

Ask The Theologian
Thursday March 19, 2020 (Ask the Theologian)
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<http://youtu.be/vaMDWJdIctY>

morning ladies and gentlemen it's
Thursday the 19th of March I'm glad
you've joined us for ask the theologian
always a delight to be with you for your
biblical theological worldview questions
and to show pictures of the new
granddaughter isn't she beautiful Halle
rose 7 pounds 1 ounce
20 inches of beauty born yesterday March
the 18th and we are thrilled to bring
the reasons your chats not working on
on Facebook and you can chat on YouTube
this morning and we are excited not only
to have Hallie rose but also we had
Sophia born the 17th to beautiful
granddaughters in 24 hours can you
believe it

that is beautiful that's the good news I
do have bad news the bad news is that
while everyone is stuck in their house
this weekend the Hallmark Channel will
air a Christmas movie marathon that's
bad news especially for those of you in
Fresno California who can't even leave
your houses deep sympathies in prayer to
all who are dealing with the hallmark
movie marathon this weekend well let's
get into your questions we had a bunch
yesterday and I want to get right into
those and we had a question we weren't
able to get to yesterday from Dan how
many babies were killed by the Egyptians
in the Hebrew slaughter we talked I
believe it was yesterday perhaps the day
before about the slaughter of the
chapter 2 but but you remember in in
Exodus chapter 2 there was of course the
account of Moses being put in a basket
and Moses being saved and carried over
to the other side like Noah
like I said 144,000 the other day this
protection for a purpose and that other
babies were killed we actually don't
know how many I would say far far far
far far far more of the innocence and
it's interesting we recall I don't know
Exodus chapter 1 let's say verse 10 let
us deal wisely they were worried the
Pharaohs were worried because they would
multiply and turn up against us and so
they became the taskmaster as you
remember and made their lives bitter and
then there was the demand that the
midwives would kill the children and
let's just jump down here first of all
the Midwife said hey the Hebrew women
are lively and they deliver air the

midwives come unto them therefore God dealt with amid love with the midwives and the people multiplied and waxed very mighty it came to pass because the midwives fear God that he made them houses and it goes on now if you look actually through that passage through Exodus chapter 1 it goes like in verse 7 the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty and the land was filled with him look at that just in one verse and it's all through the chapter here you have fruitful number one increased abundantly number two multiplied number three waxed exceedingly mighty number four the land was filled with them number five five different ways it says we got a baby boom so there were a lot of them now the only question is were others saved was it not just Moses because you know again the midwives come and they have this story well we can't get to them in time well it looks like there was a concerted effort to save a lot of it say the story of the midwives why do ye the aw five so I think it's very clear Moses was not the only one saved doubtless there were some killed I know this because I watched the movie The Ten Commandments with Charlton Heston and so some were definitely killed but looks like there was a lot of protection that with obvious presence of the spiritual gift have a stronger tendency to accept the charismatic groups and practices in the 70s fundamentalist claimed that it was from that was going on between non charismatic sore should we say cessationists and charismatic s-- or continuationists and that battle was very strong especially I would say in Baptists life where there was Southern Baptists life or independent Baptists life the the the arguments especially from the fundamentalist that the charismatic practices or continuation ISM is a was from the pit of hell now the question then being will set that history aside for a moment do you think that acts to traditional dispensationalists have a stronger tendency to accept charismatic groups absolutely so as a matter of fact I think it is almost inherently in required because if you start this age in which we live this dispensation in acts two then the things that happen in acts two are part of our experience today you have a much more difficult argument explaining cessationism

