

The Scoffers Question

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[0 : 00] Welcome to our service this evening. It's good to be able to come together to worship God. And as we come under the sound of His Word, we pray that we would be able to recognize him speaking to us through it. We're going to begin by singing from Psalm 97. Psalm 97.

We're singing from the beginning to verse 8. Psalm 97 from the beginning.

God reigneth, let the earth be glad, and isles rejoice each one. Dark clouds encompass, and enright with judgment dwells His throne. Fire goes before Him, and His foes it burns up round about. His lightnings lighten did the world, earth saw and shook throughout. Hills at the presence of the Lord like walks that melt away. Even at the presence of the Lord of all the earth, I say, the heavens declare His righteousness, all men His glory see. All who serve graven images, confounded let them be. Who do of idols boast themselves, let shame upon them fall.

Ye that are called gods, ye that are called gods, see that ye do him worship all. Sion did hear, and joyful was, glad Judah's daughters were. They much rejoiced, O Lord, because thy judgments did appear. And so on. The Sines, verses, Psalm 97. From the beginning God God reigneth, let the earth be glad. God reigneth, let the earth be glad. God reigneth, let the earth be glad. And I'll rejoice each one.

Torx toward Him, let the earth be glad. Get Raven bowed, let the earth be glad.

[2 : 52] round about. His lightnings lightened in the world. It's all unshook throughout.

Hills at the presence of the Lord. Thy blocks still held away.

In that the presence of the Lord of all the earth I say.

The hands seek with his righteousness all men his glory see.

All who serve graven images conf confounded let them be.

[4 : 21] Who do all by your souls themselves let shame upon them fall.

all ye that have called in God see that ye do him worship all.

Zion did hear and joyful was glad Judah's daughter dwell.

They must rejoice O Lord because thy judgment did appear.

Let us call upon the name of God in prayer. Let us pray. Lord of God as we come into your presence at this evening hour we give thanks that you have afforded us the opportunity to meet together to conduct this public act of worship.

[5 : 55] May it be meaningful to us. Do not allow us simply to conform to practice or habit and be content with that with the outward observation of what should be an internal reality.

We are invited to bow the knee in the presence of God and while some do that physically it is a method for submission to the revealed will of our God.

And as we acknowledge you are God as we acknowledge that you are our God as we acknowledge that we need to submit to you and pay homage to you confirm our allegiance to you as our God that you would encourage us by revealing to us the right of what we are engaged in.

But it is only fitting that the children of men however inappropriately we do it at times and how ever lisping our prayers and petitions appear to ourselves let alone to the God who is holy that by the grace that you afford us and the help that you give to us that in so coming that we are encouraged to fulfill the righteousness that belongs to an act of worship be it in public or private you created us in your own image and knowledge righteousness and holiness with all other attendant characteristics that speak of the relationship that our first parents enjoyed we bless you and thank you for the way your word speaks to us of that but we also are grieved over the fact that by sin we departed from our created condition from our position of elevated and very much a place of privilege in the presence of

God and we cannot restore that by our own devices but you have granted to us a way of access in the passion of Jesus Christ and you invite us to come to you through him and in his name we seek to do so this evening we pray your blessing upon your people who gather with us here in this place and those who gather in company with us who are yet to be numbered amongst them outwardly at least where there may be some who have come by faith and put their trust in Christ and yet who have lacked the strength and the wherewithal by which to make their interest in him public encourage them if there are such to declare that their lot has been cast in with the saviour of sinners and that without him they are destitute and in him they are enriched with riches that this world knows nothing of we pray your blessing upon every soul present as we said regardless of who they are or what they are praying for them that they may experience the blessing of the most high

[10 : 30] God and as we turn to your word as we read it as we sing it as we reflect upon it that it may be a meaningful exercise to us that we may hear the voice of our God speak to us we pray for the gatherings of your people throughout our island community and beyond all who gather in your name and who are under the proclamation of the gospel of free grace we pray that you would bless your word and that the assurance would be given once again that this word will not return unto you empty we pray for your blessing upon the missionary activities of the church missionaries that used to be sent out from our communities here to go to the far corners of the earth now they are invited to come into our own midst and to speak to some in our cities in our towns in our villages who are as dark as the darkest natives of the far corners of the earth once were by reason of their total ignorance about the gospel and the

