

Ask The Theologian
Monday August 31, 2020 (Ask the Theologian)
Dr. Randy White
http://youtu.be/AdJP9_XhobY

do
and sorry that we are a bit delayed here
getting started today but delighted to
be with you today as we
come on this monday morning to question
the assumptions to uh take your biblical
theological end world view questions
on this day and hey by the end of the
week we are going to be gathered in
branson missouri
for the sixth annual labor day bible
conference retreat
we will be looking at the psalms
graphically presented
i've got uh volume one ready to go
volume two's coming hot off the presses
uh so i should have brought a copy in
here maybe nathan will go give me one
here in just a moment
and uh we will uh uh look forward to
uh that which uh is to come and
uh that uh will be a good uh a good day
and a good time
but uh let's uh get into your uh
questions first of all i'm
i'm computer-less today uh
this is not ever a good thing i uh
managed to uh pull up logos on the web
it looks a little different there i've
got uh the basics on a different
computer but uh pardon me for
getting out of the house too quick today
and it's all sitting there
so you know it happens uh to the best of
us
i'll have that remedy remedied soon but
edith up in
west plains missouri on grandma duty
well she said this week that was
actually last week sorry
i'm a bit delayed but if you were on
grandma duty you didn't care if i was a
bit delayed because
nothing better than grandma duty is
there
and so the question
relates to uh second corinthians chapter
5 verse 10 for we must
all appear before the judgment seat of
christ that
everyone may receive the things done in
his body
according to that he hath done whether
it be
good or bad uh the uh
so we had a question on on this
particular verse

and uh the question was isn't
uh first corinthians three
uh excuse me uh there uh
i'll get uh back to it uh isn't uh first
yeah verses uh 13-15
related to the same judgment let's take
a look so the first we'll all stand
before the judgment seat of christ
was second corinthians 5 here's first
corinthians chapter 3
beginning in verse 13 every man's work
shall be manifest for the day
shall declare it because it shall be
revealed by
fire and the fire shall try every man's
work of what sort it is
if any man's work abide which he hath
built thereon he shall receive a reward
if any
man's work shall be burned he shall
suffer lost but he himself
shall be saved yet so as by fire
i think these very likely are referring
to the same judgment
and it is
very difficult especially in first and
second corinthians to determine
whether or not the judgment at hand and
the judgment being considered
is the judgment that is uh
of the believers when we meet the lord
in the air
or is this talking about the nation of
israel
now i know that standard christianity
before you question the assumptions
puts both of these passages of scripture
which i think are about the same
judgment puts them
upon us i just have never seen them
reconcile
issues like our our trespasses are not
counted against us
uh that we are complete in christ on and
on you can go in the numbers of uh
various issues that conflict with
we are going to stand in judgment and we
are going
to receive recompense in our body for
the things that we have been done
such things which of course we are are
not
being held against us and uh that
he has totally forgiven us for and
removed them as far as the east
is from the west and you will stand
before them
and carry out those things and i totally
bumped my button and sent it down to the
floor
there we go there my button's a little
sensitive today

maybe it's because it's so close to the
thank you edith for the question i think
they are the same judgment i wish i
totally knew whether or not
i i let's let's just say the judgment
a study of the judgment is
greatly needed and greatly in order
but the problem is i'm not sure we have
enough
information to do the study i know that
we could go back and read
some books that have been done on this
particular issue
and we could learn what man thinks but
i don't know i'm not necessarily all
that interested in what man
thinks and i don't even care if you know
they were a very famous man a very
famous theological man i
unless they have the ability to really
give some
answers and the problem is that so many
of these studies
this
carry out then their theological
conclusion
and never deal with the passages of
scripture
that work against it so for now
the best i can do about the judgment is
to say
there are numerous scriptures about
judgment there are numerous
judgments who stands in judgment of what
and when i think there's some things
that we can figure out but there's a lot
of it that
honestly just are going to be uh left
for us
because now we see through a glass
darkly as
uh we hear from
the apostle paul now i've got
the book right there the psalms
graphically presented this is
volume one there are
going to be probably
five volumes i may combine
some of those volumes so it may not work
out to five there's five
books in the psalms and
this one covers book one which is psalms
one through
forty one we will have one
and two at the retreat this weekend
three four and five will come out before
year's end we will
deal with psalms uh beyond uh
chapter 72 which is where uh book two
goes through
uh but the printed version of the
outlines uh will

