

23-1210p Transcript

23-1210p - *Who is On the Lord's Side?*, Mike Mathis

Bible Reader: Tom Freed

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Who is On the Lord's Side?

Transcript (0:03 - 38:25)

Scripture Reading

Bible Reader: Tom Freed

Matthew 11:28-30,

(0:03) I'll be reading Matthew 11, 28-30. Matthew 11, 28-30.

(0:12) Come to me, all you who are weary and heavy laden, and I will give you rest. (0:19) Take my yoke upon you and learn from me, for I am gentle and humble in heart, (0:24) and you will find rest for your souls. For my yoke is easy and my burden is light. (0:30)

Transcript

Preacher: Mike Mathis

(0:35) Good evening, Church. The title of my lesson tonight is in the form of a question. (0:46) And I've taken this from Deuteronomy 32 and verse 26. The question is what Moses asked.

(1:06) And in this verse it says, Then Moses stood in the gate of the camp and said, (1:19) Who is on the Lord's side? Let him come unto me. (1:26) Now, I'm using the King James Version tonight because the title of my lesson and the question form is in a question in this verse, in verse 26. (1:51) Other translations might have it, whoever is on the Lord's side, let him come to me.

(2:04) I searched for a song that I remember we were singing out of one of the song books that (2:16) the church at home in West Virginia was using, but I could not find it. (2:25) It was entitled, Who is on the Lord's side? I searched and I just could not find that song. (2:37) And then I tried typing in the title of the song, but I got a song that didn't have the lyrics.

(2:50) But there are three phrases, if you want to call it that, that's in the song that I can remember. (3:04) And I'm going to use those three phrases or ones in the form, or two of them are in the form of a (3:17) one's in the form of a question and one's in the form of a statement. (3:27) But each time that song starts out, Who is on the Lord's side? And in one of those lines, (3:41) after it says, Who is

on the Lord's side? It says, standing for the right.

(3:54) We need to stand for the right. In 1 Peter 1, 13 through 16 says, (4:10) Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that (4:21) is to be brought unto you at the revelation of Jesus Christ. As obedient children, (4:30) not fastening yourselves according to the former lusts of your ignorance, (4:38) but as he which hath called you is holy, so be ye holy in all manner of conversation.

(4:50) Because it is written, Be ye holy, for I am holy. Now, in order for us to be holy, which means to (5:10) be set apart, God is set apart from the unrighteousness of the evil one. And we need to be (5:24) holy as he is holy.

Now, I know we can't be him, but we can strive not to fasten ourselves (5:37) according to the former lusts, as he calls it in here, that these people had before they became (5:49) Christians and children of God. That they were not to go after those things that they formerly (5:59) went after. And that would take doing the right thing.

Not only doing the right things, but (6:10) standing for those right things. We need to do that. Now, in this 32nd chapter, I had the last (6:26) lesson that came from this chapter.

And it was because the children of Israel, while Moses (6:42) was up on the mount receiving the instructions from God as to what the people were to do. (6:53) And he had been delayed in his coming down. So they made a golden calf.

And so that really (7:07) displeased God. He told Moses to hurry down, you know, because the people had made a golden (7:17) calf and such. And that really angered God.

His anger was hot. And it took the intervention of (7:30) Moses to ask him, why are you wanting to destroy these people? You know, he said, (7:43) that would give the Egyptians room to say, well, God couldn't take them into the place that he (7:51) promised them. And so the Lord relented.

But still, Moses then stood in the gate of the camp (8:07) and said, who is on the Lord's side? And he said, let him come unto me. And all the sons of Levi (8:23) gathered themselves together unto him. And he said unto them, thus said the Lord God of Israel.

(8:37) Now, this is going to be something that Moses is going to tell them that the Lord said to him, (8:50) thus said the Lord God of Israel, put every man his sword by his side and go in and out from the (9:01) gate, from gate to gate throughout the camp and slay every man his brother and every man his (9:11) companion and every man his neighbor. The children of Levi did according to the word of Moses. (9:21) And there fell of the people that day about 3,000 men.

Now, sometimes as people of God, (9:38) we get called upon to do unpleasant things. In this case, an idol was made and the sin had to (9:56) be taken care of. Now, God, Moses intervened for the people and the Lord went back on what he (10:10) wanted to do.

He relented, repented of it, and therefore they did it. But still, (10:24) on the human side, still the sin had to be taken care of. We've got to wipe it out.

(10:35) And this was something that would be something that they would be told to do. Now, I know (10:45) we are not told to go and do something like that to someone that sins and brings reproach

upon (10:58) of the church, but they were to take their sword and go out and slay every man his brother, he says, (11:11) every man his companion and every man his neighbor. Now, this, for some today, (11:23) if they were told that, they just might want to balk at that.

I'm supposed to go out and kill (11:33) my neighbor, my companions, my neighbors, and do that? Well, today in the church, (11:49) it happens that there is people or maybe one person that will commit a sin and it will be (12:06) a public sin. And we are told in Matthew 18, 15 and 20, something that needs to be done when (12:26) someone has sinned. And this would be someone that offended or done something against another.