Christ of the gospel and the need that they have of him we pray that just as surely as these missionaries went out at one time to speak in the tongues of those that they were sent to and that they had to learn to be able to speak in the language of these natives that now the darkness that has overtaken us as a nation requires great attention to be given to the places where our natives reside because the language that they use day by day is completely alien to the church of Christ and they need to learn to be able to communicate the truth in a meaningful way whatever that entails so open our eyes to comprehend the ravages of sin and to be able to understand the need that there is to exercise wisdom and seek grace from the

Most High God that the truth of God may have free course amongst us we pray Lord your blessing upon the needy of our world and we remember our own community thinking of those who are unwell thinking of those who belong to the congregation who have illness to contend with some who are currently facing terminal illness and who have little prospect of recovery we commit and commend them to your care and keeping that your word may speak to them at the point of their need and that you would remind us of the power that is yours to bestow life upon those who are ensnared in death's throes we pray for your blessing upon those who are caring for such those whose duty it is to alleviate suffering nurses and doctors and carers of all descriptions whether it is in the home in hospital or in the hospice whether it is looking after the frailties of old age we pray for your hand to be upon us mercy fully inclining your ear to us so that the prayers of the afflicted would be heard remember the world in which we live that is so sick with all that is ongoing within it where there is war where there is natural disaster of various descriptions it is daily an occurrence that we hear of the griefs and the sorrows of our fellows to not allow us to remain indifferent to but to be given the wherewithal by which to pray for the needs of our fallen world or out your spirit upon us to that end that we may know the wisdom of seeking good for our fellows especially spiritual good so hear us and bless us we pray remembering all that are in need this evening whatever that need may be those who are putting their lives in jeopardy whether it is at sea or on land or on the air those who are responsible for the welfare for the people for the people serving in various capacities in the law keeping organisations or those who serve in the armed forces whatever their description we remember them to you and pray for further grace to wait upon the

Lord that you may prove yourself to be a God who is mindful of who we are and what we are hear us and pardon us go before us in Jesus name Amen I'm going to sing to God's praise from Psalm 119 Psalm 119 verse 105 singing this section of the psalm the 14th part of Psalm 119 Psalm 119 verse 105 thy word is to my feet alive to my path alive I swore in heaven I will perform to keep thy judgments right I am with sore affliction even overwhelmed O Lord in mercy raise and quicken me according to thy word the freewill offerings of my mouth accept

I thee beseech and unto me thy servant Lord thy judgments clearly teach though still my soul be in my hand thy laws I not forget I heard not from them though for me the wicked snares stood set I of thy testimonies have above all things made choice to be my heritage for they my heart rejoice I carefully incline it have my heart still to intend that I thy statutes may perform all way unto the end the section of Psalm 119 to God's praise thy word is to my feet a lamp and to my path a light my word is to my feet a lamp and to my path a light

[18 : 28] I sworn have and I will perform to keep thy judgments right I am with soul affliction even overwhelmed O Lord in mercy raise and quaken me according to thy word the free will offerings of my mouth accept

I thee beseech and unto me thy servant Lord thy judgments clearly teach though still my soul be in my hands I lost I'll not forget I err not from them though for me thou wicked smear stead said I of thy testimonies have above things made choice to be my heritage body for they my heart rejoice

I care for thee incline it of my heart still to attend that I thy statutes may perform all way unto the end let us hear God's word as we have it in the New Testament scriptures we're reading from the second epistle general of Peter and chapter three second Peter chapter three reading from the beginning this second epistle beloved

I now write unto you in both which I stood up your pure minds by way of remembrance that ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord and Saviour knowing this first that they shall come in the last days scoffers walking after their own lusts and saying where is the promise of his coming for since the fathers fell asleep all things continue as they were from the beginning of the creation for this they willingly are ignorant of that by the word of God the heavens were of old and the earth standing out of the water and in the water whereby the world that then was being overflowed with water perished but the heavens and the earth which are now by the same world are kept in store reserved and to fire against the day of judgment and perdition of ungodly men but beloved be not ignorant of this one thing that one day is with the