will uh will have volume one and two now
uh what uh you've got uh right here in
these books is basically
this is what psalm 18 top and bottom
uh not all of them take a a a two-page
spread but some of them do
and uh many of them do here's some 19
and 20 some of them like psalm 20 are
fairly uh
fairly basic fairly simple and we will
be looking at these psalms one of the
things i'm excited that we're going to
be looking at and those of you who can't
go to branson
we weep for you
but uh you will be able to get it uh
online later not live but later
and you'll be able to get these books as
well but one of the things i'm excited
and i have learned in my own study of
the psalms
is not only are they prophetic but there
is
a uh a
pattern of the psalms that
literally is so
perfect that
you can take any of the 150 psalms
and find it and one of the things that
we're going to do
in branson is to teach you how to
find that pattern what that pattern is
and it goes with biblical numerology
actually in uh
the the uh it's section one section two
section three section four section five
every one of the psalms is going to have
at least
two of those sections here's one i just
uh no that's not a psalm that's a
introductory uh material uh but uh let
me find one of these uh
one page uh spread yeah here's one right
here
that's uh got four of those sections
psalm 30
and it's got uh section uh
uh section one section two section three
section
four and i can go anywhere in the psalms
and say if there's section four
it's going to have something to do
with the experience the journey the
wilderness the rescue
it's going to look a lot like the book
of numbers and sure enough in psalm 30
here is israel's experience from verses
10 through 12
as they go from mourning to dancing
and this is the journey the wilderness
experience that there is theirs we're
going to look at that and see

how uh i think you will celebrate how
the bible
is just so perfectly put together
that you can't look at it and say ah
this is about
uh you know david's experience with uh
you know uh with absalom or whoever it
may be
at that period of time you have to say
this is much
deeper much uh more impressive than that
we're going to see
how the psalms just fit hand in glove
into genesis exodus leuiticus numbers
deuteronomy
how they line up not only the five books
of the psalms
but then each psalm lines into that
and it's just absolutely phenomenal and
amazing and we'll begin to teach that
this weekend
and i think i could probably still get
you a room
in branson if you're interested in that
uh you uh just go on and register and
we'll uh see if we can
uh get you there and uh
be all uh good to go manny down in san
antonio
there are two groups of jewish people
besides
excuse me the question is are there two
groups of jewish people
besides the gentiles in the body of
christ
possibly a related question let me just
pull this one up here
uh
in the body of christ i would uh
let me tweak that question just a little
bit
um in the body of
christ there
it probably is not best to talk about
gentiles or jews because in the body of
christ
neither jew nor gentile now outside of
the
body there is a
a set of promises that belong to the
jewish people
but it's not given to them
by virtue of their being part of
the body of christ that's not a standard
evangelical answer that i just gave you
the standard evangelical answer is that
uh the only blessings are for those who
accept jesus christ as their personal
lord and savior by grace through faith
and not of works
but the standard evangelical answer
doesn't just doesn't align with all that

the
scripture teaches so here we live
in an age in which there is this one new
man the body of christ
uh it happens that in this one new man
there are males allowed and females
allowed
there are jews allowed and gentiles
allowed
once they come into that in terms of
you know how they received their
salvation it's all the same
in the body of christ there's not
a level of membership
where the jew gets a little bit better
place
in the body of christ or the male gets a
little bit better of place in the body
of christ or the gentile gets a little
bit better place
in the body of christ we are the body of
christ
now outside of the body of christ in the
whole
plan of god which has now been revealed
to us
we know that there are
let's see what's the passage of
scripture that talks about jews and
gentiles
and the church of god the body of christ
and then there's jews and there's
gentiles there's always this
separate place for the jews but among
the jews
i think i would agree that there are two
groups of
jewish people and that would be
uh the the remnant
and the
uh the rest of the nation that's
remnant is what is going to be spared
through the tribulation and when you
come to the
end of the tribulation the
only nation left will be the remnant and
it is then the remnant that is going to
receive now
you could argue with that just a little
bit uh
you could argue that in time that
there's been a remnant through history
and in time the entire nation
is going to uh join the remnant
and you could argue with that from say
romans chapter 10
which says all israel will be saved
or john chapter 6 which says i will lose
nothing in the end i will raise it up
and so you could argue that this remnant
and at the end that it is the entire
nation

