

Ask The Theologian
Thursday November 19, 2020 (Ask the Theologian)
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<http://youtu.be/e6xyDLwRmuI>

so
and good morning ladies and gentlemen
welcome on thursday to ask the
theologian i'm delighted that you are
here tonight we'll have our study of the
book of
ezekiel at 7 pm mountain time looking
forward to that
and to today to taking your biblical
theological and worldview
questions let's jump right in uh
with a question that uh came in a couple
of days ago pardon me
came by email pardon me myra up in green
bay
for a little delay on that could you
give me your
thoughts on amos chapter 9
verses 11 through 15. let's do it amos
chapter 9
verse 11 in that day right there we have
to stop
and say which day is it talking
about which day
is that day now
obviously only a little bit of study of
for sure but i can tell you that
almost always the old testament phrase
that day or the day in the day
or in that day almost always it's
referring to the millennium
you should always check that because it
could be something
uh very contextual
local and contextual but
in the prophets we're not talking about
genesis or the torah
you know we're talking about in the
prophets the old testament prophets
that day tends to be the millennium
now if we like today didn't have time to
go back and do the
study and make sure there's a couple of
things we could do
one is we can go with that assumption
just like the slightly out of focus mug
says
to question the assumptions we'll go
with the assumption
and we'll question it along the way we
will see
if as we go if it confirms
now there is that what do they call it a
confirmation bias or something like that
that
you see what you're looking for so you
do have to be somewhat careful with that

the second thing that
can be done incidentally is
to uh check
a trusted source of
uh of outlines to see the
scope and in my case for example
i love as most of you know the outlines
of uh ew bullinger
and so i probably would go to ew
bullinger
let's just on the left of your screen
here
go to amos the structure of the book
as a whole that is really the older i
get the more i study the word
the more i recognize that you don't know
the parts
if you don't know the structure so i
want to know
where am i in this forest
now again i'm a little bit
trusting on someone else's work on the
structure so
i want to make sure that i trust them
and i want to question what they have
done
even if it's uh e.w bullinger or some
name that you
know and trust is a good theological
friend of yours
nonetheless you should question that
because men do make mistakes right
but you look at the structure of the
book of amos as a whole
and he uh goes here
with you notice he's got sort of a fancy
scroll
b here for the overall outline the
entirety of the book of amos
this means that this ties in with
other uh a broader outline
uh and that's probably the broader
outline of
let's say the what we call the minor
profits uh
probably would be better to be called
the shorter profits as
as a whole so we could even broaden out
and say okay what's its structure in the
prof
in the profits but we look here and we
take
just amos and he goes we can see
literal symbolic literal symbolic
literal symbolic
literal symbolic okay it's prophecy he's
giving literal prophecy
and symbolic prophecy now i want to know
uh where are we here look to amos
chapter 9
verses 5 through 15 we're looking of
course at verses 11 through 15

and it is literal prophetic okay literal
prophetic literal prophetic literal
prophetic literal prophetic and
uh then he's he's interspersed them
with symbolic symbolic
symbolic now this just
tells me that in the structure i
am in a section that
is literal and prophetic
so that just helps me to know we're not
talking symbolism here
we're talking something literal and
we're talk we're not talking history
we're talking something prophetic again
that's a shortcut uh i'd rather do the
work myself
but sometimes you take a shortcut now to
go back to our scripture amos chapter 9
verse 11
in that day i'm going to make an
assumption that that day
is the millennial day let's see if it
works
in that day i will raise up the
tabernacle of
david that is fallen now i can
i can guess what is the tabernacle of
david that is fallen
maybe i would guess what if i guessed
it's the temple okay this is the temple
but then
i say wait wait a minute the temple was
not
built in david's day david wanted to
build the temple but it wasn't built so
it couldn't be the temple so the
tabernacle or the tent
of david that is fallen maybe i'd say
okay is this the house
of david i will raise up again the house
of david that is fallen
i might begin to think of one of my
favorite scriptures because i think it
adds so much clarity to where the
apostles were
acts chapter 1 verse 6 is it at this
time that you will restore
the kingdom to israel
so okay the restoration of the davidic
kingdom
in that day i will raise up the
tabernacle of david
now one of the best things that i can do
here
is uh just to highlight this little
phrase right here
tabernacle of david now obviously this
is if you have some
bible software blueletterbible.com or
dot.org i'm not sure
is a a good option online you can get
the free version of

logos and do the same thing so i'm going to highlight it i'm going to click the section
right here tabernac selection excuse me tabernacle of david
and then i'm going to go down here to the search and i'm going to search this in the bible i want to know in the bible where are these
english words used tabernacle of david now what i'm trying to do is let the scripture define
tabernacle of david for me and so i come here and i find out two times in amos one time right here one time in the same context generally let's look at isaiah chapter 16 verse 5
and in mercy shall the throne be established
and he shall sit upon it in truth in the tabernacle of david judging and seeking judgment and hastening righteousness
now the establishment of the throne and somebody who's going to sit on the throne in the tabernacle of david
i would look at that and say i need to go to isaiah 16
5 just to verify this but it sure looks like a millennial passage to me
isaiah 16 5 looks like
it's prophesying the day in which the throne
of messiah is going to be established and messiah will sit upon it in truth in the tabernacle of david
therefore i do take this as the house of david the reign of david i recall the promise
that god is going to put one of his sons to perpetually set upon the throne so then i can come back and say
okay in that future millennial day the house of david that is fallen is going to be raised up again and in that day then i will close up the breaches thereof no enemy is going to get in
i will raise up his ruins that which is destroyed is going to be restored i will build it as in the days of old
that they i assume they here has to be those in the tabernacle of david those in the house of david
that they may possess the remnant of edom and all the heathen
the remnant is those which remain those which remain of edom and all the heathen
the house of david will possess now
if i'm right that the house of david is

