

24-1103p Transcript

24-1103p - *An Upside Down Generation, Part 2, Mike Mathis*

Bible Reader: Mike Mathis

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An Upside Down Generation, Part 2

Transcript (0:04 - 32:56)

Scripture Reading

Bible Reader: Mike Mathis

(0:04) I'm going to read from Acts as a script reading, Acts 17, 5-7. (0:17) I'm going to read from the New King James Version. (0:23) "...who were not persuaded, became envious, (0:28) took some of the evil men from the marketplace, (0:36) and gathering a mob, set all the city in an uproar, (0:42) and attacked the house of Jason, and sought to bring them out to the people.

(0:51) But when they did not find them, they dragged Jason and some brethren (1:00) to the rulers of the city, crying out, (1:07) These who have turned the world upside down have come here too. (1:16) Jason has harbored them, and these are all acting contrary to the decrees of Caesar. (1:26) Saying, there is another king, Jesus."(1:32)

Transcript

Preacher: Mike Mathis

(1:36) I continue with the lesson I started this morning, (1:44) where Moses was told to write a song, (1:50) and Moses wrote it, and we find that song in Deuteronomy 32, verses 1-43.

(2:07) But I did not, as I said, did not go verse by verse in that song. (2:17) But God told Moses that He knew what the Israelites would do (2:28) after they settled in the land which He was leading them. (2:35) And so Moses was commanded to write this song, (2:42) according to Deuteronomy 31, verse 19.

(2:49) And then in verse 22, that day, Moses wrote this song and taught it to the people. (3:02) And that song, as I said, is in chapter 32. (3:10) Now in verse 20 of Deuteronomy 32, according to the Tree of Life version, (3:23) when He was reminding the people that how God was working on their behalf, (3:37) how He guided Israel, and it was He alone that guided Israel, (3:46) made Israel to mount the heights of the land, (3:54) and how they ate the produce of the land, (4:00) that Israel grew fat, and then forsook God.

(4:09) They turned to idols, and they ignored the Rock in Deuteronomy 32, verse 18. (4:25) That the Rock that birthed them, they ignored. (4:32) They forgot God who brought you forth, they are told.

(4:40) And then God said, and this is still the reading from the Tree of Life, (4:56) they say Adonai, which means the Lord. (5:02) Adonai, this is one of the names of God that is here. (5:10) Adonai saw, and he spurned his sons and his daughters out of vexation.

(5:19) He said, I will hide my face from them. (5:23) I want to see their hereafter, or as other persons may have it, their end. (5:35) After, you know, they go through what they do.

(5:43) For they are an upside-down generation. (5:48) And as I said, the New King James says of this verse, they are a perverse generation. (5:58) The New American Standard Version says, they are a perverse generation.

(6:05) The King James Version says, they are very forward generation. (6:17) That they were a people with no faithfulness in them, is what he said. (6:28) It sounds like, you know, now, the present day when people deny that God exists, (6:39) they turn away from God.

(6:42) And even when they believe in God, they pervert His Word. (6:50) But people make a show of the perversion of the marriage arrangement. (6:59) They've gone so far as to bring in same-sex marriages and such.

(7:08) And that's where I ended this morning. (7:14) Now, I want to turn our attention to Acts 17. (7:22) That is here in our reading.

(7:28) To begin with verse 1 of chapter 17. (7:35) Now, when they had passed through Amphipolis and Apollonia, (7:42) they came to Thessalonica, where there was a synagogue of the Jews. (7:50) Then Paul, as his custom was, went in to them, (7:55) and for three Sabbath days, for three Sabbaths, (8:00) reasoned with them from the Scriptures, (8:03) explaining and demonstrating that the Christ had to suffer (8:07) and rise again from the dead and say, (8:13) This Jesus, whom I preach to you, is the Christ.

(8:19) And some of them were persuaded, (8:22) and a great multitude of the devout Greeks (8:27) and not a few of the leading women joined Paul and Silas. (8:34) So we see that the preaching of Paul and Silas (8:44) reached a great multitude of these people out of Thessalonica. (8:54) And it said, (8:56) There was a great multitude of the devout Greeks (9:01) and not a few of the leading women.

(9:05) They joined Paul and Silas. (9:10) But then, as we have it, (9:15) there are those that just will oppose the truth. (9:20) But the Jews, who were not persuaded, (9:24) became envious, took some of the evil men.

(9:29) Notice the type of men that these Jews gathered on the marketplace (9:38) and gathering a mob, sent all the city in an uproar (9:44) and attacked the house of Jason (9:48) and sought to bring them out to the people. (9:54) And that's Paul and Silas, I would believe, that they were looking for. (10:01) But they did not find Paul and Silas.