that uh god raises gives the judgment and determines who is going to come into the kingdom and who is not going to come into the kingdom that's arguable it almost leads to the same uh same kind of uh issue in the same kind of position but even um what paul says you know not all are israel who call themselves israel or not all not all even of the children of abraham or israel and then he begins to narrow it down and basically he uh he gives that argument to say that at least in time there is uh this issue of of israel as faithful israel and unfaithful israel now it that it becomes a little bit challenging in time also because you've got periods of time in which israel is for example i think today israel as a whole is lo ami as it says in the book of uh of hosea not my people but those who are low on me will become my people in the end so maybe that's a temporary in time right now kind of experience in which there are two groups of jewish people a little remnant that holds the nation together the rest of israel that uh lives in paganism or lives uh outside of a recognition of jesus's messiah and is not a part of the way so even in the book of acts i think you see there are jews of the way and there are jews of uh of ancient judaism yeah they're carrying out the law but they do not recognize their messiah and in that sense say you've got those two uh groups of people there thank you i appreciate your question there um uh darren good to see you uh my let's see i'm saying uh darren in uh let's see i know north north idaho i saw it on youtube uh is that uh what could elaine sounds so it's something about french uh french words that are just that's like you know that's why i like

uh i don't know bev and saint croix
county
and darren up and
i don't know if you're in curtin
couldn't kirk
how do you pronounce it coeur d'alene
went there a few years ago very nice
place northern idaho is beautiful
lots of idaho is beautiful if i was
picking a place to live
outside of new mexico i don't know why
you'd want to live out a little land of
enchantment
other than maybe political reasons but
if i was picking a place to live
it would be idaho montana wyoming
maybe south dakota because they've got a
good governor and some pretty places
wide open frontier prairie
uh prairie mountain country that's what
i want uh
and i'll turn off the ring here and then
uh we'll get to the question
that darren says so many churches list
on their signs or
billboards open to all
all means all
well you know uh one of the things that
as you begin to keep your ear to the
ground on churches
you can begin to read a lot
of information into a little bit of
stuff that they say on the sign
or the billboard or the brochure or
whatever
and churches that say open to all
all means all or sometimes you'll see it
like this
a welcoming and affirming congregation
maybe even just a welcoming congregation
that is all code language
and it's code language just like i
suppose the independent fundamentalists
do it
do their code a little better when they
say independent fundamentalist king
james version only
uh often they'll put independent
fundamentalist pre-millennialist king
james version only
i kind of like the fact that a church at
least advertises who it is
up front because that could save you a
lot of time
and unless
their sign was made in the 70s and they
haven't updated it since then
if you go by a church and it says open
to all all means all
i would keep driving uh back in the 70s
that probably meant
uh we love you we want to share the

