

24-1013p Transcript

24-1013p - *Context Is Important, Mike Mathis*

Bible Reader: John Nousek

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Context Is Important

Transcript (0:04 - 37:12)

Scripture Readings

Bible Reader: John Nousek

Acts 1:9-11

(0:04) This evening's reading comes to us from the book of Acts, chapter 1, verses 9 through 11. (0:13) And after he had said these things, he was lifted up while they were looking on, (0:20) and a cloud received him out of their sight. (0:25) And as they were gazing intently into the sky while he was going, (0:30) behold, two men in white clothing stood beside them.

(0:36) They also said, Men of Galilee, why do you stand looking into the sky? (0:42) This Jesus, who has been taken up from you into heaven, (0:46) will come in just the same way as you have watched him go into heaven.

Transcript

Preacher: Mike Mathis

(0:57) Good evening. (0:59) My lesson is context is important.

(1:05) Some people, when they read the Bible, (1:08) seem to think that every time a word or phrase appears in a passage of Scripture, (1:17) the same thing is meant every time that phrase or word appears. (1:29) Sometimes the word or phrase may be literal, or it may be figurative. (1:39) Listening to a lesson given on YouTube, (1:41) it seemed as if the speaker was trying to point out a particular phrase that he was concerned with, (1:57) meant the same all the time it appeared.

(2:03) But one thing that he asked was, is context necessary? (2:12) The obvious answer is yes. (2:17) Because in dealing with this particular wording that he was concerned with, (2:28) I can tell in all the text that he was using, (2:37) sometimes it did mean what it said, (2:43) and other times when it could have been referring to something else. (2:51) But what is this word or phrase he was concerned with? (2:58) Coming or riding in the clouds.

(3:04) For instance, in Deuteronomy 33 and verse 26, (3:16) we have in this particular passage, (3:24) there is no one like the God of Jeshua, (3:30) who rides the heavens to help you, (3:35) and in his excellency on the clouds. (3:41) Now in this particular passage, (3:46) God is saying, (3:51) is said to ride the heavens. (3:59) Now let's not get concerned with what might be meant by riding.

(4:06) Let's look at the context, (4:09) figure out that he is saying something here, (4:15) and it is meant to convey to us (4:19) something that we should keep in mind. (4:24) If the God is ever ready to help, (4:29) rather than being depicted as (4:33) a God that is (4:39) someone that is (4:42) breathing out wrath upon sinners, (4:48) rather than (4:51) depicting him as (4:54) ready to afflict people, (5:01) he is ready to help. (5:04) In this he is saying that he rides the heavens to help you, (5:14) is what is meant.

(5:18) Moses is telling the people here (5:23) in his final time with them, (5:28) he is speaking these words, (5:31) but he is telling them that the Lord (5:36) is always ready to help them, (5:39) and we need to understand that he is there to help us. (5:48) Another passage that I want to look at here (5:53) is Isaiah 19, (6:02) beginning (6:05) with verse 1. (6:09) I want to see another (6:16) what the Lord rides upon. (6:20) It starts out in verse 1 (6:24) of chapter 19 of Isaiah.

(6:28) The burden against Egypt, (6:32) behold, the Lord rides on his red cloud. (6:38) He will come into Egypt, (6:41) and the idols of Egypt (6:45) will tolerate his presence, (6:48) and the heart of Egypt will melt in his midst. (6:55) I will set, in verse 2, (6:57) I will set the Egyptians against Egyptians.

(7:02) Everyone will fight against his brother, (7:06) and everyone against his neighbor. (7:09) City against city, kingdom against kingdom. (7:12) The spirit of Egypt will fall in his midst.

(7:18) I will destroy their council, (7:20) and they will consult the idols and the charmers (7:25) and the mediums and the sorcerers, (7:28) and the Egyptians I will get into the hand of a cruel master, (7:35) and a fierce king will rule over them, (7:39) says the Lord, the Lord of hosts. (7:43) So it binds that Egypt is said to, (7:49) that the Lord will come into Egypt, (7:54) and he will cause the Egyptians (8:00) to be against each other. (8:05) And they will fight against, (8:07) everyone will fight against his brother, (8:11) everyone against his neighbor.

