

25-1116p Transcript

25-1116p - Words, Mike Mathis

Bible Reader: Mike Mathis

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Words

Scripture Readings

Bible Reader: (0:04 - 0:29), Mike Mathis 2 Timothy 2:14 (0:04) I'm going to read for the scripture reading 2 Timothy 2:14. (0:14) Remind them of these things,	Scripture Continued urging them before the Lord not to strive about words, (0:24) and no profit to the ruin of the hearers. (0:29)
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Transcript (0:04 - 28:08), Preacher: Mike Mathis

(0:33) This morning we talked about names and learned that names have meanings. (0:53) So do words.

That's what I'm going to talk about. (1:00) We have dictionaries that tell us what words mean. (1:07) Certain words that we want to know how to pronounce or know what they mean, (1:18) look in the dictionaries and find out what those words mean.

(1:30) We use words for others to get a picture in our minds of what we are communicating, (1:43) and that is the same way with God. (1:47) He uses words that we know. (1:55) He can communicate to us the words we know that reveal His will to us.

(2:10) We are warned through scriptures not to argue over words. (2:17) There are words we use that mean the same as other words. (2:24) It is useless to spend time arguing when research would be more profitable.

(2:34) But it's sad to know that there are those who allege on to maybe a particular word (2:47) and supposedly think they have, for that word, a meaning and a way to really tell us what we should know. (3:09) Sometimes they mistakenly use a word that they think is supposed to tell us what their intention is, (3:24) but it doesn't mean it. (3:27) And yet, to argue over words is to know them well.

(3:38) In 1 Timothy 6, 3 through 5, we have these words. (3:49) If anyone teaches otherwise and does not consent to wholesome words, (3:57) even the words of our Lord Jesus Christ, (4:03) and to the doctrine which accords with godliness, (4:10) he is proud knowing nothing but is obsessed with disputes and arguments over words, (4:23) from which comes envy, strife, reviling, evil suspicions, useless language of men of corrupt minds and destitute of the truth. (4:42) To suppose that godliness is a means of gain, from such withdraw yourself.

(4:51) You see, he wants us here to make consent to wholesome words, even the words of our Lord

Jesus Christ. (5:09) If we concentrate on his words, we will do well. (5:19) Now there are people that seem to be obsessed with disputes and arguments over words, (5:34) and some of those words we will be talking about.

(5:42) But now what I intend to do is to talk about some words, (5:51) not so much that they will regender strife, (6:02) but from the standpoint that we actually, when we're meeting, (6:10) that we will understand or know what we're reading. (6:17) We might think that we are reading something, (6:24) and that is my stepfather's way that I have seen the people put up. (6:38) Proverbs 23, 20, from the King James Version, (6:47) because here is some things that I want to point out.

(6:58) Now, originally my stepfather, he read in the Bible, (7:10) and at that time I did not know, you know, (7:17) it was the beginning of my entrance into Christianity, (7:24) and getting into the Bible, but I just didn't know. (7:34) And he came up with, and this, and Proverbs 20 has to be, (7:45) Proverbs 23 and verse 20 has to be what he was talking about, (7:53) because it starts out and says, (7:56) they not are not like livers. (7:59) That's the way he started it out.

(8:04) Then he said, or eaters, now listen to this now, (8:14) eaters of rotten flesh. (8:18) Now that is what he was saying. (8:23) Well, at that time, as he was quoting that, (8:31) I didn't get it much thought.

(8:34) I mean, I listened to him, but he would keep bringing that verse up (8:43) and saying it was in that quotation, (8:52) or eaters of rotten flesh. (8:55) And then I began to think, no, wait a minute, wait a minute. (9:04) How can anybody, or how would anybody, (9:12) eat anything that is rotten? (9:18) It's rotten, isn't it? (9:20) You're not going to eat it.

(9:21) You're going to know that it's rotten. (9:23) No one's going to have to tell you it's rotten, (9:26) because it's going to be in a state. (9:31) And so I questioned him, (9:36) even before really actually pampering the scriptures (9:44) as to what he was saying.

