

Ask The Theologian
Wednesday March 18, 2020 (Ask the Theologian)
Dr. Randy White
<http://youtu.be/AiVr9cKwCUk>

good morning ladies and gentlemen on
this
wednesday starting to say thursday it is
wednesday the
18th of march and we have breaking news
we have another baby and shelly and i
are
so excited to welcome granddaughter
number three that's two in 24 hours i
don't think we're gonna be able to do
one tomorrow
but uh we have hallie rose
born to nathan and whitney this morning
about 6 46
a.m mountain time she's a beautiful
little girl
and she joins sophia renee
who was born uh about 22 hours
earlier yesterday and so we are so
thrilled with our new little grandbabies
here they are the first of the
coronavirus kids i guess
uh first of the generation right came
about
obviously a little before that but we
are
thrilled to welcome two beautiful little
baby girls into our family welcome to
ask the theologian
i'm glad that you have joined with us
today and
uh whether you are watching on facebook
or youtube or vimeo or wherever it is
you happen to watch we had some uh
technical difficulties yesterday so some
of you had a little challenge watching
us let me tell you what's going on today
programming wise and then we'll get
right into
our taking biblical theological and
worldview questions that is that
uh tonight we will have our broadcast
of the gospel of john about 6 15 pm
mountain time you can join us live or on
the archives
and also tonight by the way i am
planning unless i just give out between
now and then
i am planning on doing a another episode
of the theological insomniac let's
uh say about i don't know 9 30 9 45
10 o'clock somewhere in there uh you
know it's
my program i can start whenever i want
right but
uh it'll be uh let's call it roughly 9
45

mountain time and uh we'll talk till
i don't want to talk anymore how's that
and what do we talk about on that
program
it's a new program this is only episode
number three it's a little bit random
little
late night random if you happen to be up
you can check it out
and uh we are talking about
uh the normal the abnormal and the
paranormal
so if you need a nap normal abnormal
paranormal
that's a place to do it hey if you got
something
normal abnormal or paranormal you want
to talk about in that
send it to me randy
randywhiteministries.org
we will check that out so speaking of
the normal
the new normal i uh
corey sent me today a little
advertisement uh that came up on his i
don't know facebook or somewhere along
the way
this guy here benjamin wendell i'm not
uh familiar with who he
is i don't know if that's his picture
there or or or not
but anyway
pastors seven ways to pivot your church
from sunday meetings to an online
community during the shutdown
hint live streaming is not the
full answer and he you can uh
you can click and download and get
benjamin wendell's advice
on how to build an online community now
when i saw that i
just uh uh sort of giggled
a little bit because i began to think
you know there really are
already a pretty strong number
of online communities
but you know what almost all of them are
old guys like me
and there are some that have very strong
online religious communities church
communities
and they have
quite the following and they have they
have
really become community and we we
learned a long time ago
that live streaming is not the full
answer there's so much more to it than
live streaming
i think benjamin wendell the young buck
probably
would do better off calling us and said

how did you do that and how are you so ahead of the curve just a little humor to uh start us out uh with today let me tell you why i think most of the thriving online communities today online churches if you will and i don't know the church is the right word because so many of these people are part of a local church many of them are not part of a local church that are involved in that uh but many are as well but there's this online gathering we have our thursday night i call it oftentimes a great big electronic table that we gather around and we've been gathering around it long before coronavirus obviously for about seven years now i suppose we've been doing that and then we've added to it along the way uh programs like this but let me tell you what built those online communities it was theology and most of the ones that i'm aware of anyway there's probably no doubt some i'm not aware of but most of the ones that i'm aware of that have strong on a strong online presence and more than just live streaming there's almost every church today puts out a live stream they've got a youtube channel they either either send out live their sermons or they post them up you know the day after and they're there that's that's pretty common and pretty standard but those who really do have a family where uh we look as we do so often and say oh there's greg and locust and there's jeff and trinidad and there's daryl in uh mississippi and uh in crystal springs and there's jerry and georgia and there's carlos and conroe oh that kind of has a nice ring to it doesn't it uh and uh we there's uh jim and piedmont and uh kim and katie that's got a nice ring to it too doesn't it uh and we're able to go through and these are people we know and interact with so that kind of an online community was developed chiefly over theology there were people who who discovered i don't fit into this

normal thing that's going on that benjamin wendell's been taking money teaching people how to do for a long time i suppose i don't know who benjamin wendell is but my guess is what he does as a consultant and if you're a pastor don't ever spend money on a consultant what a waste of time

uh call up somebody who's doing it say hey buddy i see you've been doing that what in the world's uh going on here so uh the reason these communities have come about is because we do have something distinct theologically

from the big box church down the road and the big box church down the road learned to do what they were doing largely because they listened to a consultant and read a book and they uh they they came and began to do all of those uh

various things so uh if anybody needs to know how to

uh come across and do these things of online community call me up i don't know what

benjamin wendell charges but i'll make you a deal

i won't charge you anything and we can uh we can fix you up on

uh doing that but the secret that benjamin wendell might not know is it takes about seven years

um and uh you can you can get into it and come into it okay

let's uh look at a couple of questions that

we have let's see a follow-up from yesterday

came from charles and uh charles had a question about the hundred and forty four thousand

and uh the question related to whether or not the hundred and forty four thousand

could somehow be related to the babies that herod killed at bethlehem

my answer was that there weren't enough babies uh killed at bethlehem

that you know probably were talking eight to 15

babies that uh were killed uh at bethlehem or

boys under two years old and charles gave a little follow-up and

and spoke about this very small number i gave and said my old southern baptist preacher