so you get let's take a guy like Wayne Grudem Wayne Grudem is a theologian who's a reformed theologian is not a dispensational theologian at all start of the church age but he he is a charismatic even though he might not jump a pew he might not speak in tongues he is charismatic and he's charismatic he believes the gifts exist today and I don't know what argument you would give and I think what Wayne Grudem does is he says well you know there's there's one dispensation or things have always been the same and therefore I don't have a way to cut that out and I think that would be the be the truth that there how do you get rid of that how do you cut that out logically the only thing you can say is I just don't think that people do that today well what you think and five bucks will get you a cup of coffee but you'll have to get it to go because the governor's orders now so when if let's just take dispensationalism and take acts two dispensationalism you very clearly have the sign gifts related to the time of saul prior to the point of paul and even as you know I teach an overlap of these even carrying on through in the Corinthians for example you see these charismatic gifts that are taking place that have not yet ended if you associate them completely with the kingdom then it's fine if you don't associate them with the kingdom you have no argument to end them with I think this kingdom offer has ended there's no nation to offer it to and therefore it has ended and those are related those charismatic gifts are related to the kingdom offer so acts to dispensationalists might not be charismatic they many of them are not charismatic many of them don't even like the charismatic movement but I would say they have no theological ground to stop charismatic theology now with one little exception I would say if there's an x2 dispensationalist who strongly defines the kingdom then they you're never going to find someone with the right definition of the kingdom who is a charismatic because it really is Kingdom theology that determines whether or not you're a charismatic most acts to dispensationalists will say in some form or another that we are in the kingdom today already not yet perhaps is what they'll go with inaugurated eschatology or maybe even a mystery form of the kingdom in which we're in and the the manifestations of the Holy Spirit in the

sign gifts our kingdom related so in the future and the people in that category are you know like this big in the whole dispensational circle and the whole dispensational circle I think doesn't have anything to do with this so Joel our experience really is the same and I think it does become because of a theological issue that is at the heart of it by the way this is Thursday let me remind you you can use coupon code Wednesday and get law and grace we still got copies available and their regular \$4.95 that'll help you do some right division as well

separating law and grace and the coupon code there is Wednesday at dispensational publishing Tom in the Ozarks I believe made a comment yesterday I just want to go back to it since we just spoke about the kingdom here John chapter 6 verse 15 says when Jesus therefore perceived that they would come and take him by force to make him a king he departed again unto the mountain himself alone it's a great example of what we were talking about yesterday of my contingent proposition that there is no offer of the kingdom in the Gospels and by John chapter 6 that is if I remember my chronology correctly this is two years now into the ministry John chapter 6 is at the second Passover there's only three so we've only got one year left

and he's not letting them crown him King they wanted by force to make him a king and he departed again into the mountain himself alone practicing some social distancing and that I think again is a very valid argument that there was no offer of the kingdom again traditional dispensationalism is always going to say there was this offer of the kingdom I don't see an offer of the kingdom but Peter does begin to offer the kingdom when you get into chapter 2 and that is the offer that is given there let's see also from Joel doesn't Peter's offer of the kingdom in acts two and three preclude the church beginning in anyway at Pentecost the church cannot have any beginning as long as the offer of the kingdom was on the table and the mystery gospel was before it was revealed to Paul

I almost agree with this Peter is offering the kingdom to the nation of Israel in Acts chapter 2 in verse 3 chapter 2 and 3 and so the question is doesn't that preclude the church beginning because as Joel says the

church cannot have any beginning as long as the offer of the kingdom was on the table now that part I'm not completely convinced of because I do teach this overlap I don't think that the age of grace began with Acts chapter 2 I think that was still the age in which God was dealing exclusively with Israel and it was only through Israel through the rise of Israel that the nations would receive the blessings of the kingdom and thus the blessings of salvation and eternal life which come with a kingdom so Peter's message is not a message of hey you Tom Dick Harry Peter Paul Mary you can all experience eternal life by grace through faith oh yes just read it to see that I know there's a little bit of allergy to that idea that some people say oh no no no no no Peter taught the same thing Paul did so did Moses but people just have read the Bible they listened to their pastor who said Polly wants a cracker and it's been repeated so many times by the parents that they just assume that's true but go and read Peter and in the book of Acts he doesn't offer this individual salvation so that's not the dispensation in which we live in I don't go out there and offer the kingdom though most of the Southern Baptists don't understand that and let's go advance the kingdom how do we do it with a cooperative program what gobbledygook but anyway back to the story so Peter is not presenting individual salvation by grace through faith apart from the law if I'm wrong somebody please show me show me anywhere in the book of Acts where Peter is presenting individual salvation by grace through faith apart from the law show it to me and again I've studied the book of Acts - my hair fell out and I don't see it in there if I'm wrong somebody tell me I will stand up and apologize and say what a dumb boy I was and all that kind of stuff if I'm wrong somebody showed me but I think what's gonna happen is you're gonna study the book of Acts - your hair falls out and you're gonna find out Peter wasn't presenting an individual salvation by grace through faith apart from the law he just doing it and so he was presenting the kingdom however once again to get back where I jumped ships of a moment ago I'm not presenting the kingdom if I could I would we've got such a mess in our world today wouldn't I like to be able to go out