the rule and reign of the messiah and of
the restoration of the davidic kingdom
the uh the restoration of the kingdom to
israel
then israel is going to possess
what's left of edom and of all the
heathen
that would uh you know i'm trying to
question the assumptions am i right here
and i said well
uh the scripture certainly does talk
about a day when
they're not going to be much left in
humanity
and the little bit that is left israel
is going to reign over
so the rest of the remnant of edom
the [__] their uh
genealogically uh and all of the heathen
they're going to
possess the hedon the heathen now i
could
uh i'm not sure that we necessarily need
to but i could follow say some cross
references
uh here and
take a look at some of that
numbers chapter 24 would probably be an
interesting one
and edom shall be a possession
sayer also shall be a possession for his
enemies
and israel shall do valiantly now the
reason i think that's interesting
edom shall be a possession here possess
the remnant of edom and i happen to
remember
that numbers chapter 24
is balaam's prophecy where he says i see
him not near but
far i see him the star from the tribe of
judah i'm paraphrasing that because
going by memory here
but he is i know that in numbers chapter
24 balaam's prophecy
he is talking about the coming day of
the messiah
so that gives me some confirmation here
again i
thought it was that day was the messiah
the restoration of the house of david
confirmed that
the possession of edom confirms that
so now i have a description of what's
going to happen
in the millennium what we call the
millennium today
uh so they would possess uh the remnant
of edom and all the heathen
which are called by my name uh that is
i'm going to put my name upon him i
suppose here's a little uh

footnote hebrew upon whom my name is
called yeah
so i call my name upon them i take them
they become my possession saith the lord
that doeth this
behold the days come i'm going to assume
these days are the same as that day i
probably should question that assumption
but
uh we'll we'll go with the assumption
now and see if it fits the days come
saith the lord
that the plow man shall overtake
the reaper the plow man shall overtake
the reaper
now that that sounds kind of bad
and i look at it and i say wait a minute
i thought this was a good
passage uh so i probably want to
question my assumption on overtake
because i'm seeing
a bad halloween movie in which a plow
man
comes and you know beats the reaper uh
overtakes him uh but
does it have to mean that the plowman
overtakes the reaper the reaper is the
harvesters
i used to be the pastor at the first
baptist church of pampa texas
farming community oil community
and uh agriculture and oil is
that's what it was there and the baptist
church and
the local mascot was the harvesters
the pampa harvesters okay so
the plowman will overtake the harvester
or the reaper
now in a positive sense
this tells me that rather than
normally you go through the
the field and you harvest it and then
you leave that which is there
for several months maybe even for
uh the winter to pass or for the ground
to uh
rest a little bit and then a few months
later
or you know maybe a few weeks later even
a few months later
that's when then you are going to begin
to
uh to to send the plowman out to get it
ready again
i think in a positive sense this gives
us the hint let's see if we can go
positive
keeping on but this gives us the hint
that
the millennium is going to be such a
good day agriculturally and
and the jewish people the hebrew nation

was
an agricultural nation if anything at
all it's uh
it really is still today the jewish
people got away from agriculture
when they were scattered about that was
by necessity because they couldn't own
land for the most part in their
years of the diaspora and so they
they they became uh bankers and jewelers
and things that
you know you could kind of stick it in
your pocket and move uh
but at heart they're an agricultural
people
and they live on the land
so being able to plow the land
just as quickly as you're harvesting and
the plow man is
right up on the reaper saying faster
faster faster we can get more in
this the the land can literally feed the
world
so it says the treader of
grapes him that soweth seed
once again the treading of the grapes is
at the
end of the process everybody remembers i
love lucy
and the and going along saying hey let's
plant some more seed
let's get let's let's let's expand our
grape field
already uh the mountains shall
drop sweet wine and the hills
shall melt now i think that melt here
uh is is uh
one of two ways but i'm going to because
the whole context seems to be positive
to me
i think it is uh the uh the the hills
the that uh make farming difficult
are going to melt away and you're going
to have
perfect farmland uh
i will bring again the captivity of my
people now this again
it that i will bring again the captivity
of my people
sounds a little negative sounds like i'm
going to put them back in captivity
i think we'd want to follow the words
and the cross references and check that
i think what we would find is it's
actually uh
saying though though the the wording in
english causes us to think a little
differently
it's actually saying i'm going to
release the captives uh
and in fact let's look at uh young's
literal translation for