(12:41) And in verse 15 of Matthew 18, (13:03) Now, some people, instead of going directly to him and telling him, (13:18) they will tell somebody else. Do you know what brother or sister so-and-so did to me? (13:27) Well, if you have sinned against you personally, go to him and talk to him and tell him his fault. (13:48) Between thee and him alone, if he shall hear thee, thou hast gained thy brother.

But now, (14:06) if he will not hear thee, then take with thee one or two more, that in the mouth of two or three (14:17) witnesses, every word may be established. And if he shall neglect to hear them, tell them to the (14:31) church. But if he neglect to hear the church, let him be unto thee as an heathen man and a (14:48) republican.

So this is the way that the matter should be handled. But then this is a matter that (15:09) is actually a sin that is against one that it may be a personal sin or you get offended some way. (15:28) Well, it needs to be settled.

You go to that person. At least this is what our Lord Jesus (15:38) taught us. If he doesn't hear you, then take two or three with you and try to reason with them (15:48) present.

And if he won't hear them, then the church is to be told that he won't correct the (16:00) problem. And if he won't listen to the church, then he is to be withdrawn from or he needs to (16:11) be treated as a heathen and a sinner. Now, in 1 Corinthians 5, this becomes a little more public.

(16:30) This isn't a sin that is on a personal basis. This is happening within the church. Just like (16:42) that golden calf that was made.

I'm pretty sure that others that even weren't with the (16:54) Israelites could see that that idol was made. There are sins that we commit that others (17:06) see publicly and bring reprove upon the church. And the Apostle Paul invited to the Corinthians (17:18) that were problems that they had.

And that was in chapter 5, it starts out saying, (17:30) It is reported commonly that there is fornication among you. And such fornication is not so (17:40) much as named among the Gentiles, that one should have his father's wife. And ye are puffed up and (17:52) have not rather mourned that he that hath done this deed might be taken away from among you.

(18:04) Now, he's telling them that they need to take care of this problem. This is a graven sin. It is (18:17) bringing reprove upon them, and they need to take care of it.

(18:28) For I barely adapted in the body the present spirit hath judged already, as though I were (18:37) present concerning him that hath done this deed. In the name of our Lord Jesus Christ, (18:45) when ye are gathered together, and my spirit with the power of our Lord Jesus Christ,

(18:55) to deliver such a one unto Satan for the destruction of the flesh, that the spirit (19:04) may be saved in the day of the Lord. You see, this matter needed to be taken care of.

(19:14) And they needed to do that. (19:19) But I have, you know, I got a couple of pages stuck together. Your glory is not good.

Know (19:33) you not that a little leaven leaveneth the whole lot? Purge out therefore the old leaven, (19:40) that you may be anew, as ye are unleavened. For even Christ our Passover is sacrificed for us. (19:57) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and (20:06) but with the unleavened bread of sincerity and truth.

I wrote unto you an epistle about (20:15) the company with fornicators, yet not altogether with fornicators of this world, or with the (20:24) covetous, or extortioners, or with the idolaters. For then ye must please go out of the world. (20:33) For now I have written unto you, not to keep company if any man is called a brother, be a (20:41) fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with (20:50) such, and one know not to eat.

For what have I to do to judge them also that are without? (21:02) Do not ye judge them that are within, but them that are without God judges. Therefore (21:14) put away from among yourselves that wicked person. (21:20) Well in the second chapter it seems that they did take action.

(21:27) He starts out, you know, that they've been sorry, that he was sorry for that he made them, (21:37) sorry for that they've done this matter. But he said, but yet I see the result. You did take (21:47) action.

And of course, I believe it is really alluding to their correcting this matter, (21:59) and dealing with it. Some brethren seem to buy in taking these corrective measures. (22:11) Well, you know, they don't like the fact that we have to stand against the sin.

(22:23) The leaders of the church taking action against those that are sinning, and publicly bringing (22:35) reproach upon the church. And this must be done, because we are told, here's Paul the inspired (22:45) writer of 1 Corinthians telling them what they must do. We must, it must be done if it is found (22:54) within the congregation.

This thing must be corrected. You know, the Levites, when they (23:04) were told to do what they were supposed to do, they didn't argue. They took care of this matter.

(23:17) Yes, it's unpleasant. It was an unpleasant thing that God had to see that they made an idol (23:25) instead of worshipping him. And that he was, he was so angry.

(23:35) They didn't realize it, but he could have done away with all of them. But Moses tried, (23:46) Moses intervened and the Lord repented of what he intended to do. (23:57) The other thing that I remember in this song, somewhere in one of the lines it says, (24:07) and it might have been in the chorus, I don't know.

If I could have found that song, I would know. (24:16) It says, who will make reply? Who will reply to the Lord being on his side? (24:31) Now when Moses asked the people who was on the Lord's side, the Levites responded in verse (24:45) 26, came over to him. (24:51) And I appreciate the scripture reading that Tom read in Matthew 11 at the end of the chapter 28 (25:09) through 30.

Jesus makes the invitation to ye that labor and are heavy laden. (25:28) He says, come unto me all ye that labor and are heavy laden and I will give you rest. (25:37) So with this invitation and with this voice, the thing that may be putting us under (25:52) a burden would be the sin that we were talking about.