(8:16) But now how is this going to be accomplished? (8:21) Now he said, I'm going to get into Egypt. (8:25) Now how is he going to accomplish all this? (8:28) Well it says that he's going to get Egypt (8:34) into the hand of a cruel master, (8:38) and a fierce king will rule over them. (8:42) And in the 20th chapter, the next chapter over, (8:48) starts out in verse 1, (8:52) And in the year that Parthas came to Ashtab, (8:59) when Sargon the king of Assyria sent him, (9:04) and he brought him Ashtab and took him, (9:08) at the same time the Lord spoke by Isaiah, (9:11) the son of Amos, saying, (9:13) Go and remove sackcloth from your body, (9:17) take your sandals off your feet, (9:20) and he did so, walking naked and barefoot.

(9:25) And the Lord said, just as my servant Isaiah (9:29) has walked naked and barefoot (9:33) three years for his son, (9:37) and they wander against Egypt and Ethiopia, (9:40) so shall the king of Assyria (9:46) lead away the Egyptians as prisoners (9:50) and the Ethiopians as captors, (9:54) yall alone, naked and barefoot, (9:58) with their bodies uncovered to the shame of Egypt. (10:03) And they shall be afraid and ashamed of Ethiopia, (10:08) their expectation, and Egypt their glory. (10:15) So the way he is going to come into Egypt, (10:20) the way he's going to cause the Egyptians to be against each other, (10:30) and it's going to be through the Assyrians, (10:36) they're going to

come in, and they're going to take them captors. (10:40) And this is a nation rising against another nation. (10:47) Or, Ethiopia being involved, nations. (10:53) See, we've got them rising up.

(10:57) Now, the next passage that I want to look at (11:02) is in Matthew 24. (11:11) Now, not going to be just on a particular passage, (11:22) and it's going to be beginning with verse 29 (11:26) and going through verse 35. (11:32) Immediately after the tribulation of those days, (11:37) the sun will be darkened, and the moon will not give its light.

(11:43) The stars will fall from heaven, (11:46) and the powers of the heavens will be shaken. (11:52) Then the sign of the sun man will appear in heaven, (11:58) then all the tribes of the earth will mourn, (12:02) and they will see the sun of man coming on the clouds of heaven (12:08) with power and great glory. (12:11) And he will stand his angels with the great sound of a trumpet, (12:16) and they will gather together his elect from the four ends, (12:22) from one end of heaven to the other.

(12:25) Now, learn this parable from the fig tree. (12:29) When its branches has already become tender and put forth leaves, (12:35) you know the summer is near. (12:39) So you also, when you see all these things, (12:43) know that it is near at the doors.

(12:49) Assuringly, I say to you, this generation, (12:54) from when all beings pass away, (12:58) till all these things take place. (13:03) What things? (13:04) All the things that he said that I didn't cover (13:09) from the beginning of the 24th chapter (13:12) down to verse 28, I didn't cover. (13:16) But Jesus is saying that, (13:19) he says that the sign of the sun of man will appear in heaven, (13:26) and then all the tribes of the earth will mourn, (13:30) and they will see the sun of man coming on the clouds of heaven (13:37) with power and great glory.

(13:39) Is this, is he talking about coming at the last day? (13:48) No. (13:49) How do I know that? (13:52) Because of what he said in verse 34. (13:57) Assuringly, I say to you, this generation, (14:03) that is the generation that he's talking to here, (14:10) will by no means pass away till all these things take place.

(14:16) Well, what is this talking about? (14:19) Seeing the sun of man coming on the clouds of heaven here (14:25) is talking about the destruction of Jerusalem. (14:32) It's talking about when the Roman government comes in (14:39) and destroys Jerusalem and the temple in AD 70. (14:46) This is what this is talking about.

(14:50) So the language so far that we've been seeing (14:58) about the God riding through the heavens, (15:03) the Lord riding upon us through the clouds, (15:07) the sun of man coming in the clouds, (15:11) this is a figurative language that is speaking (15:18) not so much personally that God and Christ, (15:24) the sun of man, personally is coming. (15:34) But it's talking of what is going to happen (15:39) when one nation is coming against another nation, (15:44) taking that nation into captivity. (15:48) Now, let's look.

(15:53) We're going to look at Luke 24 and verse 51. (16:10) Now it came to pass while he, that is Jesus, (16:15) blessed them that he was parted from them (16:20) and carried up into heaven. (16:25) And then in Acts 1 verses 9 through 11 (16:33) that John read to you, (16:39) we find that when Jesus had spoken these things, (16:51) that is he was telling them about (16:56) then not many days from now being baptized (17:01) with the Holy Spirit (17:05) and that they would be witnesses to him (17:12) in Jerusalem and Algeria and Samaria (17:17) and to the end of the world.