verse 14. uh and i have
turned back the captivity of my people
israel yeah that's what that's what i
expected
there is a turning here uh i will i i
will turn
the captive that that is i'll set the
captive free
and they shall build the waste
cities that is the cities that have
become waste the cities that have been
destroyed they will build them
and inhabit them they shall plant
vineyards and drink the wine thereof
they shall make a gardens and eat
the fruit of them and i will plant them
upon their land
and they shall be no more pulled out of
their land which i have given them
saith the lord god i think that what
we've got here
in amos chapter 9 verses 11 through 15
is a a beautiful and a
holy positive view of the millennium of
what is going to happen
now the millennium is the kingdom of god
and this isn't it this is not the
description of
israel today uh you know there's some
good things in israel no doubt about it
even good things agriculturally in
israel
but uh today they're still working by
the sweat of their brow what this looks
like to me is
i am going to remove the curse from the
land uh
and it's not going to be the sweat of
their breath it's almost going to be the
garden of eden again
where they are uh tending the garden
it looks to me like paradise restored i
appreciate uh the question myra thank
you
uh for sending that in uh one one
i've got a a few here but one more
before i uh get to the live questions i
know i
normally prioritize i said just
yesterday the day before
prioritize the live questions but i was
getting behind
uh this one's not i'm not behind on this
one
but it's fresh and so i wanted to bring
it up
i knew last night as i was teaching the
gospel of john
that my audience is way too
smart for me to uh ignore some things
and i
ignored it anyway hoping i could get

away with it
and i mean the
internet hadn't even cooled off before
i got emails like from
debbie and crystal springs
on john chapter 9 verse 39 for
judgment i am come into the world
now just that little phrase right there
for judgment
i am come into the world
i presented it last night i said you
know
basically wherever jesus comes he causes
division this is what happens
and i ignored an issue i knew i was
ignoring the issue
but i didn't have an answer and
i was i punted a little bit i was going
to put it off
but i got caught so debbie asks about
john 3 17.
john 9 for judgment i am come into the
world let's go to john 3
17 god sent not his son into the world
to condemn the world but the world
through him might be saved
now the word condemn here if you happen
to look at the bottom of your screen
it's the word crema crema
uh let's uh go back to john
chapter 9 for judgment look right at the
bottom of the screen it's the same word
crema so for crema
i came not but
john three uh
let's see he uh excuse me i
for i am come for crema
in john 3 god did not send
if any man hear my words and believe not
i judge him not i came
not to judge the world
now that matches john 3 17.
i came not to judge the world
but john 9 39
is for judgment i am
come into the world okay how do you
say same words uh
and in the context of john 9 and john
john 12 they're both
really about belief and one of them says
i came to judge
and the other one says i did not come to
judge
what do you do with that well
i'm convinced you do something with it
and what i did was
kick the can down the road i made a
note on john chapter 12 verse 47
that says you have to reconcile this
with john chapter 9
verse 39 but i didn't reconcile it last
night i just kicked the can down the

road and decided i was going to
reconcile it later
i do know that uh bollinger says though
um i i'd like to
uh talk to bollinger about this a little
bit
and see if i could
get get a little more insight because it
doesn't say much in the companion bible
but what it does say in the companion
bible on the right side of the
left side of the screen he says for i am
come this is this tells us that
uh there is an emphasis on
i'm the one that is doing it and that uh
comes from greek
for i am come says referring to the
effect of his coming 1247
refers to the object of his coming
okay one refers to the effectiveness
coming one refers to the object of his
coming
i i suppose that last night i could have
said
now you'll notice that in john 3 and
john 12 it uh says the difference but
one refers to the effect of his coming
and one refers to the object of his
coming
and i could have gone on and maybe you
would have said well
yeah he addressed that one refers to the
effectiveness coming one refers to the
object of his coming
probably you would have been like me and
said
i don't know what that means but
you know you might not have um um
you at least you wouldn't have caught me
and saying well you know
so my answer is stay
tuned when we get to john chapter 12
verse 47
i am going to re reconcile those
and if i get there and i say now this
refers to the object of his
it referred to the the effective is
coming and i move on
then you'll know i didn't have an answer
uh i think there is an answer and we'll
get uh into it
and uh it will go well when we get there
okay let's go to uh down to san antonio
texas
i need to get me a good sanit there's a
lot of san antonio songs aren't they and
i can uh
you know play a little clip of it when
we go to san antonio
uh many uh says um
uh referring to uh two verses here uh do
we have the same

righteousness that the jewish people
were trying to establish
due to the law deuteronomy 6
25 and romans
10 3.
let's look at deuteronomy 6
verse 25 it shall
be our righteousness if we observe
to do all these commandments before the
lord our god
as he hath commanded us
it shall be our righteousness when we do
these commandments
the word righteous here we're gonna
compare into the greeks that we won't be
able to compare languages uh
too much but uh
uh sadiq uh yeah that's it's the
typical word uh for uh righteousness
um uh so if we observe and do all the
commandments before the lord our god
then that shall be our
righteousness let's uh follow
through 24 13 in any case thou shalt
deliver him in the pledge
uh let's see and it shall be
righteousness before thee okay
uh so here's a specific issue here
that closes with it shall be
righteousness before thee
let's look at treasury of scripture
knowledge uh real quick deuteronomy
chapter 6 verse 25
um if i get that piped in right
chapter 6 verse 25
makes a reference to 2413 which is
what we just looked at here leviticus 18
5
you should therefore keep my statutes
and my judgments which if a man do
he shall live in them i i knew there
were going to be some passages like this
and so i wanted to bring this up
that the standard evangelical
preaching parrot always says
there was no righteousness given in the
law
and yet the law itself says
it shall be our righteousness if we do
them the law itself says leviticus 18 5
that if a man do them he shall
live in them um
got some various uh illustrations that
are given here
uh ezekiel 20 i gave them my statutes
and showed them my judgments
which if a man do
he shall even live in them
now again the evangelical parents say
that's not true
there is no way he can have life in the
law huh