Lord as a thousand years and a thousand years as one day the Lord is not slack concerning his promise as some men count slackness but it is long suffering to us ward not willing that any should perish but that all should come to repentance but the day of the Lord will come as a thief in the night in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat the earth also and the works that are therein shall be burned up seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness looking for and hasting unto the coming of the day of

[24 : 41] God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness wherefore beloved seeing that ye look for such things be diligent that ye may be found of him in peace without spot and blameless and account that the long suffering of our Lord is salvation even as our beloved brother Paul also according to the wisdom given unto him hath written unto you as also in all his epistles speaking in them of these things in which are some things hard to be understood which they that are unlearned and unstable rest as they do also the other scriptures unto their own destruction ye therefore beloved seeing ye know these things before beware lest ye also being led away with the error of the wicked fall from your own steadfastness but grow in grace and in the knowledge of our

Lord and Saviour Jesus Christ to him be glory both now and forever amen may the Lord add his blessing to a reading of his word to his name be praise going to sing the first psalm psalm one and the whole psalm that man hath perfect blessedness who walketh not astray in counsel of ungodly men nor stands in sinners way nor sitteth in the scornish chair but placeth his delight upon God's law and meditates on his day and night he shall be like a tree that grows near planted by a river which in his season yields his fruit and his leaf fadeth never and all he doth shall prosper well the wicked are not soon but like they are unto the chaff which wind drives to and fro in judgment therefore shall not stand such as ungodly are nor in the assembly of the just shall wicked men appear for why the way of godly men unto the

Lord is known whereas the way of wicked men shall quite be overthrown psalm 1 the whole psalm to God's praise that man hath perfect blessedness who walketh not astray but man hath perfect blessedness who walketh not astray pray in counsel of fond godly men nor stands in sinners way nor sit up in the scorner's ship but blessed his delight upon

God's law and meditate on his Lord in the night he shall be like a tree that grows near planted by a river which in his season yields his fruit and his leaf fiddeth never and all he does shall prosper well the wicked are not so grow but like they are unto the chaff which wind drives to and the glow in judgment therefore shall shall no stand such as ungodly are nor in the assembly of the just shall wicked men appear for why the way of godly men unto the

Lord is known where whereas the way of wicked men shall quite be overthrown shall we turn to the passage of the scripture that we read from the New Testament scriptures the second epistle general of Peter chapter three and we can read at the beginning of the chapter second Peter chapter three this second epistle beloved I know write unto you in both which I stir up your pure minds by way of remembrance that ye may be mindful of the words which were spoken before by the holy prophets and of the commandments of us the apostles of the

- [32 : 23] Lord and Saviour knowing this first that there shall come in the last days scoffers walking after their own lusts and saying where is the promise of his coming for since the fathers fell asleep all things continue as they were from the beginning of the creation and so on like us just to focus our attention on the question that we have there in verse 4 where is the promise of his coming where is the promise of his coming thing of to him would like us to think of this question and I hope that in so doing we can give an answer to the question but

I would also like us to be aware of something of what lies behind the question. And that is important for us because it exposes something of the state of mind of the ones who ask such a question.

More importantly, their spiritual state is exposed to us. And we could, I suppose, ask the question, is the question that they asked, are they really expecting the question to be answered?

Those of you who are Christians sometimes will be confronted by people who are not Christians. That's inevitable.

And you will explain your faith to them diligently. And they will give the impression, at least some of them will, that they have an avid interest in your Christianity.

- [34 : 48] They want to know about your faith. They want to know how you came to faith. They want to know what needs to happen in order for them to come to faith.

And to all intents and purposes, they are very enthusiastic about getting answers to their questions. But is it always the case that such enthusiasm is genuine?

Are the questions they asked, are they really asked in order to take away their ignorance or in order to bring them on the safe path that you are on?

That's only something that eternity, no doubt, will tell. But I want to begin by stating what I hope is obvious to us all from the words of the apostle, that the person that the question applies to is the person of the Lord Jesus Christ.

Where is the promise of his coming? The person that they want to know when he is going to come is the person of the Lord Jesus Christ.

