

Ask The Theologian
Tuesday October 13, 2020 (Ask the Theologian)
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http://youtu.be/e_TgsvRJ9Pg

do
and good morning ladies and gentlemen on
this tuesday welcome to ask the
theologian delighted to see you here
today we can question the assumptions
together and enjoy um
beautiful african violet uh today and uh
take some biblical theological and
worldview questions
all in the same hour what a beautiful
day from taos new mexico
and uh all the good places that you are
a couple of questions that uh have come
in in advance that i want to
hit uh one from yesterday one that uh
has been
sitting on the burner for a couple of
days from tom in georgetown texas
uh and uh the question from tom has to
do
with ephesians uh chapter uh
2 verses 8 and 9. and we've talked
before
about uh the issue that uh
in this particular chapter here
let's see left my keyboard across the
way
there we go now we're ready um
and uh in ephesians two verses uh
eight nine four by oops uh nathan will
get that button fixed there so it'll go
to the right place
the scripture instead of the black
screen but for by grace
are we saved through faith and
that not of yourselves
it is the gift of god now the question
has to do with the pronoun
that i'm sure nathan is working on
that he is uh controlling remotely today
so may take him just a moment to get
that
but that not of yourselves that
what is not of yourselves this is what
we want to know
that not of yourselves that
is still not the screen that we want is
it uh
and uh so he is going to tell me
oh see now he's blaming me he says
connect your computer like it's my fault
hard to find good help and that
not of yourselves uh
uh here we go uh it uh
through grace through faith and that
right there i'm gonna make it just a
little bit

larger there we go now
that not of yourselves now we have
talked before
about this particular word that
it is again the pronoun if we look here
into the center column
translated by the interlinear this
either way
this that not of yourselves this what
that what is the question now
uh if you see
a pronoun in greek it
tends to be that the first
um the the closest
antecedent is what it's referenced to so
with that rule you would say
saved through faith and this
faith is not of yourselves oh the
calvinists love
that one the faith is not of yourselves
the faith is a gift of god there's no
way you could have faith
because you're dead as a doornail and if
god doesn't give it to you
you don't have it and god only gives it
to you to his blessed elect whom he
loves for his glory to send them to hell
and the rest of them he hates and sends
them
excuses who sends the blessed elect to
heaven the rest he
hates and dams them to hell all for his
glory now
the problem is you cannot do this in
greek uh
in greek again you've got to have
the pronoun uh match
uh here in uh this case this uh
noun and this if you look at the bottom
of the screen
is a neuter pronoun while the word
faith now you see the faith is the a
feminine
pronoun it's also highlighted in pink
here it looks a little orange because
it's got
uh telling us that it is a genitive we
don't need to go into that
but there's that pink highlighter makes
it look a little orange
so it's not this faith because then
the word the the pronoun would be uh
feminine
uh it's not grace by the way
now you are saved
saved is masculine uh
it is uh really a
it it's a it's the subject
saved you are now
this is neuter it's not masculine so
that doesn't go together so what does go
together well

tom asks a good question he says you know looking at all these things none of these
and it really you know if you took gift this gift is not of yourselves it is god's gift
you could you could kind of take that uh and and uh in a sense i think that's the most accurate
um let's uh come right here and that not of yourselves that is the gift of god
but still okay that gift that gift is not of yourselves
now tom asks could you go back to what is it in chapter 2 verse 4 we're in verse 8 let's back up just a little bit and go to four
but god who is rich in mercy for his great love wherewith he loved us now here in verse four god rich in mercy if you look over here mercy sure enough mercy is in the neuter
when when we get down to verse 8 our pronoun right here this is in the neuter so could it be that again backing up to verse 4 god is rich in mercy
and by grace are you saved through faith and that mercy that brings about grace through through faith is not of yourselves
it is the gift of god now first of all let me say that i think that that interpretation ends up being the same interpretation that i'm going to be about to make but i i'm not sure i would go there uh
tying it together in mercy again it's going to end up in the same place because i think that that is the point is that the mercy of god that allows for this age of grace
by grace through faith not of yourselves that is what we're talking about here basically it's god's mercy in the end now
uh the reason i don't go there in verse four is god who is rich in mercy for his great love wherewith he loved us when we were dead and he has quickened us and has raised us up and made us to sit together in heavenly places in christ jesus that in the ages to come he might show the exceeding riches of his grace toward us through christ jesus for by grace are ye saved