said that herod killed all the male babies in israel and gave a very high

number
might i say as a former southern baptist
that
southern baptists are not really known
for their precision
in bible teaching unfortunately southern
baptist of this current generation
anyway
so there's the possibility he
made that up there's the possibility he
just
saw it somewhere on some resource and
repeated it without uh checking there's
a positive i'll give it the possibility
maybe charles you heard him wrong
there's that possibility as well
we did just a little bit of research
therefore we are experts
uh this morning to see if there is in if
we could find anyone that was teaching
of uh large numbers being
killed uh during that time the highest
that
we were able to come and i appreciate
corey doing some work on
this but the highest that we found again
in a very quick
uh little study was this article right
here 14
000 infants uh slain by herod at
bethlehem
this is from the orthodox church in
america
which is associated of course with the
uh
with with all of the orthodox churches
around the world
and by orthodox we mean eastern orthodox
or greek orthodox
uh syrian orthodox any any of those that
use the term orthodox
they come out of the schism that came
from the catholic church so there was
the western church and the eastern
church
the eastern church is the orthodox
church it was centered out of
constantinople and
still for the most part is today with
their
prelate is that the word they they don't
use the word pope they use another
uh term and it is much more uh loosely
organized than the hierarchy of the
catholic church though
there is a a degree of respect for that
uh
again i don't i don't think preload is
the word but let's look at this article
real quick 14
000 holy infants were killed
by king herod in bethlehem i'm not sure

why they're holy infants
but i got two new infants in my family
and i will call them angelic
so i'm going to give them a pass on that
when the time came for the incarnation
of the son of god
and his birth of the mo and his birth of
the most holy
virgin mary i guess him being born of
the most
holy virgin mary uh magi in the east
beheld a new star in the heavens
foretelling
the nativity of the king of the jews
they journeyed immediately to jerusalem
to worship the child
and the stars showed them the way having
worshipped the divine infant they did
not return to jerusalem to herod
as he had ordered them but being warned
of god in a dream they went back to
their country by another way
herod finally realized that his scheme
to find the child would not be
successful and he ordered
that all male children two years and
younger
at bethlehem and its surroundings
i will i will go with bethlehem and its
surroundings it talks about
bethlehem epaphrita
that epaphrita could be a region
it could also be uh the the leaders the
important men
of bethlehem but let's uh let's go with
bethlehem and its surroundings
he thought that that the divine infants
whom he considered a rival
would be among the dead children the
murdered infants thus became
the first martyrs for christ the rage of
herod fell
also on simeon the god receiver
i think this would be uh simeon in the
temple i'm not sure where they come
through this
other than uh perhaps um well
i take that back um let's just keep
reading it let me come back to that
assuming the god receiver who declared
before
everyone in the temple that messiah had
been born
when the holy elder died herod would not
give permission for him to be properly
buried okay
they this does go a different direction
than i thought
i that's got to be just totally
tradition
on the orders of king herod the holy
prophet and the priest zechariah

and priest zechariah was also killed
he was murdered in jerusalem between the
temple and the altar because he would
not tell the whereabouts of his son
john the future baptist of
the lord jesus christ there they're
taking some real events
and making some associ associations that
may or may not
not be true be interesting to go through
and study
a broader outlook upon that uh but it
says the wrath of god soon fell upon
herod himself a horrid condition struck
him down he died eaten by
worms while still alive uh
that is speaking of herod agrippa not
herod the great
so they're mixing a lot of stuff here
speaking of southern baptist
and king herod did have a wretched
disease and a putrid death
this is herod the great but eaten by
worms while still alive actually
is more descriptive of herod agrippa his
grandson
uh before his death the empire's king
murdered the chief priests and scribes
of the jews
uh that is partially true
also his brother and sisters and her
husband
and his own wife miriam and three of his
sons
and seventy men of wisdom who were
members of the sanhedrin
that is uh if i can be uh snoops
just snoop snopes how do you say that
snopes i think uh just a moment i'll
i'll give it a partially true rating um
we could again look into that uh some
other time
but uh he is uh he initiated his blood
bath so that the day of his death would
not be one of rejoicing but one of
mourning
that is again partially true the
christian church
very rightly proclaimed these murdered
children as
saints now they take a more roman
catholic view of sainthood
because they died at an innocent age and
were in some way the first martyrs of
the church they may not have been
baptized in water
but they were baptized in the blessed
blood of their martyrdom
this of course speaks to the baptismal
regeneration held by the orthodox and
the roman catholics last but not least
the relics this is what i wanted to get

to or perhaps some
of the holy infants are found in
constantinople in the church of saint
james the brother of our lord
of jerusalem portions of their holy
relics are
also to be found in the pantocrator
monastery perhaps i pronounce that
correctly
uh on mount athos
now um relics
are bones so they claim to have the
bones
of some of these infants and they claim
14 000 of them
but their facts are or 14 000 originally
their facts are so mixed in with
tradition
and other stuff there that you know
uh i i don't think there's enough to go
on
if you want to know uh some good uh
truth about that by the way
make sure you get you a copy of josephus
we have been selling josephus a long
time
it's not terribly expensive this one
does not have a price on it
and we'll run this on sale in a few
weeks
and it's got a new cover some of you
have josephus it's a little
different and this is a little thicker
they added a few pictures like uh
that one there uh you might be able to
recognize
that we should sell with this maybe a
special ought to be that it comes with a
pair of reading glasses
because uh lots of uh stuff in there
and small prints uh but get you a pair
of reading glasses get you a copy of
josephus
i think you know while you are
holed up in your house unable to go out
the next seven years
that you gotta read josephus be some
great reading for you
you're gonna get tired of watching the
news uh so
read josephus he talks about uh
the things surrounding herod's death and
it's very interesting
does not talk about the bethlehem
slaughter uh
but gives us the surrounding of herod's
death
and what you'll see is he was killing
enough people even as this article uh
gets close to excuse me uh he was
killing enough people that
it uh it it somewhat comes in

