

live just like the world. There is very little evidence of a relationship with Christ in their life, so these pastors excuse them by saying, “They are carnal Christians. They are babes in Christ, and they have to do a lot of growing.”

That conclusion is not possible. The words in I Corinthians 3:1, that you are “*but as unto carnal, even as unto babes in Christ,*” does not say, “but you are carnal and are babes in Christ.” It is saying, “you are carnal, and you are living like you have just barely become saved, but the evidence is that you are not saved.”

The Bible says they have the sins of envying, and strife, and divisions, and that is not evidence of a child of God. Those sins will not square with Romans Chapter 8, for example. Romans 8 says if we are carnal, we are still sold under sin.

We can cut through all of this when we understand what happens when we truly become a child of God. This is not well understood in many theological circles and churches, but the Bible teaches that when we become saved, we receive a new resurrected soul. We are born again or born from above. We are a new creature in Christ. That which is born of God cannot sin (I John 3:9); this all happens in our soul, and it makes a profound impact on our life.

When we become saved, there has to be and there will be an on-going and earnest desire to do the will of God, in practice and in doctrine, that is, what we believe concerning the nature of salvation. If we live just like the world most of the time, or quite a bit of the time, that means we are not saved. We are not living with a brand-new resurrected soul, which is part of our personality when we are saved.

The idea that there are carnal Christians, as some people speak of them today, is contrary to the Bible. We are either saved or we are not saved.

If we are not saved, we can appear to be saved. We can try hard to do the will of God, and for awhile, we might look quite holy, but because there has been no fundamental change in our soul, eventually, we will drift back into wanting our own will in every part of our personality.

When we become saved, it is absolutely guaranteed that there will be an on-going and earnest desire to do the will of God. The desire to do His will is constant in the life of the believer because we do not go in and out of a new resurrected soul.

Caller: In trying to understand the difference between free will and works, I was wondering where to draw the line. Like, I have to go to church, and I have to pray to God and ask for His forgiveness, and somehow I am trying to initiate something to become saved. Even by

praying to Him, that is a work. Will you comment on that?

Mr. C.: A person who is beginning to fear God realizes that he has got to deal with God, and he begins to want to be obedient to God. He begins to read the Bible and pray, and He begins to trust God. Does this mean that he has become saved? Not necessarily. He will not become saved until God makes him born again. What is the basis of his salvation? Is it because he was beginning to trust God? Is it because he was beginning to fear God? That can never be.

Our caller is correct in that all these things are works that we do. Trusting God is a work. God says in Hebrews 11:1, “*Now faith is the substance of things hoped for, the evidence of things not seen.*” Anything that has substance involves work. Faith is the substance of things hoped for. We are not saved because we have begun to trust Him or because we have begun to turn away from our sin. We are saved by the faith of Christ. For example, we can see this in Ephesians 2:8:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

It is not our faith that is in view in this verse. It is through the faith of Christ Himself, who is the very essence of faith, whose name is Faithful, that we are saved. We are not saved by anything that we do.

There are people who do not have the slightest interest in God or salvation, and God instantly saves them, for example, the woman who was taken in adultery in John 8. She was brought to Jesus for a judgment, and they supposed Jesus would pronounce the death sentence upon her.

Instead, we read in John 8:6-11:

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accus-

ers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Since Jesus did not condemn her, that means that right on the spot, God gave her salvation by the faith of Christ. On the other hand, in Acts 10 we read about a man named Cornelius who loved God and feared God. He was a very devout man; he obeyed God, that is, when he was commanded to send for Peter, he did it.

All the evidence at that time was that he was a child of God, but he had not yet become a child of God. God had started giving him faith and trust in God, and a desire to be obedient, but God had not yet made him born from above. We read in John 3:3-8:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

God is talking about being born again, and it is like the wind. We hear the sound of it but we do not see the wind. We cannot know the precise moment when we become saved, but when we become born again, then our salvation is locked in; we receive a brand new resurrected soul which is entirely the work of God. We make no contribution. From the moment of salvation on, we will have a real trust and a real faith in Christ as our Savior.

That is a gift that God gives us.

Caller: I have heard you say that if we seek the Lord with all our heart, we will find Him, but how can we seek Him or do anything if we are spiritually dead?

Mr. C.: The transition from death to life does not happen instantly. At

the moment of salvation, we receive our new resurrected souls and eternal life, and we will never fall away. But prior to the moment of salvation, God can be drawing us. A key verse is John 6:44:

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

We tie this verse together with Philippians 2:13:

For it is God which worketh in you both to will and to do of his good pleasure.

Then God gives us an illustration of the Roman centurion who was a devout man long before he was saved; he gave alms, prayed to God, and feared God. We read in Acts 10:1-2:

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

This language might normally be ascribed to someone who had become saved, but he definitely was not saved. God was drawing him; God was doing His will in this man's life before he was born again. In the case of this man, we know the exact moment he became saved, which was when Peter came to him with the Gospel.

There are people God is drawing, and they begin to turn away from their sins, and they increasingly want to obey God; a fear of God is in their soul. They beseech the Lord with all their heart and ask for God's mercy. If this happens, it is only because God is working in their lives. They can take no credit for any of it. These things in themselves will not save them; these are not the means by which God saves them. These are simply indicators that God might be drawing them. The faith of Christ Himself saves us.

Caller: What about Colossians 2:12-15?

Mr. C.: In Colossians 2:12-15, God is talking about the nature of salvation:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in

your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

The laws of God that were against us were any law, any command of the Bible which we violate. We are guilty before the law of God. But when Christ went to the cross, He paid for our sins. Thus, these ordinances of God no longer come against us. When we become saved and are a child of God, then we want to follow the Bible. The Bible is our guide book.

