

24-0714a Transcript

24-0714a - *In What Way, Part 2, Mike Mathis*

Bible Readers: Kevin Woosley and Roger Raines

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In What Way, Part 2

Transcript (0:03 - 26:15)

Scripture Readings

1st Reader: Kevin Woosley

(0:03) Good morning. First scripture reading is out of the book of Isaiah chapter 5 verse 20. (0:12) Woe to those who call evil good and good evil, who put darkness for light and light for darkness, (0:19) who put bitter for sweet and sweet for bitter.

2nd Reader: Roger Raines

This morning's second scripture reading transcription.

Transcript

Preacher: Mike Mathis

(0:26) Good morning. (0:31) The second scripture read is from the second book of Peter (0:36) chapter 3 verses 1 through 4. This is now beloved the second letter am I writing to you in which I (0:46) am stirring up your sincere mind by way of reminder that you should remember the the words spoken (0:53) beforehand before the holy prophets and the commandment of the Lord and Savior spoken by (1:00) your apostles. Note this first of all that in the last days mockers will come with their mocking (1:10) following after their own lusts and saying where is the promise of him his coming for ever since (1:17) the fathers fell asleep all continues just as it is was from the beginning of creation. (1:25) This conclude this reading.(1:27)

(1:31) Good morning everyone those who are here and those (1:37) that might be on the phone on the conference bridge. It is my (1:48) pleasure to present a lesson this morning and tonight in our rotation.

(2:04) The lesson that I'm going to give is part two. The last time I spoke which if my memory serves (2:16) me correct it was on a sunny evening. I presented part one of this lesson and what I (2:32) am presenting is in the form of a question.

In what way? In Malachi. God (2:47) told the people through Malachi I love you and they asked in what way? We might today ask how (3:07) have you loved us? He told the priests that they despised his name and they asked in what way (3:22) have we despised your name and he told them that they really didn't give honor to him (3:34) as a father as master. He said that sons obey their father servants obey the master but he (3:50) wanted to know where his honor was and they wanted to know the next in what way is yet.

(4:11) He said to you priests who despise my name and they asked in what way have we despised your name (4:25) and he tells them that it's by saying the table of the Lord is contemptible. (4:34) When they defiled the table by the sins they committed and approached the table of the Lord (4:49) with unclean hands. They offered sacrifices that were blind lame and sick (5:03) of which God plainly forbade them to offer (5:11) and the lame and the sick and they even offered those that were stolen and that's that is how they (5:29) how that they despised they defiled the table of the Lord that they didn't honor the father (5:41) that they defiled his name and he loved them because he treated them fairly when they obeyed him (5:56) but when they disobeyed him he brought judgment upon them.

(6:03) Now Malachi is a prophecy that Malachi existed post their return from exile in the Babylon (6:24) and they were led into Babylon because of their sins and here they are in January their sin (6:37) and now I present part two and in Malachi 2 17 is the fourth in what way that we find through Malachi (7:02) or Malachi tells the people you have worried the Lord with your words you know our words (7:13) are what will either justify us or they will condemn us in Malachi or Matthew rather (7:30) 12 verses 36 and 37 Jesus tells these people he says but I say to you that for every idle word (7:52) men may speak they will give account of it in the day of judgment for by your words you will be (8:03) justified and by your words you will be condemned sometimes people speak they speak oddly (8:19) and they will speak words that are empty and so God through Malachi is telling these people (8:30) that you are worrying me by your words even the people worry God or they are weary of God (8:51) and Isaiah 43 verses 22 through 24 God is saying but you have not called upon me (9:12) O Jacob and you have been wary of me O Israel you have not brought me the sheep for your burnt (9:24) offerings nor have you honored me with your sacrifices I have not called you to serve (9:33) with grain offerings nor withered you with incense you have brought me no sweet cane (9:41) with money nor have you satisfied me with the fat of your sacrifices but you have burdened me (9:53) with your sins you have worried me with your iniquities but as it is stated in verse 22 (10:04) you have been wary of me have we become wary of God it seems so in some of the people (10:22) that they're wary of what God has done they are wary of of God's message to them.

(10:34) it seems like that these Israelites were wary of God but then God is also (10:46) wary of their appointed feast and Isaiah 1 verse 13 (11:02) and bring no more futile sacrifices incense is an abomination to me (11:10) that is when you come to appear before me he said who has required this from your hand (11:17) to trample my courts bring no more futile sacrifices incense is an abomination to me (11:27) the new moon's saddest and the calling of assemblies I cannot endure (11:34) iniquity and the sacred meeting your new moons and your appointed feasts my soul hates (11:42) they are a trouble to me I am wary of firing them when you spread out your hands I will have my eyes (11:52) from you even though you make many prayers I will not hear your hands are full of blood (12:05) is God wary of his people today as he was then and in Jeremiah 15 and verse 6 God said (12:24) I am wary of repenting now what would he mean by that well he was telling them (12:36) warning them of the danger that they put themselves in and disobeying him (12:46) but they