and begins to make sense that uh
it fits perfectly the slaughter of the
innocence fits perfectly with herod's
last days
some very uh interesting stuff there so
that's a little follow up on
the charles's question from yesterday
okay got lots of questions coming in
here let's see if i can uh
catch up on you also i believe came in
yesterday
uh tony's question is kjv onlyism
mysticism kjv only
that uh movement is i'm
most of you know i'm not a part of the
king james version only movement though
i
only use a king james might you say uh
i i guess you would call that the king
james preferred
movement uh i prefer that both i and you
use the king james i think that's the uh
uh
the most accurate translation we have in
english i do study the greek and the
hebrew and
look at it uh i have come to the point
where i do not try
to this maybe wasn't so true early on
when i came into king james
but i don't try to correct the king
james translators
i try to look and see
why they chose the word that they chose
and often i can discover that
the word that they chose was
very precisely accurate in 1611
and even i might say the best word
uh but is it the most accurate in
2020 you know that that uh
words change over time and so they have
a very different meaning so sometimes we
need to go back and
say yeah let's check this out this is
why a lot of king james bible users will
have a noah's uh
dictionary from what 18 is a 12
forgotten they'll keep one of those
nearby i use the oxford english
dictionary just to check it out but
sometimes you need to go back and check
those things now because
words change their meaning does that
mean that we should
update or get rid of the king james i
don't think so
because uh i think it's
it's honestly easier and safer to learn
what the word used to mean than
to i think we'd make more mistakes
trying to update the whole thing i think
the new king james version

fell short on that the modern english version has fallen short on that i think we've got the best one we've uh we have here is the king james version in the english now the reason that tony says is it mysticism is because king james version only the movement does require a second inspiration that not only is the word of god inspired but the king james bible as a translation is inspired and thus inerrant as well and that uh i i think mysticism works if you uh if you allow for that word but let's use a word that maybe would be a little more friendly in our crowd uh it at least requires continuationism that is uh the gift of knowledge we'll say uh and that ability to be guided by god in order to bring out now i do believe the word of god is preserved for us today and i would even teach that if you take on a particular verse scale especially if you take one particular verse and compare it in one of the modern versions to that same verse they say different things i would not say they're both the bible one of those is not the bible so you've got to begin to do the research and put it together and say okay what is the bible through all of this and can we say we're holding a bible in our hand are we holding the word of god in our hand i would go with the king james bible to do that now i just don't believe that there is that double inspiration of the king james translators where you know holy men of old uh were inspired by god and holy men of 1611 were inspired by god so that there was no error in what they have said i think when we uh fully understand some of the things about king james what we can understand is we do have a bible uh even if we would take a word and change it just a little bit that the meaning is there i think uh two things uh i would say about uh

one of our authors brian ross uh who used to be staunch king james version only and now has written some things that are not so much there uh though he only uses a king james and probably stronger than than even where i am but he wrote the king james bible in america and orthographic and textual history of the king james bible in america it's available through dispensational publishing of course and uh goes through some of the the issues of identicality verbatim identicality is the term that he uses do you have can you can you have example and in sample meaning the same thing he argues that they do a lot of king james bible only people will argue that they mean different things he argues that they mean the same thing example and in sample now that's not verbatim identicality but he explains the english language and uh especially the english language at the time and says this is the word of god what we've got is the word of god that's right there with us we also have another one coming out really within the matter of days and it is called uh don't pass over easter uh and it has a subtitle as well that uh has to do with acts uh chapter uh let's see what verses uh that uh uh the the passage in acts that uses the term easter in the king james bible it's just a little booklet and in that little booklet it's about the size of this this week's special by the way uh in that little booklet he talks about why the king james bible use the english word easter and most king james only will say that refers to the pagan holiday uh of uh oestre brian ross argues no it doesn't he says that refers to passover which fits completely within the context that is outside of the realm of where the king james bible only movement would be but i think uh inside the realm of

saying
we have a bible when it uses the word
easter
it really was accurate in its day
and we have to understand in its day
where easter was used and he does a
great uh
job doing that so that's going to be
available here
uh maybe even by the end of the week
you'll be able to uh
get it and because we're approaching
eastern time is of the essence here
we will be putting that available where
you order the print and you get the
download version of that as well so that
you can
immediately begin to read it and the
print version uh which is still at the
pub
at the printer will uh come very shortly
and
be able to have that so is it mysticism
it's close
it requires a continuation
of the manifestations of the holy spirit
the sign
gifts i am not a continuationist and so
therefore i can't fully be in the king
james only crowd
because it does require continuationism
which uh in one sense is uh mysticism
and uh
is uh is can be applied there
uh appreciate uh that uh greg says do
you think the mormons will come up with
some special explanation for why the
earthquake hit their main city
uh referring to news this morning of an
earthquake out of uh salt lake city and
uh i've heard two things
uh one was that it was a five
point something on the richter scale
another it was a three point something
on the richter scale not sure exactly
uh where where it is there nonetheless
an earthquake that was sizable enough
that it knocked some power out i
understand
and uh could uh could be felt
uh i think a couple of things one is
the uh there there's several people that
will
call this an act of god uh the
charismatics
we'll probably call it an act of god the
uh some dispensationalists will call it
an act of god
uh because they
both the charismatics and some
dispensationalists
believe that god is active in our world