uh uh now they'll take a passage that says the just shall live by faith that means he's going to have eternal life the man that does them shall live in them that that that just means he's going to you know uh live a long life they they have no live in the law when the scripture says the just shall live by faith it was speaking in the future it was a prophetic day now um by the way it was prophetic of uh the millennial day the just shall live by faith uh there there are some things in our day that are very similar to the millennial day because uh for example whosoever calls upon the name of the lord will be saved is a prophecy about the millennial day and it's it's uh true in ours remember paul was was uh called as an apostle when born as one uh prematurely born you and i in the age of grace have have many of the spiritual benefits of the millennium and there is that blessing there okay now uh so our passages john deuteronomy 6 25 it shall be our righteousness the question that many brings is this the same righteousness as romans chapter 10 verse 3 for they being ignorant of god's righteousness and going about to establish their own righteousness have not submitted themselves to the righteousness of god i do think that these are the same righteousness the question is this the same righteousness in these two verses the jewish people were trying to establish before god now i think in the deuteronomy passage again it shall be our righteousness if we do these commandments that righteousness is follow the law of the lord and it shall be your righteousness now in romans it says this is israel uh very clearly israel has a zeal for god but not according to a knowledge for they being ignorant of god's righteousness are going about to establish their own righteousness and have not submitted themselves unto

the righteousness of god
what i think and i i think completely
different than evangelicals
surprise i think that the evangelicals
will say ah
they were supposed to accept jesus
christ as their personal lord and savior
trusting in the death burial and
resurrection of jesus christ instead
they were going for their own
righteousness
under the law i don't think it says that
i think that this says that
god's righteousness came through
the obedience of the law
and they were not being obedient to the
law
if they were being obedient to the law
god promised them
that they would have righteousness so
you can't have god you you can't have
god saying
if you live according to the law that
will be
your righteousness and then later
whoop switcheroo later you come down
and say you all are living according to
the law trying to build your own
righteousness
that doesn't work that's not honest
that's bait and switch
isn't it now uh let's think of
um uh let's
see let's um go
yeah luke chapter 1 verse 5
there was in the days of herod the king
of judea a certain priest named
zacharias of the course of abaya
his wife was the daughters of aaron her
name was elizabeth
and they were both righteous before god
walking in all the commandments and the
ordinances
of the lord blameless now
let me ask a question here
how were zachariah and elizabeth
righteous before god why they were
trusting in advance
having faith in the death burial and
resurrection of jesus christ
bonnie wins a cracker there's a parrot
we should get a pet parrot around here
shouldn't we we could have it hanging
right over here
uh anyone know what those cost time um
the bible tells us zachariah and
elizabeth were
righteous walking in the commandments
and the ordinances of the lord
blameless that's what they were doing
deuteronomy chapter 6 verse 25
says it shall be our righteousness

zechariah and elizabeth's righteousness
if we observe to do
all these things all these all these
commandments before the lord
put zachariah and elizabeth in
deuteronomy chapter 6 verse 25
righteousness came through the obedience
of the law
so then when you get to romans chapter
10 verse 3
they being ignorant of god's
righteousness and going to establish
their own
righteousness have not submitted
themselves unto the righteousness of god
that has to mean that they're
not living according to the law
you you have to look at the nation of
israel in the first century
really going all the way back to let's
say the days of malachi
and you have to look at that and say uh
you know with the close of the old
testament
judaism was sick sick sick
and in the close of the old testament
god just said
i just soon one of you put out the fires
of the temple
at the altar close the door and put a
for sale sign
what good is this they were not living
according to the law
and much of malachi of course is even
talking about the law of sacrifices and
the law of the tithe
basic laws they weren't living up to now
did that change in the 400 years between
malachi
and matthew i suppose some things
changed
but when you look at first century
judaism
it was a hodgepodge of
scripture and seminarians
that is it looked an awful lot like
today
they they had the uh
uh the heir of
living according to the law but they
really had just made up their own law
and that's what they actually lived by
and it was much more strict
than the law itself and the the
pharisaical
law i mean you and i would even uh refer
to it like that
and uh we we look at the pharisaical law
and say hey you know it
looks to me like uh the pharisaical law
is not the mosaic law
the pharisaical law is someone's

interpretation of the mosaic law
this is why jesus says you know you have
heard it said blah blah blah blah
but i say unto you and uh there's the
the
the the pharisees say this i say that
so i think they are the same
righteousness it's just that in romans
10 the nation of israel
is ignorant of that righteousness and
you even put romans 10 let's say with
acts chapter 2 and 3
when peter comes out and he tells the
nation
look at acts 3 especially closely and
where
where peter tells them their
righteousness comes from
he tells them their righteousness comes
from the law
and that they need to repent and do the
law
and
i was trying to see if
i'd have to go back and look at acts
with more time to it but very clearly
acts chapter 3
says you people need to start doing the
law
which goes along with romans chapter 10.
i appreciate
that very good word
manny thank you um
and i appreciate uh that
okay nathan's gonna fix my questions
here but lisa's got a question
uh lisa well let's see uh elisa wants to
know
this one must be put in lisa wants to
know your thoughts on the vaccine
that is going to be required for nurses
and others their jobs may depend upon
whether or not they get
this nightmare uh
injection um is this lisa in kansas
um i don't know i'm not looking at all
the chats there but
uh let's uh look you know
that uh particular injection
i saw a video uh
just today which uh some of you
uh may have seen as well
uh and it's on the uh
astrazeneca vaccine
it goes and
tells us this video she's she's talking
about this
chad ox 1s
uh what what is that she she gets into
that
and gives some
definition i just happened to have this

