

# 23-0806p - Detailed Summary

## 23-0806p - *Let the Righteous Smite Me, Part 2, Mike Mathis*

**Bible Reader:** Roger Raines

This detailed summary by Grok, xAI

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

(Transcription by TurboScribe.ai)

## Let the Righteous Smite Me, Part 2

Summary of Transcript (0:03 - 35:28)

### Scripture Reading

**Bible Reader: (0:03 - 0:41), Roger Raines**

**2 Timothy 3:16,17,**

- The session begins with a reading from the Bible, specifically from 2 Timothy, chapter 3, verses 16 and 17. This scripture emphasizes the divine inspiration and utility of all Scripture for teaching, reproof, correction, and training in righteousness.
- The passage concludes by affirming that Scripture equips the man of God for every good work. This brief segment sets the tone for the lesson which will focus on the application of biblical teachings.

### Summary

**Preacher:** Mike Mathis

#### **(0:46 - 2:06) Continuation from Morning Session**

- The speaker expresses gratitude for the opportunity to continue teaching from Psalm 141, particularly verse 5. They briefly recap the morning's discussion where David pleads for God's swift attention to his prayers, likening his prayers to incense and his hands to the evening sacrifice.

#### **(2:07 - 3:35) David's Pleas for Guidance**

- David's prayers are detailed further, where he asks for God to guard his mouth to prevent him from speaking harmfully and to keep his heart from evil, aligning his requests with the model prayer taught by Jesus, emphasizing the need for divine guidance away from temptation.

### **(3:36 - 4:44) Desire for Righteous Correction**

- David expresses his wish to be rebuked by the righteous in kindness, which is not meant physically but in terms of spiritual correction or reproof. This is seen as beneficial, likened to the anointing of oil which sanctifies or prepares one for service.

### **(4:45 - 6:09) Explanation of "Smiting" in Kindness**

- The speaker clarifies the meaning of "smiting" or "striking" in various translations of the Bible, explaining that it refers to correcting someone in a spirit of kindness, not with physical violence. The aim is to guide someone back to righteousness.

### **(6:11 - 7:32) Correcting Others with Gentleness**

- Drawing from Galatians 6:1, the speaker discusses the correct way to address someone caught in sin, advocating for a gentle, considerate approach, mindful that the corrector could also fall into similar temptations.

### **(7:33 - 10:36) The Authority of Scripture**

- The speaker underscores the authority and sufficiency of Scripture for doctrine, reproof, correction, and righteousness, arguing against the need for additional interpretations or aids. The comparison of Scripture to a seed that grows without further adulteration is used to emphasize this point.

### **(10:38 - 11:36) The Role of Scripture in Ministry**

- Further, the speaker references 2 Timothy 4:2, urging the readiness to preach the word, whether it is convenient or not, to convince, rebuke, and exhort using Scripture as the primary tool for guidance and correction.

### **(11:37 - 18:25) David's Need for Correction**

- The narrative shifts to an example from David's life where he needed correction after his sin with Bathsheba and the subsequent cover-up leading to Uriah's death. Nathan's parable to David is recounted, illustrating how correction should be delivered with wisdom and kindness, leading to repentance.

### **(18:26 - 20:56) Resistance to Correction**

- The speaker reflects on how some individuals resist correction, even when it is biblically based, using personal anecdotes to highlight this human tendency.

### **(20:57 - 25:25) Misinterpretation of Biblical Teachings**

- Finally, the speaker touches on the misinterpretation of Acts 2:38 by some, where the word "for" is debated in terms of its meaning for forgiveness. They argue against the interpretation that suggests baptism is because of the remission of sins rather than for the remission of sins, using the Last Supper narrative to support their point.

## **(25:28 - 25:58) Perception of God's Nature**

- The speaker addresses the misconception that God in the Old Testament is different from the New Testament, highlighting that God does not take pleasure in the death of the wicked as stated in Ezekiel 18:23 and 32. This continuity of God's character across both Testaments is emphasized.

## **(26:00 - 26:34) God's Desire for Repentance**

- Referencing 2 Peter 3:9, the speaker explains that God's will is not for anyone to perish but for all to come to repentance, reinforcing the idea of God's unchanging desire for human salvation.

## **(26:37 - 28:33) Resistance to Scriptural Evidence**

- An anecdote is shared about an individual who, despite being shown clear biblical text from 1 Peter where it states "baptism doth also now save us," refuses to accept this doctrine, closing the Bible and dismissing it. This illustrates resistance to scriptural correction.

## **(28:37 - 29:37) God's Displeasure with Sin**

- The speaker discusses how the Bible clearly outlines what pleases or displeases God, focusing on God's judgments against Israel, Judah, and surrounding nations for their sins, as described in various prophetic books.

## **(29:38 - 31:18) God's Promises Through Zechariah**

- The reading from Zechariah 8 speaks of God's zeal for Zion, His promise to return to Jerusalem, and to make it a place of truth and holiness. This section highlights God's plan for restoration and His commitment to His people.

## **(31:19 - 32:06) Judgment and Restoration**

- The narrative continues with God's displeasure towards the sins of Israel and Judah, yet His intention to bring them back, indicating both judgment and the promise of restoration.

## **(32:10 - 32:30) God's Mercy on Israel and Judah**

- Despite the judgment, God does not completely do away with Israel or Judah, promising their return to Jerusalem, showcasing His mercy and plans for redemption.

## **(32:32 - 33:06) God's Presence Among His People**

- The speaker connects God's promise to dwell with His people in Jerusalem to His presence within the church today, underscoring the continuity of God's relationship with humanity.

### **(33:10 - 34:26) Accepting Correction**

- The speaker concludes by revisiting David's plea for correction from the righteous, emphasizing the importance of acknowledging and correcting one's ways when they displease God, as this correction is meant to guide back to God's favor.

### **(34:28 - 35:28) Final Thoughts on Correction and Salvation**

- The final remarks stress the human tendency to recognize faults in others while being blind to one's own, but also highlight the opportunity for repentance and living with God. An invitation to respond to the gospel is extended to the audience.