

Bible Q&A with Pastor Paul – April 2024

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Pastor Paul: Hello everybody, and welcome to our April Bible Q&A. I'm Pastor Paul from Calvary Chapel Ontario. I'm here with my wife, Sue. And we are going to tackle some more of your questions that you've sent in to us over the course of this last month or so. We get these through [YouTube](#). Some of them come into our office [email](#). Some of you write to us personally, and others come from other locations. And we're going to look at them today and see what the Lord has for us.

Sue: All right, number one question. You ready?

Pastor Paul: I'm ready.

Sue: From Hiubert, *“What is the difference or is there any difference between the gospel of the kingdom that Jesus preached in Matt 9:35 and Paul's Gospel of Grace from Eph 3:7? If they are different, which one should we preach, or how should we phrase or refer to the Gospel we preach?”*

Pastor Paul: I think we should just call it the gospel. First of all, I'll answer the last part first. It is simply the gospel because gospel means good news. Here's the important thing, the important answer to this question. Paul's Gospel was not a different message of good news from that of what Jesus preached. What he said was entirely consistent with the prophetic writings of the Old Testament. I'm talking about the Apostle Paul now, and his gospel also aligned with the things that Jesus said. You have to understand that both men were talking about the kingdom of God, or the kingdom of heaven. People ask all the time, is there a difference between the kingdom of God or the kingdom of heaven? No, there's not. Both men we're talking

about the kingdom of God. Jesus was relating that information, that insight and understanding about the kingdom to Jews. You'll remember that Jesus said, I have come to seek the lost sheep of Israel. Paul was proclaiming the gospel primarily to Gentiles. And so you're going to have differences in the way that these men are communicating the good news. But in the essence of what it is, the good news is, that if we put faith, if we repent of our sin, turn from our sin and put our faith in Jesus Christ, we will be made children of God. That is the essence of the good news and it is consistent. So the reason I am emphasizing that the way I am is because I happen to know that there are groups and individuals who make a big deal about the differences between what they call the gospel that Jesus preached and Paul's gospel, because Paul does refer to it as his gospel. And so you see, it says right there, he says, my gospel, so they're claiming that Paul even sets his gospel apart. Well, the fact of the matter is, we learned in Paul's writings that he went to the apostles with his gospel to make sure that it lined up with what they knew and heard through Jesus for all those years that they were with him. And he was concerned and wanted to make sure that there were no inconsistencies, and there weren't. They said, yeah, that's it right there. That's the gospel, and they extended to him the right hand to fellowship. So there is no difference between the gospel of Jesus and the gospel of Paul, the Bible gives us one gospel.

Sue: Wonderful. Ronald Lim says, *“When does the Rapture take place in the Book of Revelation? Besides the Book of Revelation, where else in the Bible could one find explicit mention of timing of the Rapture or at least the signs preceding it?”*

Pastor Paul: What would you say to somebody if they asked you that?

Sue: That's always what someone wants to know.

Pastor Paul: Yes, they do.

Sue: They want to know. So tell me what verse that...?

Pastor Paul: What book, chapter and verse where will I find this?

Sue: The people want to use the Bible like an encyclopedia reference.

Pastor Paul: That's exactly right. And we both know that there is no definitive statement in the Bible, in a book chapter or verse that says, this is when the rapture is going to take place in relationship to da-da-da-da-da. Obviously, this is why we have so much debate on the timing of the rapture, because there isn't an explicit sort of a date or timing given. How do we know then people ask? Well, we deduce it from the clues that are given to us in the Bible. But more than just the clues, there are three other things that I believe really play into how we come to the conclusion that we do, relate it to when the rapture is going to take place related to other end times events. And they are understanding the biblical role of the church, understanding the unique identity of Israel, and understanding that the Church does not replace Israel in biblical prophecy. Those three things, I believe, are critical to then viewing the Word of God as we do, and being able to deduce some reference to the timing of the rapture. And when I say timing of the Rapture, I'm not saying we know the day when the rapture is going to take place. It means the timing of the rapture in relationship to the other end times events.

