

20-0712a Transcript

20-0712a - *Breaking Barriers: Christ's Peace for All Souls*, Mike Mathis

Bible Readers: s1Fname s1Lname and Tom Freed

This transcript transcribed by TurboScribe.ai, (Detailed Summary by Grok, xAI)

See a detailed summary: [Detailed Summary HTML](#) - [Detailed Summary PDF](#)

Breaking Barriers: Christ's Peace for All Souls

Transcript (0:04 - 27:23)

Scripture Reading

Reader*: Tom Freed

Ephesians 2:14-18 (0:03) Morning. I'll be reading Ephesians 2, 14-18. (0:09) That's Ephesians 2, 14-18. (0:14) For he himself is our peace (0:16) who made both groups into one and broke down the barrier (0:19) of the dividing wall, by abolishing in his flesh the (0:24) enmity which is the law of commandments contained (0:28) in ordinances, so that he himself might make the two into (0:32) one man, this establishing peace, and might reconcile them (0:36) both into one body, to God through the cross, (0:40) by having put to death the enmity. And he came and preached peace to you (0:44) who are far away, and peace to those who are near. For through him we (0:48) both have our access and one spirit to the Father.

Transcript

Preacher: Mike Mathis

(1:18) Welcome (1:21) church to those that are here and (1:24) to those that are on the phone. (1:28) We welcome you and (1:31) it is an honor for me to be (1:36) speaking to you this morning and (1:40) as always it's a joy to be (1:44) presenting the word (1:48) and I pray that this morning (1:52) this lesson will be (1:56) one that will be (2:00) profitable. I have (2:06) a Facebook account and (2:11) I mostly get on (2:14) Facebook, play the games, but I (2:19) also (2:22) will (2:24) look at what other people may say about different things (2:30) and (2:31) as we are going through this pandemic (2:37) that's been going on since (2:40) about March, and then in the (2:45) wake of the uprising in the (2:48) country that (2:51) have spread and the rioting that (2:56) is going on and the (2:59) reason behind the uprising (3:04) a link showed up on my (3:08) news feed on Facebook (3:11) I had two pictures, one on top of the (3:16) other, the top portion showing Jesus (3:19) speaking to the crowd saying (3:24) blessed are the poor.

The (3:28) bottom portion saying, not so (3:32) Lord, all lives matter. Now (3:37) in saying this (3:43) I was in error when I first (3:47) commented on this and was trying (3:51) to correct an error that (3:55) whoever originally posted that (4:02) said blessed are the poor (4:06) my thought was Jesus

didn't say (4:10) just blessed are the poor, he said blessed are the poor in (4:14) spirit, but after giving that much (4:20) thought later, I googled the (4:25) phrase blessed are the poor (4:29) and was (4:33) referenced to Luke 6 20 (4:38) actually Luke 6 20 says (4:43) then he lifted up his eyes toward his disciples (4:47) and said blessed are you (4:50) poor. Yes, Jesus said (4:55) this and Jesus meant what he said (4:58) this is a man that (5:02) on occasion was tested (5:06) by the religious leaders presenting him (5:11) with questions that would probably (5:14) as far as I'm concerned would paint me in a corner (5:18) if I was asked those same questions given (5:23) that test, but Jesus (5:27) answered every one of these questions (5:30) precisely and put to silence (5:34) these people, but Jesus is not (5:42) meaning to elevate one class of people (5:46) above another when he says blessed (5:50) are you poor (5:54) being poor means that you (5:59) are lacking in (6:03) worldly goods, there's no power (6:07) you have no power and (6:11) it may mean that you're being (6:15) downtrodden by your fellow man (6:20) so you do not really (6:24) have much of anything (6:28) and the poor are more receptive (6:34) to Christ than probably other people (6:38) may be and being more (6:41) receptive they are (6:45) poor in spirit.

Matthew 5 3 (6:53) states the poor in spirit (6:56) now I want to quote (7:01) Matthew 5 3 and Luke 6 (7:05) 20 together. (7:09) Matthew 5 3 blessed are the (7:13) poor in spirit for theirs is the (7:17) kingdom of God. And Luke (7:21) 6 20 blessed are you (7:25) poor for yours is the kingdom (7:29) of God, you see how close these (7:33) are? The poor (7:36) here means that it is (7:41) that they are poor in spirit (7:45) now it doesn't mean that (7:49) Christ is not going to deal with other (7:53) people because he did deal with (7:58) all kinds of people.