But it might be other things that bring (26:01) the load. Our physical health, people in our family having physical health and we hate to see (26:16) them burdened so it brings us to anxiety. But Jesus says, come to me all ye that labor and are (26:29) heavy laden and I will give you rest.

Take my yoke upon you and learn of me for I am meek and (26:39) lowly at heart and ye shall find rest unto your souls for my yoke is easy and my burden is light. (26:48) So with this invitation and with this promise for what Jesus can do for us, (27:02) this ought to make us want to respond to that invitation from Jesus. Come to Jesus.

(27:13) See, he is the one that we need to take our problems with too. We come to him and have him, (27:26) we do what first, we do what he wants us, will for us. But then when we come to him, (27:35) he will help us with our problems.

And then the other, the third phrase that I can remember (27:47) after it says who will make reply, I don't know if this is right after that question, (27:55) who will make reply, but anyway, this is in that song somewhere. Master, here am I. (28:08) Who will make reply? Master, here am I. I don't know if that is together, but (28:17) the Master, here am I, is within that. Here am I to do the right things.

(28:27) And Mark 12, we have Jesus being approached and he's being asked about the first or the great (28:45) commandment. And this is what Mark 12, 28 says. These pages want to stick together, 28 through 31.

(29:24) And one of the scribes came and having heard them reasoning together and perceiving that he, (29:34) that is Christ, had answered them well, asked him, which is the first commandment of all? (29:46) And Jesus answered him, the first of all commandments is, hear O Israel, the Lord (29:56) our God is one Lord and thou shalt love the Lord thy God with all thy heart and with all thy soul (30:06) and with all thy mind and with all thy strength. This is the first commandment. And the second is (30:14) like, namely this, thou shalt love thy neighbor as thyself.

There is none other commandment greater (30:27) than these. To love God and to love our neighbor as ourselves. Then in John 15, 17, (30:38) we are told to love one another.

John 15, 17. I'm about in the wrong hook here. Let's get in John.

(31:10) John 15 and verse 17, he says, yea, and if we, oh, I keep getting in the wrong hook here. (31:30) But anyway, it is telling us to love one another. Those of us that are children of God.

(31:41) And then in Matthew 5, 44, he tells us to love even our enemies, to love our enemies, (31:52) to pray for those that make merchandise of us. So having love for God, love for our neighbors, (32:04) love for one another, even our enemies, having this kind of love will keep us from (32:15) sinning against them. We wouldn't want to sin against them, but look out for their good.

(32:25) And then say, Master, hear my, that I may teach or preach the gospel. (32:36) Romans 1, 16 says, for I am not ashamed of the gospel of Christ, for it is the power of God (32:47) unto salvation, to the Jew first, and also to the Greek. And so the gospel is God's power (32:58) to save.

The gospel is good news, and it has the power to save. Now there are those who (33:11) may pray, Lord, send us power. He's given us the power, the gospel, and this good news (33:26) involves Christ, Christ dying for us, that we may have our sins taken away.

(33:36) And he was born, and on the third day arose, he arose giving us hope that after living (33:49) pure lives here on earth, living for God, that we will live with him throughout eternity (33:57) in eternal bliss. This is the gospel. In Galatians 1, verses 6 and 7, (34:12) Paul says, I marvel that ye are so soon removed from him that called you into the grace of Christ, (34:21) unto another gospel, which is not another.

But there be some that trouble you, (34:31) and would pervert the gospel of Christ. But though we or an angel from heaven (34:39) preach any other gospel unto you than that which we have preached unto you, let him be accursed. (34:48) As we said before, so say I now again, if any man preach any other gospel unto you (34:59) than that ye have received, let him be accursed.

The gospel that was delivered them was the gospel (35:11) of Christ, that Christ is our Savior. He came to save us. We need to believe in him and become (35:23) children of God by being baptized.

We become children of God that way, when his blood (35:34) reaches us and cleanses us from all sin. This is the gospel. In 2 Timothy 4, 2, (35:46) Timothy is told in this chapter, preach the word.

Some time ago, there was an attempt (35:58) to differentiate between doctrine, the word, or the gospel, making a difference. (36:10) But there is no difference. If we teach the gospel, we're teaching the doctrine of Christ.

(36:18) If we preach the word, we are preaching the gospel. When we read 1 Peter 1, in that very last (36:29) statement, it says that the word is preached through the gospel, or the gospel is preached (36:41) through the word. So the word and the gospel mean the same thing.

In conclusion, who is on the (36:56) Lord's side? Are we going to reply to this? Are we going to say, here am I? We do not reply, (37:14) Master, here am I. The invitation is given to you. And know that this question was asked by (37:30) of people that God was making a covenant with, which would make them his people. (37:39) It is his people that he can ask this today.

Master, here am I. Will we not respond to that (37:54) question? Will we not now say, Master, here am I, so that we can be on the Lord's side (38:09) for what he has done? So who is on the Lord's side? Why not come now and respond to that (38:22) question while we stand and sing?