Those who try to observe Old Testament ordinances that have been fulfilled in Christ indicate by that action that they do not follow the Bible. They have their own gospel; they have not become saved. Verses 12 through 15 of Colossians 2 talks about those who have become saved.

Caller: If there are no pre-conditions to be saved, why does someone have to come under the hearing of the Gospel?

Mr. C.: In a sense, we could say that hearing the Gospel is a pre-condition. Insofar as any action that has to happen in a person's life ahead of hearing the Gospel, there are no pre-conditions.

I suppose, technically speaking we could say there is one pre-condition, namely, that the individual must, and this is a fact, be under the hearing of the Gospel, somehow. The Bible is very clear about that.

Caller: Will you explain the difference between the natural man and the spiritual man?

Mr. C.: Natural man is what we are by nature; we are infected with sin in our whole personality. We are outside any spiritual blessing from God. In a certain sense, but not in a complete sense, we become a spiritual man when we become saved because at that moment, we are given a brand-new resurrected soul in which we never want to sin again. We are indwelt by God the Holy Spirit. We have been given eternal life.

However, we still have a body that has not been changed. In I Corinthians 15, God speaks of someone who has become saved and has a natural body and a spiritual body. We read in I Corinthians 15:40-44:

There are also celestial bodies, and bodies terrestrial:

but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

“Sown a natural body” is the way our body is put in the grave; it is not spiritual. “It is raised a spiritual body” means that when we receive our glorified body it will be some kind of spiritual body. This means, among other things, that we will no longer be infected with sin in any way. Of course, our glorified body will be infinitely more glorious than our present body.

Caller: Jesus told the woman who was caught in adultery to go and sin no more. How was it possible for her to sin no more?

Mr. C.: That is an excellent question. When Jesus said, “Go, and sin no more,” it was evidence that He had saved her. There is no way that anyone could sin “no more,” that is, stand blameless before God, unless he or she has become saved.

The woman taken in adultery in John 8 was not desiring salvation, but right before our eyes we see that Christ saved her. She was not asking for salvation, but Christ saves those whom He wishes to save. We read in John 8:10-11:

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Since there was no longer any condemnation on her, that means that Jesus had paid for her sins. She now stood spotless before God, but not because of anything she did; she stood spotless before God because of God’s mercy on her. God gave her the gift of grace; He gave her the gift of salvation.

In her body, there might still have been a tendency to sin, but, nevertheless, in God’s sight, she stood blameless. In her brand-new

resurrected soul, which Christ would have given her at that moment, there was no more sin.

Caller: To what degree can we go on sinning after we are saved and still know that God will forgive us? Does God forgive every sin of the believer?

Mr. C.: There are those who say, “As soon as you sin, you better ask for forgiveness in order to have that sin covered by Christ.” That is not the way it is at all.

Before God created the world, He looked at the whole human race (He knows the end from the beginning), and Christ decided who He would save. He looked at me and saw a dirty rotten sinner, and He looked at billions of others and saw the same thing, dirty rotten sinners. Out of all of these people, He decided to save this one and that one and that one; these are called the “elect” of God. God obligated Himself to save these individuals.

Save us from what? What are we saved from? From the wrath of God that will come upon the whole human race because of their sins, and not just one sin, but each and every sin they would ever commit.

In order to save those whom He planned to save (the elect), God put upon Christ every sin we would ever commit. When Christ stood before the judgment of God, He was found guilty of each and everyone of those sins. He had an enormous load of sin laid upon Him. The justice of God, the law of God, demanded that He go to hell to bear the penalty, that is, the punishment from God for our sins. The penalty had to be equivalent to all the people He came to save being eternally in hell.

We must understand that Christ was God as well as man. Had Christ been only a man, there is no way He could have paid for our sins. He would have been consumed in the attempt, but because He is infinite God, God could intensify the punishment so that in the space of the hours of the atonement, the penalty was completely paid.

The fact that the penalty is completely paid means that all those who become saved have had all their sins paid for by Christ. There is no more guilt that can ever accrue to them. However, until they actually become saved, they are still under the wrath of God.

When God saves someone, that person becomes a new creature in Christ. That individual receives his new resurrected soul, and at that moment, God applies the saving power of the cross to him, and he becomes a child of God. That person will never again be under the wrath of God, Christ has paid for all his future sins, just like He paid for his past sins. He does not have to worry that he might commit a sin that would

cause him to lose his salvation, that is, if he has truly become saved.

Of course, when someone becomes saved, there is a big change in his life. He will have a tremendous on-going desire to do the will of God. Therefore, he has a great delight in the Word of God. This all happens to those who have become saved.

Repentance

Caller: What is repentance?

Mr. C.: Repentance is receiving a new resurrected soul, which only God can give us. One of the marvelous things that happens when we become saved is that we receive a new resurrected soul, which comes with salvation. In our new resurrected soul, we never want to sin again.

There is an enormous change in the life of the person who becomes saved. From the moment he is saved, he will want to do God's will, and this desire will never go away.

Caller: What does "repentance" mean?

Mr. C.: "Repentance" means that we turn around and go the other way. Before we are saved, in our whole personality, body and soul, we like to go our own way. We believe, "I am number one. I want to do what I want to do."

A lot of sin is found in the life of the unsaved because when we do not do things to God's glory, and to please God, it is all sin. This is true even though our actions might not appear to be sinful in the eyes of our fellow man.