up and so i had uh
seen it there but
let me get to the
part here that i want to
uh where are we here here we go uh see
if i can
i don't know how to pause uh
there we go uh this mrc
5 which is in this particular vaccine
she goes through that this mrc5
is a you can tell this is wikipedia is a
diploid human cell culture line
composed of fibroblasts originally
developed from
research deriving lung tissue
of a 14 week old aborted
does this have the dna
strain of
the baby that somebody aborted
i think an awful lot of our vaccines
have that in there
and i really do think that
now let me let me
make sure i'm giving the full truth here
as i know it i'm not a doctor
but uh
i believe that
let's say this this this dna
was collected from a 14 week old
caucasian male
fetus decades ago
and they just have taken this dna
and keep replicating it and
they keep using that strand of dna
so i guess you can say okay
uh the the stuff in
my vaccine did not
come directly from
an aborted baby laying on the table that
they sucked his lung tissue out of
uh you could say that it didn't come
directly
but it did come indirectly
from aborted fetuses and my guess is you
could do the work and find out that uh
they are selling lung tissue from
aborted fetuses for all this medical
research and they're selling brain
tissue and
they're selling body parts and i mean
the work's been done
no they're not no no no don't stick your
head in the sand yes they are
and i think that those of us who do
believe
in life and are pro-life really have to
say that
unless a person signs
an affidavit saying you can use
my body parts after i'm die dead for
research
then that is stomping all over human

life it's stomping on
somebody else's helpless life in order
to save my life
i got more morals than that
i am not going to save my life based
upon you know someone else's
helpless life uh it's it's uh you know
kind of the picture of the titanic going
down and some guys saying well you know
i'm
i'm rich and i have a business and i you
know and you're just a
popper you go back and die i deserve to
live
i'm not going to do that i think there
are tremendous moral issues
that goes well beyond this vaccine
probably goes to
just about every vaccine there is
honestly and
we we who are pro-life ought to insist
that medical research does not use
anything that came from aborted babies
and uh you know
and and furthermore uh you can't
kill uh you know
uh poor asian women in the sl
sex industry uh because their
lives aren't ever going to amount to
anything let's just kill them and use
use their dna it's the same thing
there's no difference we would be
appalled if that took place
we should be appalled that
professional medical industries will say
hey let me get this bit dead baby dna
and do some work on that you know maybe
i can save
my precious life with the dead baby dna
the killed baby dna the murdered baby
dna
i'm not uh not at all for that
now i think that
lisa's right here that uh
there are not only people whose
jobs depend upon whether or not they get
this
uh as she says nightmare injection
um oh this is from nancy lisa's the
daughter thank you
uh uh so there is uh
that that that puts a person in a real
quandary about what's going to happen
now
let me let me back off a little bit i am
pretty convinced i hope somebody proves
me wrong here
but i'm pretty convinced that though
medical workers are
on the front line of this you and i
average joe are about two centimeters
behind

because it won't be long before
uh you let's say you can't travel
you can't travel without it well i like
to travel
i have a passport and i want to use it
and uh you know for that matter
part of my business is taking people to
israel so if i don't get the vaccine
shut down that part of the business
right uh
and you know what happens if if they
won't let me travel
without the vaccine and i don't want to
take the vaccine
i'll tell you what happens you don't
travel uh now
that's not near you know skipping on a
trip or losing a little business
that's not near as as
uh difficult as uh you know hey i got to
quit my job i can't go to work
uh but does it stop with travel
let's not fool ourselves how about
in order to go into a government office
you've got to prove uh
that you've got the vaccine that means
in order to get a driver's license
gotta have it could
a particular business require
you've got to have this vaccine before
you can uh come in we don't want to do
we don't get your cooties ah
we're not gonna do it could they do it i
suppose they probably could
and what if the grocery store
does it what if
let's say kroger i believe is the
largest grocery stores chained in
america
if i'm not mistaken under various names
uh
but uh what if kroger says no well
kroger says it then
albertson says it safeway says it piggly
wiggly says it whatever
and it all begins to go before
before long you know every grocery store
requires it
and the challenge that we've got is
that unlike the days of acts chapter 4
for example when those in jerusalem sold
all their possessions and there were
others
who came in to make take a collection
for them
and to provide for them because they did
what was right
under the law and it was no fault of
theirs
that uh the uh the dispensational change
came in and so paul comes in and says
hey