there and say hey guess what if we will all just come to church this Sunday repent of our sins start living like you know fine red-blooded Americans if we will pay our taxes and help the old ladies across the street not breathe on anybody and remember the Alamo man Jesus is going to come he's gonna establish his kingdom and all this is gonna go away well yeah you know I think that if we could actually offer the kingdom or advance the kingdom or build the kingdom or even add one single little brick to the kingdom now would be the time to do it wouldn't it but we can't do that so all that advance the kingdom gobbledygook is just somebody's brochure that and they need to go back and read the Bible and they need to get it right and they need to change their statements of faith so I'm not I'm not introducing the kingdom to our society today what an utterly ridiculous idea to do so that our society needs the kingdom but that's out there in the future I can't offer the kingdom what I can offer is individual salvation by grace through faith

apart from the law of Moses here it is you can receive it by the completed work of Jesus Christ his dead death burial and resurrection that's what I present and anyone who preaches a Pauline gospel that's what we present out to the world now that's what Peter was preaching now here's the only place Joel that I would disagree where you say the church cannot have had a beginning as long as the king and the kingdom was on the table

I do teach this overlap so at Acts chapter 13 is the first time that we see by grace through faith apart from the law of Moses it's the first time we see it voiced and it comes by the Apostle Paul who had been

and yet the Kingdom offer continues beyond that so the the the church or I would prefer to say the age of grace did start while this kingdom offer was going so I'm going to agree I don't see the age of grace

starting with Acts chapter two I see it starting in Acts chapter 13 but that started in Acts chapter 13 the dispensation of grace and the kingdom offer overlapped until there was no nation it was a national offer and so it was offered until there was no nation and the book of Hebrews warned that there's about not to be a nation how shall we the nation escape if we neglect so great a salvation unfortunately they

did the nation rejected that he'll give now to a nation that is worthy a future nation into the future which is the nation of Israel he will give to that nation there in the future now I think that most both traditional dispensationalists and same it acts dispensationalists and even Bullinger type acts 28 dispensationalists again they don't have the overlap they have you know budding up against each other I think that's the flaw in the thinking all the way across really and I think that was Bollinger his problem I love Dillinger he has such a he was so brilliant but he because he had a but up he would not come and see Paul's offer when there was also a kingdom offer and so he comes to acts 28 and says look there's there's Kingdom talk in acts 28 therefore the church had not started and I think that's a flaw in thinking thank you Anthony says in Corpus Christi do you believe God is active in the world during this age my answer is yes and no but I'm gonna I'm gonna go more for yes how's that I am NOT a deist and I a deist of course believes there is a God but he is totally absentee I believe that we are supposed to pray Paul gives us the instruction to do so I should say he gives us the command to do so he doesn't really instruct us how to do so and he doesn't really give us many promises for our prayer other than the peace that passeth all understanding will come upon you but we're to lay our requests before God it would be I think utterly ridiculous to lay our requests before God if God wasn't doing anything with them it would be nigh as close as ridiculous as those who set fruit down to to a Buddha or something like this that you know that Buddha is not going to eat that fruit it's going to rot it's going to get flies they're gonna have to throw it away and that would be the same as our prayer life if God was not active in the world during this age now with that said I also believe this is not a prophetic age so this is not an age in which God is giving revelation we have the full revelation of God in his word it is not an age in which God is fulfilling prophecy again anything we have today is just the roots of a future fulfillment of prophecy it is not an age in which God is bringing down judgment where's that place up there yeah it's not like that's what I'm trying to say and at best that's not what God is doing in this age and so I would agree with