In order to repent, we have to become a new person, that is, we have to become saved. We have to receive a brand-new resurrected soul in which we always want to do things God's way rather than our own way. When we become saved, we are turned around, and we look at everything differently from the way we did before we were saved. When we are unsaved, we want everything for "me." When we become saved, we want what is pleasing to God. God is number one, and we want to do His will. As a result, our life will be changed.

Mechanically, or physically, or literally, the big sins in our life will go very quickly when we become saved. If we have been living in adultery, or as an alcoholic, or if we have been cursing God, or if we have been living as a very crude person who hurts other people, we will know immediately that these things must stop. We will have no longer have any pleasure in these things.

After we become saved, we search the Bible, and we find there are other things that we thought were OK but they are not, and we must repent of these things. We delight in the Word of God, and so we gladly change our attitude toward things and the way we live when various temptations arise.

Caller: I think that I really do not want to repent of my sins, but I do read the Bible.

Mr. C.: That is an honest statement, and that is the problem, you do not want to repent. Everyone who is not saved likes his sin. Intellectually, you know that your sin is going to get you into terrible trouble with God, and in fact, you are in terrible trouble with God.

You do not want to give up your sin because you like your sin, but you can pray for a hatred for your sin. If you find that you cannot honestly pray for a hatred for your sin, it shows that you love your sin more than you love Christ. You are going to keep sinning, and you are going to keep on that path, right into hell.

You read the Bible as long as you can read passages that do not deal with your sin. If you get to passages in the Bible that relate to the sin that you love, you will skip over those verses because you do not want to be reminded of your sin.

You have indicated that you do not want Christ. You want your sin. You are desperately trying to figure out a way to have your sin and Christ, too. You know that you need Christ as your Savior, but you like your sin, and you do not want to give up that sin. You cannot have both. You have to make up your mind: “Do I want Christ or do I want this world and all the sin that goes with it?”

You can pray that God will deal with you and break you down. You can pray, “O, Lord, chastise me so that I will love only Christ.” The nature of mankind is that he likes his sin. The reason why most people do not become saved is because God has left them in their sin. The only way we can become saved is if God makes us a child of God, and then we will have a hatred for our sin. When we become saved, He gives us a new resurrected soul in which we do not want to sin.

May the Lord give you His grace.

Caller: If we struggle with the same sin, does that mean we are not saved?

Mr. C.: What about the “besetting sin”? We can struggle and struggle with a besetting sin, and it might mean that we are not saved. One of the discouragements of playing around with or countenancing sin is that we

lose whatever confidence we had that we are a child of God.

Also, we feel like a hypocrite; we do not feel good about witnessing to others. In our conscience, we know that we have sin, and we wonder, “How can I tell other people that they ought to turn away from their sins, when this sin is still a part of me?”

If we are really a child of God, we are going to be troubled by this sin, and God will chastise us. When God chastises us, we will know why. We will learn that we continue in that sin because we like it, and we have to admit that.

We think that we cannot enjoy life to the fullest unless we have that sin in our life. That is another lie that we have accepted.

In addition, we find that by living with that sin, we are robbed of our sense of security and our joy in the Lord. It makes life miserable. As long as we continue in that sin, we will have legitimate doubts about our salvation.

When we have a besetting sin, a sin that we think we cannot give up, we think we need that sin, and we think that we cannot live without that sin, but it is all a bunch of lies. No one needs sin at all. Sin is destructive. Everything about sin is bad.

What is the solution? The solution is to look that sin squarely in the eye and ask the Lord for strength as we turn from it. We will feel badly every time we commit that sin. We can pray, “O, Lord, strengthen me. O, Lord, give me an intense hatred for this sin.” In the process of asking for hatred for that sin, we admit to the Lord, “O, Lord, you know that I have liked this sin very much. You know that I think I cannot do without this sin, and yet, I know I do not need this sin. O, Lord, help me to turn from it.”

If we are truly a child of God, God will assist us. He might assist us by chastisement, and we will welcome that chastisement even though we know we are in for a rough time. When God chastises us, and sometimes it is very serious, but we are glad for the chastisement because we know we need it.

After having gained the victory over that besetting sin, words cannot describe the joy of obedience, which is much more wonderful than the miserable joy that you thought you were getting from that sin. You have a clear conscience on that, you find that it is much easier to pray to the Lord, and it is easier to witness. You no longer carry the guilt of that sin. It is so wonderful to be free of the terrible baggage that you carried with you when you were engaging in that sin.

If you are not a child of God, you can continue with that sin, and make alibis for that sin, and eventually, you might go deeper into sin. You do not have an intense desire to give it up. In your body and in your soul,

you like that sin; you think you are entitled to that sin, and it becomes part of your lifestyle.

Rewards

Caller: The Bible says Romans 8:1,

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Does this mean that believers will get special or different rewards for what they do? Someone told me that we will all stand for judgment and receive rewards or punishment.

Mr. C.: No, that is absolutely untrue. We believers do not get special or different rewards. We have already received the BIG REWARD which is eternal life. We read in Romans 8:32 that He has given us all things:

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Some people read II Corinthians 5:10 and misunderstand:

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

The Greek word for judgment seat in this verse is *bema* which is the word used when Christ stood before Pontius Pilate; Christ was not being judged to see if He was to receive a reward. He was being judged so that He could be put to death; He received the sentence of crucifixion. II Corinthians 5:10, when it speaks of us standing before the judgment throne, is the same judgment throne that is talked about in Revelation 20, which talks about a great white throne and all the dead stand there. The difference is that all the unsaved will stand for judgment at the great white throne.

The believers will not stand for judgment because we have already

stood before the judgment throne; not personally, but Christ was our representative or stand-in or substitute. Christ stood for judgment for us; when He was judged and found guilty, and God poured out His wrath upon Him, it was like we, whom He came to save, were found guilty and God poured out His wrath upon us.