gospel of jesus christ with you
we're passionate about uh studying the
word together
and if you don't know anything about you
can't you couldn't find
you know the book of mark from the book
of uh malachi
it's okay you're welcome here and uh
we'll take you we'll train you we'll
teach you that's what it meant in the
70s
that's not what it means today what it
means today
is that uh there
is an openness to those continuing to
live in sin even
when uh they are confronted with the
truths of the scripture
but we will set aside the scripture in
order to receive the person
and the uh the the all here that they're
really referring to
is the uh lgbtq
xyz elementop plus
crowd uh and
that's what they're communicating in
there uh
i'd be very surprised if i'm if you know
if somebody shows me a church that says
no no
that's not what it means at all it just
means you know we'll take redheaded
stepchildren
uh it's all lgbt stuff
and that's the same with welcoming and
affirming welcoming and affirming
i would say goes even beyond open to all
that this is very much our agenda
and this is what we've got now again
uh why would a church want to just
totally set aside the scripture i don't
know but even churches that
uh just put you know let's say baptist
on their sign
are pretty open to setting aside
scripture when scripture doesn't
uh serve their needs then yeah fine
we'll set that aside and i think that um
uh you are wise darren to
to note that you're seeing a number of
these churches
open to all all means all are welcoming
and affirming
now you wonder too why uh
why in a place like northern idaho
assuming this is where you see these
why in a place like northern idaho would
a church
even feel the need to do it my guess is
i may be wrong
because after all i've spent four days
in northern idaho

but my guess is northern idaho
is much like western montana and even
eastern washington
eastern washington state and all of that
is cowboy country rodeo country
uh salt of the earth kind of uh
people and
not a hot spot for the lgbt community
other than little pockets that you're
gonna find uh anywhere
uh so you know what and those little
pockets by the way probably are little
you know artsy towns and things like
this
or artsy sections of uh the larger
cities
so why do they feel the need to do this
i suppose they feel the need to do this
because
they are probably denominationally tied
and they are just carrying the water
bucket for the denomination
this is one reason i don't want to be
denominational because i have learned
how
utterly powerful the denomination is
at getting those who are autonomous
and free and independent and they just
network with us
getting a hook in their nose and drawing
them right along to do
exactly to the letter
what the denomination wants you to do
don't believe that whole stuff about
autonomous
uh and uh that's that's just on paper
there is so much influence there so
you know why would you take a church in
a lovely little place in northern idaho
and
bring all that about uh maybe as greg
says because too many californians have
moved in
uh but maybe also just because the
denomination is pushing this
and so they go to the denominational
meeting out and
uh you know wherever it is and they come
home and they
uh have been told these uh you know
stories of uh
love love and acceptance uh that uh you
know we're great
mushy videos and uh all of uh
that uh that uh carries in yes who comes
in so in new jersey
uh brings up that same point uh uh many
many californians are migrating to idaho
to retire
since it's cheaper i've
kind of seen that in a lot of places i
hope

and i may be wrong sue puts the liberal
she says many many californians in
parentheses liberals question mark
i hope it's the more conservative
californians that are
moving but
who knows uh
even liberals get to the point where
they like their own money
and you know they've gotta retire
somewhere
and the cost of living in california
is artificially high and so they move to
some places
that almost always have lower taxes
uh you know all those high taxes that
they voted for
and then they're going to move out from
them uh and and it's
only the less fortunate that can't
really just
up and move like that and just go
somewhere else uh
although let me say probably more of
them could than know it
um if if you're renting a house
somewhere
then next time your lease is up uh
if you're if you're if you're in a job
that uh
is not really a career job
that pays you know kind of a normal kind
of salary
i would guess you could move anywhere
and in about four days have a job
there um and you know pick up and
live there so pick cheap places
and then vote conservative once you get
there that's the reason they're cheap uh
so um i i i suppose that is a problem in
idaho and especially pretty places
californians move to pretty places
that's i guess that's uh there's one
thing going for them they know how to
pick pretty um
but ah darren says property values have
doubled in the last few years and still
rising
locals can't afford to buy this this
really has become a problem in that
california prices were so inflated that
then you know they sell the house they
get cash they come and they
buy a house in in lower priced country
and they get cash
we have a little bit of that in new
mexico but not so much because new
mexico
was already uh artificially inflated
some because of liberal policies but
honestly it's more because
of uh there is liberalism about this but