the dispensational change has affected
these people really badly
let's take an offering there there is no
there's no group that would feel
any moral obligation to that
evangelicals going to come through and
help those
you know crazy right-wing
fundamentalists
no they're not going to do it they're
going to you know russell moore will be
preaching about ah
they should have you know taken more
perspective on
life and this is saving so many lives
and
it's their fault that they can't go to
work and it's their fault they can't get
a driver's license it's their fault they
can't go to the grocery store he's not
going to come and defend
anyone through all that so
you know i i do think that it's time to
figure out uh in advance
and and i know that we have a hard time
with these things uh
because you know we don't want to be
alarmist i
i don't want to be an alarmist uh
and yet what happens is we always get
there and we say oh look what just
sprung upon us and
now what are we gonna do and uh now i
don't have time to decide
you end up just going for it as a matter
of fact i think that's kind of what has
happened in this election
uh we conservatives
knew that there were problems with
mail-in voting for example
and clearly knew that there were
problems with the dominion voting system
i mean just asked you know the texas
secretary of state were there problems
yeah their
problems and yet nobody
before the election or back then the
election i i don't want to say nobody i
mean
there were certainly people doing it but
there was no movement to say
let's fix this before the election
instead of after the election
and now i see the same thing happening
in georgia by the way
georgia has had an election fiasco
who knows who voted for who in georgia
and they've got a special election
doing the same thing nobody said hey we
got to do something different
we can't trust if we can't trust the
november election we can't trust the

january election
all they're doing is campaigning for the
votes in the january election
on this rigged system what's up with
that
i think it's a little bit of the human
psyche so i use that as an illustration
to say okay
we've got the the same kind of issue
coming
that before long lisa and others are
going to be
out of work if they don't want to get
this vaccine
now uh there's one sense in which you
can say
yep okay you know if you don't want to
get it get get another job
but that's not really as easy as it
sounds now it's easy to get a job
uh you know we there's jobs everywhere
uh but a person who has
prepared themselves educationally
years of training and
has reached a certain level of
professional
uh uh you know attainment
yeah just go get a just go get another
job in another career
this is their passion this is their
knowledge this is their
investment this is where they can make
the most money
my guess is that lisa can't just say
yeah i'll be an accountant
i'm gonna you know lisa's uh uh
cpa service it's not c and it's not
p but i'd say at least is a service
uh you know here i am here's my card
lisa a
not cp just just a that that's me
yeah okay you can't really do that so
what do you do
not to take it you
risk your
maybe your life to take it
we don't really know i know a few people
have had it
but i mean you know litter what a
thousand people had it
we don't know what that's going to do to
you what the
effects are of any of that i mean
you know i'm i i'm i'm too young to say
yeah stick it in me go
go for it uh and
so maybe you risk your life uh
certainly i think someone with
convictions risks their
uh their what their
morality i want to say their convictions
so okay yeah yeah yeah i'll get it

so i don't i wish i knew the answer the
the answer is there's no
no tough uh excuse me there's no easy
answer on it
the answer is that
we may all be unemployed and the problem
is that's what the government wants they
want us to be unemployed
because again that's uh they want us
dependent upon the government
that's why you know michelle wuhan
grisham has shut down the state of new
mexico
she just wants people unemployed when
they're unemployed
they're dependent upon the government
when they're dependent upon the
government the government can tell them
here's what you do and and uh
leftist uh governors and legislatures
and presidents and all that they would
love for
a populace that's dependent upon the
government they don't want independence
so either way plays into their hands
so what do you do i suppose
that what uh
right wingers like us that's people with
a brain
should do is organize
a bartering and care system for one
another
so leases a nurse
and and
you know along the way i need a nurse
and they won't let me in the hospital
without
poking me with that vaccine so i'm gonna
call lisa
she's got a doctor friend and uh
and uh she writes a book and needs a
publisher
and uh you know i'll get it in print all
those kind of things i
i really think that we need to create
some kind of network like that i say we
in a very broad base because there are
tens of millions of people like this and
and the other
sad thing to say is that
this is a quiet coup a quiet revolution
and probably the
best thing i say this uh with fear and
trepidation but probably the best thing
is that
uh the takeover be made more
on the surface and
that we'd be ready to uh
so much on there now you know one other
aspect of this i want to
is covid going to go away with a vaccine
yeah everybody get the vaccine it's all

gone
nothing they've told us yet has turned
out to be true
nothing if you
isolate wear a mask
keep distances you won't get it
who isolates wears a mask and keeps
distance more than anybody
i mean literally they're locked into a
prison
see a loved one maybe through the window
you know in new mexico
governor grisham now has has banned that
you can't even have a
window visit
following the science sneaks through
windows
so here are the people in nursing homes
that have done everything and more
to the farthest degree humanly possible
so i would recommend we we listen to
yeah i mean they got a good track record
right
i was listening last night to an episode
on
jonestown nathan and i
listened on the way home and uh riding
together and i said
let's listen to this podcast it's on
you know jim jones guyana drink the
kool-aid
and nathan said as we got just a little
to it a little bit he said
i wonder if people would do that today
first of all i said well i was alive
then i mean it wasn't like
you know 70 hundred years ago
it's like a few decades ago they did
this
wouldn't change that much i wonder if
people would do that today
and then my response was have you seen
the news lately have you seen what
people are willing to do
there's people driving in their tesla
with a mask on and they're all
by themselves
would they drink the kool-aid if dr
fauci served it they would drink it
i'm i i i wish i had a good answer
i wish i could say yeah here's here's
all the reasons why uh it's uh perfectly
safe and perfectly moral
and uh there's no risk at all go for it
but uh
i uh i i can't uh
can't give that answer
so my answer is uh
let's figure it out that's my answer uh
okay
let's uh go to edith in
missouri and edith