(17:20) Now when he had spoken these things, (17:24) while they watched, he was taken up (17:27) and a crowd received him out of their sight. (17:33) And while they looked steadfastly toward heaven, (17:37) as he went up, (17:39) behold, two men stood by them in white apparel, (17:45) who also said, (17:46) Men of Galilee, why do you stand gazing up into heaven? (17:52) This same Jesus, who was taken up from you into heaven, (17:57) was so kind in like manner as you saw him go into heaven. (18:04) Now did Jesus figuratively go up through the clouds (18:13) or did he physically go up into the clouds? (18:19) He physically went up through the clouds.

(18:25) And it is said here that in the same manner he will return. (18:37) And you will see he was so kind in like manner (18:44) as you saw him go into heaven. (18:47) He's going to come back one day himself (18:57) and he's going to do that.

(18:59) So going through the clouds here (19:05) was physical, literal, (19:08) and he is literally going to come back. (19:11) Now let's look at 1 Thessalonians 4. (19:16) And this is where I've had to wonder at the speaker. (19:34) He was using other man's material (19:39) and so he was using this.

(19:47) And he used 1 Thessalonians 4 verses 13 through 18. (20:06) Paul is writing to the Thessalonians about certain things. (20:14) And here he says, (20:45) For this we say to you by the word of the Lord, (20:51) that we who are alive and remain unto the coming of the Lord (20:57) will by no means precede those who are asleep.

(21:04) For the Lord himself will descend from heaven (21:08) with a shout, with the voice of an archangel, (21:12) and with the trumpet of God, (21:14) and the dead in Christ will rise first. (21:21) Then we who are alive and remain (21:25) shall be caught up together with them in the clouds (21:33) to meet the Lord in the air, (21:38) and thus we shall always be with the Lord. (21:43) Therefore comfort one another with these words.

(21:49) To begin with, in verse 17, (21:58) yes, it says, (22:02) Then we who are alive and remain (22:05) shall be caught up together with them in the clouds (22:11) to meet the Lord in the air. (22:16) First of all, to begin with, (22:21) Paul is wanting to encourage these people (22:29) that those who have gone on, (22:32) who have died in Christ, (22:38) they don't need to worry about what's going to happen to them, (22:45) because one day they're going to come from the grave. (22:53) And at the time that he comes, (22:57) Christ that is, (22:59) who are alive, (23:02) he says, (23:03) will not prevent or go before those in the grave, (23:12) but they will be caught up (23:14) and then will be caught up together (23:18) to meet the Lord.

(23:21) This isn't talking about a nation rising against a nation. (23:28) This doesn't say this is talking about (23:31) and being concerned with those who have died, (23:38) who are in Christ. (23:41) They do have hope.

(23:45) We that have survived, (23:49) those who have survived, (23:51) need not be worried and anxious about them, (23:56) because they are in Christ. (24:01) And if we stay in Christ, (24:04) we're going to see those who have gone on before us. (24:11) He said, (24:12) therefore comfort one another with these words.

(24:15) We can be comforted in that. (24:18) So in this passage, (24:24) meeting them, (24:25) being caught up in the clouds, (24:28) that's not the same thing that we found reading in Isaiah 19 and 1, (24:38) and it's not the same as what was spoken of (24:42) in Matthew 24, verses 29-35. (24:48) And

if you want to include the verses even before verse 29, (24:54) go ahead, (24:56) because we're talking about the same thing.

(25:01) But here in this verse, (25:04) it's not talking about the same thing. (25:09) And then we have 2 Peter 3. (25:24) Now, this is the passage that seems to cause some to believe in some of this to be figurative language. (25:46) But I'm going to start off with the question that Peter's answering.

(26:00) He said, (26:02) Knowing this first, (26:04) the scoffers will come in the last days, (26:07) walking according to their own lusts, (26:11) and saying, (26:12) Where is the promise of his coming? (26:16) For since the fathers have fallen asleep, (26:20) all things continue as they were from the beginning of creation. (26:26) Now, that's what these scoffers are saying. (26:32) Now, Peter is countering that argument.

(26:36) For this they willfully forget (26:39) that by the word of God, (26:41) the heavens were of old, (26:45) and the earth standing out of water and in water, (26:51) by which the world that then existed perished, (26:58) made flooded with water. (27:03) Now, water here is not figurative language. (27:11) He said the world was flooded.

(27:14) And if we go back to begin with Genesis 6, 7 and 8, (27:24) at nine we're going to read that the world was flooded with water. (27:31) It did. (27:34) And the world that then stood was destroyed by water.