through faith and that not of yourselves
is the gift of god not of works
lest any man should boast for we
are his workmanship now it's very
interesting
that it goes through us us us
us you
us uh us and we yes and we yes and we
yes we
you we that i think is an interesting uh
thing that uh takes place that says
because first of all in my study of
ephesians
i make a pretty big deal of separating
those pronouns
separating the we from the us so the
problem with taking
mercy from verse 4
and making it the antecedent for the
pronoun
in verse 8 is that verse 4
is about us and verse 8 is about
ye so uh
that seems problematic
to the whole usage of pronouns
uh so it that that other than that
if it was again to back up into verse 4
if it said god is rich in mercy for his
great love wherewith he has loved you
even when you were dead in sins and he
he quickened you together by christ
and raised you up that in the ages to
come he might show his grace in you
for by grace you are saved if that was
the case i would say
bingo we got it that's it let's do it
but that's not the case we do have a
change in pronoun that doesn't come
until verse 8
and actually is just a little insertion
because uh
2 3 four five six seven are all about us
and we the first person pronoun
when you begin again in verse 10 we
get uh the first person again we are his
workmanship created in christ jesus for
good works
now again if you're a standard
evangelical who cares about the pronouns
it's all about me
you just take any pronoun you me us we
they and just put in me in fact
write in your own name and you got it
right
but we're not standard evangelicals we
question the assumptions
and we believe in the verbal plenary
inspiration of the bible and so we take
it so
tom for that reason i would say now we
can't really go there
and take mercy now i think

that as we uh
looked at this earlier for by grace you
are saved
through faith now and that
i've always said that salvation
now that doesn't really work when
saved is masculine
however we really are talking about
that salvation gift gift
is in the neuter and that salvation
gift is not of yourselves that salvation
gift is of god so it is the entire
package that comes together
which means it is based upon his mercy
and so again i said we're going to end
up in the same place we're just going to
get there
a little bit different way it is
the uh the the the
you know it's the gr here's how we would
by grace are you saved
through faith all that
is not of yourselves
it is the gift of god now does that
support calvinism it could if you're
proof texting
uh if you're proof texting which
calvinist love to do that is you know
pick up pick a little passage and
uh ignore all of the context and ignore
everything else the scripture says and
just say see
right there proves it absolutely proves
calvinism
if you want to do that yeah okay it
proves calvinism if you want to read the
whole bible
and you want to rightly divide it it
doesn't prove calvinism at
all and i think that uh
would uh actually not work with it at
all
in the whole context so this is a
passage which
could be used as a proof text for
calvinism
uh because it does say that salvation
the whole salvation gift the whole thing
of not of
not of yourselves not of works lest any
thing should boast the whole mercy of
god
all of that is a gift of god no doubt
about it
does that prove everything else of
calvinism
that you cannot accept the gospel if you
hear a presentation of the gospel if
you're one of the damned you're not
going to receive it
that if god has spit upon you and thrown
you into hell then it's going to happen

and there's nothing you can do about it
and there's no
no sense in giving any kind of witness
does it prove
all of that baggage that calvinism has
all those assumptions
preconceptions that calvinism brings
into the text
doesn't doesn't approve that at all it
just so happens that salvation is a gift
of god
every non-calvinist would say yes
salvation is a gift of god this is
exactly
what it is that we've got and
so it uh carries through there very much
so
i uh i think as we look at that
and uh thank you for that let's go
uh to a question that
and david's question
has to do with first john chapter
3 verse um
verse seven i believe it is now first uh
first first john uh
let's just bring up first john chapter
three
first of all and
we have looked at some of these verses
again in the past as we've looked at
and make sure i'm in the right
place here chapter 3 verse
7. um yes little children
let no man deceive you he that
doeth righteousness is
righteous even as
he is righteous now we're going to
oh in fact let's go on to the next verse
he that committeth
sin is of the devil
now right here is what david is asking
about he that doeth
righteousness is righteous even as he
the lord is righteous he that committeth
sin
is of the devil now that is
one of those things one of those
passages of course that
sounds a little worrisome let me just
read from
david here he says speaks of my
explanation
in our first john study again a number
of years ago uh your explanation in
session seven he says uh
could explain a lot for me however the
greek in the blue letter bible
and others i have found do not show the
greek word
the the article uh woos expanded
translation william
tyndale's translation all the modern