(8:01) He once told a rich young ruler (8:05) who asked him the question what shall I do (8:09) to inherit eternal life, well he told him to (8:13) keep the commandments and run down the commandments (8:17) that were given. And the (8:22) rich young ruler responded (8:25) well I have kept all these from my (8:28) youth up, what do I lack? (8:33) And he told him go (8:36) sell all that you have and give to the (8:41) poor and you will have treasure in heaven. (8:46) Now he told the rich young ruler what (8:50) he needed to do, he didn't brush (8:53) this man aside, he told him what he could do (8:59) but the response of the rich young ruler was (9:03) he went away sorrowful (9:07) because he had much possessions. (9:11) He didn't want to give these up (9:14) but it wasn't (9:16) it wasn't Jesus fault because (9:22) he dealt with the question that he asked him.

(9:27) Now straightening that out (9:33) about the poor in spirit (9:37) and the poor, we got a big problem with (9:42) that post and I don't know if you caught it or not (9:45) but it's what is said underneath (9:49) the top portion. Not so lord (9:54) not so lord. (9:58) How can we say that (10:01) to Jesus? How can we say (10:06) not so lord when he is our master? (10:10) Furthermore in John 1 we (10:15) have it beginning in verse 1 (10:19) saying in the beginning was the word (10:24) and the word was with God (10:27) and the word was God, he was in the (10:31) beginning with God, all things were made through (10:35) him and without him nothing was made (10:40) that was made. And in verse 14 (10:45) it says and the word became flesh (10:49) and dwelt among us and we beheld his glory (10:53) the glory as of the only begotten (10:57) of the father full of grace and truth.

(11:01) And we know that that word (11:06) becoming flesh is Jesus Christ. (11:09) This same one who is speaking (11:13) blessed are you poor (11:17) he's God, many think they know better than God. (11:24) God will instruct us (11:27) in how he wants us to become (11:32) saved, how he wants us to remain saved, (11:35) how he wants us to worship him, how he wants us to live.

(11:42) And yet they may not (11:46) express it as in these (11:50) words but they do in their attitude (11:53) and their actions, not so lord (11:58) I know better, I've got it all (12:02) I've got a better way

and yet (12:07) it's not a better way, God's way is better. (12:12) And to say (12:14) not so lord (12:18) is as if Christ needs correcting (12:22) but as we found out (12:26) Christ doesn't need correcting I need correcting.

(12:32) I had to correct myself (12:36) when I thought that he didn't say (12:39) blessed are the poor (12:43) he did say that (12:45) the holy spirit inspired the writer (12:49) Luke in Luke 6 20 to write these words (12:54) they mean what they say (12:58) and God does know better than us. (13:05) No Jesus needs no correction (13:07) but as I stated (13:10) I do as well as all mankind (13:14) need correcting from time to time.

(13:19) Now the message that (13:22) it was conveying (13:26) or trying to convey (13:28) that all lives matter was lost (13:36) because of the way it was approached. (13:38) The wrong approach was taken in this. (13:43) If we're going to have (13:48) Jesus and we're wanting to show (13:52) that we should (13:56) treat everybody fairly (14:00) no matter who they are, (14:02) the culture they come from, (14:06) we need to use (14:10) Jesus properly in our applications.

(14:15) That's why later on (14:19) a post appeared and there were individuals (14:23) in a partial circle (14:27) around from different (14:31) nations, different cultures (14:34) they dressed differently (14:37) they had different colored skin (14:41) and Acts 10 34 was quoted (14:48) then Peter opened his mouth (14:52) and said in truth (14:55) I perceive that God shows no partiality. (15:00) I'm using the new King James Version (15:03) the one that was read (15:07) The copy said God is no respecter of persons. (15:15) in verse 35 he says but in every nation (15:19) whoever fears him and works righteousness (15:23) is accepted by him.

(15:25) You know the only thing that I could say (15:31) or anyone could say when they saw that (15:36) that second post that I (15:41) refer to is amen (15:44) God is no respecter of persons. (15:48) He shows no partiality and if we're going to (15:52) have Jesus applied to (15:56) this then we need to do so properly. (16:01) And let's just read further here.

(16:04) In Acts 10 it says (16:08) in verse 36 the word which God sent (16:11) to the children of Israel preaching peace through (16:16) Jesus Christ he is Lord of all (16:19) that the world you know which was proclaimed (16:24) throughout all Judea and began (16:28) from Galilee after the baptism which John preached (16:32) how God anointed Jesus of Nazareth with the Holy (16:36) Spirit and with power who went about doing (16:40) good and healing all who were oppressed (16:44) by the devil for God was with him.

(16:47) you know Peter was one (16:52) that had to be shown by God (16:56) that he is accepting (17:00) Gentiles those who were not Jews (17:04) into his fellowship but he had (17:08) to show Peter this because Peter being a Jew (17:12) was like all others they looked (17:16) down upon the Gentiles. And (17:22) God showed Peter that (17:26) by when just before (17:29) men came from Cornelius (17:34) of whom he was speaking to (17:37) that was coming to get Peter (17:44) he brought down a sheet with all kinds of animals (17:48) in there. And under the Jewish law (17:52) Mosaic law there were (17:56) unclean animals that they could not eat. (17:59) But this says there were all (18:02) kinds of animals here and he was told (18:08) kill and eat.