(10:09) They dragged Jason and some of the brethren (10:12) to the rulers of the city, crying out, (10:17) These men who have turned the world upside down have come here too. (10:25) Now notice just who it is that said (10:29) that these men have turned the world upside down. (10:37) Now if

God viewed the Israelites, when the Israelites forsook Him, (10:46) as an upside-down generation, (10:49) when they forsook Him and worshipped other gods (10:53) and did other things besides, (11:02) that He called them an upside-down generation according to the psalm, (11:13) and it's these people now that are saying that (11:18) Paul and Silas have come and they've turned the world upside down.

(11:29) Maybe it should be turning the world right side up. (11:38) They need to be right. (11:41) They can't be right if they're gathering a mob (11:48) and a riotous mob at that, creating a riot (11:56) and setting all the city in an uproar (12:00) and attack the house of Jason and bringing them out.

(12:09) And so we find that they were being upset (12:20) by what Paul and Silas were teaching. (12:26) And they said Jason has harbored them (12:32) And these were all acting contrary to the decrees of Caesar, (12:39) saying there is a mother, there is a mother of King Jesus. (12:47) Now you know when people are looking for Jesus to come again, (12:55) and when He comes again that He will set His foot on the earth, (12:59) set up the throne and reign in Jerusalem for a thousand years on earth, (13:10) and a literal thousand years, (13:16) this doesn't make sense when you read this.

(13:20) That upset because they said that they're saying there is then another king (13:33) aside from Caesar. (13:38) Well that was just tantamount to treason. (13:41) When someone is making himself to be a king, (13:47) when there is a king already existing, (13:53) that purpose could be counted as treason.

(14:01) But they were upset because they thought that Jesus is king. (14:13) But what they felt to understand, (14:17) that Jesus is a spiritual king over His spiritual kingdom. (14:23) As far as Caesar was concerned, (14:28) as far as the government of Rome was concerned, (14:35) physically they didn't have anything to fear from Jesus, (14:40) in a physical sense.

(14:42) Now when it came to the spiritual side of it, (14:49) when it is known that they did things contrary to God, (14:59) made man that conflicted with God, (15:09) and even made themselves to be divine, (15:15) it seems we have an account in Acts that Herod, (15:23) he was a king, (15:26) but it was Herod that the people made him out to be God. (15:35) And because he didn't give God the glory, (15:42) but accepted himself as God, (15:47) then God struck him with worms (15:49) and he died of the worms. (15:55) But this is what upset these people.

(16:02) They weren't looking for Jesus to become king. (16:09) They were saying that He is king, another king. (16:15) But that's what upset them (16:17) because they looked at Caesar as being the king (16:26) and that was the trouble.

(16:33) So they were teaching them that Jesus is king. (16:43) But then, as I said, (16:49) they were accused of acting contrary to the decrees of Caesar. (16:56) Now if they acted lawfully and peacefully with the government, (17:08) and these commands were not conflicting with God's commands, (17:16) they were then law-abiding and keeping those commands (17:22) and even remembering the king (17:26) and remembering the rulers of those powers that be, (17:32) as the people then were told that the powers that be have come from God.

(17:42) And especially in Romans 13, (17:46) that these authorities were by God. (18:00) And it said, (18:02) Let every soul be subject to the governing authorities, (18:07) for there is no authority except in God. (18:11) And the authorities that exist are appointed by God.

(18:17) Therefore, whoever resists the authority resists the ordinance of God. (18:25) And those who resist will bring judgment on themselves. (18:31) For rulers are not attired to good works but to evil.

(18:36) Do you want to be unafraid of the authority? (18:41) Do what is good, and you will have praise from the same. (18:47) So the Christians really weren't acting contrary to the decrees of Caesar, (18:57) except where the decrees of Caesar conflicted with God. (19:03) If he wanted to be worshipped instead of God to be worshipped, (19:10) then the Christians held on to worshipping God, (19:18) the only true God, and Jesus Christ, (19:25) and accepting the fact that Jesus is king over his spiritual kingdom.

(19:33) He has authority on earth and even in heaven, (19:40) that he's been given that authority. (19:44) And so if God called the people who forsook him then (19:52) an upside-down generation, what about today? (19:57) We see all the stuff that is going on, (20:02) the things that some of the in-authority, the rules that they make, (20:14) they come in conflict with God, (20:18) and they rule in favor of the perversions that are out there, (20:29) same-sex marriages and the other things that come in conflict with God, (20:41) such as murdering unborn children. (20:52) These things we need to understand that God is the one who we obey.

(21:02) How do we live in a world where anything goes? (21:07) For it means they want to have everything go. (21:12) There's just no restraint. (21:18) Well, we think about how the Christians of the first centuries suffered persecution.

(21:28) Just look at what happened here in Acts 7. (21:33) They dragged Jason out and the ones that were with them, (21:46) and they even brought them to the rulers of the city. (21:56) And let's watch this. (21:59) In verse 8 it says, (22:32) There are others that later on are taken and scourged, (22:44) and they are thrown to the lions and such.