uh even surprisingly conservatives uh
did it uh because
so much new mexico land is
taken off the market because it is
public land
its public land may be because large
swath
swaths of land are taken for the
military fortunately that's the ugly
parts
uh and the military uses that uh but
that takes it off the market nonetheless
and then large swathes of land
are taken for uh uh native american
populations
and it's reservation land therefore it's
not available to the public
and then further large swaths of land
are taken
for uh national forest purposes
and uh i live surrounded by the national
forest kit carson national forest i
think
might be it's one of the largest if not
the largest national forest in the
united states
uh and you know hundreds and hundreds
and hundreds of thousands of acres
so that's taken off the market and so
then you live with this little bit of
peace
and then you add to that that
of that little piece good bits of that
are
worthless because you can't get water uh
and you can't live where there's no
water
so that's taken basically off the market
or it's literally
dirt cheap i mean you can go out a few
miles west of here and buy land uh
you know hundred dollars an acre uh you
can't do anything with it but you could
you could own it and
and uh buy it uh so
that that's kind of so then you're left
with this little bit and then
the liberals come in and there they
bring these policies
that say well you you have to go by
10 000 restrictions in order to build
that makes it difficult so
guess what population increase
arizona utah colorado
oklahoma texas that's the five states
that
surround new mexico on the bottom we've
got mexico itself
those five have had huge population
increases over the last 10 years
dear legislators and governor
in new mexico thou art stupid

and thus all around us
population growth here
flatlined government policy really does
make a
big difference now how did we get from
that from these opening and affirming
churches
um and uh
the uh i guess it's to say uh
new mexico's opening and affirming in
that way but not uh for
anyone in real estate but yeah that so
so that
very well may be that they're coming
into places like northern idaho which
again
should not be a hotbed for
advertising open to all all means all
you shouldn't see that at all now again
if i have totally missed that
and i've gone quite a while then and
totally missing that but if i've totally
missed that
uh then let me know what else it means
i just don't think it means we'd love to
share the gospel with
men women boys and girls whatever your
background if you're uh
drunk if you're a smoker if you're uh
you know a curse and you know all that
kind of stuff and you got an illicit
past and all that we want to share the
gospel and help you
out of that even homosexuality we want
to help you
out of that that's not what it means it
means
we'll take you and let you stay where
you
are in your sin and we'll make you feel
good
about it we'll never ask you to change
the only thing it communicates to me is
keep on driving find you another church
and why renee down in albuquerque is
correct that taos is the most beautiful
place during the autumn must see to
believe
it is my favorite time the leaves are
just starting
to give a hint of yellow here in august
and i noticed on my weather app this
week i think um
we're supposed to start getting down in
the 30s next week there was a 33 degrees
at my house can you believe this this is
like
still august it's going to be 33 degrees
that's night it'll be like
you know an hour right at the before
dawn and
change well we get 40 all but uh

at all uh anyway uh at night where i
live at 8 600
feet above sea level okay
uh it's monday and i get behind on
mondays uh with all the
questions coming in so let's uh
go to cliff and uh up in ontario
so much of what we hold is against
the msm brainwashing do you think the
average
rd believer right dividing believer
needs to work out
answers for how and why they hold
some conspiracy theorist
positions um uh help me out cliff what
is msm
brainwashing main street media
mainstream media i think that's okay
that's the way i'm gonna interpret it if
i'm wrong you tell me
uh so much of what we have this is the
problem with uh
uh limited space to give your questions
as i always have to do a little
interpretation uh
so much of what we hold against
the uh uh oh let me get that right so
much of what we hold
is against mainstream media
brainwashing do you think the average
right dividing believer needs to work
out answers for how and why
they hold to some conspiracy theorist
positions now uh
let me uh say to that
that um there are
uh quite a few
uh
right dividers who could be categorized
as conspiracy conspiracy theorists as
well
and i think
that you can look at that in a couple
one of two ways
one you could look at it and say
uh let's go three ways you could look at
it and just say
right dividers of the scripture are just
kooks
they also believe in such and such a
conspiracy
therefore they are kooks now i think
that would be a guilt by association
it's not a very logical position uh
but you could you could hold it it's
it's just full of fallacies
so because
this position is a kooky position
and right dividers often hold that
position therefore
they're all kooks put them aside you
could say that