translations
indicate that the greek pertains to the
practice
of continuing sin as you've taught the
next question should be
well how much continuing sin it's a
pretty good question isn't it
he says attached our screenshots of your
lesson in the blue letter bible as an
example
i'm looking for the greek word the
before sin
as i highlighted in the attachments
could you recommend another greek text
greek to english text
that even the challenged as i am can
understand
for me your explanation fits within the
pauline gospel as i understand it
it makes sense to me but as you know a
lot of bible
preachers disagree oh and by the way he
says i follow most of your verse by
verse studies which seem to reconcile my
understanding a lot of the new testament
gospel of grace thank you and i say
thank you
david thank you very much now um
he uh he sent a screenshot which
comes again to verse seven
right here now uh
tane right there it has that little
diamond under it
that means uh uh it is uh
not uh translated you can ignore the
pop-up notes unrelated
uh he who practices the righteousness
righteous is even
uh as as he righteous is then it goes in
verse 7
he that practices the sin
now uh if we look in young's
he who is doing the righteousness
is righteous he who is doing the sin
he is of the devil there are many
who come and do two things with this
one is that we're going to save david's
for the second
one is that they will come and say this
is a
specific righteousness or a specific
sin because the greek literally says and
it does literally say
he who is doing the righteousness
or he who is doing the sin
now they would argue that's different
than just
righteousness in general it's a specific
righteousness
that's different than sin in general
it's a specific sin
typically then if you're an evangelical

what would you would do with this
verse if you're an evangelical that not
is not a calvinist a calvinist would say
you're not saved if you're not doing
righteousness and if you're doing sin
obviously you are not safe that's what a
calvinist would have said but again
we're going to set that aside
and uh let's just go to the uh kind of a
standard conservative
uh evangelical a standard conservative
evangelical is going to say
he that committeth sin is of the devil
wait a minute i commit sin
am i not saved and yet a standard
conservative evangelical is going to say
well i believe that i'm saved by grace
through faith that not of yourselves
it's a gift of god
i believe that my sins have been
forgiven they're not
counted against me i believe that christ
has redeemed me i believe that i'm his
extended evangelical is going to say all
those
and they're going to say and i believe
in once saved always saved so
how then can it come now that it's based
upon
my righteousness and not my doing of sin
so with that dilemma then and that's
superior you know this appears to say
it's based upon my righteousness and not
my doing of sin
uh then they will come and say ah ah but
people you need to know that the greeks
has the definite article
it is the righteousness and the sin
and what is that my friend the
evangelical preacher will
say to you the righteousness is to place
your faith in the lord jesus christ
and the sin is to turn your back upon
him to reject him to
uh to reject the gift of of life that
jesus is offering
so what this says to us ladies and
gentlemen
is that if you believe in jesus christ
you are righteous
if you do not believe in jesus christ
you are of the devil
now with every head bowed and every eye
closed i'd like to lead us in a moment
of invitation in which i'm
calling upon you to accept this
invitation to come
and do the righteousness
there's a lot of righteous acts that
you've done and you do and you carry on
doing but this is
the righteousness okay it's a great

sermon isn't it
and i'm sure that uh in the right
uh you know if you had the right crowd
uh if it was
uh youth camp maybe or
a revival you know old-time revival
don't have much of these anymore but
where you know you invited lost friends
and family into the church and they
would actually come and they heard this
they probably would come to the end and
be convicted of that and say you know
what
you're right i'm a i'm a good man i uh i
love uh
i i love american god and apple pie and
i help ladies across the street and i uh
you know if somebody needs door open for
him i'll open the door and i pay my
taxes and i remember the alamo i'm a
good person
preacher said it's the righteousness
i've got to do
not all those other righteous acts and
the preacher said
the sin yeah i lied a little bit and she
did a little bit and
uh you know kicked my sister and shin
and all that kind of stuff when i was
young yeah
but it's the sin the sin of unbelief
and they say i have committed the sin of
unbelief
i have not committed the righteousness
of placing my faith in him
i leave the sin of unbelief the sin
that is the sin and now i go to the
right again
people have been saved through it no
doubt about it and i rejoice that they
are saved in brothers and sisters in
christ and then
they turn on the internet and they hear
a ball-headed guy and a few others and
they
begin to hear about rightly dividing and
they say
maybe something's up with that now but
to greek there it is
the righteousness so what is the
righteousness
okay this is a case of
using greek just enough
to prove your case i've probably been
guilty
just enough to prove your case and
you go you say looky there ladies and
gentlemen there it is right there
the righteousness the sin we've got it
in young's literal translation
the righteousness the sin
case signed sealed and delivered