(18:10) But Peter said not so because (18:14) nothing unclean has touched my mouth (18:19) God said what God has cleaned (18:24) do not call unclean or do not (18:28) call common. So when (18:31) this was done three times (18:36) to Peter and after this vision then those (18:40) men from Cornelius came (18:43) to call upon Peter and Peter (18:47) was instructed to go down and to (18:52)

do what those men said (18:57) and so when (19:00) he did that and he found out that (19:03) Cornelius sent them to him (19:07) he went to Cornelius now he was going (19:11) to Gentiles that the Jews (19:16) looked down upon he was not supposed to go.

(19:21) But and this is the reason (19:25) that Peter said of a truth (19:29) or in truth I perceive that God shows (19:33) no partiality but in every nation (19:37) whoever fears him and works for righteousness is accepted (19:41) by him in Ephesians 2 (19:45) which was also read. And I appreciate (19:49) Wally and Tom for reading these.

(19:52) We find that (20:01) Jesus Christ is speaking of (20:04) for he himself is our peace who (20:08) has made both one and has broken down (20:12) the middle wall of separation having abolished (20:16) in his flesh the enmity that is the law (20:20) of commandments contained in ordinances so as (20:24) to create in himself one new man (20:28) from the two thus making peace.

(20:32) Christ when he died upon the cross (20:36) broke the barrier between Jew and Gentile. (20:40) Now why can't he break the barriers of (20:44) these distinctions between (20:48) the people now that they want (20:51) and let them accept everyone? (20:55) And yes everyone needs (20:59) to be shown that they are (21:03) mattered but this walls of enmity was (21:07) broken through Jesus Christ and thus (21:12) here is where we have peace then. (21:15) And if we would follow Jesus and if we would (21:19) go through him we can have (21:23) peace we wouldn't be divided we wouldn't be (21:29) down upon somebody else because (21:33) they're different. We would thus have (21:41) peace all that the people in the world (21:45) would know that and especially these that are (21:48) out in the world in our country that they would (21:53) realize this we find in verse 36 (21:58) he is lord of all (22:02) he is lord of everyone. It's not just the Jew (22:06) just one particular person.

(22:12) Now I want you to bear with me (22:17) as I go through these things that (22:21) I find occasionally that they pop up (22:25) on Facebook. And these (22:31) have a meaning I like but you find (22:36) that black lives matter (22:39) and black lives do matter (22:46) and this thing (22:50) that we occasionally see where they (22:56) are mistreated just because of who they are or what they are. (23:01) It's just not right (23:04) they matter. And then because the police (23:10) have come under fire we find (23:16) police lives matter (23:19) and they do. If we didn't have the police we wouldn't have (23:24) order in this in the world.

(23:28) But they're wanting to defund (23:32) the police they want to take away the police. (23:36) But police lives matter. And then we (23:41) find all lives matter. (23:45) that's what the post in (23:51) question that I have in question (23:55) was trying to convey, all lives do matter. (24:03) Everyone matters, we see that (24:07) from Acts 10 and Ephesians 2 (24:12) all these lives matter.

(24:14) Now I want to take this one step (24:19) further I want to say all (24:25) souls matter. (24:29) I don't care who they are where they're from. (24:34) All of them matter. All (24:37) souls matter. Jesus said in (24:41) Mark 8 36 (24:46) what shall it profit a man (24:49) if he gain the whole world (24:53) and lose his own soul.

Now that means (25:00) anyone don't matter who they are (25:08) all souls matter. Your souls matter, (25:12) your soul matters, others matter. (25:16) Aren't we willing then (25:20) to get our heads straight (25:26) and let the Lord tell us, instruct us on (25:31) how to proceed.

Anyone (25:37) that needs to obey the gospel that is anyone. (25:45) He is to believe (25:49) and to be baptized (25:51) for the remission of sins he is to believe (25:55) and be baptized to be saved he

should repent (26:01) and be baptized according (26:05) to Acts 2 38 and (26:10) believing and being baptized is (26:14) Mark 16 15 and 16 (26:18) we need to do that. (26:22) We also need to, (26:26) once we come into salvation (26:30) into the fellowship of Christ and into his body, (26:35) remain faithful (26:38) unto death, Revelations 2 10. (26:45) And if anyone is an erring child of (26:49) God he can come, he needs to come (26:53) and return and pray to God that (26:58) his sins be remitted.

(27:00) so if you need to do this now (27:05) we urge you to (27:09) whatever you need to do (27:14) you need to do that now if you see the need. (27:19) why don't you do that while we stand and while we sing