(22:51) They suffer severely just to hold on to the faith in God (22:58) and believe in Jesus Christ. (23:02) So when we think of these, let us press on. (23:09) For there is no other gods beside me.

(23:18) I bring death and I give life. (23:21) I have wounded, but I will heal, (23:26) and none can rescue from my hand. (23:30) He will return vengeance on his foe (23:34) and atone for the land of his people.

(23:38) This is toward the end of the psalm in Deuteronomy 32, 39, and 43. (23:53) We must believe that God is, (23:58) and that God is the one who brings death and gives life. (24:07) He wounds, but he also heals, (24:14) and none can rescue from my hand.

(24:18) And he's talking about taking vengeance on his enemies. (24:25) When he does that, no one can be rescued. (24:33) On the other hand, when we're safely following Jesus (24:40) and we are obeying his voice, (24:49) then nobody can take us out of God's hands.

(24:55) The only one that has a say-so in that is self. (25:04) Nobody can take me away from God, (25:09) but I can depart from God. (25:14) So we need to know that God does care for us.

(25:23) God does take vengeance on his foes, (25:27) and he does atone for the land of his people. (25:34) He does, and he has made atonement for us (25:39) through the blood of Jesus Christ. (25:44) And it is the blood of Christ that makes us clean, (25:51) that keeps us clean, (25:54) that washes away all sin.

(25:58) And it says that if we walk in the light, (26:02) again in the light, (26:04) we have fellowship with one another, (26:08) and the blood of Christ cleanses us from all sin. (26:17) And so this idea that when we sin, (26:23) some may have an idea that we are saved on Sunday (26:30) and then on Tuesday. (26:34) When we sin, if we sin on Tuesday, (26:37) that we're lost.

(26:42) If we're making an honest effort (26:44) to walk in the light, (26:49) his blood cleanses us from sin, (26:55) from all sin. (26:59) And they want to make it that, (27:03) well, when you sin, you are condemned. (27:09) Well, yes, (27:11) as long as I'm not repentant of that sin.

(27:19) But if it's a sin that brings reproach upon the church, (27:25) I need to take care of that. (27:27) I need to make it known that I know that I've done wrong, (27:33) you know, in the public way. (27:36) But when it comes to sinning, (27:40) the blood of Christ takes care of it, (27:44) as long as I make every effort to walk in the light.

(27:52) So the thing about the situation of the world, (28:01) we can live righteous before God, (28:05) as Noah did. (28:09) Just like it was Noah that was righteous. (28:16) He was just before God.

(28:21) He said he was perfect. (28:23) That meant that he was blameless. (28:28) It didn't mean he wasn't sinful, (28:32) but he believed in God.

(28:34) He trusted in God. (28:37) Although the rest of the world was displeasing God, (28:46) and that's the reason God told Noah to build the ark, (28:53) because he was going to destroy the world with water. (28:59) And so we can live righteous.

(29:06) We don't need to, we shouldn't turn away from God, (29:12) as the Israelites did and as many do today. (29:19) There's those that will say that they have sinned in the church, (29:27) but it's because they don't believe what they hear. (29:33) They make it say that works is what is believed, (29:43) that works is what has been taught for salvation.

(29:52) But I don't know what every church of Christ teaches, (30:02) but I know in hearing many who preach, (30:08) that's not what I hear from those preachers, (30:12) that it's a work-based situation, (30:17) that you need to work in order to merit the salvation. (30:26) We do good works, all right, (30:29) but it's not to merit the salvation. (30:33) But they depart from the church, (30:38) and they believe other things, (30:42) and they go with this faith-only teaching.

(30:51) But if we go by what the Lord says, (30:57) and understand that He cares for us, (31:00) as He cared for the children of Israel, (31:05) in spite of their grumblings and murmurings, (31:09) that God took care of them. (31:14) He takes care of us. (31:18) And so there is no reason for us to forsake the Lord, (31:23) even in good times.

(31:26) It seems it takes something bad to happen (31:30) in order to get people to turn to God. (31:34) But we need to remember His goodness in good times. (31:41) Christ came to redeem us, (31:45) and He brought the good news to us.

(31:50) And so anyone who may be listening on the phone, (31:55) if you're listening, (31:57) and you have not obeyed the gospel, (32:01) we urge you to think about how things are, (32:10) and where it's going. (32:13) Let's not end up as an upside-down generation, (32:20) but a right-side-up generation, (32:24) believing in God, trusting Him, and obeying Him. (32:29) So if you need to obey Him, (32:33) we urge you to do so.

(32:35) And anyone else that has obeyed Him (32:38) and have gone astray, (32:42) we urge you to come back (32:44) and let the church pray for you, (32:47) be restored. (32:49) In any way that you're subject to the gospel invitation, (32:55) why not do so?