(9:50) Well, he came up with some idea of which didn't make any sense, (10:00) because it still comes back to if it's rotten, (10:05) it's going to leave a stench. (10:08) It's not going to happen. (10:13) Recently, I read Proverbs 23, verse 20, (10:21) and I also included verse 21, (10:25) but this is especially the verse, verse 20.

(10:33) It says, (10:33) They not among liabilities, among liabilities. (10:43) You see the word? (10:44) It's R-I-O-T-O-U-S. (10:48) Not rotten.

(10:52) And another thing, (10:55) look at what riotous is describing. (11:00) It's describing the eaters, (11:04) the riotous eaters of flesh. (11:13) So he misread, (11:15) and he was also misquoted.

(11:20) And I know that that's the verse, (11:23) because when he starts out with, (11:25) They not among winebidders, (11:28) there's no other place that I can see where it says, (11:34) They not among winebidders, (11:37) in the King James Version. (11:43) So, but now in the New King James Version, (11:53) in place of riotous, (11:55) it has gluttonous eaters of flesh. (12:02) Gluttonous describing the eaters.

(12:07) And also the American Standard Version, (12:11) the New American Standard Version, (12:14) as well, (12:16) has gluttonous eaters in place of riotous eaters. (12:25) Well, now you can take that down. (12:29) Now we're going to talk about something else (12:33) that comes from a different direction.

(12:38) We've heard of the Charlie Kirk killing. (12:46) We know and we don't have any argument over the fact (12:54) that his killing is murder. (13:00) But that was one man, (13:04) who was before, (13:05) was in a religious organization, (13:12) that was bringing up about Charlie Kirk.

(13:21) He is in agreement that it was murder, (13:25) but that was the word of fascination used (13:33) in his, in Charlie Kirk's killing. (13:40) But he took exception to the word of fascination. (13:45) Well, he said, yes, he was murder.

(13:50) And he didn't think the fascination should be there. (13:55) Because he didn't think Charlie Kirk (14:00) was prominent enough (14:02) as the President of the United States (14:07) or some other leader (14:10) that would be well known (14:12) that he would, (14:15) that a fascination would fit this killing. (14:20) Well, I looked up in Webster's Dictionary of 1828 (14:30) and looked up the word assassinate (14:36) or assassination.

(14:42) And it said to assassinate is to, (14:49) number one, kill by sudden violence. (14:53) That was the first definition I saw. (14:58) But it said to assassinate is to murder (15:02) by sudden violence.

(15:07) No, to assassinate is murder. (15:14) Well, I had noticed, (15:17) and I noticed this in his definition. (15:20) He didn't say it had to be some important person, (15:25) someone really prominent.

(15:28) But I think Charlie Kirk (15:31) was prominent among the young people. (15:40) He was well known among them. (15:44) And I did see videos of him (15:47) before he was killed, (15:49) that he was, that they showed (15:53) that he was in a debate with different people.

(16:02) But see what happens. (16:08) How can we draw a line between murder and assassinate (16:13) when assassinate means murder? (16:18) By sudden violence. (16:21) That just describes how (16:24) Charlie Kirk matters in (16:28) by sudden violence.

(16:33) And it didn't differentiate, (16:35) and didn't say it had to be a prominent person. (16:41) Anyone that is killed by sudden violence (16:44) is assassinated. (16:49) But now let's get back into (16:52) a biblical discussion now.

(16:59) We have people that will debate over (17:05) the word for, such as in Acts 2.38 (17:13) where Peter tells the people (17:17) that they should repent and be baptized (17:20) every one of you (17:23) in the name of Jesus Christ (17:26) for the remission of sins (17:29) and you shall receive the gift of the Holy Spirit. (17:36) Now some will take that word for (17:42) coming from the Greek word (17:46) e-i-s-s (17:50) I want to make this word (17:53) mean because of. (18:00) It doesn't mean because of, it never did.

(18:05) But now, we can stop arguing over this word (18:11) if we do something. (18:14) If we go to Matthew 26 (18:21) and we read Matthew 26, 26 (18:32) this is where Jesus is (18:37) with his disciples (18:39) and he is instituting the Lord's Supper. (18:48) And in verse 26 (18:54) he says, it says (18:58) And as they were eating (19:01) Jesus took bread, blessed and broken (19:07) and gave it to the disciples and said (19:10) Take these, this is my body.