Sue: So the short answer is, there is no short answer. You need to pour through the scriptures and gather up all the evidence.

Pastor Paul: Somebody who's been a believer for 5 years, even 10 years, who tells me I know exactly when the rapture is going to take place. I tell them, I'm not sure you've been around long enough to really pour through the body of evidence that is there. I've been teaching through the Word for a long time, and I believe I have a sense. But if somebody comes up to me who has been in the Word an equal amount

of time and says, I think you're wrong. I'm going to say, okay, I'm not going to argue with them. We're not going to break fellowship over it. I'm going to respect their thoughts and their opinions.

Sue: Sometimes when we get questions on YouTube, I love the handles, this person is @BestNewsEva.

Pastor Paul: I wonder if her name is Eva.

Sue: It could be.

Pastor Paul: I just wonder.

Sue: Anyway, *“I've always wondered about the passages in the gospels where Jesus goes to the desert gets tempted by Satan and the reason Satan claims he can give Jesus authority over all the nations. Since we know Jesus is the Son of God, wouldn't he already have all this authority?”*

Sue: That is a puzzling.

Pastor Paul: It can be a very puzzling, questions like how can Satan give something to Jesus that He already possesses? Well, the whole issue of the coming of Jesus, and what He set aside to become a man is largely shrouded in mystery. What we do know from the Bible is that He set aside things related to His deity, even though it did not take away His deity. He set aside certain rights, and privileges, and maybe even authority. But here's what we do know. We know that after His resurrection, Jesus came to His disciples, and He said, all authority in heaven and earth has been given to Me, Has been given. That's Matthew 28:19. It's the beginning of what we call the Great Commission. So we know that Jesus made this statement to His disciples, sounding very much like this has now been given to Me. And that jives with what Paul wrote in Philippians Chapter 2, when he said that, Jesus having been

found in human form, He humbled Himself by becoming obedient to the point of death, even death on the cross, then he said this, therefore God has exalted Him and bestowed on Him the name that is above every name. So there was something of a giving away, or a taking away, or a giving up of some element of authority and glory when Jesus became a man, again, this is shrouded in mystery. And then there was a re exultation of the man, Jesus Christ, to where He was before and given that authority once again. So we have to remember something. Jesus said to Pilate, my kingdom is not of this world. And so Satan did have the ability to give that to Him without having to go to the cross, which was, of course, the whole temptation.

Sue: Good. Here's another neat handle @Lauralindsay2024, *“What are some modern day examples of “another gospel” that the apostle Paul warned about in Galatians Chapter 1?”*

Pastor Paul: Paul did talk to the Galatians about the fact that they had embraced another gospel. And we know that in that case, it was a gospel that was the cross plus circumcision, and certain elements of keeping the law. So really, anything that adds to the cross of Jesus Christ, is what Paul would call another gospel, which he would also go on to say, is really no gospel at all. Because remember, Gospel means good news. When you add works to the cross, Paul calls it another gospel that is not good news. So again, the answer is anything you add to the cross. That could be water baptism, it could be speaking in tongues, good deeds, giving 10% of your income, going to church every Sunday without fail, it could be anything.

Sue: All right. Bill Schmidt wants to know, and I've never heard this question. It's a good one, *“Is there free will in heaven? If so, isn't there a great chance someone could sin and mess it all up again?”*