today
let me uh just throw in one more note
here also
uh i received uh opened up and began
looking at just yesterday
our updated version of the book called
the silence of god by sir robert
anderson
and uh that is a book that
speaks against both this idea
that in our age today god is judging
salt lake city
the charismatics would hold that some
dispensationalists would hold it
robert anderson did not hold it i do not
hold it
but those groups will say ah act of god
the mormons may try to come up with some
special explanation
why the earthquake hit their city uh my
explanation
for why the earthquake hit salt lake
city has to do
with continental plates and how they
come together and
and they they put some pressure on
because we have a world that
that moves every now and then in our
house we'll get a crack in the wall
and uh shelly will panic and think of
wall the house is falling down i said no
this is what the world
does is it moves it shifts
every building in the world has to deal
with this
even if you don't live on a fault line
there is movement of the earth all the
way through the rockies and of course
salt lake city is
in the rockies and all the way through
the rockies with these uh continental
plates that
formed the mountains there is always
movement that's why we have nice hot
springs here
uh because it boils water i guess when
it moves i don't know how all that works
but
uh nonetheless this is what happens and
so
uh i would take a totally scientific
explanation for it and say
salt lake city just happened to be built
there probably
you know these these movements uh take
place in most places
where they don't happen very often like
salt lake city
uh they probably have small earthquakes
all the time as
most rocky mountain places do but for
the most part you can't even feel them

uh now those of you like uh our friend
uh shirley and ridgecrest uh
of california ridgecrest uh california
seems to be the epicenter of the san
andreas fault and there's
there's a an earthquake in uh ridgecrest
what every
32 minutes i think uh and
so i i tend to avoid
reading current events as an act of god
uh it's tempting but i
i i'm i i don't go with it uh
we got acts of nature and
we've got acts of man and probably the
acts of man are more destructive than
the acts of nature
uh thanks for your question comment uh
there
greg in north carolina appreciate that
and let's go to uh tom
and uh let's see terry or tammy i'm not
sure which
uh us together there on facebook if the
jews
would have accepted jesus's offer of the
kingdom how would jesus have become a
propitiation
for the sins of mankind you are
questioning an
assumption god bless you you are saying
okay offer the kingdom
they accept it yes let's crown him king
let's make him king what happens to the
need for propitiation then which would
not have been given
i think that is a fundamental problem
to the standard view of the offer of the
kingdom
the standard view of the offer of the
kingdom is that jesus came
and he offered it even john the baptist
said jesus
is going to come he's going to offer it
and
the standard view is that it was
rejected
a lot of strong dispensationalists would
say it was rejected in matthew chapter
12
and uh that would be uh let's
see if we i don't have my scofield bible
here to get a
date but uh let's look at
matthew chapter 12.
i'm looking to see if i can find a date
on matthew
12. i don't see one here
right off but let's call this
a year and a half into his ministry uh
it was only a three-year ministry so i'm
somewhere in that three-year period
how's that

most would say matthew chapter 12 he offered that's when they officially rejected the kingdom offer and so in matthew chapter 13 jesus starts talking parables of the kingdom and they would say see now we've got this mystery kingdom that goes i reject that idea totally and and part of it is this dilemma here what if they had accepted they didn't so it's a moot point but what if they had then you would have a tremendous theological problem which means uh let me back up before i go to what that means uh i think that we would have to first of all nail down and agree and i think all of us do that there must be a propitiation for sins the prophets spoke about it it's in the old testament and it is just a theological necessity you have to have a propitiation for sins so that is nailed down that is fixed now if jesus offered the kingdom and just so happens the people rejected the kingdom the truth is they could not have received the kingdom without completely messing up christian theology messing up the bible again that's nailed down it's got to be there must be a propitiation for sins and i think we could give lots of scripture to uh to to verify that so that would mean then that the the the standard teaching about jesus offered the kingdom and they rejected it that standard teaching then requires that jesus's offer of the kingdom not be a good faith offer and bonafide is the word i would use which means good faith he didn't have a bona fide offer a bona fide offer is you really can receive it it's kind of like the offer i could make to say hey uh i'll take you to lunch today let's meet about 11 45 and that's an offer and i i'll even say i'll buy today 11 45 let's meet right here out in the church parking lot and uh we'll go down get a green chili bacon cheeseburger it's the wednesday special uh bacon green chili cheeseburger

want to go cory um but uh
we i i can make that offer i'll buy
but guess what i'm not worried about it
i don't even have to have any money
because it's not a bona fide offer
because
you all live in timbuktu and you're not
going to be able to make it here by 11
45.
so isn't that convenient oh yeah make
the offer boy don't i look good
well that's kind of what we put on jesus
when he's like hey
receive the kingdom receive the kingdom
i know they can't
is that the kind of jesus we want to
build i don't think so
and so as we look at it i am convinced
that there is no offer of the kingdom
given in the gospels that is given by
jesus
i don't think we have an offer of the
kingdom
until peter comes along
after the day of pentecost i think there
are some prerequisites to the kingdom
before a kingdom offer can ever be given
i should say before a
bona fide good faith they really can
receive it offer can be given
i think you've got to have the
death burial and resurrection of jesus
christ i think in addition to that
you've got to have the ascension of
jesus christ
and i think you have to have the
fulfillment of joel chapter 2
that is the gift of the holy spirit and
only then in the power of the holy
spirit i think even matthew
12 talks about that the blasphemy of the
holy spirit
how how in the world are they uh
blaspheming the spirit if the spirit
hasn't even been given yet
can't happen so only after acts two
is there a bona fide offer of the
kingdom so
uh for this question here that comes
from terry tammy
uh if the jews would have accepted
jesus's offer of the kingdom that's why
i'm going to question the assumption
right there
and say there's there was no offer of
the kingdom so there wasn't anything for
them to receive
they were being introduced to the king
they uh uh but but the king wasn't
offering a kingdom
as a matter of fact you remember that
every time