(27:44) Now, if the water that is spoken of here is literal, (27:51) then what is said next, (27:53) but the heavens and the earth, (27:56) which are now preserved by the same word, (28:00) are preserved for fire (28:02) until the day of judgment and perdition of the ungodly men. (28:10) Then fire is literal. (28:18) And now he is talking, (28:21) as the water that destroyed the world in Noah's day, (28:31) is now going to talk about (28:35) when the earth will be, (28:37) and also the heavens will be destroyed by fire.

(28:44) And he says, (29:08) in which the heavens will pass away with a great noise, (29:15) and the heavens are what we see in outer space, (29:20) or what can be seen in outer space, (29:23) the telescope, the planets, (29:28) these will pass away with a great noise, (29:32) and the elements will melt with carbon heat. (29:35) Both the earth and the works that are in it (29:39) will be burned up by fire. (29:52) Therefore, since all these things will be dissolved, (29:55) what manner of persons ought you to be in holy conduct and godliness, (30:01) looking for and hastening the coming of the day of God, (30:07) because of which the heavens will be dissolved, (30:10) being on fire, (30:12) and the elements will melt with carbon heat.

(30:16) Now, some of this phraseology about (30:22) the heavens being dissolved and the elements with carbon heat (30:27) and other such phrases in here (30:33) are mentioned elsewhere in the Old Testament. (30:39) Speaking of a different situation, (30:48) they tried to make this the same (30:51) as what the passages in the Old Testament are speaking of. (30:59) But just like I say, (31:02) this is talking about the destruction of the earth (31:07) and being destroyed by fire.

(31:12) And we also look at 2 Thessalonians 1, 7-9, (31:18) that the Lord will come with his angels in flaming fire, (31:28) taking vengeance on those that know not God (31:31) and obey not the gospel of the Lord Jesus Christ. (31:37) But that is fire. (31:41) Now, he gets into 1 Corinthians 15, and I don't know why.

(31:57) I forget the reason that he was in there. (32:03) But if we would look just at what 1 Corinthians 15 is talking about, (32:18) it's talking about, first of all, the resurrection of Jesus. (32:23) Do we believe that Jesus was raised bodily from the grave? (32:31) If we do, then he sets forth the premise that (32:42) if Christ is raised, we will be raised from the grave.

(32:49) Those that are in the grave will be raised. (32:56) This whole chapter is dealing with the resurrection. (33:01) It's not talking about nations rising against nations.

(33:07) And the phraseology that is used within the chapter (33:16) may be found other places. (33:21) But we need to consider what it's talking about in 1 Corinthians 15, (33:28) about the resurrection. (33:31) And it should give us hope.

(33:34) Christ has risen from the grave. (33:40) He is alive today, now in heaven, (33:47) reigning over his kingdom, (33:52) and one day we, too, will be raised from the grave. (34:01) Those who have died and gone on.

(34:04) And that's the important thing in this chapter. (34:09) Yes, maybe we find the same wordings (34:15) of the Son of Man coming on the clouds, or such. (34:24) But we've got to consider, now, (34:27) just what really is he talking about? (34:33) Is this we've got to determine, (34:37) then, by the context of the passage he's in, (34:42) just what it is.

(34:45) Yes, context is important. (34:50) Does a word or phrase always mean the same? (34:56) That is determined by the context of the passage it is set in. (35:03) Is the word or phrase literal or figurative? (35:09) It's determined, again, (35:13) by what is presented in that passage.

(35:19) And there are people that have a tongue trying to figure it out. (35:25) You know, is it literal? Is it figurative? (35:30) Yes, and just because it says such and such over here, (35:35) and it says such and such over here, (35:39) it means the same. (35:41) Maybe.

(35:43) Then maybe not. (35:46) We need to read the passage with thought. (35:51) We need to consider what it's talking about.

(35:57) And thus, we can determine whether we're dealing with the real thing (36:05) or we're dealing with a figurative passage. (36:07) And I know this has been a lesson that can cause concern. (36:20) Sometimes we will read something and make the literal figurative.

(36:27) And sometimes we'll make the figurative literal. (36:31) If we just only start considering. (36:35) Sometimes we will need to go back and consider maybe other passages (36:46) relating to what is talked about.

(36:52) You know, but that's the problem that some have. (36:59) And it needs to be, we just need to determine just what it is. (37:04) So maybe help ourselves by considering the context. (37:12)