; there is one time coming when all who are in the tombs will hear His voice. There is no possibility of a future thousand year-reign on this earth. The whole idea of a thousand-year-reign on this sin-cursed earth was developed as a result of careless reading of Revelation 20.

When those verses are studied carefully, it is seen that the “thousand years” is not a literal period of time; it is speaking of the completion of whatever time is in view; it is a metaphor. There are a lot of different thousand years in view in Revelation 20.

Caller: Does the Bible say that the temple will be re-built in the end times?

Mr. C.: Nothing in the Bible says the temple will be re-built in the end-times. When the Bible talks about the raising of the ruins, it is talking about the spiritual temple, which is the body of believers.

We are the temple of God; we are the holy city, the new Jerusalem, if we have truly become saved. We are living stones in the temple of God, which is the only temple that is being built. When it is finished, that is, when the last one who is elected of God to become saved has become saved, then it will be the end of the world.

Caller: Hello, Mr. Camping. I've heard that you've been teaching that we are in the great tribulation and near the end of the world. Can you please explain that to me?

Mr. C: For several years now, I have been teaching that we have come to the end of the church age. And I have indicated again and again and again during this period of time that the end of the church age coincided with the beginning of the period of great tribulation.

Secondly, for several years now, we have been teaching that we are in the last part of that great tribulation time. That is the time when a great multitude which no man can number is being saved. Now, that means we have to be very close to the end because the Bible is very clear in Matthew 24 that as part of the final pattern or the final activity of the end of the world, there will be a period of great tribulation. And immediately following that period of great tribulation, the sun will be darkened and the moon will not shine, and Christ will appear, and that will be the end of the world.

And so, we have been teaching this for several years now, that we are in that period of great tribulation, and in fact, we are now in the second part of that great tribulation. And all the pieces are fitting together to assure us of this. As we have been examining Scripture after Scripture during these years, and what we see out there in the local congregations, and what we see in the world, it all attests to the fact that indeed, yes, everything is falling into place. So, then, all that remains is; how long is the great tribulation?

As we study the Bible, we find that God sets up patterns of the great tribulation. He set up a pattern for this way in the days of Joseph when Jacob, his father, was commanded to leave the land of Canaan and go into Egypt. And so, we study that pattern.

Then we have the pattern of the destruction of Judah in 587 BC, when all the Jews were commanded to leave Jerusalem and go into the land of Babylon. And God used the Babylonians to destroy Jerusalem. That again was a pattern.

And when we apply those patterns to our present timetable, our present situation, we find that they focus on the year 2011. And God gives us more direct assurances of that so that at this point, our knowledge of the Bible, our knowledge of the Scriptures, is a whole lot greater

than it was five years or ten years ago, and we are learning all the time. And everything is fitting into place so that it appears very strongly that the year 2011 will be the year that will end it all.

And like I say, we've been saying for years now that we are in that second part of the great tribulation. So, effectively, we've been saying and teaching that we are very near the end, just a few years away. Now, the moment that we pick a number, then immediately, suddenly, it becomes far more threatening to people, and so, they object to that. Of course.

But it doesn't change the fact that we're very near the end, and 2011 is the most likely candidate at this time that we know, and maybe as we go along in the next seven years, there may be other information. It's possible. There might be other information that we presently do not know that will make correction to that. And that's why it's so good to talk about this. But at this point, 2011 appears to be the most likely candidate, and anyone who tries to evade this question, who is trying to avoid thinking about this, is doing so at their own peril because judgment day, whether it's 2011 or another year, is very, very close. It is very close. And using the number 2011 simply accentuates it, it emphasizes the closeness of the return of Christ.

Caller: Hi, I read your book *1994?* I don't have a copy with me right now, but recently, I heard you say that you had put the date 2011 in that book, and I was wondering what path you came to at that time, that you thought it was 2011.

Mr. C: Oh, well, because a whole lot of the evidence of the Bible was focused on 1994, but also, a whole lot of evidence focused on 2011. It was . . . think about this. The flood, when God destroyed the world the first time, was in the year 4990 BC, which was exactly 6,023 years after creation, 6,023 years. Now, that put a focus on the number 23. When we search the Bible, we find that the number 23 has quite a bit of consistency in showing that it signifies with intense judgment, like the 2300 evening and mornings of Daniel 8, and there are other 23s in the Bible that focus on judgment.

More than that, when we go from the flood to the time when Christ was judged, another great judgment because He had to be judged for all the sins of those He had come to save, it was exactly 5,000 years plus 23 years inclusive. That is it was including the first and the last

year, 23 years inclusive from 4990 BC to AD 33. So, again, the number 23 pops out very strongly.

Then when we see that the year 2011 is 13,000 years plus 23 years from creation, and it fits into some other number patterns that were developed in the book *1994?*, it made it a candidate for the end of the world. But I got sidetracked by a verse that I didn't understand as well, or as carefully, as I should have. Also, God did not open my eyes to the whole matter of the latter rain, so I turned away from 2011 and put the focus back on 1994.

And now, that's the only other year that really surfaced as being a strong candidate for the end of the world, and it is the only year that I'm aware of today that is a strong candidate.

Caller: Hi, I thank God for you and your ministry. My question is, I heard you say something like it's 23 years from 1988 to 2011, and where do we get the 23 years?

Mr. C: Well, first of all, we find that the year 1994 is identified with the year 1877 BC, when great tribulation came upon Jacob, when he had to leave the land of Canaan and enter into Egypt. That was the year 1877 BC, and that is identified, in turn, with the year 587 BC, when Judah was driven out of Jerusalem, and the temple and Jerusalem were destroyed by the Babylonians. They identify with the year 1994, which also is a jubilee year, and that is very significant as a signal of the beginning of the latter rain or the final harvest of people coming into the body of believers.

The number 23 is a very significant number as it is used in the Bible to describe judgment. We find, for example, in I Corinthians Chapter 10, verse 8, where God is describing, in the New Testament, a plague that came to Israel in Old Testament time. In the Old Testament it says there were 24,000 killed in that plague, and yet, in I Corinthians 10, verse 8, God says that there fell in one day, 23,000.