Thus, our relationship to the judgment throne is completely covered by Christ. We never again have to stand for judgment; in fact, when Christ comes again, the Bible says we will be changed instantly into our resurrected bodies and caught up to be with Christ in the air, and so we will always be with Him. From there, we will judge with Christ, which we read in I Corinthians 6.

Caller: Could the “treasures in heaven” in Matthew 6:20 be rewards for doing good works?

Mr. C.: “Treasure in heaven” is eternal life, and eternal life with Christ is everything. Think about what the Bible teaches.

If we have eternal life, we are co-heirs with the Lord Jesus who is eternal God. When we see Him, we will be like Him. We will never be under the wrath of God. We will reign with Christ.

God has so many marvelous things to say about heaven that words cannot describe it, but it all goes with salvation. When the Bible says to lay up treasures in heaven, it is a figure of speech that commands us to be saved. When we become saved, we have the highest blessing that can ever come to us.

Salvation of Old Testament Believers

Caller: What do you believe about Old Testament salvation? How were they saved?

Mr. C.: There is only one salvation program. We read that Job, who lived almost 2,000 years before Christ, said in Job 19:25:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

This is the same kind of language any believer would use today. We read of Noah, who lived 5,000 years before Christ, in Genesis 6:8:

But Noah found grace in the eyes of the LORD.

This is the way we would talk about a New Testament believer. We read of Abraham, who lived 2,100 years before Christ, that he saw his day and was glad.

The Old Testament true believers were saved exactly as we in the New Testament are saved. In principle, Christ is the Lamb slain from before the foundation of the world, and therefore, the washing power of the cross was available to the believers in the Old Testament and the New Testament. The difference is that the Old Testament believer looked forward to the blood of Christ, and the New Testament believer looks back to the cross. The salvation is the same.

Before the time of the cross, very few people became saved. After the cross, there was an explosion of believers that began on Pentecost when about 3,000 were saved.

Caller: How does the Book of Genesis, where it says Noah was righteous, tie in with the Book of Romans, where it says there is none righteous.

Mr. C.: In the Bible, we read about those who have become righteous. Before salvation, there is none righteous, no not one. Neither Noah, nor Job, nor David, nor Moses, nor Zechariah the father of John the Baptist, nor anyone else in himself was righteous. We are all sinners.

When we become saved, regardless of when we live, the guilt of our sins has been taken by the Lord Jesus Christ so that in God's view, we stand absolutely blameless, absolutely righteous. That is why we read that Job was blameless and why Noah was righteous, it indicates that they were believers.

Caller: Will you comment on I Peter 3:18-20?

Mr. C.: In I Peter 3:18-20, we read,

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Christ suffered for our sins on the cross. Then God talks about the Holy Spirit, “By which also he went and preached unto the spirits in prison.” In I Peter 1:10-11, which speaks of Old Testament prophets, we read:

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

In other words, the Old Testament prophets prophesied by the Spirit of Christ to the unsaved. The souls in prison are the unsaved. In Luke 4:18, Jesus says:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

The captives are the unsaved. God spoke through prophets to the unsaved of their day. I Peter 3 talks about Noah, who was also a preacher of righteousness; thus, the Spirit of Christ spoke through Noah to the unsaved who were going to be destroyed by the flood.

What is the True Gospel?

Caller: I am confused because I do not understand what is true from what is wrong. I hear all kinds of things about salvation.

Mr. C.: You must start with the question: What is the divine authority, that is, the true Gospel?

Of course, you will be bewildered if you listen to anyone who has a gospel that is different from the Gospel of the Bible. If God were still giving messages today, and He gave someone a message, that would be the Word of God. What then would be the divine authority that structures and determines what that person was to follow? It would be the Bible and whatever message that person had received. What would you do about the messages that other people receive through dreams, visions, voices,

and tongues? As you can see, there would be a different authority; the authority would be widened if God still brought divine messages.

This idea makes total confusion because we look at everything in the Bible in light of the wider authority that we have. This wider authority would therefore give us different answers than those we do receive when we recognize that the Bible alone and in its entirety is the Divine Word.

The only safe and absolutely secure way to salvation is to remember that the only divine authority and message from God is the Bible alone and in its entirety. We must reject out of hand anything that people say they received from God in a dream, vision, voice, or tongue. We want nothing at all to do with any of that. Then we will find that we are not nearly as bewildered and confused as we are with the wider authority.

Caller: Are all the religions in the world false religions except for what you call “the true Gospel” of Christianity?

Mr. C.: They are all false. They have no solution of the problem of man’s sin, and man has to pay for his sins. The payment that God demands is eternal damnation. That is why on Family Radio, we talk about the Lord Jesus Christ and the Bible alone and in its entirety.

Caller: I have a lot of loved ones in the charismatic movement, and I find it hard to accept the idea that they are not saved because I love them so much. Is that what you teach? Only God knows who is saved.

Mr. C.: God gives us indicators, of course. Consider ancient national Israel where there were a lot of devout and wonderful people, as for example, when they were in the wilderness, but they perished because of unbelief. This is true of any time in history; many people who are dead in their sins are very lovely people, and they think that all is well. Remember the warning Jesus gives in Matthew 7:21-23:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work

iniquity.

That is ominous! That is scary! The Bible says in Revelation 22 that if we add to the words of the prophecy of this book, God will add to him the plagues written herein. And so, by God's definition, they are still subject to the plagues written in the Bible, that is, the wrath of God. We cannot turn them around; only God can turn them around. Wonderfully, we can still pray for them.