says let's see uh i look
it looks like the fullness of the
gentiles
in romans chapter 11
verse 25
which says i would not brethren that you
should be
ignorant of this mystery lest ye should
be wise in your own conceits
that the blindness in part has happened
to israel
until the fullness of the gentiles be
come in okay that fullness of the
gentiles romans 11
25 looks like it could be
the same thing as ephesians 4
13 which says till we all
come in the unity of faith and of the
knowledge of the son of god
unto a perfect man unto the measure
of the stature of the fullness
of christ uh
let's check a few words here i think
it's the same play roma
is fullness and let's back
up to romans and
fullness play roma yes we got the same
word uh
uh to um to
to to to fill up not necessarily
a quantifiable word uh
but a um a a a equality rather than a
quantity
is play roma so the
the fullness of the gentiles
could that be the same as
the body of christ
growing into the measure of
the stature of the fullness of christ
now i have not put these together
uh in
my mind uh
or in my study for the perfecting of the
saints let me back up he gave
some this is really uh
a past tense if you will it's in the
heirship he
gave at one time apostles and prophets
and evangelists and pastors and teachers
there's nothing in this verse by the way
that says we have this often called the
fivefold offices of the church
nothing that says he is giving
but he gave those for
the perfecting of the saints for the
work of the ministry
for the edifying of the body of christ
till we all saints
believers we all neither june or gentile
in the body of christ
come in the unity of the faith
and of the knowledge of the son of god

unto the perfect man
unto the measure of the stature of the
fullness of christ that we henceforth be
no more children
now uh till we all let's pull this up in
the
greek and look at verse 13.

uh
mccree i believe that is a boundary
word yeah to the point of um
coming unto the unity of the faith the
the the
challenge uh i've got and that i'm
is this
the point at
which this
happens i think the the here's
the fullness of the gentiles
is not really come in until after
if that's my interpretation in the past
now you bring up a good a good point hey
wait maybe this is not
maybe the fullness of the gentiles is
not the times of the gentiles
the times of the gentiles certainly
is not fulfilled until after the rapture
so if we are right in that the
times of the gentiles is the same as the
fullness of the gentiles
then you could not connect it with
ephesians 4
the the when when the church
meets the measure of the stature of the
fullness of christ
because that happens
you know at least seven years prior to
the fullness of the gentiles
become in i think that's what we would
have to work
work through and get over in order to
equate those now uh
the so so therefore you would have to
take
uh this passage in romans until the
fullness of the gentiles be come in
and you would have to build the argument
that this is not the times of the
gentiles that the
full fullness of the gentiles is
different but it
appears to connect the salvation of
israel
with the fullness of the gentiles
and so the blindness of israel in part
is happened until the fullness of the
gentiles
that would say the blindness has
and i i think there's too many problems
to
overcome there but
you know that said i think you've got a
very insightful connection there

which then if you if if if we come down
to a little more
of uh the randy white standard in the
past
randy white parrots are as bad as
evangelical parrots but if we go
there in the past that uh the
that the fullness of the gentiles
is the same as the times of the gentiles
then you do still have to figure out
when is this when do we come to a unity
of faith
i think what you would have to argue is
that paul
in terms of goals not in terms of
prophecy
that is it is the goal god gave
originally the apostles and prophets and
evangelists and pastors and teachers for
the perfecting of the saints and the
work of the ministry and the edifying of
the
body of christ with the goal that we all
come
into the unity and reach to the measure
of the fullness
could you argue that with the word with
the greek words that are there
um it's uh worthy of more study
have i ever said that before um
so i would go with with the uh with more
the second part of
of uh edith's question here and that is
that the
ephesians passage is a goal
of the stature of the fullness of christ
and the romans passage is uh
what uh takes place uh at
at the time of the second coming um
thank you uh
edith uh for all of that um
and uh let's see i just uh keep going
overtime here don't i but i've got a few
questions that uh
i should answer i think i do let's uh
see here
uh um
yeah let me take the i don't excuse me i
don't think these are
long questions if i don't just get all
choked up over it
uh let's uh take uh
question uh when we pray for something
uh like a neighbor who has cancer
should we end our prayers as jesus did
in luke 22
42 not my will
but thine be done uh luke
22 which again you remember
that passage of scripture says father if
thou be willing remove this cup from me
nevertheless not

my will but thine be done that was the
prayer of jesus
concerning uh going to the cross
and his will was that
uh that that he
did he not go to the cross honestly but
he says not my will but thine be done
now should we end our prayers like this
let's for example we're praying for
a neighbor uh who has cancer
uh my guess is that we're praying
that the neighbor would be healed from
the cancer there may be some uh
extenuating circumstances in which we
would not be praying that but for the
most part
uh we would we would be saying lord a
neighbor
has cancer lovely uh lovely lady lovely
man
uh got so much to live for
uh could you bring
healing through medicine through miracle
through good vegetables whatever it is
could you bring healing yet not my will
but thine be done
uh i i think
that all of the prayer books would tell
you that's what you're supposed to do
and i don't think you would necessarily
be wrong in doing it
but that particular issue right there
nevertheless not my will but thine be
done let's
pull up and treasure scripture knowledge
just to confirm that but i think this
particular issue was wouldn't you say
very circumstantial a one-time event
not a general teaching doctrinal
teaching
and i don't think you build a doctrine
from an historical event
so looking here not my will but
thine be done uh several in
john let's uh for i came not to do my
own will but him that sent me
uh hebrews 10
uh and looking down through
that verse i said lo i come to do thy
will o god
that's what i thought there there's no
doctrinal teaching in the bible that
you know charles this is the way you
have to answer your prayer because you
might be
selfish i think really in the age of
grace we live in a time
in which we can determine
what what we would like to see and we
can ask god for it
in our prayers uh
so i think if you are