but that really is
taking the greek text
and applying the english rules to it
it is interpreting greek by your
english grammar rather than translating
greek into the english now
the greek the greek
definite article is different than the
english definite article they have a
definite
article and yet it's
sometimes used it's sometimes
not used it is always
used when you've got a uh
what would you call this uh an abstract
idea
if you're talking about an abstract idea
you use the definite article well guess
what
righteousness is an abstract idea
sin is an abstract idea an african
violet
is a real thing uh i mean it's a
physical thing and so
uh you could you could come to the
physical thing in greek
maybe you would use the definite article
maybe you wouldn't use the definite
article and you really can't uh
uh interpret too much into whether or
not they use it
with a concrete object but with a a
again this uh sort of philosophical
thing
of righteousness this abstract idea of
sin
always uses the definite article so
don't read anything don't read it that
this is the
sin it's just the way you say that
in the greek language now the second
thing and david uh
points out that uh
there there is an an
emphasis perhaps on continuing
to do it now here's the other thing
again that the preacher and this would
be more the calvinist leaning preacher
but the calvinist leaning evangelical he
might not even know he's calvinist
leaning but
he hears a lot of calvinist and he ends
up being persuaded that way because it
sounds intellectual
and the calvinist leaning uh
not not a right divider they would come
and say
ah now look at look at this right here
uh he that doeth let's look at the word
doeth right here and if you look at the
bottom of the screen there's a whole
bunch on there

but eventually it says verb present
active participle
present active participle that means
present right now active
uh the subject is the one doing it
and participle it's an ongoing action
so if you take the word do
in a present active participle in
english grammar
typically we would say doing
i am doing now
if you take that that here he that
is doing righteousness is righteous
he that is committing it this is the
same if you look at the bottom of the
screen verb present active participle
he that is committing sin is
of the devil uh therefore
again this is where then they they
explain that much great grammar
and then they they jump over to english
and they
can we say they do not rightly divide
greek from english they're mixing all
these together
first you can mix things about the
definite article now you can mix things
about the
present present act of participle
and you can look at this and say okay
this is not talking about whether or not
you've ever sinned
it is talking about whether you are
continuing
in the act of sin if you are continuing
in the act of sin
then you are of the devil thus you are
not saved if you are continuing in the
act of righteousness
then you are of the righteous one you
are saved
therefore we can tell whether or not
you're saved by your works
and that you know that goes into a whole
nother uh guilt trip sermon
that is carried out
now here i think both of those are an
abuse
of the use of greek
adopted again in or
using english grammar isogenically
with greek grammar and mixing those two
together and coming up with one or
another sermon
and or mixing both of those sermons
together and
ending up with confusion i think that
it's much better to say
first john is written to those
of the national gospel of israel
and the national gospel of israel
requires that

israel do righteous
and the one who does righteousness and
that righteousness is
engaged by the law then they are
righteous
even is he but the one who is doing
sin is not of righteousness
because first john isn't the
individual gospel of grace that's on the
far side of that
chart first john's not about that so
all of those sermons once you start
mixing together then you just have to
continually mix together and i think
that's the uh
the challenge or the the problem
uh in all of that thank you david for a
good question that uh
comes there i appreciate uh that
and uh now let's go to scott who had a
question down jefferson texas had a
question
um his question was in your opinion why
are so many people
in america rejecting
christianity now
it has an assumption to it that a lot of
people in america are rejecting
christianity
uh i've done any kind of scientific
study i'm sure scott hasn't either
but i would say
look around a little bit and yeah
people in america are rejecting
christianity
uh i suppose
you could go to any town
maybe there's a one percent margin of
error on this
go to any town in america you can go to
the bible belt you can go to the pagan
northwest you can go to
uh san francisco you can go wherever you
want to go
uh i don't care you you know pick dallas
texas wherever
and find the first baptist church and
look at it today compared to
30 years ago and you will find
that it doesn't have as many people
it's uh it might have more money but a
lot of that's
uh inflation related and uh related to
some other things more than uh the
generosity of its members
but it doesn't have as many people it
certainly doesn't have the influence
that
it once had the church the first baptist
church
used to especially in the bible belt
and in the regions around it it used to