Now, that is not a contradiction, it simply means that in one day, 23,000 were killed, and on the following day, another 1,000 died, for a total of 24,000. But He is making an issue of 23,000.

For example, when Paul was shipwrecked, and we read about this in Acts 27, God makes a point of saying that there were 276 people aboard that ship that was totally wrecked. And when we go through the context looking for the spiritual truth of what happened there, we find

that this ship represented the local congregations as they brought the Gospel throughout the church age, but now it is wrecked. And when we break 276 down to its prime numbers, we get 3 times 2 times 2 times 23. Again, the number 23, a number of judgment.

The local congregations have come under the judgment of God. It is God's purpose, that is the number 3, that those who represent the kingdom of God, the number 2 times 2, that they would come under judgment. And it is a very, very significant number that God is calling our attention to. He does not say there were a great many people aboard the ship, He gives us the precise number.

And we find, for example, in Daniel 8, that God uses the number 2300 days to signify the first part of the great tribulation. And again, the number 23 comes through very prominently. And so, 23 years is a real possible period that should be considered for the duration of the great tribulation.

Now, as I have indicated, and I cannot get into all the details of that in a few minutes, but 1994 is a year that appears very definitely to separate the first part of the great tribulation from the second part. The first part of the tribulation appears very definitely to identify with the 2300 days of Daniel 8, and that is a little more than six years, six years and a few months. And we know that from 1994 to 2011 is 17 years, but 17 also identifies with heaven. And you know, we are living in that time of the latter rain, when a great multitude is becoming saved, and every one who becomes saved is on his way to heaven. And so, the latter part of the great tribulation identifies with this as a period of 17 years, and 17 plus the 6 years of the first part gives us a total 23 years.

Now, I am saying all of these things very quickly, but I am trying to indicate that there are certain time arrangements within the Bible, without fudging or pushing on the Bible, that fit very well into this kind of timeline, where the beginning of the great tribulation was in the year 1988, the end of the first part was in 1994, and the conclusion would be 2011, and that again identifies with the day as a thousand years and a thousand years as a day in the passage in II Peter Chapter 3, verse 8. And there are other tie ins, but these are the major ones that we can quickly begin to look at.

Caller: Hello, I'm a long-time listener and I dearly appreciate your insight and your depth of teaching; it's much needed for our day and time. And I have a question for you. Would you comment on Daniel

Chapter 12, verses 9 through 12? And in particular the one thousand two hundred and ninety days and the one thousand three hundred and thirty-five days. Thank you and God bless you.

Mr. C: Yes. Well, thank you. Daniel 12 is a passage that we can only understand in our day. Before our time, that is, if we look back a few decades and before that, theologians were altogether unable to understand it. Daniel 12, verse 9, says:

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

And it's only because we are in a very end-time situation, we are very near the very end of the world, that God is opening our eyes to what God is really teaching here. Now, actually, verses 11 and 12 are talking about two entirely different periods of time. This is not evident at all as we read just this passage, but once we look at these verses in the light of everything else in the Bible, then we can see it. Daniel 12, verse 11, says:

And from the time that the daily sacrifice [or the daily candlestick] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

This does not say what “the daily” is but these were ceremonial activities that were going on throughout the Old Testament, and they have to do with the sacrifice of Christ. And so, from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Now, that can be understood when we utilize the Biblical principle that God sometimes uses a day for a year or a year for a day. He did that with Israel when they were in the wilderness because they did not obey God after the spies went to search out the land for forty days and then came back. Therefore, God said that He would make them wander in the wilderness for forty years. One day for each year or one year for each day. There is also a reference of this kind in Ezekiel Chapter 4 where God is applying the same kind of principle.

So, when we apply that principle, and when we search the Bible very carefully, there's nothing else that can be found, at least that I've

been able to find, that relates to the twelve hundred and ninety days. But we find very definitely a reference to the passage of time when we substitute the word year for day because the abomination of desolation identifies with the period of great tribulation.

In Acts 7, God speaks about the time when Jacob and his family left the land of Canaan, the Promised Land, and went into Egypt to escape the famine. That was a time of great affliction or tribulation. And so, the Gospel had altogether left the land of Canaan, which was the Promised Land, because God had focused entirely on the family of Jacob. There were no other true believers that we are aware of in the land of Canaan. And it now belonged to the enemy because Jacob had to leave it to escape the famine. And that was in the year 1877 BC

And then precisely 1290 years later, in the year 587 BC, the abomination of desolation identified with Jerusalem because that was the year when God brought Nebuchadnezzar, king of Babylon, against the country of Judea and the city of Jerusalem. In that year, He utterly destroyed Jerusalem and the temple. It was a time of great desolation. Nebuchadnezzar was really a picture of Satan as the king over the world. So, the abomination of desolation had entered into Jerusalem 1290 years later, which is actually three times four hundred and thirty years.

And it's curious that if we go nine times four hundred and thirty years, that is, three times twelve hundred and ninety. It is possible that that also identifies with the time of great tribulation, which we are now in, because the year AD 1994 was exactly two times twelve hundred and ninety years after 587 BC. And it was three times twelve hundred and ninety years after 1877 BC, when Israel went out of the land of Canaan and into Egypt. So, that number twelve hundred and ninety days, I feel, identifies entirely with the times of great tribulation.

On the other hand, in Daniel 12, verse 12, God is referring to the coming of the Lord Jesus Christ. We read there:

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Now, Christ had a very particular time in history when He had to come as the Messiah. He could not come at just any old time. All of God's program of salvation and His program for the whole world's existence was pre-laid out by God. It was all preplanned, and so, there

was a very particular time when Christ came. The Bible says in Galatians Chapter 4 that He came in the fullness of time. And His ministry began at the time John the Baptist announced that Christ was the Lamb of God that takes away the sin of the world, and that was at the time He was baptized by John the Baptist, and we can figure out from the Biblical information what day that was.