i think another approach and i'm not going to go with this one either but this is closer another approach
most who are right dividers of the word didn't grow up that way there obviously are some who were you know born and raised in a grace right dividing kind of church and uh this is the way they've read the scriptures from the beginning and uh they're fine but but i don't know 80 90 came from some kind of denominational background
and what happened when they actually started reading the bible instead of the sunday school quarterly uh they were very faithful reading the sundisco quarterly going there you know teaching preaching whatever it may be then they began to actually read the bible and they began to say i've been duped all my life i thought this the bible clearly says that
why did they twist and turn it and so then they become suspicious at most everything because they've been burned once and uh and and burned in a very major way by their church by their denomination by their pastors everything else i mean this is
this is a sense me i uh used to be pretty trusting kind of individual and now i'm a constant skeptic
and so our experience in right dividing leads us to question the mainstream media and to question
um excuse me the uh
um the
oh what do you what do you say the the the standard
uh answer whether whether it's the standard evangelical answer or the standard political answer or whatever it is
to reject that now then there's the third option which uh cliff uh continues in his uh discussion to uh to to meet and i think this is where it is so
again right dividers why are they conspiracy theorists
are they just kooks are they just skeptics

or as cliff says in his comment
uh they recognize we admit that we're
aware
his strategy continues and we must hold
ground against it
i think you hit the the pay dirt right
there
i think right on the money you've got it
that uh
right dividers
look at the world in a very biblical
point of view
and they look at the world as
constantly under the attack of deception
and therefore right dividers will take
whatever it is they hear on the news and
say
how is satan twisting turning perverting
using this to deceive and conspire
against us
knowing what's the passage of scripture
that says knowing the wiles of the devil
is it
uh um ephesians uh in the full armor of
god or is it uh the
fourth chapter of philippians one of
those uh either ephesians chapter six or
philippians chapter four talks about the
wiles of the devil or the schemes of the
devil
i think right dividers are because they
read the
scriptures so literally they are
as you say very open to uh this issue of
scheming
now again i used to uh
uh i used to dismiss a lot of conspiracy
theories
uh and
i still i don't get consumed by
conspiracy theories
but i also never trust the government
and whatever story they're giving me
i assume i know a little tiny
bit of the of the truth
and the full truth is probably
impossible to ever find out because it's
so covered up
that why should i believe
the warren report going back to the 60s
uh and all the you know government
reports of this is this is the way it
happened this is the way that happened
this is the way it happened
i mean i think even uh in history we've
been proven enough that
uh hey turns out not so much
uh so um
good uh good word there i appreciate
that
and uh like your uh comment on it uh
okay uh let me see where i am

on this uh good monday
um ah
gotta bring up bev in saint croix county
because she's got an interesting
question that i'll have to look into
do you know uh of a book
christianity and anti-christianity
in the final conflict
samuel andrews 1898
uh love
late 1800s early 1900s
religious literature because
it was very clearly
in one camp or another and it doesn't
take too long to figure out what camp
it's in
it could be in the liberal camp uh
there was a lot of classic religious
liberalism at that time
that was denying uh god's authorship of
the bible basically that denied
the truthfulness of the word and the
veracity of the word
and so that stuff comes to the top very
quickly
you can you can get it that was where
the fundamentalist movement came and
reacted against that
uh with the five fundamentals that
religious liberalism was uh uh was
was attacking or was against so
the other camp was they read the bible
very seriously very literally
and therefore almost always very
dispensationally
so that uh say 1890 to 19 maybe you can
go even a little uh let's
let's broaden it 1875-1925
that 50-year period in there has
maybe some of the best christian
literature
ever written especially studious kind of
literature that's where you get uh
bollinger and the uh
uh and the uh the uh the companion bible
i'll get it out there
and schofield and uh you know fw
grant and uh arnold gabelian and on and
on
you get these guys that did such volumis
work and such tedious work if i can say
so precise uh they were
really able just to spend their time
because of uh financial supporters let
me
say uh you know how could how could ew
bollinger do
all that work i think two two reasons
one he had financial supporters to
enable him
and two he didn't have social media uh
and so