Pastor Paul: Well, yeah, that is good. And I do believe there will be free will. I don't think free will ever be taken away from us because that is are being made in the image of God, free will. But to the question, isn't there a chance that we could sin and mess up again? No, there's not. To understand this, we have to understand the fullness of what Jesus did for us on the cross. We have to understand that when we came to Jesus by faith, Paul says in Romans 6 that we died, we died to sin that we might live to God. Now some people say, now wait a minute, you say that Paul says we died to sin, well then, why do I still sin? The reason you still sin is because you still have a sinful nature. But you have to understand, you have died to sin. Sin no longer has a hold on the you that is made in the image of Christ and that has been born again. The sinful nature still hangs around harassing you related to sin, but the you that is made in the image of Christ, the you that has been recreated in the image of Christ cannot sin. And you have to understand, that's why Paul said what he said in Romans, Chapter 7, when he said, now if I do what I do not want, I agree with the law, that it is good, but then he said this, so now it is no longer I who do it, but sin that dwells within me. Sin dwells within us until we die, or until the Lord returns and these old bodies are remade. Because sin is connected to the old body. That's why sin is referred to as, the flesh. When we are freed from the flesh, we will finally and completely be freed from any remnant of sin. So the sinful nature will be gone and we will be confirmed and finally, entirely be free from the influence of that nature.

Sue: And it's okay for people to woo-hoo right here.

Pastor Paul: Oh, yeah. But the reason we don't woo-hoo and rejoice is because we know that we still mess up. We know that. We know that we still sin. We know we still flesh out. We still get angry. We still lust. We still have jealousy, so on, and so on, and so on. What people don't understand is that sinful nature that part of you is

a separate part of you now. It's still there harassing you, but Jesus has set you free from it. You will ultimately be set free from it when you are set free from your physical body.

Sue: Great. Christina said, *“I look forward to your Q&A every month! I have a question about Judas. When he was sent out with the disciples to heal, how did he do that if he didn't believe? Was he just “tagging along” and taking credit for what the other disciples did? Thank you for clarifying this for me”.*

Pastor Paul: He did those things because Jesus gave them authority to do those things. Listen, don't think that Judas was the only one that was having problems with unbelief. The rest of the guys struggled greatly with faith and unbelief. And so they were able to do those things. Judas included because He gave them the authority to do those things, not because they were men of great faith. They were not. That came later.

Sue: A little bit of comfort in that. Amanda has a question on Hebrews 9, *“Loving the Hebrew series! I have one question, if there is no more punishment, what does the passage mean: 2 Corinthians 5:10 “For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.””*

Pastor Paul: As Amanda is going through the study in Hebrews she is no doubt hearing me very strongly maintain that our sins will not be judged when we stand before God because they have already been judged on the cross of Jesus Christ and I continue to maintain that. Yet she is bringing up a good passage that does confuse people. 2 Corinthians 5, we must all appear before the judgment seat of Christ. It sounds very much like Paul is saying that we will stand before God for all that we have done, whether good or bad. And that statement about good or bad, you have to

understand is a general statement relating to all of mankind. Mankind is going to stand before the judgment seat of Christ. And then we will give an account for things done, whether good or bad. Now, for believers, the bad has already been judged. But he's not speaking here specifically about just believers. He's talking in general terms, we mankind. Because you have to remember that concerning those who have placed their faith in the finished work of Jesus on the cross, God said, even back in Jeremiah, He Himself spoke through Jeremiah, and said, I will remember their sin no more. And I take that at face value. Our sins will not be remembered. So when we stand before the Lord, it is a judgment of rewards for that which we have done for the Lord, and by faith.

Sue: Good. All right. David Batts says, *“Was there any special reason for meaning as to why Jesus folded the cloth that had been wrapped around his head and left in his tomb after the resurrection?”*

Pastor Paul: If there is a special meaning we weren't told. I mean, other than the fact that it certainly communicated that his body hadn't been stolen, or that grave robbers hadn't happened onto the scene. Because a grave robber isn't, or even somebody who comes to steal a body, they're not going to say, fold that up, and lay that there, nicely. In fact, they probably wouldn't even take it off. They would just steal the body and get out of there. The fact that it was folded up and folded neatly there, and the rest of the grave clothes were basically an empty shell communicated that something supernatural had happened. Other than that, we're not given any insight as to what that would mean.