would not listen to this and they were more or less in their (12:59) minds repent turn to God because they had (13:05) turned away from him and then he would change his mind about bringing (13:13) a bad upon them then he would change his mind about bringing the good upon them because of their (13:20) evil doings so God says I am wary of repenting and then in Malachi 2 verse 17 (13:40) there is further statement yet you say in what way have we worried him that is that Malachi (13:57) is telling the people you have worried the Lord with your words yet you say in what way (14:06) have we worried him the answer yet that you say (14:17) he that doeth evil is good

and I'm thankful for Kevin for reading that verse and Isaiah 5 20 (14:31) and also I'm thankful for Roger reading the second scripture reading and 2 Peter 3 (14:44) but anyway it says woe unto them that call good evil and evil good who put (14:59) darkness for light and light for darkness who put bitter for sweet sweet for bitter (15:09) that's what happens when when we do wrong we wanted to justify oh it's all right we're okay (15:21) no we're not if we're not doing what God said we're not okay because (15:29) God sees it and God is displeased with it he was displeased with them

(15:37) today there are many that want to make sin good they want to make homosexuality (15:49) good God caused the evil he said so in his word it's an abomination (15:57) and we know that one of the things to keep one from inheriting the kingdom of God (16:05) is homosexuality or adultery they want to make adultery seem (16:17) little God calls what he what he sees adultery (16:26) man wants to call it an affair God said it is adultery and other sins (16:40) murder they may in our minds think that murder is right but murder is evil (16:51) murder is sinful and in the way of homosexuality or adultery (17:06) especially homosexuality the excuse might be why love is not wrong (17:14) what's wrong with loving well what's wrong it is wrong when it is directed at evil things (17:24) like God calls evil God calls homosexuality an abomination (17:32) God shall not commit adultery and it's still that way (17:42) they they try to make things they try to make the evil right and then and say everyone who does evil (17:54) is good in the sight of God that's what people today are trying to make out of these sinful deeds (18:04) is that it is right God I'm okay even though I'm doing these things God said no you're not

(18:17) but then they ask a question where is the God of judgment in (18:28) verse 17 of Malachi 2 well that sounds like the reading that Roger gave us out of 2 Peter (18:40) does it not these people these scoffers these mockers want to know where is the promise of his (18:54) coming where is he they they say everything is going on as they have from the beginning (19:11) of creation Peter says for they willfully for this they willfully forget that by the word of God the (19:21) heavens were above and the earth standing out of water and in the water by which the world that (19:31) then existed perished being flooded with water but the heavens and the earth which are now preserved (19:43) by the same word are reserved for fire until the day of judgment and perdition of ungodly (19:54) men in verse 10 but the day of the Lord will come as a thief in the night in which the heavens will (20:08) pass away with a great noise and the elements will melt with fervent heat both the earth and (20:18) the works that are in it will be burned up therefore since all of these things will be (20:25) dissolved what manner of persons ought you to be in holy conduct and godliness looking for and (20:34) hastening the coming of the day of God because of which the heavens will be dissolved being on (20:43) fire and the elements will melt with fervent heat this is what's going to happen and these people (20:53) are just by saying that there is no God or by asking where is the promise of his coming (21:04) stopping at the promise of one day that he will come back but he won't set foot on the earth (21:15) because the earth is going to be destroyed and the heavens along with it and they will (21:24) be burned up and forget that the world was destroyed by a flood but it is now reserved (21:38) for fire now i'm going to read verses eight and nine of second peter (21:50)

my beloved do not forget this one thing that with the lord one day is as a thousand years (22:00) and a thousand years as one day the lord is not slack concerning his promise (22:09) as some count slackness but as long suffering toward us not willing that any should perish (22:22) but that all should come to repentance

when we read the bible we see that jesus came and he died (22:38) his death on the cross means salvation to us he brought salvation it appears to all men it is (22:48) extended to all men but sadly all men won't be saved they won't be saved because they're just (23:00) not willing to listen to god they mock they scoff you know it's not wrong to ask questions but i (23:14) get a feeling that when these israelites ask in what way does god love us in what way (23:27) have we defy god in what way have we worried god that they ask these words in mockery well (23:42) we ought to sincerely if we want to know how we displease god and we sincerely want to know (23:56) then we need to look at his word to find out and let's quit asking or bantering around out of words (24:13) in disbelief these words just don't mean a thing what god said well it just doesn't mean anything

(24:22) one day we'll find out that it does mean something and he has told us that (24:30) now we need to remember that (24:36) that god is for a good and he wants us to everyone to repent and to be saved (24:49) that is the reason that he died for us now are we willing to sincerely believe that (25:00) jesus is god's son are we willing to acknowledge him as the son of god (25:13) are we willing if we haven't done so are we willing to be baptized (25:22) for the remission of our sins we should we should repent of the evil that we might have on us (25:37) and if there is anyone that has obeyed the gospel of jesus has believed and has been baptized for (25:47) the remission of sins and you've gone astray will you not repent (25:57) let the church know that you wish to be restored (26:02) or if there is any other need that you want to make known why not make it known (26:11) why not do so while we stand and while we sing.(26:15)