that there was recognition that he was
the king
maybe i'd say that too strongly but
every time this would not be too strong
every time there was an attempt to
publicly recognize him as king
he would not allow it he would stop it
and get out of there right now why
because he wasn't offering that
that was something he was not ready to
deliver to them
so i think again this goes against uh
standard uh theological uh
parroting hollywood's a cracker
and and causes
us to have to question the assumptions
and say did jesus really offer a kingdom
i don't think jesus did offer a kingdom
and then they rejected
him he said he was the king of the jews
no doubt he did
claim to be the messiah absolutely
they rejected him as claiming to be the
messiah but
even though he was claiming to be the
messiah he was not
offering that i'll establish the kingdom
for you
and so many things we could build i
would encourage somebody sometime i
doubt i'll ever get to it because i've
got
78 347 things on my list
of things i'm going to study and do a
series on some day
and i'm not fast on any of those series
so
i i would encourage someone to go
through the gospels and especially i
would say the synoptics matthew mark and
luke
and try
to just go
go from take the assumption jesus did
not offer the kingdom
and then go through matthew mark and
luke
and s and get the proof for it i think
that the proof
will be there and then take that proof
and try to lay it over on the standard
teaching whether it's standard
dispensational teaching or standard
evangelical thinking and this
in this place it's both of them uh the
standard teaching that jesus
offered the kingdom and you're going to
have built a boatload of evidence
that says jesus never offered the
kingdom he
couldn't have offered the kingdom i
think because

propitiation was in the plan of god and so any offer of the kingdom would not have been a bona fide offer and if you're making an offer that's not in good faith that is fraud or deception or all the things that we're not willing to put and rightly so on to uh jesus christ thank you facebook for that i appreciate uh that uh danny what did the devil think when paul was saved ah interesting um so the uh before i answer i should say i'm going to make up an answer and the reason i'm going to make up an answer is because the bible doesn't tell us the answer and uh the second reason is because i can't get nancy pelosi on the phone today to ask what she thought excuse me i wasn't supposed to say that was i uh but uh what did the devil think when paul was saved let's speculate uh and it obviously can't be anything more than speculation clearly the devil doesn't really know the future uh he would not have made the fundamental error of the crucifixion which he was certainly behind he wouldn't have made that fundamental error that ended up ultimately crushing him on the head uh so he has had this for lack of a better term already he has had a very big uh-oh moment that took place with the resurrection and the ascension uh and now the giving of the holy spirit even um the only way he could have known that is if he read the bible i guess maybe he doesn't read the bible very much um so so then i think even about 10 years later not necessarily with the salvation of paul when paul was saved is what you ask what do you what did the devil think when paul was saved i don't think he thought much of it uh because paul would have been one of thousands at that point uh saved into i should say saul

uh jill helped me to remind myself there
saul came into the jewish assembly
was part of that it's another one
okay it's not not too good because he's
he's articulate uh
he's clean and articulate as uh joe
biden would say
uh and uh
yet uh i doubt he was all that worried
now when and i think the question
probably gets here actually
when maybe even 10 years later when saul
was given the mystery and
started by virtue of being given the
mystery
the pauline gospel that we preached
today
that had to have put some fear
into satan did satan totally understand
it again i'm not one that believes satan
knows the future
uh satan has not seemed to move his
modus operandi away from the jewish
people
he wants to get rid of the jewish people
uh
and yet um
yet he certainly wants to stop this
this thing called the church as well i
think
and uh for a believer in jesus christ he
prowls about like a roaring lion
seeking whom he may devour uh so
i i'm gonna end in saying i don't know
what he thought
uh my my hunch
is and again i could be wrong on this my
hunch is
he thought it was a desperate plea by
god
to salvage something that's what a lot
of non-dispensationalists think too if
you talk
pauline theology uh
again another interesting thing that
would be uh
so good to uh just sit and talk and
speculate
on uh sometime maybe uh one of these
nights on our theological insomniac
we can just have a little round table
about uh
what do you think the devil thought and
some of you probably know his thoughts
our special this week by the way let me
stop and say is this book law
and grace uh by alva mclean a study of
new testament concepts as they relate to
the
christian life you can use coupon code
wednesday at dispensational publishing
save

30 that makes it i think and 3.49 cents for this book that's a bargain uh how to you ought to go take advantage of that and maybe another book or two while you're there who knows uh okay let's see uh anthony on youtube uh where will believers from this age be during the millennial kingdom will jewish believers from this age exist differently i think that i've answered this a couple of times in different formats before but i think that we don't know uh i think the reason we don't know now i i say i say we bible students don't know you can buy books that of people who claim to know uh buy books about the kingdom and uh russell moore is one of my least favorite liberals he's the head of the ethics and religious liberties commission of the southern baptist convention he talks about how you and i are future kings and queens of the universe sounds kind of mormon-ish to me but nonetheless we're future kings and queens of the universe he knows where we're going to be uh so if you were to ask russell moore and he's kind of an evangelical parrot probably wants a cracker and he will he would say believers from this age will be ruling and reigning with god during the coming millennium we're future kings and queens of the universe he has no position for israel there is no israel anymore uh he is a replacement theologian not in the typical sense of the church has replaced israel but his view is that christ has replaced israel or christ is israel and so all of the promises of god are yes in christ jesus uh he would say so christ inherits all of that is going to be fulfilled in him so the person with that jewish dna today who cares uh and this is why he doesn't have any kind of pro-israel stance and uh this is where many ethicists uh come uh and they look and say oh you know we've got to be fair to the palestinians and all this kind of stuff