Sue: All right. Tammy says *“Hi Pastor Paul and Miss Sue. My husband and I enjoy watching and learning from your YouTube sermons. We LOVE the Q&A series! We do have a question regarding Proverbs 8:22-36. We are confused about the reference to wisdom. Wisdom is referred to as “she”. Wisdom also states that*

she was established from the beginning and was there when God prepared the heavens and formed the earth, etc. So can you explain to us more about what this verse is telling us about who/what wisdom is? Is wisdom the Holy Spirit?"

Pastor Paul: Good question, isn't it? And this, Proverbs chapter 3, Proverbs chapter 8, you can see these references where the female feminine pronoun is used over and over again, as it relates to wisdom. But wisdom is being personified. That's the first thing you need to understand. Wisdom is being personified there. And it's not to be taken literally, it is simply to be personified. Also, another good point is that not every Bible translation renders that in a female pronoun, I have seen at least one that makes it masculine. And I looked up the Hebrew and it can be taken either way. But here's the most important part I think of all. You have to remember that Proverbs is poetry. It is considered what we call part of the poetic literature of the Bible. And in poetry, you can't take things the same as if you were reading like a narrative. Or if you were reading a doctrinal section, like Paul's doing in the Book of Romans, where we do take things more literally, in a narrative situation or in a doctrinal section. Poetry is just different altogether. And not just poetry, Hebrew poetry has its own special dynamic and the usage of, she, can't be taken the same as if it is being used in another section of scripture or in our modern literature. We tend to interpret the Bible or read the Bible as if it were written yesterday. And we kind of assumed that all the rules that apply to the literature we're reading apply to this and they don't. So, ancient literature, ancient poetry, ancient Hebrew poetry, they have different rules and different ways of doing things. And a reference like that where you have a feminine pronoun, it just can't be taken the same. So I don't believe it's talking about the Holy Spirit, per se. I think you could say, is the Holy Spirit the wisdom of God? It's debatable, debatable, but I probably wouldn't use that reference.

Sue: All right. Jean Rath *“When someone who has not accepted Jesus dies, where does their soul go? I know believers are immediately present with the Father, but what about an unbeliever?”*

Pastor Paul: This is explained, as I've said many times, I got to be careful calling it a story because people think story means made up, like fictitious, like a parable. No, this is a real life story that Jesus told in Luke chapter 16, regarding a rich man and a man by the name of Lazarus, who both died in and around the same time. Now remember, this story or this event took place before the death burial and resurrection of Jesus. So He's explaining where people went before they went to Heaven. Because in the Old Testament, people didn't go to heaven, they went to a place of comfort, called Abraham's bosom or the place of the righteous dead, where people who rejected God's purpose for their lives went to a place of suffering awaiting judgment. So nothing has changed for those people, those who die in faith now go to Heaven, because Heaven has now opened through the death burial and resurrection of Jesus. Nothing has changed for unbelievers, or for people who reject God. They still go to a place of suffering awaiting judgment. And I would encourage this individual, Jean, to go and read through Luke chapter 16, and understand from that, that Jesus is giving insight as to where such people go.

Sue: All right. Someone commented on our February Q&A, and the question is, *“Why do Christians refer to God as he? We have numerous passages in the Bible that will argue that God is not exclusively male?”*

Pastor Paul: Well, I would argue with that, first of all, but we do that because that's the gender that God uses when He refers to himself. And also Jesus taught us to pray Our Father, who is in Heaven. And when Jesus spoke of the Father, He used a masculine pronoun reference. So that's why we do. Am I going to argue for the

maleness of God exclusively? No, I'm not going to do that. But I'm just going to say that's what the Bible uses as a reference, and that's why we use that reference.