Also, Christ's work was not finished until He poured out the Holy Spirit on the day of Pentecost, seven weeks after He had risen from the grave. He rose from the grave on Sunday morning in AD 33, and seven weeks later was the feast of Pentecost when the Holy Spirit was poured out. And it works out that the period of time from His baptism in AD 29, when John the Baptist baptized Him, until Pentecost in AD 33, is exactly thirteen hundred and thirty five days. So, we can be sure that verse 11 is talking about, or identifies with, periods of great tribulation. And verse 12 identifies with the coming of Christ to do the work that He came to do.

Caller: Hello, I think the reason why many people are questioning your statements about Christ coming in 2011 is because they are referring back to the book *1994*? So, would it be best to say we think, from all that we read in the Bible, that Christ may come, there's a probability that He might come, without saying He is definitely coming in 2011.

Mr. C: Well, you know, I remember when I was talking about Christ's coming in the years just prior to 1994, we had exactly the same kind of callers. We will get them in any case, whether I say "may" or "possibly." I'm choosing words very carefully.

I'm saying that according to my present understanding of Scripture, and this is not being done promiscuously or superficially or casually, this is after a very, very intense comparison of Scripture with Scripture, it's after having been teaching now for several years that we've come to the end of the church age and that we're in the last part of the great tribulation. In other words, there's an enormous amount of background for this statement. And it's not too much to say at all that, according to our present understanding of Scripture, 2011 is the most likely candidate for the end of the world and the return of Christ.

Now, I don't care how I say this, there will be those who are going to be troubled. This is an exceedingly awful pronouncement, a terrible pronouncement because everybody intuitively knows there is a judg-

ment day. But if they don't know the precise timing of judgment day, that it's just some time, some day it will happen, well, they can live with that. That doesn't bother them nearly as much as when we begin to say, and this could be the time, this is a prime candidate for the time. There's a lot of evidence that points to that. It now becomes a different matter.

Now, it is something that we can think, wow, you mean maybe in seven years I may have to stand before the judgment throne of God. That's something I cannot accept. And so, they are going to be greatly troubled. But that's the reason that God gives us this information.

You know, I come back again to Ezekiel Chapter 33, and we just can't set aside these kinds of statements. God says in Ezekiel 33, verses 8, 9, and 10:

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

And He says in Ezekiel 33, verses 2 through 7:

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I

have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

Now, what do we warn the world of? We warn whatever we have learned from the Word of God. And certainly, God is talking directly here about the sword coming. And that sword is judgment day. There is no greater threat to the world than that.

We are frightened out of our skin when we think about terrorists who may strike somewhere in the world and destroy a building or an airplane or whatever. But that doesn't hold a candle to this threat. This threat is something that we cannot stop. It is going to come. And we even know, God has given us enough information so that we can declare the likely timetable of its coming. And yet, it is still the day of salvation. People can still heed the warning and tremble before God and beg the Lord for mercy.

Caller: I understand that a watchman is to give the warning that judgment is coming. I believe that's understood by many but the difference is that the judgment of God is coming, say in six years. You say there is a clear distinction between judgment is coming and judgment is coming in a particular year, so, when you say that, I think that's the problem. I think we're still delivering the message that judgment day could be tomorrow because we could die tomorrow, and when we rise again, it will be judgment day. So, I think the time issue shouldn't be of any concern at all. And I think that we may cause more problems if we go on with the idea that we're now able to predict exactly when God is going to come.

Mr. C: The problem is, we cannot reason this out that way. Reasonably, I would have to agree with you. From a rational standpoint, I could agree with you. But the fact is when God gave us the information about the first judgment, the judgment of the flood, God gave very specific time information. It was not believed. It didn't register with the unsaved.

Nevertheless, God gave very specific time information. And God is the same yesterday, today, and forever. The world of that day heard the timetable. They did not respond. They all perished in the flood. That was their problem. But God gave specific time information.

And since He did that for them, when we begin to see these pieces of information here and there, when God sets the pattern and shows us what the details of the end are so that we can apply that, and we know

that there is a precise timetable that God has selected, well, then we have to tell what we know. We cannot say it's reasonable to do this or to do that. We have to say, what does God want me to do. And we have to bring the whole counsel.

I can tell you, for example, when God said, when I learned in the Scriptures that we indeed have come to the end of the church age, it was a terrible time in my personal life in that I would have to teach that we have to come out of the local congregations. It was a terrible thing. And yet, that is identifying with the time, because the time had come. We have to come out of the local congregations.

It's a terrible thing to tell the world that 2011 may be the last year, that it's the most likely candidate. It's a terrible piece of information. But what can one do if we are going to be a faithful declarer of the Bible? If we're going to faithfully publish what the Bible has given? And the Bible has given a lot of information about this. That's why I have prepared a book called *Time Has An End* to collate this information, and correlate this information, so that others can study the Scriptures to see if somewhere I have missed something or somehow it isn't quite that way. But they have to show it from the Scriptures. This new book will be translated into many languages also.

Now, if I were coming with a dream or a vision or an intuition or a feeling, yes, that would be terrible. That would be wrong. That would make me a false prophet. But if I'm coming with the facts that I learned from the Scriptures and I'm simply declaring those facts, well, that's the role of someone who is a faithful publisher of the Gospel.

Caller: Hello, Did you say that the possibility of the end of the world could be 2011?

Mr. C: I said that according to my present understanding of the Bible, and I have done an enormous amount of study on this, trying to check and double check and cross check, and according to my present understanding, I believe that the most likely candidate for the year that Christ will return is the year 2011, so that we are six years away from the end.

Caller: Didn't Jesus say that no one knew of this time, other than the Father?