he spent his days just diving in and
studying these things
now uh let's
look at this particular
book uh see if i can find out anything
about it
um and
google books looks like it has a
copy of it uh here we go christianity
and anti-christianity in their final
conflict uh see if i can make this a
little bit uh
bigger for us author of the life of our
lord upon earth
god's revelations of himself to men some
thoughts on christian unity oh
now that sounds interesting i'm going to
have to check out the samuel j
andrews this is the revised and the
popular edition
the bible institute cole porterage
association
that little phrase there the bible
institute you talk about you know kind
of just uh
knowing terminology like what uh you
know open to all means
bible institute is
a phrase that was often used
to to speak of
a strong dispensational
fundamentalist i probably should say
fundamentalist information
so so far everything i see i like
uh the bible institute of los angeles by
the way
uh was a very strong fundamentalist
uh institution at one time today it's
called biola
bible institute of los angeles and uh
biola university uh
let's see i lost uh my screen there
there we go
um so uh
let's uh see if we can
uh go here there it is 1890 teachings of
the apostles teaching of saint paul
and his teachings uh or saint paul in
his teachings
teachings of uh john peter jude
and of revelation interesting it looks
to me like to be a very
uh bible scriptural based book
the falling away of the church
uh initial stage okay
looks like he's taking an approach of
the falling away
that um speaks of a decline
an apostasy as opposed to say dr andy
woods
who looks at that as a rapture but this
is a very common

uh means of uh taking it again i'm just going by the table of contents so i could be wrong tendencies in our day preparing the way of the antichrist now i love the word he's used their tendencies uh we have tendencies in our day 2020 that prepare the way of the antichrist is the what uh he has said i have uh spoken about this even in recent weeks one of the things i said in fact i think a couple of weeks ago in our sermon i was talking about the mark of the b666 and i was talking about then in our day we have an approaching vaccine for covet 19 uh in which 94 who died from covet 19 also died from something else uh we saw the news this weekend but uh we the either this approaching vaccine could be used to keep people from buying and selling and traveling i said it's not the mark of the beast and i didn't use these words but i should have it is a tendency that prepares the way of the antichrist my what the words that i spoke were very similar to this i think we ought to do things that make it hard for the antichrist let's at least make it expensive and difficult for him to have a mark instead we are we're doing all the pre-market testing and you know the technology testing and i mean we're getting it all ready for him signed sealed and delivered here it is now all you've got to do is institute it i think we ought to make it hard so i love his terminology there tendencies in our days preparing the way of the antichrist uh he talks about modern pantheistic modern philosophy and new christianity uh deification of humanity ah this is he's talking against religious liberalism as i said that's why i like that period of literature it's either religious liberalism humanitarianism marxism or it's uh pretty close to dispensationalism uh tendencies of modern science modern literature christian socialism and the kingdom of god ah russell moore of the ethics and

religious liberties commission you
should read this i haven't even read it
ahead of time
but you should read it you consider
yourself an expert on the kingdom of god
and they were talking about the problem
you had in 1898
putting christian socialism and the
kingdom of god together
the reign of the antichrist uh
uh this um uh this
looks like a good book here after the
bible
a concordance a bible dictionary and
perhaps an all-around work like angus
bible handbook the next book i would
recommend
as indispensable for the library the
pastor missionary a christian worker of
today is christianity and
anti-christianity in their final
conflict by
samuel j andrews you know again
i like i like his list of resources
a bible a concordance a bible dictionary
perhaps a bible handbook
now i never have put this book into it
because
i didn't know about it till then so
uh i tell you what i am sure that
uh ah this i i notice the uh
preface or forward here is by james
gray of the moody bible institute uh j.m
gray wrote some good stuff um
so i i'm going to
look into this uh
further and see if we can
um see if we can get that to you
now probably
you can like it says
looks like uh here's what you get on
on things like this so here it is yes um
and you've got
you've got it there there's a kindle
version for 299.
um a
paperback version for 12.99 here's one
of the problems let's see this has got a
look inside let's see if it actually
gives us much
look to it uh this is what i suspect
yes so you notice how that kind of
all runs together what's this
you know roman numeral 9 roman numeral
10
all kind of on the same page uh
here is uh uh
pre preface uh xi
uh what you know what why is why is that
there
here's uh the roman numeral uh all of
that