Sue: That's a good answer. Here's a comment on the Genesis 2 teaching person says, *“This might seem like a foolish question, but in Genesis 1:27 it says that God created men. Then in Genesis 2:21-24 the woman is created. Were they created on the same day -- the 6th day?”*

Pastor Paul: That is not a foolish question at all. It has been debated by scholars and people who are just reading through the Bible. But what people are missing is that in the 1 chapter of Genesis, God outlines the creation of mankind, He doesn't specify Adam and Eve at that time, He just says, God created man in His own image. In the image of God, He created them male and female, He created them. Then when you get to Genesis chapter 2, the narration backs up to focus on the creation of the man and the woman. So in other words, it's like kind of going back in time.

Sue: Looking at it in more detail in this.

Pastor Paul: It's exactly right. It's as if we're taking Chapter 1, we're taking the whole thing as a general, zoom out sort of a picture. And then Genesis chapter 2, we're zooming in and viewing things in more detail. It's not another creation event.

Sue: Good. Denzil says, *“I'm aware that Pastors and Teachers go together as gifts to feed the Body of Christ. But my question is, can an evangelist have the gift of teaching and be used to help out at Sunday school or should the person just focus on evangelism as their calling?”*

Pastor Paul: I have to wonder if this person was told you have the gift of evangelism, so you shouldn't be teaching Sunday school, or something like that. So he begins by saying he's aware that the gift of pastor, which is Shepherd and teacher goes together, that's a good conclusion. And that's one that I've made is one that

Bible gives, saying that those things go together and that's the feeding gift. Obviously, if you have a shepherd that doesn't know how to feed the sheep, you're going to have dead sheep eventually, because they're going to starve. His question goes on to say, what if somebody's an evangelist? Can they also have the gift of teaching? Absolutely. Greg Laurie does.

Sue: I wouldn't have minded sitting in a Sunday school class with Billy Graham. Would you?

Pastor Paul: No, I wouldn't too. The question, somebody might come back and say, well, that would be fun. But it wouldn't necessarily mean that he could teach you the scripture. But, Greg Laurie, who is a pastor of a church down in Southern California, connected to Calvary Chapel is very clearly an evangelist, but has been teaching through the Bible for 40 plus years there. So, yes, absolutely. If somebody is telling you Denzil that, if you have a gift of evangelism that you shouldn't be teaching Sunday school, I would say that's a wrong conclusion.

Sue: All right. Travis asked you, *“What are your thoughts about the Shroud of Turin? I know that we can only speculate but I'm just curious what you think about it. Do you think it's real?”*

Pastor Paul: I have no idea. I mean, I wasn't there. I've never seen it. I've never examined it. I don't have the capability of examining it. All I can do is give an extremely ignorant opinion.

Sue: That's what I love about you, you just stay in your lane.

Pastor Paul: Well, my lane isn't really big. It's not very wide. And I've learned over the years that people love to give their opinion, but rarely know what they're talking about. And so, as much as I appreciate the question, I really do, and I know who Travis is, you know who Travis is. I don't have an opinion, because I don't have the

capability to have an opinion. It could be legit. It could be nothing more than a piece of cloth that somebody etched in with an iron.

Sue: All right. That's good. That's fair. Ady says, *“If you could have dinner with the apostle Paul, what would you ask?”* There's like one of those Table Talk questions.

Pastor Paul: That is. You would use that, wouldn't you? You'd love icebreakers. And she comes up with questions like this as icebreakers from time to time. If I could have dinner with the apostle Paul, what would I ask him?

Sue: I know what you would ask him.

Pastor Paul: Would you really? Do you know?

Sue: You would say, what about the other books? What about the other letters to the Corinthians?

Pastor Paul: You know, I might, because there's two lost letters. I would say what did you say in those? And he'd probably say, nothing important. But that is such a difficult question. I don't know what I would, I would ask him everything. I would ask him everything, I would literally ask him everything. And I don't know what I would start with.

Sue: Tell me about the revelation.

Pastor Paul: What was your thorn in the flesh? Oh man, there's so many things. So what did you do for nine years between when you got saved, and then when you started really actively going about your apostolic work? What was happening? There are tons of questions.