Mr. C: Yes, He did. And let me show you the context of that, how God explains that. He says in Matthew 24, verses 36, 37, and 38:

But of that day and hour [He's talking about the end of the

world here] *knoweth no man, no, not the angels of heaven, but my Father only. But [now He has something to say about that] as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,*

Let me introduce something right here, before I finish this statement. The fact is, before the flood of Noah's day, God told Noah that the days of man shall be 120 years. We read that in Genesis Chapter 6. And when we study that phrase, we know that it has nothing to do with the longevity of man. Later on, Moses was told that man's days would be 70 or 80 years. Therefore, the only possible reference to which the 120 years could apply is that God gave Noah a timetable during which he could build this huge ark, this huge boat that would be used to save him and his family or anyone else who would trust God and believe His warning.

Then seven days before the flood actually came, God told Noah, now, in seven days, the flood waters are going to come, get into the ark with all the animals, and then God shut the door.

Now, the Bible says Noah was a preacher of righteousness, and that means that he was declaring the Word of God. He was warning the people, and also, they could witness the building of this huge craft that made no sense whatsoever. They would know that this boat was almost finished. They could see the animals start to assemble and watch them as they went on the ark. So, they had clear warning of the very day, and certainly the year, when the flood would come. And yet, they were marrying and giving in marriage and eating and drinking until the day that Noah entered into the ark. We read in Matthew Chapter 24, verse 39:

And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

In other words, for the unbelievers, for the scoffers, they have no idea of the day or the hour because they do not trust the Bible at all. They think that it is pure nonsense, it is gibberish, it is foolish thinking. They don't know. But Noah knew, and his family knew, and they were preaching what they knew from the Word of God. And so, it was told them. And that's why we read in I Thessalonians Chapter 5, verses 2 through 5:

For yourselves know perfectly that the day of the Lord

so cometh as a thief in the night [in other words, it comes as a thief in the night for the unbelievers who will not trust the Word of God]. *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren [that is, the true believers], are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

So, we know a whole lot of things that the world does not know. No one knows the day or the hour of His return insofar as the world is concerned, but for the true believers, who trust the Bible, there's a lot of information that we have that the unbelievers will not listen to. Just like Noah. And the world is in exactly the same position. The world is going about its business, getting more and more sinful, and couldn't care less about the warnings that we may be near the end. And that doesn't change the fact that Christ is coming and He has given us very specific information.

Caller: I'd like to point out two things. First, I understand what you're saying, you're absolutely right, God told Noah that a flood would destroy the world and told him when it would happen. But it is you that is telling us that the world is going to end in 2011. The second thing is, I thought by now you would have learned your lesson. The Book "1994?" that you wrote in regards to the world coming to an end. I know of a lot of people who sold their homes and did all kinds of crazy things because they were thinking that the Lord was coming back on the date that you had said in 1994. I thought that by now you would have learned your lesson. I mean it's the most ridiculous thing that a human being could take upon himself to say that God is coming back on any particular day when His Scriptures clearly state, Jesus our Savior said, that no man knows this but my Father.

Mr. C: Excuse me. Now, first of all, I appreciate what you're saying. And there are individuals who try to make hay, that is, they try to make something for themselves because they think we are speaking like we have a crystal ball of some kind.

For example, I knew an individual who bought an automobile and somehow arranged that the payments would not begin until a few years down the way, arguing with himself, "You see, I'm going to enjoy this new automobile without paying for it because Christ is going to come and I'll never have to pay for it."

There will be individuals like that, who misunderstand the message entirely. This is not a message where we are thinking, what can I get for myself. This is a message that is of immense severity.

I appreciate what you just said, have I learned a lesson. And I prayed and prayed about this, and finally, I decided, now, wait a minute. Now, wait a minute. As a Bible teacher, whenever we learn something, we very carefully want to share it, but we have to make sure that we are being as accurate as possible as we share it, whether it's more information we've learned about the nature of baptism or of salvation or of the history of the world, or whatever it is, that is the nature of a Bible teacher.

And I could be intimidated by people who say, haven't you learned your lesson, do you want to be ridiculed? And frankly, yes, I've learned my lesson that I simply have to be a faithful teacher of the Bible.

That's why I say today, very carefully, according to my present knowledge, everything I see in the Bible points to the year 2011. And if that is an incorrect time, I feel very confidently that before we get there, more evidence will be forthcoming. Although I will tell you that in the last 10 or 12 years, there's been an immense amount of study that has gone into this right from the Scriptures. And I delayed and delayed and delayed suggesting the year 2011 until I was quite certain that I had covered everything possible that I could think about to cover.

I don't know the whole Bible, of course. There still may be something coming forth, and I know we live in a day when God is still revealing truth. For example, we teach many things on Family Radio that have not been taught before, things like the fact that the seventh-day Sabbath was a ceremonial law. That was not taught by earlier generations at all, that I'm aware of. We teach the fact that when we become saved, we receive a brand new resurrected soul. That was not taught before. Before Family Radio, no one taught the calendar of the Bible in which we can go back very accurately to the year 11,013 BC, and know that the flood occurred in 4990 BC, and so on. We teach the fact that water baptism and the Lord's table are ceremonial laws, and that was never taught in the churches. So, there's an immense amount of information that we are teaching that was not taught before.

And yet, courageously and faithfully, more faithfully than courageously, very faithfully, we have to declare what we learn. And when we learn that as Noah was building the ark, he was given dates that certainly were known to the people of that day, then why shouldn't we declare what we know today.

And sure, I can be intimidated. There are those who say, what are you doing? If it doesn't happen, you'll be the laughingstock of every-

body, and so on. Sure. That is possible. But I can't think about me. I can't think about protecting my hide and trying to come through this looking like a prince of some kind. That's not the question. The question is, am I a faithful Bible teacher? Do I teach what I learn from the Scriptures?

Now, sometimes I delay teaching something because I'm not certain enough, but when I feel fairly confident that I've done my homework, then I am ready to talk about it. And one of the big desires of my life is that as we talk about this today, we put it right on the table so that you or anybody else can say, "Look, you made this statement, but what do you do with this verse or that verse."