Sir Robert Anderson on the silence of God he's he's not directly blessing nations and cursing nations and all the things that we we see so the answer is is I'm not a deist yes God is active in our world today but it is very different than many places we see in the scripture where God was actively dealing for example with the nations and and I think that even a traditional dispensationalist would agree that in the days for example of the New Testament God was not judging nations like he was in the days of the conquest and in the days of the conquest he very much was sending judgment down upon nations or even in the days of Sodom and Gomorrah for that matter that's not something that God is doing through all of that so I appreciate there Anthony thank you and let's go to Michael and Michael's that question this came in a day or so ago as well in Matthew 9 Jesus forgives a man's sin why go to the cross when you can just speak forgiveness what a powerful question let's go ahead and bring up 9 - and they brought and they brought to him a man sick of palsy lying on the bed Jesus seeing their faith said to the sick of palsy son be of good cheer thy sins be forgiven thee I am going to see I have somewhere got a note on that passage and it is not right there I think that this comes to the question is why go to the cross if you can just speak forgiveness I think we have to agree that Jesus had the authority to forgive this man his sins and that really was the issue right here of you know can God do that and you know no one but God can forgive sins they said and Jesus is saying exactly I happen to be God I am the Messiah so be of good cheer thy sins be forgiven thee Jesus was not pulling that man's leg that man his sins that forgiving that is to say his sins were not being counted against him now sins were sent off as to what the word forgiveness means fme now we go back in the scripture prior to the law God was not counting sins against them prior to the law sin was not imputed it says in the book of Romans and yet death reigned so there was a problem even with sin not being imputed death reigned now here's a man who is I presume a Jew and Jesus doesn't count his sins against him and that is that's good I don't I've never heard anyone say so that man therefore never died no I think that man did die sin was not imputed nevertheless

death reigned so the death burial and resurrection of Christ Jesus already had the ability to forgive sins but the death burial and resurrection of Jesus Christ makes now Jesus Lord both of the Dead and of the living so that death no longer reigns now Jesus can impute life if you will now Jesus can come in and conquer death he's done it for himself he can do it for anyone so I think there's a lot more than just the forgiveness of sins and this is a error that comes for two reasons one is reductionism and one is reformed theology reductionism takes theology obviously and reduces or simplifies it down to kind of the least common denominator and we have reduced the cross down to and by cross I mean the whole package there of death burial and resurrection we've reduced the cross down to taking our sins paying their penalty okay here we have an example let's see says you don't need the cross for that that could have been taken care of without the cross so our reduction actually took away too many too much of the of the of the truth of the whole truth of the cross so we need to go back and study what was the whole purpose of the cross then not only reductionism but reformed theology reformed theology says God sent his son to die upon the cross in order to save certain people and yet that's just reformed theology that's not Scripture again we could look to Romans chapter 14 verse 9 which i think is a very important passage of scripture for to this end Christ both died and rose and revived that he might be Lord both of the Dead and the living doesn't say anything about sinners taking our sins upon himself he died in order to be Lord master king is why he died we could go with that thought into let's say Philippians chapter 2 where it speaks about Christ Jesus beginning in verse 6 then who being in the form of God thought it not robbery to be equal with God but made himself of no reputation took upon him the form of a servant and was made in the likeness of men being found in the fashion of many humbled himself and became obedient unto death even death on the cross wherefore God also hath highly exalted him and given him a name which is above every other name that at the name of Jesus every knee should bow so he again went to death on the cross in order that he might be Lord of the Dead and the living

that's not included at all in reformed theology
nor is it included in reductionist theology which is evangelical theology so the truth is that God could have and did we see an example here Matthew chapters 9 verse 10 to provide forgiveness of sins without the cross but what we need is a messiah a messiah to conquer death a messiah to reign amillennialism does away with this completely and course amillennialism and reformed theology are joined at the hip so again I think for the most part in our circle here we don't have a lot of reformed theology people because I ticked them off a long time ago but we do have a lot of evangelicals or recovering evangelicals as we gather together here and I think that we have been guilty even in dispensationalism of too much reductionism on the purpose of the propitiation of Jesus Christ
excellent question that we ought to really jump into some more in all that man well done in San Antonio and this question and was from yesterday in John 20 verse 17 Jesus said to Mary Magdalene touch-me-not
is this because Jesus was a high priest and could not be touched and also had yet ascended to the Father had not yet ascended to the Father to enter the holy place having obtained eternal redemption for us I believe the US here is the nation of Israel I've been wanting to know what it really means for a long time I'd really appreciate it if you can give me some clarification to touch-me-not boy I wish I could give you some clarification to that I'm not sure I'm gonna be able to satisfy your curiosity yet I am in a series in the Gospel of John and I'm already to the 2nd chapter after 11 sessions so you know week after next I'll probably be to chapter 20 right huh maybe a while but let's try to take a look at it Jesus saith unto her Mary Magdalene touch me not for I am not yet ascended to my father
but go to my brethren say to them I ascend unto my father and your father and my God and your God now I think that's what we've got here is something why does he say touch-me-not well he says because I've not yet ascended to my father but when we get later on in that very same chapter yeah just down that's verse 17 we were looking at let's go 10 verses to verse 27 then saith he to Thomas reach hither