Caller: Will you explain I John 2:1-2?

Mr. C.: We read in I John 2:1-2:

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

There is only one propitiation for our sins in the whole world. This matches Acts 4:12:

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

In the whole world, there is only one Savior, that is, the Lord Jesus Christ. Christ did not come just to save some people in Israel, and He did not come just to save some people who lived during the time the Bible was being written, He came to save people throughout the history of the world, all His people. He is the only one through whom we have access into heaven.

Caller: Will you comment on Matthew 7:13-14?

Mr. C.: We read in Matthew 7:13-14:

Enter ye in at the strait [that is, compressed] gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

The narrow gate is the Lord Jesus Christ. We read in Acts 4:
Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

The only name for salvation is Jesus. Mankind has come up with a thousand different plans of how they think they can get right with God, they have all kinds of religions and gospels, but there is only one way to become right with God, and that is through Jesus Christ. We have to trust Him. He is the only one who could have paid for our sins; He became sin for us.

Only God can give us the faith to believe and trust and the faith is a result of the fact that God has saved us. God says “*and few there be that find it.*” The Bible speaks of the body of believers as a remnant, just a tiny part of the whole.

Why Do We Need Salvation?

Caller: If we lead a good life, and do the best we can, will we go to heaven?

Mr. C.: Suppose that you could find a man who was perfect in everything he did, but along the way, there was one time when he committed a sin, a tiny little sin. The Bible teaches that if you have broken the smallest command, you stand guilty of the whole law of God because if you break even the smallest command, you are under damnation.

Of course, the fact is that we all have lots and lots of sins; we have done things that are contrary to God’s will. Thus, regardless of how good we live, we are absolutely destined to go to hell. On the last day, we will be examined by God at the judgment throne. God knows every idle word we have spoken, every thought we have ever had, and He knows about every deed we have ever done. Everything is exposed to the infinite mind of God, and any one sin is sufficient to send us into hell. It does not matter how good we try to be, if we are not saved, we are going to hell. There is no way to escape of ourselves; we must find someone who will take our place and bear the wrath of God for us. If we try to do it ourselves, we will be in hell for evermore, and hell is a dead end.

That is the reason why Jesus came. He came to bear the wrath of God on behalf of those whom God plans to save. Jesus took every dirty, rotten, miserable sin that I have ever committed in my life or ever will commit in my life, and He took the sins of everyone else He came to save,

and all those sins were laid on the Lord Jesus. The Lord Jesus was found guilty of all these sins, and God poured out His wrath on Him. Jesus took the punishment that we should have had for our sins. Because Jesus is God as well as man, God could intensify the punishment so that in the space of the time of the cross, the entire penalty was paid. Because the penalty has been paid, God can forgive us our sins. God can make us His child; He can give us a new resurrected soul. He can make us a joint heir with the Lord Jesus Christ, His son, for evermore.

It is all up to God. We can pray for mercy; God knows our hearts. He is not so busy that He cannot hear us. We can plead, "O, God, have mercy on me a sinner." If we begin to pray from the depths of our heart, it is because God is drawing us, and that means that at some point, God will save us.

Caller: Will you comment on James 2:10-11?

Mr. C.: God says in James 2:10-11:

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

In other words, we desperately need the Savior, because if we commit only one sin, we stand guilty before God. That is why Christ came as the Savior; He came to pay for all of the sins of the believers. If He had not paid for each and every one of our sins, we would have to go to hell to pay for even one sin.

Caller: In Ezekiel 18:20, where God says,

The soul that sinneth, it shall die,

Does this mean the resurrected soul?

Mr. C.: This "soul" means the "person," the person who sins shall surely die. Any person who sins is subject to the wrath of God and will come under the second death, eternal damnation.

The Bible says in Matthew 10:28 that we are to fear Him who is able to destroy both soul and body in hell, which means that those who end up under the judgment of God will be in hell as a whole personality, not just in their spirit or soul essence. We read that in the resurrection of the last

day, some people will be resurrected to judgment, and they will be resurrected as a whole personality.

Subconsciously, every person knows there is a judgment because we were created in the image of God, but they do not want to face that judgment. For example, there are those who have decided that when they die, they want to be cremated and have their ashes strewn all over the ground or scattered in the ocean. They might not have thought this out consciously, but this is a subconscious desire to avoid the resurrection and judgment on the last day, but they will be resurrected and judged.

The next thing that all those who die unsaved will know, and it makes no difference how they were buried or what was done to their bodies, is that as a whole personality, they are standing before the judgment throne of God. That is guaranteed to happen.

Caller: Do you think that without Jesus we will go to hell?

Mr. C.: If Christ is not our Savior, we will end up in hell for sure. God's justice demands that the payment for sin be made and Jesus is the only one who was capable of making that payment.

The big question is: If I am not saved, how can I become saved? How can I know that God paid for my sins? That is God's business, but God tells us that we can plead to Him for mercy. We can cry out to God, "O, God, have mercy on me. You ought to send me to hell because I am a sinner, but I want to be your child. Have mercy on me. I want to know more and more about your wonderful salvation plan, and so I read the Bible and obey, but, O, God have mercy on me."

God does have mercy on those who cry to Him with all their heart.

SIN

Caller: What is sin?

Mr. C.: The Bible defines sin as a transgression of God's law. The whole Bible is the law book that God has written for the human race. Any violation of the commands of the Bible is sin. For example, God says in I Corinthians 10:31,

*Whether therefore ye eat, or drink, or whatsoever ye do,
do all to the glory of God.*

Therefore, if I do anything and it is not to the glory of God, it is sin. The Bible says in Deuteronomy 5:20,

Neither shalt thou bear false witness against thy neighbour.