Sue: All right. Well, we'll leave that one behind. Mason said, *“I've heard in many of Paul's sermons that Jesus bore the punishment of our sins on the cross. If this is correct then doesn't that mean Jesus was thrown into the lake of fire?”*

Pastor Paul: That's the first part of the question. Don't make any assumptions about that. The Lake of Fire is..., we have to remember something about hell, the lake of fire and that sort of thing. The Bible tells us clearly those things were created for the devil and his angels. And people choose to go there because of unbelief. They choose that that sort of a situation. Jesus willingly bore our sin on the cross, but there is so much about His suffering that we have no clue about. People who think they know how Jesus suffered and what that suffering entailed, I just kind of smiled at them, because we don't know, we don't know what He bore. I mean, we know He bore our sin, we know that He bore the penalty of our sin, but what that exactly entailed in terms of the suffering He endured? We don't know exactly. And thank God we don't know.

Sue: I also think that someone doesn't naturally come to this conclusion without someone being told this.

Pastor Paul: You got to wonder if someone was influenced by someone saying.

Sue: But then he went on to say, *“Also when Jesus was in the Garden of Gethsemane, I've heard Pastor Paul say that the cup of Jesus was referring to the cup of the father's wrath. If this is the case, how does that fit with Mark 10:39 where Jesus tells James and John that they will drink the same cup he will drink?”*

Pastor Paul: He's referring to the cup of suffering. The term the cup of something was a figurative usage of language to describe something that existed that you're going to have to deal with. And they would say, you have to drink that cup all the way down. And that was a way of just explaining.

Sue: Even Jerusalem is referred to as, the cup of trembling.

Pastor Paul: A cup of staggering, even in another translation. So that is a very common sort of a reference. So Jesus is not saying that the disciples were going to drink the cup of God's wrath. They were going to drink the same cup of persecution and suffering. In other words, He was saying, you will share my suffering. It's like Paul talked about. He said, I long to share the suffering. In other words, drink the cup that my Lord drank, but not the cup of the wrath of God. That was His unique to drink.

Sue: Alan West asked you, he says, *“Reading Matthew and Mark, repeatedly Jesus heals demon possessed children. My question is how do children become demon possessed? Love your teaching. I’ve followed for years.”*

Pastor Paul: Well, we don't know. And the Bible doesn't say. The Bible doesn't say, this is how a child comes under the control of a demonic spirit. Obviously, there was a lot of paganism in and around Israel at the time. There was a lot of demonic worship that was going on, and there was a lot of influence that was happening within the context of families by their parents and so on and so forth. And so that's the best we can come up with, because the Bible simply doesn't elucidate the specifics of how a child might come under a demonic stronghold. It just simply doesn't.

Sue: Richard said, *“I was just wondering if a Christian who backslides toward the point of cursing God can return back to him if he apologizes. I hope so.”*

Pastor Paul: Well, if he can't, then there's a lot of people who are out of luck. And if he can't, then salvation is based on works. Because even if your lack of salvation is based on bad works, it's still salvation by works. That's what people don't understand. When we talk about salvation by works, people think, that's the teaching that you have to be a good person to be saved. But there's a corollary to that, and that

is that if you're a bad person, you can't be saved. That's still salvation by works. So in other words, works plays into you being saved or works plays into you not being saved. Jesus didn't come to save good people. Jesus didn't come to save people who never do bad things. He came to save people who do rotten, bad things. He came to save sinners, Paul says, of whom I am the worst. Paul the apostle said, I forced others to blaspheme, and he became the apostle Paul, the apostle to the Gentiles. So, Richard, I want to speak very clearly and very concisely to you. Your salvation does not depend on your good works, and it does not hinge on your bad works. That's the important element of this entire conversation. It is centered on one thing and one thing only, and that is the sacrifice of Jesus Christ on the cross on our behalf. He came to save us, even when we do stupid things, things that we horribly regret.