thy finger and behold my hands and reach
hither thy hand and thrust it into my
side and be not faithless but believing
so by the time the day is over
verse 17 takes place early in the
morning verse 27 takes place later at
night by that time the touching does not
seem to be a problem and never does at
any other time yeah you know at there
there must have been some case in which
there was before that evening was what
took place that he ascended unto the
Father and he both ascended and
descended and he was received of the
father as the lord of the Dead and the
living now I'll get into that more when
we get there and I wish that I could
fully add to an answer in that question
but there's some interesting stuff there
that maybe we won't ever know or
understand unfortunately and not be able
to completely put together question from
Mike and that is what's your opinion of
the inductive Bible study method let's
look first of all
and see if we can get a decent
definition to work from as we go through
here let's see how we'll go - I tell you
what let's go - got questions if you
want to know the standard evangelical
answer Polly want a cracker
go - got questions org if you want to
know the biblical question to answer
it's not the place to go at all but
let's look to see what the standard
evangelical answer is got questions what
is inductive Bible study we won't read
the entire issue here but inductive
Bible study is an approach to God's Word
focusing on three basic steps that move
from a focus on specific details to a
more general universal principle through
these three steps we apply inductive
reasoning which is defined as an attempt
to use information about a specific
situation to draw a conclusion
the steps are observation interpretation
application inductive Bible study is a
valuable to an understanding and
applying God's Word the principles of
God's word inductive Bible study can be
done on many different levels the
shorter version is good for brief
devotional the more extensive study is
wonderful for digging deeper into the
mind on the harder baba below us excuse
me excuse me garbage that's what I think
here these three steps now
others might define inductive Bible
study just a little bit differently
let's let's just look pull up definition
of inducting inductive reasoning is a

method of reasoning in which the premises are viewed as supplying some evidence of the truth for the conclusion this is in context of deductive reasoning while the conclusion of the deductive argh

it is certain the truth of the conclusion of the inductive argument may be probable based upon the evidence given so if we look up here relating to logical induction arising from induction causing the in causing or influenced thinking inducing okay so inductive bible-study then which pretty popular method of Bible study got questions says the three steps are observation interpretation and application so I'm going to observe what does the text say the text says of this John check to opened the third day there was a marriage in Cana he made 150 gallons of wine

interpretation what does it mean hmm Jesus really believes in good wine at weddings the application what does it mean for life if you ever have a need Jesus is there to fill it if you listen to the words of Mary do what he says now I'd like to close our service today as the piano begins to play every head bowed and every eye closed have thine own way Lord have thine own way thou art the Potter I am the clay this is the way that it goes in evangelical churches now the problem with inductive Bible study is it is only secondary what the Bible actually says so inductive again let's look at this step number one what does it say yeah okay we've got to get that out of the way step number two what does it mean but the problem is what does it mean to whom and furthermore I am NOT one that believes there's any light of day between these two remember your mother she used to say I said what I meant and I meant what I said I think that's the way the Bible is so why is step number two what does it mean well what does it say that's what it means and what a completely different church scene theological scene we would have today if Christians just read the Bible for what does it say the problem is Christians don't even know what the Bible says they don't know what the Bible says because they've been spending all the time on what does it mean mmm but wait a minute actually it's the application then what does it mean for my life ninety-nine point two eight seven percent I've done a very close

study of preaching in America is right here what does it mean for my life I'm convinced that the story of the wedding of Cana in Galilee doesn't mean anything for my life there is no direct application to be given for my life and I need to know what does it say and in the context of his ministry why did he do that

so I think let's go back to the beginning here inductive Bible study is an approach to God's Word focusing on three basic steps I think in right in there there's a problem why focus on three basic steps learn what the Bible says it's what you would do if you were in a seminary class on law and grace and they assigned you Alva McClane's little book law and grace and you would take law and grace you say oh good it's 30% off a dispensation of publishing calm when I use coupon code Wednesday and so you'd save a little money and you say oh it's only for Dyna five to begin with I can get this for less than five bucks this is wonderful