uh if you're if you're doubtful that
it's in the will of god
then you could say not by my will but
thine be done i think i would be more
inclined to say
uh if i thought about it
i would say lord i would like
my neighbor to be healed uh i know
we're under the curse and that if my
neighbor is healed now
save the rapture my neighbor's going to
die later
but i would like to ask you to let
him or her die later instead of now
that is my will that is my desire
that is my prayer
in jesus name amen
um i don't know that we have to
mitigate it with not my will but thine
be done now
if i were to look and say you know lord
um
we're gonna die now or later and the
world's getting worse and i don't know
if it's even better to live i don't know
that uh you know
and i just can't decide on a particular
issue
then probably to again use a
text that's a little bit out of context
but say lord uh
i am going to um i'm asking for wisdom
on this i don't know what your will
is so my will would be healing but i
don't know what your will is not my will
but then be done so i think i would uh
i would go with uh where i i
was uh sure about
the issue of the will of god there if if
i thought i was
good i'd go with it barney in iowa says
could you please define the difference
between kingdom
kingdom of god and kingdom of heaven
thanks barney
i don't i don't have a difference
for the way i read it if it's kingdom
it's kingdom
kingdom of god kingdom of heaven those
like uh ruckman
who don't just dismiss ruckman because
he had a few crazy ideas so did
so did scofield so did bollinger ruckman
had a
very good brain ruckman does
build the argument that the kingdom of
god
is different than the kingdom of heaven
one of them and pardoned me for not
remembering which one but one of those
is sort of the church or the spiritual
kingdom

and one is the earthly physical kingdom
i i think it's a a hard
argument to to build
i think there's too much
interchangeableness that goes on in
there
i think that the bible only talks about
one kind of kingdom and that is the
messianic kingdom
the messianic kingdom has a spiritual
realm
it's going to take place then not now
the messianic kingdom has an earthly
realm
it's going to take place then not now so
the kingdom is spiritual and the kingdom
is heavenly you can find some
spiritual kingdom passages that but but
you don't find that say
this describes now now remember things
that are similar are not the same
and so you might find some things that
are similar like we talked about earlier
in the program
about uh you know whosoever calls upon
the name of the lord will be saved for
example
but i i think kingdom is always
millennial
kingdom is always the reign of the son
of god on the davidic throne
kingdom is always the restoration of the
throne of david
and so i don't put uh
a a difference
in all of those last question of the day
comes from lisa in kansas got it right
this time
would it be appropriate for a group of
employees to join together and refuse
any mandatory
mandatory requirement not agreed upon
uh to uh to not agreed upon to hire
to strike like real unions
do real unions
uh probably
so i would
i would check
i i would i would work through that
question and
maybe ask an attorney friend or
something ask the theologian and ask the
attorney uh
uh you know what are the what are the
legal ramifications i suppose
that what might happen
and they walmart maybe says hey
you gotta you gotta have the uh the
vaccine in order to work
and they have unionized themselves
and i'm pretty sure that in most states
workers have the right to unionize

uh i would be surprised if that's
illegal anywhere
uh now it is illegal sometimes that
if it's a right to work state they don't
have to be in a union
but they can be in a union and they can
unionize and i don't uh
i don't know that there's any
prohibition
against starting a new union you know i
i mean the unions might not like that
and the unions uh
say you should have to be in the union
and you should have to be in our union
but i think you could decide i don't
want to be in the afl-cio whatever that
union is
the other unions but i do want to start
a union of the unvaccinated
and to have the bargaining power
to say hey
you can dismiss us all
you have the right to do so but we're
telling you
that we are unionized
and therefore if you dismiss me
you can replace me easy but you're
dismissing
90 of us in this store boom
one fell swoop we're all gone in a
conservative community
you might be able to get enough strength
furthermore if you could spread that
that let's say
medical workers uh school teachers and
now there may again there may be some
illegalities about this remember uh
ronald reagan
fired the air traffic controllers
so sometimes it is illegal
to to go on strike for example so you'd
have to check all that kind of stuff out
but if you get that across the board uh
and
and then you know let's say the
nurse is a part of the union and the
hospital says we're going to fire this
nurse
wait the the the nurse is in the no
vaccine union
and they have unionized together to say
if the hospital fires that
their delivery truck's not coming
tomorrow
their payroll company isn't uh running
the payroll uh
you know the the uh uh
the toilet paper company is not gonna
deliver the toilet paper
could be some strength there you know
unions uh
uh typically they've gone off and gone

crazy
uh but they they did have a purpose uh
and they do have some power good for
good or bad they do have some power
um i appreciate uh your question
there okay we're well out of time
tonight we'll be back for uh ezekiel
looking forward to that
7 p.m mountain time tomorrow morning
we'll be back on ask the theologian
i got uh questions here from
keith and manny and roger and
just can't keep up can i in my 30-minute
program here it's been great to be with
you
however i hope you'll keep questioning
the assumptions go grow you an african
violet's looking nice isn't it it's come
along there
uh look we we need to find a pot where
you know they can see the blooms a
little better it kind of
fades in i gotta get a
i don't know background there we go
it's been nice to have you you're fun
people keep it up
keep praying keep questioning the
so
you