uh that that comes out uh through all
that kind of theology
now uh but you didn't ask russell moore
did you
you asked randy white where will
believers from this age be during the
millennial kingdom
the only thing i know we have to go on
uh
first thessalonians chapter four uh
and uh excuse me i got the wrong
keyboard there first thessalonians
chapter 4 verse
17. uh we who are alive and remain
shall be caught up together with them
uh let's see together with them in cloud
in the clouds to meet the lord
in the air so and this so
is an adverb so it uh
really goes to
this manner of being caught up being
caught up
so shall we ever be with
the lord so we know we're going to be
with the lord
uh we know that the lord is going to be
on earth
so i think to the answer where
during the millennial kingdom the
millennial uh the millennial phase of
the kingdom of god
we will be with the lord on earth
what will we be doing that is the
question that i don't think is answered
i personally do not think we will be
future kings and queens of the universe
i think that the reigning aspect
of the kingdom of god
is for the 12 apostles specifically as
they reign over the house of
israel and it is the jewish kingdom and
so it's
the jewish uh the jewish responsibility
to reign the nation of israel will be
doing that uh
stuff but servants of the lord as were
with him perhaps
will jewish believers from this age
exist
differently uh so here
uh you've got a jewish believer in the
age of grace he's going to be caught up
he's going to be together with the lord
i think that's easier to answer for
randy and i'll say anthony presuming
that
you're not jewish and
so for the gentile believer today we're
going to be
servants of the lord somehow honoring
him
maybe we'll be the choir i'm not sure

i'm warming up my voice just in case
um but uh i
i do think and this is again speculation
i do think that
jewish believers of this age
do have a dual blessing they get the
the blessing of this age but they
also get the blessing that was
previously given to
their ethnicity to their people group
through abraham i don't think when they
become a believer
that they lose their jewish identity
for the future or they forsake those
jewish blessings so somehow they get
that as well
now basically what i've come up with is
we're all here on earth in that
millennial kingdom
and uh we are all uh having therefore
some kind of role in the millennial
kingdom i would give that jewish
believer
both the spiritual role which i believe
that we
in the church age are going to have and
the physical role which the nation of
israel
is going to have there's a place of
honor
for them that is is uh given there
appreciate it uh anthony thank you and
uh let's go to
um uh
to just see what we've got here uh ah
dan asked a question are your
grandbabies twins
no they're not they're just born within
24 hours of each other from two
different mothers
um and um twins cannot be born of two
different mothers
uh but uh and one of them's in florida
and one of them is in new mexico
uh so uh they are
uh one is born of our daughter she was
born yesterday
sophia the other is born of our
daughter-in-law
and she was born just this morning in
taos new mexico
and uh just uh so happens that we were
blessed to have them within 24 hours of
each other and
we are happy that they are both
beautiful and uh
both uh are in good health
along with both mamas too the dads may
be
uh mentally crazy at this point
um okay a question from stephen do you
have any idea

what paul's role will be during the millennium related to the last question since we understand him to be the 13th and not the 12th
uh which was assumed by matthias yeah i don't think that paul sits on uh one of the thrones that are reserved for israel so paul's not you know on the right hand or on the left
like james john requested to be uh but paul also is jewish so as i mentioned a moment ago there is some kind of double blessing for a guy like paul who was i think you could argue i have argued
uh who who was as saul part of the jewish pentecostal uh kingdom gospel and as paul he was part of this new gospel that i preach he says
uh and so he's got this uh this double blessing which makes the right division of paul's works difficult
uh you know as he talks about uh some of the rewards that are his a crown of uh righteousness laid up for me uh you know where does all how do you put all that together
what of it is because he's jewish and what of it is because he is a believer and as a believer does he get anything special
in the rewards of the millennial time as a believer that you or i would not get um once again a little speculation there on
uh exactly what we would go with uh oh our friend over and uh how do i always forget finland
uh paul in first corinthians 13 1 mentions of tongues of angels what is this tongue uh let's look here again first corinthians uh chapter 13.
often called the love chapter and though i speak with the tongues of men and of angels and have not charity i am become as a sounding brass or a tinkling symbol
so the question we're looking at it's a good question
is this tongues of angels what is this tongue so
he says i speak in though i speak so i'm going to assume he's saying i do speak in
the tongues of men and the tongues of

angels
i think that is a heavenly language if
you will
i think that often and i used to do it i
would argue that
speaking in tongues is speaking other
languages
and there are times when it is and maybe
even in acts 2 it was but when you get
to first corinthians
chapter 12 13 and 14
it looks to me like this is
an unutterable language if you will or
a not human language that has been uh
given so the tongues of angels is
literally the tongues of angels
uh that is it's an angelic tongue it's a
it's a heavenly
language some people have called it a
prayer language i think that's
uh they're typically when they do that
they're kind of weasels
uh that they don't want to say they
speak in tongues they speak in a prayer
language
oh okay you mean you speak in tongues uh
which is uh what they mean but they know
it's politically incorrect and there are
circles to
say that so they shift gears there a
little bit
i think you know he compares it with
the tongues of men
uh again though i speak with the tongues
of
men and of angels now the word
and could be even
uh and the greek word kai
is sometimes even so let's say okay the
tongues of
men even of angels
that there's there's no way to interpret
that
the tongues of men even of angels does
he mean i'm speaking in hebrew the
angelic language
i you know you just have to make stuff
up and
and he uses plural there so it can't
just be hebrew maybe it's i speak hebrew
greek and aramaic those are the tongues
of angels
uh i i think you've just got to take
that really as an
and and say i speak with the tongues of
men
and i have the manifestation gift which
in chapter 12 it says every
believer in that day not on this day
but every believer in that day received
a manifestation of the holy spirit and
he talked about the gifts of healing