Now, you've quoted from Matthew 24, verse 36, "*of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*" I've already answered that.

There is a further answer to that, incidentally, and that is, insofar as the coming of Christ in judgment, He has already come. And nobody did know the day or the hour when He did come. But as we get the whole framework of the end of the world before us, we know that in 1988, in all likelihood, at least the evidence appears to point to that year, quite definitely, the great tribulation that the Bible speaks about began. And that coincided with the judgment beginning to fall on the local congregations, which will transition finally into the judgment that comes upon the whole world.

And so, in a real sense, yes, Christ did come in judgment even as He has come as the Savior to indwell us, so, He has come as the judge in the churches to prepare them for judgment day, but He still has not put in His appearance. That is coming right at the end of the world. And His appearance on the last day is a different matter.

So, actually, when we say no man knoweth the day or the hour of His coming, yes, that's true. No one did. But He has already come.

Secondly, we get the answer that, yes, for the world, they know nothing about His coming or His appearing at the end because they don't want to listen. They are spiritually blind. They are like the people of Noah's day.

And I admit that there will be people who will abuse this information. They will look upon this as something that they can play games with in one way or another. And that is fatal. They must not do that. This is extremely serious.

For the true believer, what does it do? I can tell you what it does to us in Family Radio. It does cause a reaction, and the reaction is that we have an enormous desire to aggressively send the Gospel out into the world. And that's what should happen in the life of every true believer.

The time is running out. The time is short. We better use every effort we can to get the Gospel out, and that is a very proper idea. On the other hand, if we're looking at it in some way to serve ourselves, no, then it's altogether wrong.

Caller: Hello, the Gospel according to Saint Matthew, Chapter 24, verses 35 and 36, say, "*Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*" So, it kind of puzzles me when I hear you tell callers of this day that you have set. Could you explain that to me?

Mr. C: Well, you have asked a very fair question, and I will explain. You know, I feel that I have been called upon to be a Bible teacher, and the problem with being a Bible teacher is that we do not just learn things "for me," but that we are supposed to teach what we learn. And of course, we have to do this very carefully. It is a very responsible situation. And we have to make certain that nothing is being taught to be exotic or exciting or to call attention or anything of that nature.

But first of all, let me set up three principles. One principle that we all know is true is that God is the same yesterday, today, and forever. And that means that we can read the Old Testament or anything in the Bible and see how God has operated in the past to discover how He will operate today and in the future. God does not change. He does not have two sets of rules.

Now, when we study the first judgment upon the world, the whole world, the judgment of the flood, we find that God did give a timetable. First of all, it was a general timetable of 120 years. We cannot tell if that was precisely 120 years but we have no reason to believe that it was anything other than the time that Noah was given to prepare for the flood that would come.

And we know the year the flood came, and therefore, we know the year that Noah was commanded to start building the ark. More than that, as he was building the ark, this huge craft, over 500 feet long, 85 feet wide, and towering up in the air as high as 45 feet, a huge craft, and obviously, he would have gotten the attention of the whole world of that day, the whole world of men, and they would have watched him in astonishment thinking, "this man is crazy," and yet, the Bible says he was a preacher of righteousness.

And obviously, he was preaching, amongst other things, that judgment is coming. I am building this ark, God has commanded this, He has told me that I have 120 years to build this. And then, when it was

exactly seven days before the flood started, God gave a specific time. He said in seven days the waters are going to flood the earth; therefore get the animals and your family in the ark. On the seventh day God shut the door and the flood occurred. So, we have very precise time language.

Now, in II Peter 3, God compares that judgment with the judgment at the end of the world. He ties the two together and indicates their relationship to God's judgment on mankind.

And so, has He given us any clues as to the timing of the end? Right there in II Peter He gives a great big clue that we cannot turn away from. Right in the context of talking about the two judgments He says in II Peter Chapter 3, verse 8:

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

What a strange statement! And of course, if we did not know at all when the flood occurred, and this is in the context of God speaking about the flood, if we did not know that date, this verse would not say anything to us. But we do know this from the calendar of the Bible.

And we are living in a day, and this is the first generation, when we do know accurately the calendar of the Bible. Now why did God finally give us that information? We do know that the flood occurred in 4990 BC. And we know that if a day is a thousand years, if we add 7,000 to that, like when God said to Noah, seven days and the flood will come, judgment is coming, does that have a double meaning? Seven days, 7,000 years, there will be a judgment, and 7,000 years from the flood lands right on the year 2011.

But that, of course, is not the whole story. There is a lot of other information that also points to 2011. For example, for several years, we have said that there is plenty of evidence that we are in the great tribulation, and we are in the last part of the tribulation. We have been saying that again and again during the last couple of years because there is so much evidence, Biblical evidence, and as we look at what is happening in the local congregations and in the world, it all ties together. We know we are very close to the end. And so, a year like 2011 certainly begins to make sense.

Now, the stumbling block that has troubled us, all of us to some degree, is nobody knows the day or the hour when Christ would come. But we can analyze this further and recognize that Christ has already come as the judge. We know that He has already come as the Savior,

He came as the Savior, first of all, born as a baby, and then He went to the cross, as the Savior, and then He went back to heaven, and then the Holy Spirit was poured out. And remember, what did Jesus say about that? We read in John Chapter 14, verse 23:

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we [that is, the Father and the Son] will come unto him, and make our abode with him.

And so, we know that we are in-filled by God. He has come to dwell within us, that is, when the Holy Spirit was poured out, He did come.

Now, by the same token, we know that in Revelation Chapter 2, God warned the church at Ephesus, as we read in verses 4 and 5:

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Now, He has not put in His appearance, but He has come as the judge. That is why we read I Peter Chapter 4, verse 17:

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Now, since judgment begins with “*the house of God,*” that means that Christ has already come as the judge. He is now bringing judgment and preparing the local congregations for His final appearance when each of those who remain there and all the unsaved will have to stand for judgment and answer to God for their sins.