then the professor would assign you to read law and grace now an inductive way of studying this would be to approach this using three basic steps first of all I want to see what Alva McLain said then I want to determine what album McLain meant you see would you do that with anybody else that to even to say that would be offensive to Alva McLain you're saying Alva McLain's not a very good communicator and so I know what he said but I've got to figure out what he meant or you're saying Alva McLain writes allegorically he writes metaphorically he doesn't really mean exactly what he says he means something else and so politically I've got to figure out what Alva McLain actually meant and then I'm gonna say so what does it mean now for my life in other words what am I gonna do with this now that that's a ridiculous way to read any other book and you know to to focus on it with three basic steps observation interpretation and application I have never read another book in my life that way so why are we going to read the Word of God that way why don't we read the Word of God like we read a book let's see what it says and when we see what it says we know what it means even as we were looking at last night in the Gospel of John you know Jesus said then destroyed this temple in three days I'll build it again that's what he said what does that need we'll go down to

verses and he tells you exactly what it means he was speaking of his body so there's there's no reason to figure out what it means it means what it says it says what it means and then what does it mean to me well if I destroy Jesus and I can I have three days before I can come back to him and after that there's no hope because you can make up the dumbest stuff

it bible study is not rocket science Bible study is like you study law and grace you study it for what it says if you'll get what it says you've got it and we have this I don't know where to land this plane but that's we talked about it yesterday with John brought us his old way of preaching that's still taught today as if it's fresh and new that it's explanation illustration and application is very close to all of this and it ends up with application and I am just pretty convinced we can just forget about this whole thing of application the Word of God is living and active it does its work let's take it and let it do its work and it'll happen so my opinion of the inductive Bible study method is you don't need it you just need to study the Bible and do two to go through this process of first you do this and then you do this and then you do that I don't know that there's much value there when I study the Bible I just want to know what it says and to know what it says I'm going to take a passage I'm typically going to make sure I know what the word says so that I can know what the words that say and so I'll dig in again last night looked into in John chapter 2 the words uh hi Ross and Nao's and both of them translated temple but different words so you know I want to look and say okay I know what a hi Ross is I know what an AO is and I'm able to distinguish these in my mind to make sure I don't inadvertently misunderstand one so to know what it says I need to know what those words are so I learned my vocabulary if you will and and and that's that's true just the same you know here's an old book right over here you can take numbers in Scripture by bollinger and I have no idea

note no doubt excuse me that if you were to take this you wouldn't have to go more

a page or two you're going to find some words that that you don't understand I don't know here's one most of you probably do but there's justification

okay well if I'm a third grader and I don't know justification I get out the dictionary you know and I do some vocabulary work and that's just that's just study of any book that's Bible study and then I see okay how are these in relation to another and who's the subject and who's the verb that's the work that I do and then the only other work that I do typically when I'm studying the Word of God is I'd do the word studies then I see how they come together in the context what does the sentence actually say the paragraph actually say and then I test what it says against other passages of scripture so I do some cross referencing and if there's a contradiction then I that I can find then I say okay why do I have a contradiction now that's not inductive Bible study that's just Bible studies it's like you've study anything and so study the Bible the same way you study biology the same way you study math the same way you study science the same way you study history know the facts and build upon those facts then are there some points of application sure yeah I give them all the time they're incidental I used to say a lot and and I still do save from now from time to time I'll when I'm giving some application I'll say now this stuff is free that means to say the real meat is in there but let me make an application over here that might apply to our life or our society that stuff's easy we do that all the time and I have done that last couple of weeks I think on on poetry you know we make that come about and I've been talking about that wonderful little poem which is so applicable here I just think we ought to read it if you can keep your head when all about you are losing theirs and blaming it on you if you can trust yourself when all men doubt you but make allowance for their doubting too if you can wait and not be tired by waiting or being lied about don't deal with lies or being hated don't give up the hating and yet don't look too good nor walk too wise if you can dream and not make dreams your master if you can think and not make thoughts your aim if you can meet with triumph and disaster and treat those two impostors just the same if you can bear to hear the truth you've spoken twisted by knaves to make a trap for fools or watch the things you've broken I lost my place there didn't I