Sue: And I think this question you would add, even if we walk in a bad season for a protracted length of time.

Pastor Paul: Oh, yeah. The sacrifice of Jesus Christ is enough to save the worst of sinners.

Sue: Excellent. All right, last question. Someone was watching Jeremiah 9:11 on YouTube and said, *“Pastor, do you think any of the current destruction in our country is sent from God? I just read Deuteronomy 28, and those curses seem familiar as to what's happening now.”*

Pastor Paul: The one difference, the one problem here is that the curses you read about in Deuteronomy were specifically tied to the Mosaic Covenant and to the people of Israel. And God was simply saying, He outlined blessings and curses for the people of Israel, and this is what you can expect in obedience to the law. This is what you can expect if you reject my law and you go after other gods, and worship other gods, and so forth. So I understand what this person is saying. You read

through those and you look at what's happening in our nation, and you think, wow, there's a lot of similarities. So is God bringing these curses into America or whatever? Well, I wouldn't necessarily call them curses. I would say, does God allow judgments to be visited upon individuals before the great judgment? And the answer is yes. We know that that does happen. We see this in the Old Testament. Even for people that were outside of the Mosaic Covenant. We see that curses, famines, things like that came across people groups that even were outside of the covenant of Israel. And we know that there are judgments, that nature even takes... How do I say this? This is a weird sort of a thing to get into. But when Paul is talking in Romans chapter 1 about people who have abandoned natural relations, like men have abandoned natural relations for women, and women have abandoned natural relations for men, and they burn with lust for those of the same gender. And then Paul talks about how they have received in themselves, I'm paraphrasing here, the due penalty for their sin or their perversion. That means that nature has built in certain judgments when you go against God's Word. When you go against God's order, there are natural things that play out in terms of consequences. And so we can see those things happening. Those are happening today. Is God judging? Are tornadoes, and hurricanes, and earthquakes a sign of God's judgment. Well, maybe, maybe not. They could very well just be a world that is reeling under sin. Paul tells us that the whole world is literally writhing in labor. It's like it's in labor pains wanting to be birthed. The new creation is longing to come out and be birthed. And so the old creation is groaning, as in the pains of childbirth. I think a lot of what we see in the world today in terms of natural disasters are just simply the world groaning, as in the pains of childbirth. But I don't have an inside track on whether or not specific things going on are judgments from the Lord. I just don't know. I would not in any way dogmatically proclaim that they are, never, in a million years. In other words, if something, if a building collapses and 150 people die. There are some people who probably are

willing to shake their fist and say it's the judgment of God. Well, I wouldn't do that because I don't have that insight. And honestly, those who shake their fist don't have it either. They're just guessing and they're doing it to garner an audience. But it's one of those things we have to be very careful about in terms of being dogmatic with our conclusions.

Sue: Good. All right. That's a wrap.

Pastor Paul: That's a wrap.

Sue: That is it. That's the last one.

Pastor Paul: That's April. Can you believe it? So we're going to continue to do this. We're going to continue to put together your questions as you send them in. And again, one of the best ways to do it is through email. If you email us office@ccontario.com, we'll receive that and we'll do our best to handle those. Let me also say this. If you sent in a question and I didn't cover it in our Q&A, it's very possible that I took it out because I felt that the question was too specific to be applicable to a more general audience. So if in fact you have a burning question that you turned in that I didn't answer, do it again, send it again, and I will do my best to respond to you personally and privately about that question. So, how about that?

Sue: That sounds like a plan.

Pastor Paul: All right. Very good. So until next time, we thank you so much for joining us. And we invite you to be with us for all of our services that are live streamed here at [Calvary Chapel Ontario](https://www.calvarychapelontario.com). Until then, God bless you, have a good rest of your day, and walk with the Lord. Bye-bye.

Sue: Bye-bye.