- [36 : 17] And we know from a reading of this chapter together this evening that the apostle Peter goes on to explain what will be true of the day of the Lord.

What will be true of the day that this passion comes? Because it is that that is really important for them to understand.

Not that, not just that he is going to come, but that for them that they understand that when he does come, it will have significance for every one of us without exception.

If we read from on in from chapter 10, we, from verse 10 onwards, the apostle explains to those who are hearing some of the things that they can expect.

We also understand that when that day comes, it will be a day of judgment. And we know that from the scripture that the day of the Lord will be a day of judgment.

- [37 : 41] judgment. And it will involve this person that they're saying or asking about because the scripture tells us that this day of judgment will involve him.

Jesus himself, you will remember, told his disciples that the Lord, his Father in heaven, had committed judgment to him.

The Father, he says, judges no man, but he has committed all judgment unto the Son. That was something that he understood even while he was still in this world and before he went to the cross, he knew that beyond that, there would be a second coming.

And the second coming will be a time when he will fulfill yet another role that the Father has entrusted to him.

You will remember also that the Apostle Paul, amongst all the disciples and amongst all the apostles, had an eye to this time.

[38 : 57] He understood quite clearly that the gospel era was a time where Jesus Christ must be made known to all men, all women of every generation until such time when he would come again.

And the significance of his coming again would involve all who have ever been in the world of appearing in his presence. Remember the words of Paul, for we must all appear before the judgment seat of Christ that every man may receive the things done in his body according to that he hath done, whether it is good or evil.

So when a question is asked, you would say to yourself, well that's an important question. It's a significant question.

It's only right that it be asked, but surely it is also important that it is asked in the right way and for the right reasons.

Doesn't matter who hears this, it is important that all hear it. You remember when Paul was preaching in Athens, when he was preaching in Marsh Hill, this was a truth that he spoke to those who were hearing there, because he understood that even then it was necessary in tandem with the gospel of Jesus Christ being proclaimed that people understood that the Christ who died was a Christ who rose again and he went up into heaven, he was at the right hand of God, but he says, God has appointed a day in which he will judge the world in righteousness.

[41 : 04] God has appointed it and that day is a day that awaits every one of us. people with them.

Now one thing we can state without any question is that Peter believes wholeheartedly the scriptures of the Old and New Testament upon which he bases his understanding and upon which he bases all the declarations that he comes to the people with.

if you just look at this epistle for example you will find in this epistle how much Peter looks to the word of God to the best way.

His whole life is regulated by it. His whole *modus operandi* is governed by what the scripture says.

The word of God is central to his life. He believes in the word implicitly. He acts upon what the scripture teaches actively and he insists that that word is what governs his preaching and his teaching and every indication is that this is the word that is central to his existence.

[42 : 39] He came to faith through the word of God. Now I want to emphasize that because we cannot understand the nature of this question that is being asked.

We cannot understand the significance of it being asked inappropriately if we do not understand the fact that the word of God is all important to what we believe as it was important to the apostle Peter.

He came to faith by way of the truth. Albeit in the hands of the Lord Jesus Christ, he is the way, the truth, and the life.

And he called Peter to himself and Peter followed him as the way, the truth, and the life. But in this epistle what do you find?

We find the apostle repeatedly and without embarrassment stifting the place that God's word has in his life.

[43 : 50] Whereby, he says, we are given unto us exceeding great and precious promises that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust, exceeding great and precious promises.

And again in verse 12, wherefore, this is in the first chapter again, wherefore I will not be negligent to put you always in remembrance of these things, though you know them and be established in the present truth.

They need to remind themselves of the place God's word has in their life. Then he goes to verse 19, we have also a more sure word of prophecy, whereunto you do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts.

Now what you can say is that Peter was able to say, and he does remind them of that he and the fellow apostles had personal experience of being in company with the Lord Jesus Christ.

They met with him, they spoke with him, they witnessed his miracles, they were given exceedingly intimate experiences that were unique to themselves.

[45 : 32] but he doesn't base his salvation upon these experiences, he doesn't stress the importance of them over against the importance that he gives to the world.