be that
if the first baptist church didn't
give the political nod it wasn't going
to happen
simply would not happen had a lot of
political influence
it uh doesn't have
the new generation coming up like it did
30 years ago
30 years ago it had this nice youth
group it had this nice children's group
they were coming up they are the leaders
today they grew up there but their kids
are not there
the next generation is not there that is
true any place
in america now i chose the first baptist
church as the example you can pick
whatever
whatever uh measurement you want i think
you're going to find that yes scott's
assumption is right
people in america are rejecting
christianity
maybe you could even say have rejected
christianity
why is that so uh
certainly this is an opinion question
scott does say in your opinion
why are so many uh rejecting and uh so
i'll i'll give my opinion i think that
uh there are a couple of uh
things that play into this
one is the
to borrow the words of another preacher
who i wasn't all that
thrilled with the chickens have come
home
to roost that is to say
that 30 years ago
that first baptist church that we're
going to pick on here a little bit
that first baptist church uh
had already at that time abandoned
solid christian principles and a
solid christian worldview
it had become a place that was enjoying
its power and its prestige
it had decided that
whatever it takes is what we'll do
it had decided that if
uh if if the community doesn't like
organ music
we won't play organ music because we
want people to come in
i remember that argument 30 years ago
when i was in seminary
and uh you know i remember him saying uh
you know nobody goes on the radio and
listens to organ music so why in the
world should you have organ music
we're you know should we just become

you know a lot of people you know 30
years ago everybody was starting to
listen to rush limbaugh so let's just
bring in rush limbaugh you know if we're
going to go by the radio standards
anyway what i what i want to bring or
the point i want to make
is that anything goes started 30 years
ago
in the youth groups and in the small
group
sunday school classes it was called
sunday school back then now it's a life
group where we have life together
they abandoned the teaching of the bible
and they
gathered together to talk about life
application
and everything was application based
and uh and and the the children
and the teenagers 30 years ago they quit
having their bible drills they quit
having a memory verse they quit
emphasizing
you know come to sunday school and get a
gold star all those kind of things
they quit it back then and the church
became
such a heap of nothingness
that quite honestly it wasn't worth
going to
now many of you might i say from a
different end
many of you have come to the point
recently where you've said yeah that's
right it's not
worth going to go down to the first
baptist church and it is a bucket of
bunk
over and over and over again you say i
don't want to support it with my money
i don't want to support it with my time
and if i keep going there i
am going to end up in jail for
disturbing the peace
because you did study your bible and it
irks you
so i guess you know why are so many
people leaving american christianity
it's because it's not worth anything
because it's not worth anything because
it didn't center itself around the bible
and the bible is the only exclusive
thing that the
the christianity has
you know you can't say happiness is what
what christianity has or good marriages
or what christianity has or
or uh uh you know successful business is
what christianity has all that you know
everything else is in other places i
know it's a surprise

but uh you know other other people even
have good potlucks
so all of those things they all have
them
entertainment the church 30 years ago
start went into this entertainment
business
and and honestly
they it was like a junior high kid
trying to
fit into his skinny jeans and look good
you know it's
like there's that awkward moment and so
we've had 30 years of this kind of
awkward entertainment from the church
that we went home and said
whoa disney does so much better
and and we went to disney uh so
because american christianity became
utterly worthless they left it
um and
you know now we've got um
uh ch covet of course that uh has
filtered a lot of those uh people out of
the church and taken those people out of
the church
i don't i don't know if they'll ever
come back i don't know
if the american church will ever be what
it was
pre-march um
you know i i talked to so many pastors
who tell me you know they got 40 of
their church
is now with them um i don't know that
that'll ever be different
uh if if so it'll be a long time and
it'll be
a lot of circumstantial changes in in
america so it has left
so i i think that's the number one
reason
is 30 years ago american christianity
abandoned the bible and now it has
nothing unique to offer
if american christianity will get back
to bible teaching
then i think that there there will be
first of all a little bit of drop off
but eventually
uh american christianity could be so
distinct from american society that
people will say hey
you know i want to uh i want to look at
uh something different i want to um
i want to come and i want to be part of
that and they will
they will love that in the end through
all that thanks
scott for your uh giving me an
opportunity to
share my opinion now that's that's sad