So, Christ has come. We did not know when He came. I do not know anyone who knew at the time that the great tribulation officially began that it meant that Christ had now come as the judge. We did not know, but now, we do not have to think that if we talk about a possible return date for Christ that we are violating the statement that no man knows the day or the hour when He comes because He has already come.

So, here is the problem of being a teacher. Knowing these things, knowing that this is the trauma, the awful terror that the whole world is

facing, should we withhold any information that we have carefully searched out from the Scriptures? We know that we can trust the Scriptures, and we are praying for wisdom, that we are understanding these things correctly, and so, should we withhold that from a world that is going headlong towards its rendezvous with Christ as the judge? And I do not feel good about that. I do not think I could do that even though it is a terrible thing to talk about. It is an awful thing to talk about, and in a lot of ways, I would rather not talk about it. And yet, God has given us so much information, He has put this in the Bible, and our task is to bring the whole counsel of God. It is not whether we like to or not.

I still remember when I began to teach that we were at the end of the church age. It was a terrible, terrible thing for me to teach because for years I had been teaching that we were to become a part of the local congregation. Then when I began to understand more and more clearly that we have to come out of the churches, I realized that I have to teach this even though I know I am going to make a lot of enemies, I am going to be misunderstood, and I will be slandered, and I will be reviled, and I will be scoffed at, but, so be it, it has to be taught faithfully.

And this also is my sense of responsibility when it comes to talking about Christ's physical return, as near as we know, from the present information, and of course, all of us who love the Lord are going to continue to study the Bible, continue to compare Scripture with Scripture to make sure that we are on the right track, that we have not missed something, because we really want to know it if we have missed something.

Fact is, I can add one more if you do not mind listening for a moment longer, and that is, one of the values of the Open Forum is that we have critics. We have critics who do not want the truth. We have critics who desperately do want the truth, and who are listening carefully to each and every thing that is taught, and in the process of their criticism, whether it is for truth or because they are opposed to truth makes no difference, in the process of their criticism, they may come up with something I have missed and others have missed that we should know about and that would impact the conclusions that we are offering. And if something does come up, and it does modify the conclusion, praise the Lord, we have caught it. We have got it straightened out.

And so, I feel that it is a healthy thing to get out into the marketplace to examine it very carefully to make sure that it will stand the scrutiny of the most careful critics of what is being taught on this program. This is my desire.

Caller: When I read the Word of the Lord, I always say the prayer of

Psalm 119:18 “*Open thou mine eyes, that I may behold wondrous things out of thy law.*” And when I read the Word of God, I compare Scripture with Scripture. And I pray that you do not feel that I have called in just to criticize, but I had to ask you about those two verses and that date.

Mr. C: Well, as a matter of fact, I thank you for calling. I want these kinds of calls. You know, there are those who teach various ideas, and then they hide away and nobody can quiz them or question them as to how they came to that conclusion.

The nature of the Open Forum program is altogether the opposite of that. Things are being taught, and then, I am in the marketplace where anybody can get to me. We all use the same Bible, and they can do their own research in the Scriptures, and because I do not claim to be perfect in my teaching, I do not claim to know everything in the Bible at all, but I do work very hard at trying to be as faithful as possible to the Word of God, but somebody may catch something I have missed, and whether they are calling to slander or whether they are calling out of love because they just want the truth, it makes no difference. I am just delighted if they can correct me because I just want to be correct, that is, I want to correctly teach the Bible.

But I will say, you know, people have asked me for the last couple of years, what do you think might be the end of time? And I have avoided the question because I did not feel secure enough, but now I believe I have gone far enough in comparing Scripture with Scripture that I dare to get it out on the table for us to examine and talk about together because the world has to hear about this.

And there is no question at all about that. The world heard about it in Noah’s day, when God was going to destroy the world, and they had abundant evidence that something was going to happen because the world of that day, over the years, would have heard about this monstrous vessel that this crazy man Noah and his three sons were building. It must have been the talk of all the people of the world of that day because of the very nature of what was going on, and it all proved to be absolutely correct in what Noah was saying, that indeed, after 120 years, the flood did come, and finally, God fine tuned it right down to the very day.

THE SABBATH

Caller: Where does the Bible say that the Saturday Sabbath was a ceremonial law that we should no longer obey?

Mr. C.: The command to keep the ceremonial law is sprinkled throughout the Bible. We are commanded in the Bible to offer burnt offerings and blood sacrifices; remember, the whole Bible is the Word of God. The believing men were commanded to go to Jerusalem three times a year for certain festivals, and yet we do not do any of those things because in the New Testament, in Colossians 2:16-17, we read:

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

God indicates that these things were a shadow of things to come and included in these things was the seventh-day Sabbath. So, effectively, we are told: Do not offer burnt offerings or blood sacrifices any more.

You can read about them and obtain spiritual information about salvation from them but do not physically observe them any more; they were shadows of things to come, and that includes the seventh-day Sabbath. If we do observe the seventh-day Sabbath, then we are just as rebellious against God as if we also made burnt offerings and blood sacrifices.

On the other hand, God indicates in Matthew 28:1 that there is a new Sabbath day. We read there,

In the end of the Sabbaths [that is, an era of Sabbaths has come to an end, that is Saturday, when Jesus was in the tomb], as it began to dawn [Sunday morning] toward the first of the Sabbaths [a new era of Sabbaths has begun].”

In the Bible, we read that we are to bring our offerings early in the week, that is on the Sabbath, and we are to worship together. The church did worship together on Sunday; for instance, when Paul preached at the church at Troas and God saved about 3,000 people at Pentecost, that was on the Sunday Sabbath. That is why the church very correctly observes the Sunday Sabbath. The command is emphasized in Isaiah 58:13-14:

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day [the Sunday Sabbath]; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Isaiah 58 is very much like Isaiah 53 in that it deals with Christ in the New Testament. God gives us a clear command as to how we are to conduct ourselves on the Sunday Sabbath. We know that it cannot be speaking about the seventh-day Sabbath because the Bible is clear that it was part of the ceremonial law. It was a shadow of the fact that we are not to work for our salvation.