uh put uh together uh i'm going to stop
right here because
uh seems we have a problem uh
he says i have audio but i don't seem to
have video
um so if you can hear me i'll kee i'll
just keep talking
he'll get me uh back there uh he's uh
working feverishly nathan is to see what
is the problem
um but what i was trying to say
is that there we go a little
a little faded the problem is not with
your set uh
but i'm here uh so the the the problem
with
getting these old books in print is you
can get them but they are
so hard to read because the person has
just grabbed some
public domain text thrown it on a page
and sent it out to you
it's got typos it's got if it's was
scanned at ocr
automatic uh let's see uh character
recognition oh is uh
um optical optical character recognition
and it's filled with mistakes and errors
and all that
when we put a book out an old book we
actually go through it it's not a
facsimile copy
it's uh we we get the text we clean up
the text we put it in a page where you
can actually
read it uh like uh for example
i don't have uh patrick henry right here
uh close by but uh
uh it's a it becomes a a nice readable
book we'll work on this book uh i like
uh what i see there on that book and uh
thank you for
pointing that out um uh
let's see that question came from bev
didn't it uh so we'll
we'll uh we'll get that uh appreciate
that
okay uh now let's uh
see here once again um
and how do i always run out of quest
run out of time on mondays this is what
happens
um
uh darren back up in idaho
are they confusing this is these
welcoming congregations are they
confusing
gospel is for all and the church is
where believers gather i
i think they are they're actually even
probably confusing the gospel itself uh
they have really gone back to the late

1800s and humanism
and the gospel that they teach is a
social justice humanist kind of
gospel and if you got in and listen to
those sermons
um what you would find is they're not
christianity
we should we should take a week sometime
and just look at
liberal sermons uh we can find the
transcripts for them and go through some
of those at the uh
enlightening make your hair fall out but
it would be
enlightening um
and uh let me
to steven's question
um is this um
stephen and winston-salem um
the question since we're not under the
law what is your appalling definition
of sin i'm going to do this off the top
of my head
and then i'm going to check paul later
to question the assumptions
on my own thinking i think that
sin is that
which is against the character of god
um so we need to know
god in order to know what
sin is we can partially know god
because he's reflected in the law
we're not under the law but nonetheless
we're seeing
the character of god as it is reflected
in the law for example
the law certainly does have the sabbath
in very clear
ordinances but the sabbath
laws are a reflection of
god the creator and the way in which he
created for six days and then he took a
day of rest
and i think from that we can say
to work seven days a week
never taking any time where we stop
creating
and we just uh
grow african violence or enjoy
african violence well in that case then
if if we are again seven days a week
we're
creating creating producing producing
producing
that i think that can become sin it
becomes sin because we're not
allowing the character of god to shine
through us
uh being being hateful
that's not god god's not hateful we can
see that
even in the old testament uh we see his

love for mankind
his uh philanthropy and so uh that is
uh carried out in uh what uh is needed
to be done so let me let me look uh into
that and uh
carry that out uh just a little bit more
okay uh
i've got uh one or two more questions
that i have not gotten to
but uh i do have uh an appointment
coming up so i am going to have to uh
stop here for today we'll be back
tomorrow morning
10 a.m ask the theologian uh
these will be up and available uh for
those who aren't going to branson those
who are going to branson
you'll have those but these will be
available on the website uh here in just
a few days on dispensational
dispensationalpublishing.com
and uh look forward to seeing you many
of you in branson if you uh can
go go buy planes trains automobiles
whatever it is however you
get there always a delight to see you
sorry about the
technical issues we had today but we my
friend shall see you soon until then
you