of course i think it's one of those things also in which uh um there's probably 110 different factors but you and i live in an age of cataclysmic change i mean you know most of us are a little bit older in this program but it's because the young people are out working right so we have young people to watch in the evening well the truth is most of us are a little bit older i'm the young guy in the room uh and you and i have lived through an age really again of cataclysmic change even with all the turmoils of the 60s and 70s that was the america we knew and that was america that you know loved god apple pie and your mother and that is not there today everything's i mean why has america abandoned america you could ask so many fundamental changes all across the board and again i think it's probably ten thousand uh reasons one is the church 30 years ago the other i was going to say is the chickens have come home to roost in public education and public education has built a godless ideology uh for uh all these years and the church never combated it and was kind of scared to combat it because a lot of cash went between the two and uh and and so now that you've got a generation that you know is socialist and socialist is anti-god now that you've got that well you know the the they got their education it wasn't a biblical education and there wasn't even a church to offset the socialist education in fact most of the pastors today i think are socialist and leftist leaning obviously clear exceptions in the far right evangelical i'm certainly among the fundamentalists but you know most of them are left over there because they are part of that educational system also thanks scott uh by the way i believe today is the last day for the my mark book uh special and uh so if you want to save 20 do it today because a new special is going up probably even before the day is out and

uh that special
is uh future babylon i mentioned it in
the sermon on sunday future babylon by
charlie dyer it is going to be 30
off and that
um i don't know it's a fairly
inexpensive book anyway so it'll be
cheap
cheap get it it's good future babylon
is the book uh let's go to uh shirley
uh oh i had that question yesterday
never mind i already answered that uh
let's go to keith in pennsylvania
would you describe armageddon as a
probably we should question the
assumptions on it a little bit
the reason that i typically and
especially here recently
have taken it as a quick battle is
because
we take the information about the battle
from the book of revelation and in the
book of revelation
uh you know you've got i don't know
maybe uh maybe a half a page probably
more of a quarter of a page
that you could say this specifically is
on armageddon
maybe you could even say it's about five
verses
that are on armageddon and then you see
the lord comes back
and uh he at the time of the great
battle of the end the battle of the
great day of the lord
uh god almighty i believe is the the
title of the word of the
15th chapter of revelation uses for the
battle of armageddon
so this you know battle of the great day
of the lord
uh or the great day of god almighty is
one that
ends so swiftly
so suddenly as he just cuts down his
enemies
so with that
i i would describe it as a quick battle
this is keith in pennsylvania if i did
not
say so the people's republic of
pennsylvania uh
now the reason i hesitate on that just a
little bit and say maybe we should
question the assumptions
is when you do get into
let's say the book of zephaniah
and some in the book of zechariah and
some in the book of
joel you see
a lot more detail to it and you see i
believe it's in zechariah that talks

about
the antichrist moving in upon jerusalem
and coming in
uh and going as far as knob
and uh you you have to get into that and
speculate you know how far
is that but it's in jerusalem no doubt
about it and
you in the is it zechariah or zephaniah
you they're both z's so it's probably
one of the other right uh you hear about
the
you know the eyes and their sockets uh
eyes drying up in their sockets and some
of the description that is given
to it so that i think if we were to
study the battle of armageddon
as a stand-alone study which probably
should be done
if we were to do that then we would pull
in more topically we would pull in joel
and zephaniah and zechariah and some of
the other places that may speak of this
battle of the great day of the lord god
almighty and
probably find that what we're reading in
revelation
is the quickness of the conclusion of it
all but you know there's there's
so much more to the story and
so i'm gonna hesitate on that that yes i
have described it as a quick battle i
might even describe it in uh heretofore
as a quick battle
but it's really a uh shall we say a
quick
conclusion that comes to the battle
um is um what we have
so uh
yeah i'm gonna i'm gonna go
uh go with that uh through there
let's see here we've got oh
moss over there in
los angeles right in your 30s
god bless you don't you have a job
what's up
what kind of what kind of work do you do
from the retired one in tulsa now you
know why
a few come to ask the theologian daily
and attend virtual church with you via
youtube god bless and thank you yeah
he's referring earlier to the fact that
uh
honestly again in my opinion and i think
charles agrees with me so just not worth
going to anymore
and i i've said this a number of times
you know
even probably 10 years ago if you'd have
told me
i can't do it anymore i don't want to go

down and sit in that church and listen to them slaughter the scriptures and teach socialism and marxism and uh critical race theory and uh go get them tiger and i'll see at the top and all that kind of i'm sick of all that stuff

i want some bible teaching i would have said hi you're just looking for the perfect church just get yourself in there and serve and do all those things but now i don't know what i would do if i wasn't a preacher i mean at least as the preacher i can just have my own church and my own congregation and all that kind of stuff and i have no one to blame but myself i feel

for uh those of you who are not in uh that uh that that situation there god bless you adrian up in new york

we have christians in california and in new york

that that my friend is news good morning pastor randy i have a friend in the former church i attended and this church had a strong teaching against