That is, thou shalt not lie. Therefore, any half truth or white lie or fib or whatever we want to call it, is sin because it is a violation of the command that we are not to bear false witness. The Bible says thou shalt not commit adultery, and Jesus further defines that command in Matthew 5:27-28:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

If you look lustfully at a woman, you are guilty of adultery in your heart.

Caller: How can Christianity solve the problem of sin?

Mr. C.: The problem of sin is that God's perfect justice demands that a penalty be paid for sin. God created mankind as perfect beings, and He said if man rebels against Him, the penalty is to be forever damned in hell. That is a terrible penalty because sin is so terrible.

How can we get right with God? We can try our best to do things right, but we still have to pay for our sins, and regardless of how hard we try, we still sin. Even the smallest sin will send us to hell.

The only way to get right with God is to find someone to be our substitute or stand-in to take our place and bear the wrath of God for our sins. Is there anyone who would take the guilt of our dirty, rotten sins, and place them upon Himself, and bear the wrath of God in our place? No one would do that except God, who in His love, said He would do it.

In order to do that, God had to humble Himself and take on a human nature because it was man that sinned. If there was to be a substitute, it had to be a man. God took on a human nature in the person of the Lord Jesus Christ. The Bible teaches that all of the sins of those whom God came to save, all of the dirty, rotten, miserable sins they would ever commit, all their sins and their guilt, were put on the Lord Jesus. Jesus was laden with enormous sin, and He could not go back into God's holy heaven, because He became sin for us, until He paid the penalty. He had

to bear the wrath of God to pay for those sins, and that is what the cross is all about.

God poured out His wrath on the Lord Jesus; God punished the Lord Jesus for the sins of the believers, for my sins and the sins of everyone He came to save. God punished the Lord Jesus to the degree that the punishment was equivalent to all those He came to save being in hell eternally.

Only because Jesus is God as well as man could He endure the enormous wrath of God in the space of time that He paid for our sins. When He arose on Sunday morning, that Easter in A.D. 33, the payment for the sins of the believers had been fully paid, and God could say, "I forgive you." There was no more guilt for the believers; they had become children of God and could go to heaven. We will never have to come under the wrath of God.

When Christ is our Savior, we are saved from the awful wrath of God. God's perfect justice has been satisfied by God Himself. God's perfect righteousness has been satisfied by God Himself in the person of the Lord Jesus Christ. That is the only way any of us can get into God's holy heaven.

Caller: On a previous broadcast, I thought I heard you say something like, "He (God) gave them up." Is that in the Bible?

Mr. C.: That is found in Romans Chapter 1. Romans Chapter 1 is a very ominous chapter. It starts out by stating that all of mankind knows there is God, and they know that they have to answer to God. Mankind can see there is God when they look at creation. They know that the creation had to come into existence through a super mind, a super being.

Mankind looks into his own heart, according to Romans Chapter 2, and sees his sins. He ought to cry out to God, "O, God, whoever you are, have mercy on me," but of himself, no one will.

In their arrogance, they design their own kind of God. They might chop down a tree, cut it up, guild it with gold and silver and vermillion, and it is their god. They might worship an animal, the stars, or the sun and moon as their god. So, God's wrath is upon mankind.

God says in Romans Chapter 1, verses 18 to 24:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth [the truth is that they ought to see the work of God all around them] in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed

it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.

God names at least 20 gross sins that He gave them up to. He says in Romans Chapter 1, verse 26:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature.

He says in Romans Chapter 1, verse 28:

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient [not good].

In our day, the fact that God “*gave them up*” is evident in the multiplication of wickedness. Sexual debauchery and sexual perversion of every kind is becoming increasingly accepted all over the world. We see evidence of it in the destruction of the family, and in the churches that violate the rules of God, so that in the United States, a marriage has a 50-50 chance of survival. I think this is true in many other countries.

We see evidence of it in the destruction of the Sunday Sabbath, and what is taught concerning the nature of salvation. This is a time when God has given up this world to more and more gross sins; He is preparing the world for judgment day.

Caller: Does Romans 9:21-23 mean that God willed sin to be in the world?

Mr. C.: We read in Romans 9:21-23:

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

No. God did not will sin into the world. God created man perfect; man was created in the image of God. God tested man, and man was absolutely accountable to God. God said to Adam and Eve, our first parents, 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.

God said if you disobey, you will surely die. God did not will that Adam and Eve eat of the tree of the knowledge of good and evil; they did it of their own will, and the human race was plunged into a situation in which every person came under the wrath of God. We are under the wrath of God because of our sins; the Bible says we are conceived and born in sin. The infection of sin has thoroughly permeated our being, and only the love and mercy and grace of God makes it possible for any of us to become saved.

Caller: Is it true that we are born into this world through sin?

Mr. C.: The Bible says in Psalm 51:5:

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

We are conceived and born in sin. From the moment of conception, we are already infected with sin, and we already have a rebellious heart against God. Psalm 58:3 says:

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Our nature is to be rebellious against God. That is why every human being must stand before the judgment throne of God to answer for his sins unless he becomes saved. Only God can save anyone.

Caller: If we are born in sin, then it is not our fault that we are sinners.

Mr. C.: Let me ask you a question. When you commit a sin, and you know full well that the sin will bring the judgment of God against you, why do you go on and sin? In other words, we go into hell not because God wants to put us there, and not because we have no control over it, but because we want to sin even though we know that our sin will send us to hell.