the gift of speaking in tongues the gift
of knowledge
these are manifestations you have this
the spirit and they were in that day
i am a cessationist not believing they
are in this day
so i think this tongue of angels
literally is uh a heavenly language
uh that is uh speaking in tongues again
he says later on
even in that chapter verse 8 charity
never faileth but whether there be
prophecies they shall fail whether there
be
tongues they shall cease i'm a
cessationist
whether there be knowledge it shall
vanish away he goes on
and do you remember how the chapter ends
now abideth
that is now that these things have gone
on by the way
now abideth faith hope charity
these three but the greatest of these is
charity
i think you and i operate out of
faith hope charity which uh we can call
love if you want to
that's the that's the tools that we have
we don't have this
manifestation of the spirit we have
faith
we have hope we have love and
we do our ministry in faith
hope and love and uh
then he goes on follow after charity you
know the greatest of these is charity
follow after charity and desire
spiritual gifts but rather that you may
prophecy
and then he goes he says for he that
speaketh in an
unknown tongue the word unknown is added
there
but it almost has to be added let's read
it without it
for he that speaketh in a tongue
speaketh not
unto men well i'm speaking in a tongue
right now it's the english
tongue and tongue is often used as
languages
so uh you know and i'm speaking to men
so it has to be an unknown
this angelic tongue that he was talking
about
but he that speaketh in an unknown
tongue speaketh not unto men
but unto god for no man
understandeth him not
no man from galilee understands him but
people over in spain do

or cappadocia do or first you do
whatever
no he's saying no man uh
uh is uh he is uh where i lost my place
there no man
understandeth how be it in the spirit
he speaketh mysteries so this
angelic tongue is the receiving
of knowledge being able to speak
that knowledge in or mystery in an
unknown tongue
and someone there he goes on to uh be
there to
uh to interpret that so i take it as an
unknown tongue or
literally again there as an angelic
language you all are filling me up today
lots of questions
uh today see if i can uh get us uh
caught up here on some of these without
uh cheating any of you uh
question from uh david darby
uh was jesus's objective to fulfill
the law clear to the disciples prior to
the ascension it seems to be
unclear in scripture
i had a discussion about
that uh last
week i think with michael hall
let me see uh i said something that was
just brilliant let me see if i can find
it
um and i'm not sure that i can pull that
up here um
no i am going to have to um
look through and find that um
that uh jesus gave
of the law uh
i think i think we need to stop and look
at that a little differently
uh was there a case in the law
that if one person came and did
all of it then he
completed the law i don't think so
let's uh say joshua if you're careful to
do
everything that is uh written in the law
joshua chapter one verse eight you
remember
uh and if you're if you come along
and let's make sure i quote that uh
correctly
uh the yeah this book of the law shall
not depart from out of the mouth i shall
thou shalt meditate there in day and
night that thou mayest observe
do them according to all that is written
in them for then
thou shalt make thy way prosperous and
then thou shalt have good success
i am going to make an assumption here
that since

joshua was prosperous and successful by
the end of this book
that he did do everything
all that is written therein he carried
it out we just had a flicker of
electricity if you lose us here that's
uh that's what it is there
uh but uh we uh
uh did joshua fulfill the law
looks like he did everything that was in
the law now this goes against the
evangelicalism because evangelicalism
says
the purpose of the law is to show you
that you can't do it
i do not see that in the law i do not
see that in the scripture
anywhere even looking back on it uh
teaching that
um and i think it's kind of a cruel way
to
lead people to the same savior anyway i
think it's a complete misinterpretation
so i think joshua could have lived
according to the law
uh even the rich young ruler you know
well i've done all these things okay
well
go and and sell everything you have and
give it to the poor and
i think you could tie into that
messianic obligations uh to
that particular one but jesus didn't say
no no no no you you just think you
lived according to the law that's what
uh
ray comfort says but jesus didn't tell
him that
um so i so i think we're
misunderstanding
this issue of fulfilling the law i think
that
the matter of fulfilling the law which
certainly the scripture does say that
jesus did as a matter of fact
i think if we get uh
into there's two places one
again we have to go to matthew
chapter five uh
and verse 18
first of all verily i say unto you till
heaven and earth shall pass away
one jot or one tittle in no
wise shall pass from the law
till all should be uh
fulfilled till all should come to pass
is what that really says here
uh and in fact even verse 17 helps you
understand that think
not that i am come to destroy the law or
the prophets i'm
not come to destroy but to let it come