idols in one life which usually targeted wanting something too much a new job a spouse uh hopefully not a new spouse but a new job a spouse children work etc that one about children remind me a little meme i saw the other day uh said something like um uh who knew when they asked who your favorite child was that you were supposed to pick one uh idols this kind of teaching has long caused my friend a lot of confusion and guilt over so

over desiring such good things in her life in this age of grace is such idolatry a concern for the believer

much appreciate your biblical and pastoral insight and guidance on this topic adrian

thank you i appreciate that you know i i too have been part of uh hearing those and probably in my early days even taught a few of those you know the idols in our life and when we get to

the to the scriptures on idolatry uh like ezekiel that we've been studying on thursday nights in ezekiel 16 17 that we've been in the last couple of weeks there a lot of idolatry in there and when we get to idolatry we don't really know what to do with it so the preacher

in us uh typically says something like
now
you know in their day idolatry was a
problem of worshipping
baal and asherah and those gods made of
wood and stone
we don't do that in this modern world
but we still
have idols what is the idol in your life
the idol is wanting that job so badly
that you know you're willing to
sacrifice your
family life for it the idol is wanting
that uh car
so much that uh you are uh you took a
weekend job and now you're forsaking the
assembling of ourselves together
and uh the idol is uh uh your
african violets that uh you know you've
just spent another 3.97 to get another
one that's your idol
and uh so this is what the preachers do
and then that does as this question says
that does bring about so much
confusion and guilt now
first of all i want to i want to to
speculate a little bit
why we do this why does the preacher do
this uh you know the last
two weeks again as we've been studying
ezekiel 16 and 17
i haven't talked about idols in your
life even though his idol is there
why didn't i i used to
and the reason i used to is because i
went to seminary
and at seminary i wish i had kept my
notes which were totally worthless
from preaching class but i still
remember
early on in preaching class and i took
it my first year of seminary early on
and you know how to preach or whatever
it is
i can remember the room i can remember
the place i can remember the little
spiral notebook i can remember writing
notes that you know the first thing
you've got to do
is find the hook the hook
is the felt need this sermon
had to be built off the felt need i
remember how long he went into talking
about how
if your sermon didn't touch one of their
felt needs then there was no need for
them to listen to you
and they were not going to listen to you
well if you take that approach
you cannot be a right divider as a
preacher
because then you have to make ezekiel 16

and 17
to intersect with their felt need
now might say uh
that today is the beginning of prime day
for amazon and they are having
all of these wonderful specials and
there are some of you out there who
uh saw i didn't see this by the way but
i heard about it on television come on
on the radio coming in to work this
morning
uh 70 inch tv for less than
500. can you believe that
and some of you today you are
thinking oh i can't wait to get home
from
church until i can order that 70 inch tv
because it's prime day as a matter of
fact i'm not even gonna wait till i get
home from church
amazon.com and uh where's that 70 inch
tv it's prime
day now let me say to you
is there an idol in your life is there
something that would distract you from
the lord
now that is taking that felt need
and then the second thing they taught in
preaching class find the felt need use
that as the hook
and then in the in in a case like that
obviously
uh you are going to take that felt need
and then you're going to hit them
over the head with a cast iron frying
pan and by the way if you don't cook
with cast iron i don't even know if
you're a christian
but uh you you take that felt neat boom
hit him over the head with it or
whatever you're gonna do with it in this
case hit him over the head with it
then the second thing they taught us in
that preaching class at southwestern
seminary
was that you take us you take your text
ezekiel 16 maybe and you do explanation
illustration application
well ezekiel 16 is about a woman
that's uh not faithful to her husband
uh and is worse than a prostitute
and that woman is jerusalem
there's the explanation illustration
better be careful on that one
application
well if you're sitting here
in this church and you're thinking about
that 70 inch tv for less than 500
when there are poor hungry shoeless
children
are you any better than she
and then all of a sudden