To understand man's accountability before God, we must remember that man was created perfect. Man was created in the image of God, as a son of God. Man was created to love God and be perfectly obedient to God. But man was given a free will to sin, and mankind somehow rebelled against God; we do not understand it, but it did happen. We are shadows of that; if you look at the life of any one of us, in the face of the knowledge that sin sends us to hell, we still sin. We do it because we want to sin. God in His perfect justice has declared that there is a penalty for sin, and the penalty is terrible because sin is terrible rebellion against God. The penalty is eternal damnation.

When Jesus took upon Himself my sin and the sins of the others He came to save, He had to endure the wrath of God to the degree that it became equivalent to or equal to me and the other believers spending eternity in hell. He had to endure an enormous penalty for my sin. We are not going to hell because God wants to put us there or because God forced us to sin; we are going to hell because we like sin. The proof is that if someone becomes saved, his unsaved friends do not envy him; they feel sorry for him. They think that he has gotten into a cult or has been brainwashed. Man by nature does not want God's salvation. Man wants to do what he wants to do even though he is told repeatedly that he will pay the penalty, which is eternal damnation.

Caller: Did God make evil when He made the tree of the knowledge of good and evil or did Satan make evil?

Mr. C.: The tree was just a tree. In fact, it was a good tree because everything created was good. It could have been a pear tree, apple tree, or any kind of tree. It was called the tree of the knowledge of good and evil because in the event that mankind rebelled against God and ate of that tree, then they would have done evil and come to know evil. It was

not because the fruit was evil or the tree was evil, it was to show that mankind had become evil.

Satan had nothing to do with the tree of the knowledge of good and evil. God planted the tree, and God gave the rule. Satan came to deceive mankind, and he said if you eat of that tree, you will be like God, and you will not surely die. In other words, Satan was countermanning or giving a different conclusion to the matter from what God had given because Satan is a liar. You cannot trust Satan at all, and mankind listened to Satan and fell into sin.

Caller: Will you explain “*this generation*” in Mark 13:30-31?

Mr. C.: God says in Mark 13:30-31:

Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

The Biblical rule is that when we do not understand a word or a phrase that we have read in the Bible, we check through the Bible to see if we can find help from other passages.

In this passage, Christ is speaking about the “generation of evil.” In other words, effectively, He is saying, “As long as this earth exists, there will be people who rebel against God and want to go their own way. This generation will continue until the end of the world. There will not be an era in which suddenly, there is righteousness all over the world.”

We read a commentary on this in Luke 11:50-51, where God says:

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

The word “*generation*” in this passage is the same word that is used in Mark 13:30. Obviously, the people who lived during the days of Jesus, regardless of how wicked they were, had no responsibility in the death of Abel, who lived 11,000 years earlier, but they are part of “*this generation*,” which does have a responsibility, that is, it is the generation of evil.

In Mark 13, Christ is telling us that there will be wickedness in this world right up to the end of time, which is the last day.

Caller: Could you explain John 8:33-36?

Mr. C.: We read in John 8:33-36, where the Pharisees, the Jewish leaders, said to Jesus::

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant [or slave] of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

Christ implied they were slaves, but slaves of what? The fact that you commit sin indicates that you are not free; you are a slave. You are a slave of your sin. You might think you are free, but you are not free. Salvation comes and sets us free from enslavement to sin. If we do not become saved, then we remain a slave of sin and go into hell as slaves of sin. Christ is underscoring what happens when we become saved and follow the Lord Jesus Christ; we are no longer a slave of sin. “*The Son abideth ever*” means that we have been given eternal life.

The “*house*,” I believe, refers to the individual. For example, Christ used the illustration of building our house upon the sand or upon the rock. What house? The house of our life. Do we build it on the sand of human philosophy and human religion or do we build upon the Rock who is the Lord Jesus Christ and the foundation of our life?

Verse 36 sums it up. If the Son sets you free from enslavement to sin, you shall be free indeed. You are not only free from your enslavement to sin, but you are free to serve God in the way God created you to serve Him.

Caller: Did Jesus pay for all our sins except the sin of rejecting Christ? What I mean is that if we do not “accept” Him, then we reject Him.

Mr. C.: No. If we are saved, Jesus has paid for all of our sins. If our salvation depended upon our “acceptance” of Christ, then not one person would become saved. If we had to “accept” Christ to be saved, that would mean that Christ has not paid for the sin of rejecting Him,. The Bible says in Romans Chapter 3, verses 10 to 12:

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh

after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

If Christ did not pay for even one of our sins, that one sin would be sufficient to send us to hell forever.

No one of himself will accept Christ. We are all spiritually dead. The Bible does not say that Christ paid for just some of the sins of an individual. The Bible does not say that Christ paid for all the sins of an individual except for the sin of rejecting Christ.

The Bible says in II Corinthians Chapter 5, verse 21:

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

When Christ paid for the sins of an individual, He paid for every sin that person would ever commit, and not one sin was left out. If Christ had left even one sin of an individual unpaid, whether you call it “rejecting” Christ or anything else, it would be a defective payment, and that person would not be saved.

Theologians teach that Christ paid for the sins of everyone because that is the basis for their next doctrine, which is also totally unbiblical, that is, that we have to reach out and “accept” Christ. Their plan makes our work a condition for salvation. This salvation plan was designed by man, and mankind likes it very much. People might find this man-made salvation plan attractive for a great many reasons, but it is not the salvation plan of the Bible.

Living in sin

Caller: Can you suggest some verses to read when one is severely tempted. I have led an alternative lifestyle, I was homosexual, and now I am trying to do God’s will, but I do get tempted.