where am i there we go if you can hear
the truth you've spoken twisted by
knaves to make a trap for fools or watch
the things you gave your life to broken
and stoop and build them up with
worn-out tools if you can make one heap
of all your winnings and risk it in one
turn of pitch-and-toss then you're not a
Baptist my friend excuse me
risk it all in one turn of
pitch-and-toss and lose and start again
at your beginnings and never breathe a
word about your loss
if you can force your heart and nerve
and sinew to serve you long after
they're gone and so hold on when there's
nothing on you except the will which
says to them hold on if you can talk
with crowds and keep your virtue or walk
with Kings nor lose the common touch if
neither foes nor loving friends can hurt
you if all men count with you but none
too much if you can fill the unforgiving
minute with sixty seconds worth of
distance run yours is the earth and
everything that's in it and which is
more you'll be a man my son well that
those words right there I think are just
there's so much application to them
today it's why they keep coming to my
mind and all the things that are
happening just so much application and
yet if you want to study poetry and I'm
the
professor of poetry you better just know
what he said and by knowing what he says
you know what it means this is simple
this Bible study is something that we we
do and we do it simply in so many ways
so by my opinion of inductive Bible
study it's yet another thing that you
don't need just study the Bible and
study it for its content if you'll know
the content everything else will come
about from Finland I think we'll we see
our pets in heaven specifically German
shepherds let's say at the scripture I
happen to have a German Shepherd I
inherited the German Shepherd long story
I have a dachshund as well but so
they're both German dogs I guess I don't
know what German dogs go to heaven
according to Disney all dogs go to
heaven don't they you know first of all
we might have to define heaven if we're
talking about the New Jerusalem streets
of gold gate pearly gates that those
streets of Jerusalem there's nothing in
there that talks about animal life in
the New Jerusalem but that doesn't mean
there's not animal life second thing in
the Millennial Kingdom which is prior to

the New Jerusalem it's the reign of Jesus Christ are certainly animals there's nothing in there that talks about specific animals now if we're going to see our pets in heaven we would have to attribute to them an eternal existence of the soul and then we have to build an argument for the eternal existence of the animal soul and then probably we would need to deal with what is the difference between an animal soul and a human soul a human being made in the image of God what is the whole thing about in the image of God and if it is eternal life then a dog would be made under this scenario would be made in under under the image of God as well and yet the Bible doesn't say that it's under the image of God human life is protected in the Bible animal life is respected in the Bible there is a sanctity to human life there is a protection and a reverence might I say for animal life in the Bible I think that in the Bible it would be very hard to develop a an argument that says that my little dog Riley has an eternal soul if she does have an eternal soul our do all dogs go to heaven we'd have to ask that or do they have to be good dogs you know never poop on the carpet what's the criteria for them to go to heaven if it's all is it only dogs what about cats I couldn't even imagine such a scenario but do all cats go to heaven and if cats what about parrots Polly wants a cracker do parrots go to heaven and the parrots I had a pet snake once and my brother had a pet rat once until the snake ate the rat no I'm kidding but do do all animals go to heaven if all animals go to heaven do birds go to heaven do insects go to heaven do mosquitoes go to heaven do all living things go to heaven living things that have so I think the argument just obviou he goes into a realm of of craziness and there's just nothing to build the argument on so I rather think what you can build is that God has given plant life like African violets there you go you don't need a reason to live you need an African violet he gives us plant life like African violets and he gives us animal life for a number of different reasons one is for enjoyment I don't eat the African violet I'm hoping some day it's going to to to bloom so far it did once a long time ago I don't have them necessarily the green thumb I guess but I'm hoping so it's for

enjoyment other plans you eat there are different purposes other plants you use medicinally other plants in these days you use for toilet paper that was a joke so there's there's various reasons but God gave them all to us to enjoy I think in animals it's the same way there are we used to call them beasts of burden you use those to haul stuff there are animals that are exotic and in the wild you use them to take pictures of to go on a safari there are animals that you let up into the bed to sleep with you and you use those you know to keep warm on a cold night and to have some companionship and all those kind of things and there are those kind of animals most animals you wouldn't invite up into the bed to sleep with you would you so I think we've been given all these and some animals you used to eat honestly so I think that animals are given for the blessing and enjoyment of man but they do not have an eternal existence there's no gospel that they need to hear nor receive we are grateful to God the maker who has given them to us and so we treat all with respect as a gift from God understand that we have dominion over it but I don't see anything in Scripture that gives me any idea that pets or animals of any kind become eternally living and that would require a resurrection because we don't want just one you know the soul of our little pup we want the body of our little pup as well and so I don't see any of that at all okay a question from Greg and the question is you do not believe so you do not believe the establishment of the nation of Israel is a prophetic sign okay I think that the scripture in so many places like The Book of Ezekiel Zechariah you could go and you know dozens of places probably in the Old Testament at least a dozen do prophesy about the establishment of Israel in the last days and it prophesied that it's going to slowly come together and become a nation that is what has happened with the modern State of Israel slowly became two came together in the late 1800s until it was established on May the 14th 1948 I don't think May 14 1948 was a prophetic day as a lot of dispensationalists would say okay 70 years from 1948 the rapture is going to come because they say you know it's got a end of that generation but 70 years came and went so then they went to 1967 wow that's the date action 1967 June 6