It is the world that he places emphasis on. Yes, I'm not denying that the experiences were there and that he took delight in them and that they undergird his faith that is based upon God's word, but it is on the world that he places such emphasis.

This second epistle, beloved, I now write unto you in both, which I stood up your pure minds by way of remembrance that you might be mindful of the words which were spoken before by the holy prophets and of the commandment of us, the apostles of the Lord and Saviour, and so on.

Why is it important for us to recognise the emphasis that Peter is placing upon this word? The importance of that word to himself, the importance of that word to others.

He is doing so because he is here confronting somebody who come with what appears on the surface to be a legitimate question.

[47 : 01] If the question concerns the person of the Lord Jesus Christ and it is based upon the promises, then it is true that the one asking the question is longing to see the promises fulfilled, or so you would think.

They are either anticipating God's word in its fullness, in its entirety, without exclusion, being fulfilled, or they are calling into question the truth of that word.

And I think that is what we are confronted with here because the passage itself tells us that the persons asking such a question are recognized as scoffers, knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?

if the word is important, and if the word is the means by which the truth concerning Christ is communicated, and if the word is the means by which the means of God's saving sinners is communicated, and if it contains also warnings about what awaits the world when he comes again as he surely will, because his word tells us, then we need to treat the word cautiously, and with respect, with understanding, with appreciation, with the understanding that this word must be believed.

Those who are scholars of the Greek language tell us that in this verse the actual formula or the formation of the words is a form of words that in English don't sound right.

[49 : 26] Scoffers walking after their own lusts scoffers in their scoffing, scoffers in their scoffing, it doesn't really make a lot of sense when it's read like that, but what it means is this, that the scoffing of which it speaks is being emphasized for effect, it is being underlined, these scoffers, these people who are questioning coming, the coming of the Lord Jesus Christ, they are doing it scornfully, you know, we sang last day these words of Psalm 1, where the psalmist is telling us of those who are blessed and those who are not, he says, that man is perfectly blessed, who walks not astray, and he says, he is blessed who does not sit in the scorners chair, but places his delight on God's law, the scorners and the scoffers are one and the same, they are bringing

God's word under their judgment, and refusing to believe it, they are pouring scorn on the belief that Christ is going to come again, in other words, the bottom line is this, they are refusing to believe what the scripture is saying is true, that Jesus Christ, who came before, is going to come again, and when he comes he will fulfill all that the Lord God in heaven has entrusted him to do.

how do you understand the importance of this? Do you understand the importance of the place that Peter gives to scripture?

And when the question is asked, where is the promise of his coming? It is no task with a view to securing an answer that will enlighten their minds, but rather to disprove the genuineness of God's word.

And the strange thing is that this is a strategy of the devil that has filled the scene of time from the fall to the present day.

[52 : 15] God's day. Just go back to the garden of Eden, go back to the encounter that occurred between Satan and the guise of a serpent, and he confronted Eve and asked Eve the question, yea, hath God said?

He said to the woman, yea, hath God said, you shall not eat of every tree of the garden? A question, but a question with a twist, a question that was designed to create doubt in the mind of the woman and create doubt about the goodness of God and the provision of God.

It's a subtle thing. It's less than blatant, but it secures the end where the person is fed this lie and, well, you're legitimizing the rational behavior of somebody who has a question to ask.

Surely, am I allowed to ask the question? Surely, am I allowed to ask if the Lord is going to come again?

Did God really say that there is going to be a second coming? Well, did he? Did he say that?

[53 : 59] The question itself is a form of mockery, defiant mockery, even more so a sign of the times that are predicted by the apostles.

The apostle Paul speaks of the end times. signs of the times, the signs of the times, the things that we can see that speak to us of the eminence of the coming of the Lord Jesus Christ.

Christ. But, you know, sometimes what is said is really quite dangerous, but sometimes the signs that are referred to are more obvious than we care to mention.

2 Timothy chapter 3, the apostle Paul says this, speaking to Timothy, this, know also that in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasted, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures, more than lovers of God, having a form of godliness, but denying the power thereof from such turn away.

These are the kind of things that the apostle Paul describes when mark out the end times, and some of them you could say, Peter, was observing in his own day.