(19:14) Then he took the cup and gave thanks (19:18) and gave it to them saying (19:21) Drink from it all of you (19:25) for this is my blood of the new covenant (19:29) which is shed for me (19:33) for the remission of sins. (19:42) Now at this point (19:43) Christ is standing there (19:46) or sitting, declining with them (19:50) is out there (19:52) his blood is running through his veins (19:57) but in

a short while he's going to bleed (20:01) he's going to shed his blood (20:04) and it will be for many (20:07) for the remission of sins. (20:11) Now let's just take what they say (20:14) that this word for (20:17) that E-I-S from who (20:21) which our English word for comes from (20:25) means because of (20:28) or because sins are already remitted (20:36) Jesus shed his blood because we (20:40) have our sins remitted.

(20:46) Now if we establish that we are righteous (20:55) Romans 5 beginning with verse 6 (21:03) in Romans 5 (21:06) we have this (21:10) reading (21:13) beginning with verse 6 (21:17) For when we were still without strength (21:24) in due time (21:28) Christ died for the who (21:33) the ungodly (21:37) for scarcely for a righteous man was one died (21:43) yet perhaps for a good man someone would even dare to die (21:49) but God demonstrates his own love toward us (21:56) in that while we were still sinners (22:02) Christ died for us (22:09) Christ died for the ungodly (22:12) he died for those that were in sin (22:15) he didn't die for those that were already forgiven (22:19) if they were righteous he died in vain (22:25) he died a death that doesn't mean anything (22:29) but we know it's different (22:34) we know that Christ died in order to save people (22:40) from their sins as we found out this morning (22:43) so we can get away from this argument (22:47) over the word EIS (22:51) by using Matthew 26 26 (22:59) and especially verse 28 (23:06) but Jesus didn't die for righteous people (23:09) he died for the ungodly (23:14) and it was to save the ungodly (23:17) from their sins (23:19) the thing that puzzles me (23:26) is why these people do not read (23:32) the context of Acts 2 (23:36) you know when they say that (23:42) made because of or because the sins are already remitted (23:48) but when were those sins remitted? (23:56) was it before Peter told them that they were to be baptized for their mission sins (24:03) or when was it? (24:06) but if they would read (24:07) they would find out later (24:11) that they were given other words (24:15) and they were exhorted to save themselves (24:20) from this untoward generation (24:23) they were not saved just because he told them (24:30) to do that he told them what they must do (24:36) but we find out that when they were saved (24:40) was when they gladly received the word (24:43) and were baptized (24:45) Peter told them what they must do (24:51) he told them to repent and be baptized (24:56) and after that they gladly received the word (25:02) and there were about 3000 souls (25:06) that were baptized and added to their number (25:10) after being baptized (25:13) so if they would read the context (25:19) they would read just like Matthew 26-28 (25:25) Matthew 26 verses 26-28 (25:31) and read that they would know that Jesus died (25:35) or would know that Jesus died for sinners (25:40) he didn't die on the cross because we were righteous (25:51) but then (25:53) but these words (25:56) we need to be able to communicate with people (26:02) so that we can let them know (26:07) what is on our mind (26:08) just as God reveals to us his word (26:15) and tells us what he reveals to us (26:22) and what he wants us to do (26:24) and what he actually wants us (26:28) how he wants us to behave (26:33) but as we know (26:36) saddest things are of people (26:38) that just want to make arguments (26:42) just to make arguments (26:43) or want to contend (26:46) and there shouldn't be contention (26:52) so the invitation is given now (26:56) to those that would like to come (27:03) and know what they would like to do (27:07) if you need to tell the church (27:12) what is on your mind (27:15) now is the time to come (27:18) and let the church know (27:20) and let the church pray for you (27:24) and may God help us (27:28) and help us know that (27:31) we can (27:34) and we can use the Bible (27:40) rightly by dividing it (27:43) and avoiding the (27:49) the wrangling that can go on (27:53) over words and just (27:54) and over other things (27:58) so may the invitation of yours (28:04) be good while we stand and while we sing