you've left behind completely the
knowledge of the scripture when we teach
on thursday nights especially wednesday
nights thursday nights or sunday morning
acts bible study
though i throw some application in there
because i'm a
human being and i'm a guy and i like
stories and all that kind of stuff
and i you know live life like you do
yeah
throw some stuff out there even sunday i
did it and i i apologized in a sense
a couple of times saying you know this
is free i didn't get this in the text
there it is
uh it's my opinion so
uh with that that that uh
push for felt need and push for
application we have to apply it
again on thursday nights we don't have
to apply it
and preachers ought to get away from
that we don't have to apply it because
then
they have to apply idolatry
and then they apply it to idolatry in a
way that brings confusion and guilt
now here's a number of years ago i
discovered this about idolatry
as i looked at idolatry and you find it
a lot in the bible old testament and new
testament
idolatry is is bowing down to another
god
the worship and service of another god
idolatry
is not you've got your priorities wrong
that is called you've got your
priorities wrong
so preachers when maybe sometimes they
could and should preach about you've got
your priorities wrong
every time idolatry comes up they preach
you've got your priorities wrong because
you want that tv
you want that new job you want that nice
car
you want and then that happens over time
and you
get a generation and you've got this
within the church today the young people
that are in the church except moss of
course out in los angeles he's a good
right divider but
young people in the church today
are growing up with a guilt for having
anything
and it's because all this mix up the
entire bible and
spit it out on you those who didn't
reject it they have a guilt for

for having anything and that is the open door
to socialism which is exactly where the evangelical
community is going and i
i honestly think that
um some people
possibly would disagree with me it would
be the first time in the history of this
program that anyone has disagreed with
me
but some people might on this one
i think that the problem
let's say 20s and 30s but especially
even 20s
if you find a church that has some
twenties and you'd you'll find uh you
know some uh they
they congregate together you go to one
of these young churches
the problem is guilt over
having anything good guilt over having
anything
nice and if they've already been taught
guilt over having anything good then
they are susceptible to saying uh
white privilege a press class
the uh the the the
the uh the bourgeois
how terrible they are and it
just again opens up the door to all of
this stuff
so uh i
think we made
american materialism to be
idolatry to the extent that now
a young generation almost
wants to say it is more holy to be poor
read david platt's radical which is just
radical socialism honestly is all it is
but uh
you know it's that sort of guilt thing
if you don't live in a cardboard house
how
how terrible of you and
you know what i think this is i'm going
to twist around a little bit uh
different direction get away from
adrian's question here just a little bit
but
you know what i think this has led to uh
a lazy generation
because we taught them to
level
which means you've got some 25 year old
men out there who don't want a pickup
truck
that ain't christian now
i i say that kind of facetiously but
this is a 25 year old guy
he doesn't want a pickup truck his wife
doesn't want a nice house out in the

burbs you know or out in the country
with a picket fence and
there there's there's no striving for
that
for a lack of initiative and a laziness
they're not going to risk anything
they're not going to invest anything
they're not going to you know take the
chance that they might not uh
you know be able to whatever and
and and all on the surface
it it just looks so what a simple
godly little life these young people are
living
but but when you're around long enough
and go around the block enough times
like some of us have
you begin to look at that and you begin
to sniff it out a little bit and you
begin to watch closely and you begin to
say
these people just don't have any dreams
these people feel guilt about everything
these people have been burdened down
by a twisting of the scripture that they
shouldn't have been burdened down with
so if you're 25 years old
because if you have a pickup then you've
got to put dirt in the back of it
and haul it and build something
in order to help
your wife's dreams of a picket fence you
put little white
boards back there and you do it and you
make the world a better place
how's that uh we'll um
i think i'm out of time and we'll leave
it there once again uh
the special is
the the closing last day of the special
is my mark book by carol feinster
and uh we will move into uh
future babylon by charlie dyer
has something to do with uh end times
thanks for being here with us always
appreciate
uh having each one of uh you here
and uh once again oh keith
i like you even more he says i want a
jeep
now see when you're 25 years old i have
a feeling keith is not 25.
when you're 25 you want to pick up
when you're 55 you want a jeep
nothing better well you know i don't
know i
33 i think
pretty sure i was 33. i bought
a 1983
cj 7.
it was wonderful loved
ah yeah see there keith is 61. that's

you can't go wrong with a jeep folks
it's just absolutely spectacular
warm sunny day you take the top off you
drive
through the mountains like you're
go get a jeep keith go get a jeep
uh glad that each one of you are here
with us uh today
uh sorry i got uh sidetracked on the
jeep
we sh we should charge them for that
shouldn't we
and uh so all week this week except
friday friday i'm not broadcasting but
all the rest of the week i will be
broadcasting
uh and uh so look forward to uh seeing
you tomorrow wednesday
uh for ask the theologian and then
tomorrow night for the gospel of john
and then back thursday for our two
broadcasts uh there as well
and uh we until next time then i'll see
you
soon you keep questioning the
questioning
questioning those assumptions god bless
you