to pass
uh uh is uh the word here let me see uh
yes gina my
um and okay this one is uh play
play play ra oh here
uh so a little bit uh different words
that says uh given there
but i'm going to uh
i am the one the law speaks about i am
the one the prophet speak about
and until i come
and fulfill all that's in the law and
the prophets of the messiah
it's not going to pass away now if you
go to
ephesians chapter 2 i believe it is
and yes it uses the word abolished
he abolished in his flesh the enmity
even the law of commandments contained
in ordinances that's got to be
the the um the old testament torah
he abolished that so there's kind of two
things
the fulfillment of the law is this is
where the law is pointing
now there's no need for an atonement now
you have a propitiation
the abolishment of the law is now that
we have a propitiation
there's no need to live under this law
anymore and that's what he communicated
with the apostle paul
so did the disciples understand that
prior to the ascension i don't think so
i think even
after the ascension they were not
teaching
jesus as the fulfillment of the law nor
were they teaching that jesus had
abolished the law
they actually were living under the law
go again to uh
peter at the house of simon the tanner
ten years
after pentecost and he's saying
i eat kosher and i'm not gonna stop
eating kosher because kosher is the law
that's my paraphrase there
uh so no i i don't think they
understood that jesus
was going to abolish the law
did they understand that he was the
fulfillment of the law i think this
might
this might be where we trip over our own
english words because for us
to fulfill means therefore to
accomplish and therefore to abolish i
think in the scripture
the word to fulfill means he is
the embodiment of everything that the
law and the prophets were pointing to

uh and so after the ascension
they understood that he was everything
that the law and the prophets was
pointing to
they did not understand him as
abolishing that
and again you see that in peter's
experience ten years after after
pentecost
um so i kind of divided your
question there just a little bit
um and uh boy i've got way too many
questions
don't ask anymore uh uh we'll have to uh
save some of these uh probably here
uh but uh danielle on facebook can you
comment on how to rightly divide
the sermon on the mount given so much
christian theology attempts application
of it to the body of christian believers
i can comment on that
the way to rightly divide the sermon on
the mount
is to not apply it to christians today
period
when we try to apply it to
christians today it inevitably
ends up with legalism and with
contradiction in some other place in
scripture
if you apply the sermon on the mount
today
there is no uh no
full assurance that you are going to be
able to uh to be saved
uh not everyone who calls upon not
everyone who says lord lord will enter
into the kingdom of heaven
and so we just uh simply don't know
there
so uh i think that i think the thing to
do to rightly divide it is to say
that applied and will apply in the
future to the jewish people and you have
to put it there
not here today in the christian life
um you'll have a very hard time by the
way finding a commentary or a preacher
that
doesn't apply it today part of it goes
back to their seminary training that
they are taught
always to apply uh
and i i saw just the other day i see
this all the time someone will say
uh you know the way we were taught in
seminary is
explanation illustration application and
i want to say do you know that
explanation illustration application and
the seminary professors have not come up
with anything new

in 150 years so
for at least 150 years going back to
john brodis's book on preaching in the
1880s
uh the preachers were taught
to explain illustrate
and apply and the focus i might add was
always on the application
if a if a preacher went to a seminary
preaching class
and wrote a sermon on the sermon on the
mount and did not make
application for today that preacher
would be given a bad grade in his
preaching class
and he doesn't want a bad grade in his
preaching class he wants a good grade in
his preaching class
not breathing on you anyway right um
the uh through uh through that
we just preachers have come out required
to apply you must apply
and therefore we apply second chronicles
7 14 and the sermon on the mountain
uh jeremiah 29 11 and on and on and on
because that's what they taught us to do
that our little book uh rightly trained
uh
is a critique of seminary education in
many ways
and uh talks about this but the best
thing to do is
not apply the sermon on the mount now
can a preacher preach the sermon on the
mount
without application i think yes here's
the application of the sermon on the
mount
is that now we know what the sermon on
the mount says
what's wrong with that the application
is the knowledge of the sermon on the
mount
this ideal that jesus was setting before
the people of israel that had to do with
behavior
in the coming kingdom that's stuff we
want to know
we're just not going to apply that
directly to
our lives today and i
would tell you there is no way you can
go line by line through the sermon on
the mount and make act
application to that without a great
degree
of spiritualization uh and
even you won't even get through the
beatitudes without having to
spiritualize it
and unfortunately again the vast
majority of the dispensationalists don't

mind spiritualizing it the vast majority
of the evangelicals spiritualize it
certainly all of the protestants and
reformed theology and catholic theology
spiritualizes it
and uh and you have to if you apply it
today you
have to spiritualize it and that
simply does not work well
i tell you what uh you all uh came in
with a boatload of questions today
and i've got two new grand dollars in a
bible study tonight
and uh i after 16
minutes overtime here have to call it a
day
but we will come back to these questions
uh tomorrow so those of you who have
waiting questions uh they are
in the queue and uh we will
be there and uh we'll
pick up right where we left off let's
see we had
daniel's question there about rightly
divide uh
looks like our first question up for
tomorrow
uh is uh let's see how many babies were
killed when mooses
uh was saved we'll pick up right there
and then joel's question
uh on acts chapter two uh
uh tom's uh got a comment uh there that
relates to what we discussed today we'll
probably look into that
so but you say ah i'm
stuck at home i gotta do something i
gotta listen
we're here for you we'll be on tonight 6
15 mountain time
we'll have the gospel of john and then
we'll be on again
later uh unless for some reason i just
crash before then
the intent is to be on for a theological
insomniac let's plan on 9 45
pm and because i don't have full
capability of broadcasting
uh from my shed where i broadcast those
from
it is only on youtube tonight at 9 45
otherwise you'll find us uh here on our
website randywhiteministries.org
but for those theological insomniacs
subscribe to our channel do whatever it
is you have to do to that it uh
sends you alert or just uh you know
check out check out uh
those of you on the east coast you know
when you wake up
uh from your nap and it's about midnight
say oh

i should i should get on uh
youtube.comrandywright
i look forward to seeing you then don't
forget the special
lawn grace less than five bucks god
bless you
thanks for being with us
you