[56 : 03] But if you read on into that chapter, towards the end of chapter 3, evil men and seducers shall walk worse and worse, deceiving and being deceived, but continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise and to salvation through faith which is in Christ Jesus.

Notice that. This is the antidote to the spirit of the age. These marks of the end times, and if you sit down and carefully think about what do you see in our day and generation, what do you see that is going on in society, what do you see that is going on in families, that there is no natural affection, that there is all kinds of unholy behavior, and that is treated as if it is acceptable, because society considers it acceptable.

And that pressure is there, and that assails your senses every day of life. So how do you respond to it? Well, Paul says to Timothy, you remember what you have been taught, you remember the scripture, you remember what your mother taught you, what you learned at your mother's knee, you remember what you have heard from the scripture for yourself.

Sound words of advice. To question the truth of God is to open a door to all manner of mischief that you expose yourself to.

And this is true for you and believer who questions God's word, who doubts God's word, who refuses to accept God's word, and it is equally true for the child of God who allows the devil to insinuate doubt into your mind concerning any element of God's truth, which can happen and does happen, for you're invited to think for yourself, oh, surely it can't be like that.

[58 : 51] are you impatient with the time it takes to see the fulfillment of God's word?

Surely, if you are, then that's a good thing. But is it? Are you not being impatient with God himself?

When you are saying to God, well, you promised, why do we have to wait for your promises to be fulfilled? Why do we have to wait for you to do what you said you would do anyway?

Why delay? Why drag your feet on this thing? It's interesting, when I was looking at these passages in the Old Testament, where God's servant was critical of the people of God, or the named people of God, who ostensibly appeared to be saying, well, God is not doing what he said he would do.

In the prophecy of Isaiah, chapter 5, we read there, which, what seems to be something quite innocent, when we read these words, we think, well, this is surely something that a believer will look for.

[60 : 37] listen to the words, Isaiah chapter 5, O unto them that draw in iniquity, with cords of vanity, and sin, as it were, with a cart rope, that say, let him make speed, and hasten his work, that we may see it.

They are informed, they possess knowledge of what God has said, and now they are, in effect, challenging God to do what he said.

Let the counsel of the Holy One of Israel draw nigh, and come that we may know it. Again, you find it in the prophecies of Jeremiah, in chapter 17, the prophet again confronts something of the same spirit, afflicting the people of God or those who are associated with him.

O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be ridden in the earth, because they have forsaken the Lord, the fountain of living waters.

Heal me, O Lord, and I shall be healed. Save me, and I shall be saved, for thou art my praise. Behold, they say unto me, where is the word of the Lord? Let it come now.

[62 : 09] As for me, I have not hastened from being a pastor to follow thee, neither have I desired the woeful day. Thou knowest that which came out of my lips was right before thee.

At the heart of that is the knowledge of God's word and promise, heart. And yet, the spirit of the rebel is at its heart.

Professor John L. Mackay describes the words of Isaiah there in this way, as the words of a sceptic, where the very sceptic forms the opinion of his own generation.

what they are doing is they are cynically quoting the words of the prophet back at him to infer that what the prophet has said has not been true.

They have been told of God's judgment, but God hasn't judged, therefore God was not able to judge or not willing to judge, and so on and so forth.

[63 : 22] there is nothing whatsoever of merit in any person questioning the word of God.

We may believe that we are only exercising the intellect that he has given to us. Now that is not the same when you know God's word to be saying what it is saying, there is no doubt about what it is saying, and yet because of the circumstances in which these words are found, do you think it right for you to question?

Because circumstances you're the Lord, you're Lord. you're wealthy, for example, of the fact that we see so few conversions in our own day and generation in our experience within the communities we serve.

Ergo, therefore, God is not saving. God is not able to save. God, this current generation has moved on from the darkness of ignorance that filled the hearts and minds of those who were in our past generation and were easily deceived by God's word, easily deluded into believing that Christ was necessary, that Christ was important, that Christ was God's son, and all of these things that a past generation found easy to believe, we're much more advanced and we don't need to believe that, we don't need to trust in these fables and these errors that have been propagated as truth.

Do you give place to that spirit of the age? Well, if you do, what are you doing? You're questioning the veracity of the truth of God which is different.