On Sunday we do not think about football games, and we do not think about our work. On Sunday we can be free in our conscience to do God's will. We can gather with our family around His Word. We can gather with fellow believers. We can visit those who have special needs. We can engage in spiritual activity that we do not have time to do during the week.

When we are doing our own pleasure on Sunday, we are in violation of the Word of God. We might be surprised to find that the definition or description of the Sunday Sabbath is in the Old Testament.

The church today has no regard for the Sunday Sabbath. Fifty or sixty years ago, virtually every church observed the Sunday Sabbath. Many churches observed the Sunday Sabbath for the wrong reasons but, nevertheless, they were on the right track because they had a morning worship service and an evening or afternoon worship service. They bracketed the day with worship. Farmers did not work on that day; businesses were shut down, and the day was set aside for worship.

In our day, all the businesses are open. It is a day for pleasure. It is a day for doing all the things that "I want to do" and did not have time to do during the week. The Sunday Sabbath is in shambles, and the leader of this is the church. In church after church, they have a morning worship service and in the evening they have a film or entertainment or no service. Some churches even have an 8:00 a.m. service so that the rest of the day is available to do whatever they want to do.

Pastors in the pulpit on Sunday mornings talk about football game scores, and people sit in church just waiting to get home and turn on the TV and see how the football or baseball game is going. The whole day

is for “my pleasure” and “my will” which is rebellion against God’s Word that says Sunday is God’s holy day.

It is wonderful that on Sunday we do not have to watch ball games or work. On Sunday we are absolutely free to do the will of God, and that is strengthening to our spiritual life.

Caller: Would you say that we “rest” on what Christ has done rather than on what we have done or try to do?

Mr. C.: This is a correct understanding of the Bible. We have to be very careful that we do not follow a gospel in which it is taught, “Yes, Christ paid for my sins. Glory. Hallelujah.” But I still have to do something in order to get myself saved. I have to “accept” Him or be baptized in water or go down to the altar or sit and weep on the sinners’ bench or this or that. All kinds of stratagems have been set up and none of them has anything to do with salvation.

Activities on Sunday

Caller: What does the Bible say about various activities on Sunday the Sabbath?

Mr. C.: The Bible is very clear about what we are to do on the Sabbath day. God says in Isaiah Chapter 58, verses 13 and 14:

If thou turn away thy foot [will] from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Sunday is a day for honoring Christ and seeking His will. God gives us three magnificent illustrations of what He did on the first-day Sabbath. Creation began on Sunday. On Sunday, we read in Genesis Chapter 1, verse 3:

And God said, Let there be light: and there was light.

The “*light*” anticipated the fact that Christ would come and be “*the light of the world.*” We read in John Chapter 8, verse 12:

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Sunday is the day for being concerned about salvation and sending out the Gospel. Jesus was raised from the dead on Sunday (Matthew 28, Luke 24). Jesus experienced the resurrection, and He is the first fruits of all those who become saved. We are raised from spiritual death when we become saved, and so, Sunday has everything to do with salvation.

The Holy Spirit was poured out on Pentecost, a Sunday, after Christ arose, and about 3,000 individuals in Jerusalem were saved.

These three illustrations all have the message of the Gospel of salvation. Therefore, Sunday is the day for honoring God. We are to worship together on Sunday. The Bible says in Psalm 29, verse 2:

Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

The word “*beauty*” means “honor,” “*glory*,” and “*holiness*,” and indicates the marvelous holiness of God. “*Worship*” means “to bow down” and recognize Him as our Savior.

Sunday is for spiritual activity, that is, worship, sharing the Gospel, Bible study, singing songs to the glory of God, fellowship, passing out Gospel tracts, writing letters of encouragement, visiting people in prisons, and visiting sick people and elderly people in convalescent homes. That is God’s pleasure.

God has given us six days in which we can work to earn a living, pursue pleasure, and do the things that we want to do, but Sunday is God’s holy day. Fifty or sixty years ago, most churches acknowledged Sunday as God’s holy day, and in some countries, there are still vestiges of the Biblical observance of Sunday. In the United States, Sunday has degenerated into a day for the pursuit of pleasure and whatever people want to do, and that is total rebellion against God.

Caller: What about working on Sunday?

Mr. C.: The Biblical definition of Sunday is found in Isaiah 58. The whole

chapter is a New Testament chapter, like Isaiah 53 which talks about God placing our sins on the Lord Jesus Christ, a man despised and rejected of men. We read in Isaiah 58:13-14a:

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the LORD.

The foot like the hand has to do with our will. God gives us this description of how we are to keep the Sunday Sabbath. It is God's Holy Day. God has claimed it; it is not a day that the church decided to call the Sabbath. We are not to pursue what is pleasurable to us; we are to pursue what is pleasurable to God. It is pleasing to God that we worship; it is pleasing to God that we share the Gospel with others; it is pleasing to God that we fellowship with other believers and build each other up and visit the sick.

Now if you are working at a job on Sunday, it is virtually impossible to call it God's Holy Day. It is just like any other day. We have six other days to work. Even if we donate the money we earn from working on Sunday to a Christian ministry, we are still not observing the day as God has commanded. We need that day to worship and fellowship. God established the church, and we are to use His Holy Day in worship, to sing God's praises, have fellowship, study the Bible, that is, to do the things that please Him.

Saturday/Sunday

Caller: Who changed the seventh-day Sabbath to Sunday and why?

Mr. C.: The Bible clearly indicates that God changed the Sabbath day to Sunday. The Bible is the Word of God. Unfortunately, some translations did not handle certain verses very well, for example, Matthew 28:1, Luke 24:1, and Mark 16:1. Matthew 28:1 says:

In the end of the sabbaths [that is, the end of that era of Sabbaths, which was right after the last seventh-day Sabbath], as it began to dawn toward the first of the sabbaths

[a new era of Sabbaths had begun], *came Mary Magdalene and the other Mary to see the sepulchre.*

The seventh-day Sabbath had been instituted by God at creation, and it had been observed through the 11,000 years of history until Christ was crucified, but the observance of the seventh-day Sabbath ended at the cross. The new era of Sabbaths had begun on that Sunday morning; it was the dawning of the Sunday Sabbath.