Mr. C.: How serious is the sin of homosexuality? In our day, it is called an alternative lifestyle, and therefore, many people consider it to be normal. Now the Bible is God’s Word, and God knows all about homosexuality. God created man, and He knows all about every kind of sin. In Leviticus 18:22, God says:

Thou shalt not lie with mankind, as with womankind: it is abomination.

That is a very plain statement. Homosexuality is an abominable sin against God. God lists several grievous sins including homosexuality in I Corinthians 6. He says in I Corinthians 6:9-11:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind [that is, homosexuals], Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Those who do not inherit the kingdom of God are under the sentence of eternal damnation. They will stand before the judgment throne of God on the last day and be found guilty and be sent to hell forever. This passage indicates, however, that just because you have the sin weakness of homosexuality or stealing or drunkenness or any other sin or combination of sins, that does not mean that you have to remain in that sin. One of the lies that is peddled today is: "I was born that way, therefore, I am not really responsible." In fact, everyone is born with sin; we are infected with sin.

Some people have one kind of sin, and other people have a different sin, and we all have a combination of sins. The nature of mankind is that we are born sinful, but that does not void nor set aside our accountability to God. We have to answer to God for every sin because we were created in the image of God; we were not created to sin. Thus, the alibi that I was born with this or that sin will not be valid when we stand before the judgment throne of God.

Even though we might be born with a particular sin, this passage beautifully says that we do not have to remain that way. When we become saved, our Lord says, "*And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*" The guilt has been taken away, and the desire to commit those sins will be removed because when we are truly born from above, we are given a new resurrected soul in which we never want to sin again. We are indwelt by God Himself; God the Holy Spirit indwells us, so if we start drifting back into one of those

grievous sins, God would chastise us. We are His property; we were bought with the price of His blood, and we will not continue down that awful direction.

In Romans 1:18-21, we read:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

God is saying here that natural unsaved man, who has never heard the Bible, should know that there has to be a higher being who created this beautiful world. When they look at a plant, an animal, a fish, their own image in a mirror, or a little baby, they wonder how did this come into existence.

When they look at a table or a chair or a pot in which a plant is placed, they know that somebody designed it and somebody made it; it did not just come into existence. The evolutionists say that we, and the world, just came into existence, but everything had to be designed by someone and made by someone. We are infinitely more complex than any table; an infinite mind must have designed and made us. However, man refuses to acknowledge the creator; man has no fear of God. They act like there is no God. Then, in verses 22-32 of Romans 1, God says:

Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things [idols]. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature [creation] more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into

that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly [not proper], and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

When God gives people up and stops restraining sin in their lives, they are in a very serious condition. Sin is going to multiply. For example, thirty or forty years ago, the sin of homosexuality was not widespread as it is today. Now and then you would hear of one, but he would not reveal it if he could possibly avoid doing so. The number of people who wanted to be homosexual was minuscule.

But once God gives people up, and this is where we are today, sin multiplies; we know that not only is homosexuality now accepted as an alternative lifestyle, but increasing numbers of people are becoming homosexual. If we did not have I Corinthians 6, we might think that the future for the homosexual is beyond hope. A whole host of grievous sins are named in this chapter, and we see more and more of them in the world because to a high degree, God has given up the human race to sin. But there is hope, because God says in I Corinthians 6:11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Regardless of how grievous your sin is, you can cry to God for mercy and begin to seek Him with all your heart. The Bible promises in Jeremiah 29:13:

And ye shall seek me, and find me, when ye shall search for me with all your heart.

Caller: If a person says he is a believer, and yet continues to drink alcohol heavily, what does that mean?

Mr. C.: In that case, a person is pretending to be a Christian, but he is not a Christian. In I Corinthians 6 God says that a drunkard shall not inherit the kingdom of God. I Corinthians 6:9-10:

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

That person has a god in his life that is ahead of Christ, and that god is alcohol. He drinks alcohol because he thinks he needs alcohol to face this or that situation, and so Christ is not his king, alcohol is his king. A truly born again person will turn away from alcohol because he knows that there can be no other god before the god of the Bible. The God of the Bible has to be number one in our life.

The Unpardonable Sin

Caller: What is the unpardonable sin?

Mr. C.: The unpardonable sin was a sin committed by scribes who belonged to the church that Jesus attended. These scribes believed that Jesus was under the power of Satan rather than under the power of God. Jesus says in Matthew 12:31:

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

All sins can be forgiven except blasphemy against the Holy Spirit. The scribes had said that Jesus had an unclean spirit.

Therefore, anyone who has the slightest desire that Christ be his Savior could not have committed the unpardonable sin. The scribes did not want Jesus as their Savior because they were convinced that He was of Satan.

Thus, if you have any desire that Christ might be your Savior, you can be sure that you have not committed the unpardonable sin.

SPIRITUAL GIFTS

Caller: Can you explain I Corinthians 12:27-28?

Mr. C.: We read in I Corinthians 12:27-28:

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Christ went to the cross to pay for the sins of everyone whom He planned to take to heaven with Him, that is, all those who would become believers. He also went to the cross to establish the church, the corporate, external body, which consists of people who band together to worship God and study the Bible. In the church, there are apostles; and the word “apostle” means “to be sent,” and so, in one sense, every believer is an apostle.

Normally, we do not use that word because we think of the twelve apostles, together with Paul and maybe Barnabas, as being the officially declared apostles; they were the first to be sent out with the Gospel. Every believer is a prophet. We read in Acts 2:17-18:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

A prophet prophesies. What does he prophesy? He prophesies the Word of God. When we are witnesses of the Word of God to others, when we tell our children about the Lord Jesus, when we pass out “Does God Love You?” tracts, we are carrying out our prophetic office. We are declaring the Word of God.