1967 that's when the Jewish people had control over Jerusalem their capital and therefore it's June 6 1967 and so it was some of them used the term the number forty years that forty years has come and gone

so now 70 years yeah 70 70 that's what and and that 70 may come and go if the creation of the modern State of Israel is the fulfillment it's only a partial fulfillment because the modern State of Israel is not a theocratic state and the one that's going to be restored is a theocratic state so they're not the same thing they may become the same thing and Israel's doing a good job just like the United States and not having any money left or any ability to carry on its future so it may have to turn into a theocratic state any moment now with all the second place in this coronavirus but nonetheless some day out there there will be a theocratic state of Israel that I would say is more the fulfillment of prophecy than I would the Democratic State of Israel now that said can these two be connected yes that said is Israel today a state of the Jews a national entity of the Jews yes it is and in that light we should see that God is protecting the Jewish people as he said he would he has protected the Jewish nation and is doing it today through the State of Israel and I want to be a part of what God is doing in our world to protect his people Israel and I know that some day God is going to fulfill all prophecy through - I should say that nation of Israel whether it be called Judah at the time or Israel at the time or whatever it may be called that future theocratic state is going to be a nation that reinstitute s' the priesthood reinstitute the the the the Torah reinstitute s' the sacrifices all of that is going to come and none of that has come yet today so I don't think that that we have the fulfillment of the nation of Israel

okay let's see have I missed questions okay it looks like I maybe have them all I want to go back in and pick up a couple of comments here I haven't been watching the the comments I've just picked up the question thanks to Corey here but let's see Stephen says I personally deduct that inductive is a sign of how wonderful K Arthur is I you know I was thinking I started to mention Kay Arthur earlier and I was trying to go through my mind inductive Bible study is the Bible study method used by K

Arthur and precepts ministries and precepts ministries Stephen says precepts can be a pretense for Bible study to know what K Arthur thinks is also to know how to interpret the Bible through the Westminster Confession unfortunately precepts has quickly become a reformed Bible study so it's reading the scripture through reformed theology and you know I think that precepts probably even before it perfected this method of inductive Bible study and I think the same was even true of Bible Study Fellowship that there was a day when those organizations were designed to help in those days both I think started by women they were bought by and for women excuse me they were designed to help women know what the Bible said Bible Study Fellowship for example you had really serious homework that was all about you know what's in verse three how does that relate to what's in verse 4 what cross-references can you get that relate to the truth in verses 3 and 4 and those were the questions I don't know 10 15 years ago last time I was looking at Bible Study Fellowship materials the questions were how should we

on to the truth of verse three what does verse four speak about your family life situation is there something in your dreams and passions that is spoken to and verse six and it became that kind of a that that's not a Bible study it's a self-help study or a self-realization study something along those lines but it's not a Bible study and somebody out there needs to come back and present some materials just on Bible study by the way if you're going to study the book of Galatians we do have a teacher's guide to the book of Galatians by Lee Ahlstrom that tries to stay away from all that other kind of stuff Bob we need to get together he says my African violet is blooming like crazy right now well I don't know if I want to talk to you because mine's not in fact mine it's not looking so see that sort of limp leaf right there that's not looking too good

I think it's cuz I just don't push the button there I think it's cuz I replanted it theirs comes in oh man I like my old home but it was too small this didn't work so I replanted it it's gonna come you don't need a reason to live you need an African violet right so Bob is good to go
God god bless you well we're out of time

we're gonna come join together tonight
7 p.m. mountain time I'll be studying
the book of Galatians we're on this
overview of the book of Galatians right
in the heart of it and that would love
to see you 7:00 p.m. mountain time
tonight it'll be a blessing Randi at
Randy white ministries dot o-r-g
of course our website Randy Wright
ministries org you can still get this
week's special law and grace at
dispensation of publishing com use
coupon code Wednesday a blessing to be
with you it's a crazy world we live in
next time you're able to get out without
being arrested by the authorities get
you in African violet god bless you I'll
you