When we study this matter more carefully, we find that the Sunday Sabbath is not like the seventh-day Sabbath; it is not a day of rest, as was the Old Testament Sabbath. The Sunday Sabbath is a day of intense work, that is, spiritual work. God speaks of the Sunday Sabbath as “my holy day.”

There are those who want to maintain the seventh-day Sabbath, but they are not reading the whole Bible. They will not read these verses. They do not want to read them. They want to stick with what their church teaches, and that is too bad because the church is not the final authority. The Bible is the final authority.

It is so wonderful that we have the Bible. It is a shock to us when we find that our church teaches something that will not square with the Bible. We do not like that because we trusted our church, and we trusted our pastor and Bible teachers. When we find something in the Bible that does not agree with what we have been taught, it is very uncomfortable. We must remember that the Bible, the Bible alone and in its entirety, is the ultimate authority. The Bible rules over our church.

Caller: What is the difference between the Old Testament Saturday Sabbath and the New Testament Sunday Sabbath?

Mr. C.: They are totally different. The seventh-day Sabbath was part of the Old Testament ceremonial law. It was a sign that pointed to the gigantic spiritual truth that we are not to work in any way for our salvation. In keeping and observing that ceremonial sign, the Israelites were not to do any work. They were not to make a fire; they were not to pick up sticks.

The first-day Sabbath, which we now observe, is a day of intense work. The first-day Sabbath is not part of the Old Testament ceremonial law; it is a moral law. It is a command from God. God says in Isaiah Chapter 58, verse 13 and part of verse 14:

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a de-

light, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD.

Sunday is a day that God has given us for worship together, a day for sharing the Gospel with others, a day to visit the sick and those who are in jail, and do all kinds of spiritual good. It is not a day for our pleasure nor for our normal activities; it is a day for spiritual work.

Caller: What is “*the Lord’s day*” in Revelation 1:10?

Mr. C.: That is a very good question. We read in Revelation Chapter 1, verse 10:

I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.

A commentary on this is found in Isaiah Chapter 58, the whole chapter. While this is in the Old Testament, it was written about 800 years before Christ came, nevertheless, when we read this chapter very carefully, we learn that, like a lot of other chapters in the Book of Isaiah, it is talking about the New Testament era. We read in Isaiah Chapter 58, verses 13 and 14a:

If thou turn away thy foot [the word “foot” or “hand” relates to our will] from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD.

God says that the Sabbath, the Sunday Sabbath, is “*my holy day*” and it is “*holy of the Lord.*” The Sunday Sabbath is a day for doing His will, not our will or our pleasure, which is why it is called “the Lord’s day” in Revelation Chapter 1.

Caller: Do Romans 14, verses 5 and 6, refer to the Sunday Sabbath? I am unsure what to do on Sunday.

Mr. C.: We read in Romans 14:5-6:

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

The Sunday Sabbath is not in view here in any sense. Romans 14 deals with the enormous problem that existed when the Jews came out of their Old Testament laws and entered into the New Testament era when the Old Testament ceremonial laws were no longer to be observed. The Jews were steeped in, that is, from childhood they had learned to be obedient to these laws.

They were trained that there were special days, new moons, feast days, the Day of Atonement, the Feast of Tabernacles, the Passover, the Feast of Unleavened Bread, etc., and they had a terrible time with the New Testament teaching that none of these days is to be observed any more.

God is simply saying in Romans 14 that if someone has trouble with this and wants to observe certain days as special, for the time being, do not be critical of that; let him do it. We have to patiently wait for people to grow in grace. This is a transitional statement but it has nothing to do with the Sunday Sabbath. God has all kinds of things to say about the Sunday Sabbath.

God tells us about the Sunday Sabbath in Isaiah 58. He gives us illustrations of what we are to do on the Sunday Sabbath. What were they doing on the Sunday that was Pentecost, 50 days after Christ arose from the grave? Peter was proclaiming the Word of God, and on that day about 3,000 were saved. That tells us that the big business of Sunday is to proclaim the Gospel and witness so that people might become saved. What was God doing on the first day of creation which was Sunday? He said, and we read in Genesis 1:3:

And God said, Let there be light: and there was light.

This indicates that Sunday is the day we send out the Gospel. What was Jesus doing on the first day of the week when He was in the tomb? He arose from the grave, and the resurrection points to salvation. God sums it all up in Isaiah 58:13-14:

If thou turn away thy foot from the sabbath [the Sunday Sabbath], from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

God has given us Sunday as a day to honor God and to do His work. His work is to be a witness, worship, and pray. We do not have to feel guilty because we do not have to earn a living on Sunday; God has given us this day to focus our full attention altogether on the Lord Jesus Christ. We desperately need this day so that we can grow spiritually.

SALVATION

Caller: Will you comment on John 3:16?

Mr. C.: God tells us in John 3:16:

For God so [in this manner] loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

This is a very beautiful verse that is frequently misunderstood. The focal point of God's love for the world is the redemption of those whom He planned to save. We know from other Scripture verses that everyone who becomes saved was chosen by God to be saved before God created the heavens and the earth.

God knows the end from the beginning. Even though mankind rebelled against God and came under the curse of God, which brought the whole world under the curse of God, nevertheless, out of this sorry mess, God decided to save a people for Himself. This is where His love shines through. Salvation is totally a gift which cannot be bought; salvation is undeserved.

"*Begotten*" is like "beget," which means "came into existence," but when we go through the Bible, we find that the word "begotten" emphasizes that Christ is the one who would be raised from the grave. He would be the risen Lord, and in that sense, He is called the only begotten of the Father. Of course, Christ is from eternity past to eternity