[65 : 47] when I was thinking of this, I was thinking, well, look at all the things that we know today, that our parents and our grandparents and our great grandparents were totally ignorant of, within this natural world, all the things that we have discovered by reason of the technological advances and scientific advances, we know a lot more about the universe, we know a lot more about the world, we know a lot more about creation, or what we call creation, and after our world.

And because we do, we can behave in a way different to the way that we should.

change, but when we look at the spiritual realm, the spiritual realm is every bit under God's supervision as the natural world in which we live.

world, and whatever we discover from our study of nature, and whatever advances allow us to understand better how the natural world functions and operates, it doesn't equate to the understanding that we have from God's word that God himself initiates and enlightens our minds through.

It is the word of God that will stand, and the word of God that will prove that any test that is put upon it will find that the word is sure.

[67 : 57] every eye shall see Christ. Try that for size. When Christ comes again, every eye shall see Christ.

Every tongue shall confess him, every knee shall bow to him. Use your natural instinct and you dismiss that out of hand because how can that possibly be?

I have a cousin in Australia. How can they see the same Christ at the same time in the same way that I will see him? Well, I don't know.

I don't know. But I'm telling you that God's word is telling you. And if that is what God's word is saying, then that is what will happen.

When the heavens open and Christ will come again, every eye will see him and they will know him for who he is.

[69 : 06] How is that? How is it? I don't know. But I know God will not lie. And what God is often proving to be the case, he makes the impossible possible.

Don't ever come to God's word in the way that these scoffers came to God's word. As if they were in a better position, that they had a better understanding of events than God himself.

when Paul is writing a second epistle to the Thessalonians, he says, to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his sins, and to be admired in all them that believe.

Why? Because our testimony among you was believed in that day. That's it. That's the bottom line.

God has said that the Son of man will come again. God has said, and he is a God who is truth.

[71 : 03] He doesn't lie. And when you who are a believer find yourself tempted to mistrust any part of God's word, remind yourself of that.

Remind yourself that his word is true, his word is truth, and his word will be the word, word that will test every man standing in his presence.

And you who do not believe, well, you'll find out that what you don't believe will be the very thing that will be brought to your mind and to your attention in a way that you never thought possible.

May God bless these words to us. Let us pray. O Lord O God, help us to believe your word and that your word is truth.

And it speaks to us of one who is true. And he will not allow this word to fall to the ground without fulfilling that which he has purposed for it.

[72 : 09] Hear our prayer. Pardon our sins. In Jesus' name. Amen. Amen. We're going to sing in conclusion the Psalm 125.

Psalm 125, the whole psalm. Then the Lord that firmly trust shall be like Zion Hill, which at no time can be removed, but stand ever still.

As round about Jerusalem the mountains stand all way, the Lord is walked of compasso from henceforth and for a. For ill men's rod upon the lot of just men shall not lie, lest righteous men stretch forth their hands unto iniquity.

Do thou to all those that be good, thy goodness Lord impart, and do thou good to those that are upright within their heart, but as for such, as turn aside after their crooked way, God shall lead forth with wicked men, on history of peace shall stay.

They in the Lord that firmly trust shall be like Zion Hill. They in the Lord that firmly trust shall be like Zion Hill, which sh structural sombs and song on The mountains stand away.

[74 : 11] The Lord has moved us. Come us so. From heaven's Lord and all day.

For hell men's rod upon the lot.

All just men shall not lie. Let righteous men stretch forth their hands.

Unto iniquity. To thou, to all those that be good.

Thy goodness, Lord, impart. Unto the good.

[75 : 30] To those that are upright within their heart.

But does Lord such us turn aside.

After their wicked way. God shall lead forth with wicked men.

On Israel. On Israel. Peace shall stay. Amen. May grace, mercy, and peace from God the Father, the Son, and the Holy Spirit rest and abide with you all, never and always.

Amen. Amen. Amen. A long time when the fight comes in, be as ■■■■■■■■■■ Good, even for the last more the lower Marka Teols, of the Lord. Can't under the two marks 2016 were placed in uniform Even if possible, in which possible, I can live without ■■■■ coincides almost another week.