

23-0806p Transcript

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

Bible Reader: Roger Raines

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Let the Righteous Smite Me, Part 2

Transcript (0:03 - 35:28)

Scripture Reading

Bible Reader: Roger Raines

2 Timothy 3:16-17,

(0:03) Good evening. (0:06) We read from the second book of Timothy, chapter 3, verses 16 and 17. (0:14) Second Timothy 3, 16 through the end of the chapter.

(0:18) All Scripture is inspired by God and profitable for teaching, (0:24) for reproof, for correction, for training in righteousness, (0:29) so that the man of God may be adequate, equipped for every good work. (0:39) This concludes the speech. (0:41)

Transcript

Preacher: Mike Mathis

(0:46) Good evening. (0:49) For those that are here, for those that may be on the phone, (0:55) we are glad to be able to be here and to deliver another lesson from God's Word. (1:14) I want to continue what I started this morning in Psalm 141, (1:25) especially verse 5 of Psalm 141. (1:37) Just to give a brief highlight of this morning, (1:45) the beginning of the Psalm, (1:52) David is pleading with the Lord to hasten to him and to give ear to his voice, (2:01) to the prayer that he is given.

(2:07) He wants that his prayer be set before the Lord as incense (2:18) and his hands be lifted up as the evening sacrifice. (2:34) He pleads with God to set a guard over his mouth, (2:44) that he may be watched over, (2:51) that he himself may not say anything that would not be right, (3:04) to keep him from saying things that would later lead to his destruction. (3:13) And he also wanted, as the model prayer that Jesus spoke to his disciples, (3:30) how they should pray and address God.

(3:36) It said something to the effect as, (3:40) lead us not into temptation, but deliver us from evil. (3:44) And he does not want his heart to be inclined to any evil thing, (3:56) that to work wicked works with men who work wicked works. (4:05) Do not let me eat the delicacies he is pleading with God for these.

(4:14) As I said, he wants to be careful in his life, (4:21) how he conducts himself, what he says. (4:28) Then he says in verse 5, (4:32) Let the righteous smite me. (4:36) And this is according to the new American Standard.

(4:45) It's in this and the King James Version and the American Standard Version. (4:55) But in other copies such as the New King James, (5:00) in place of smite he says, (5:02) Let the righteous strike me. (5:05) Now this doesn't mean physical, (5:08) somebody come up and give you physically a slap on the face or anything like that.

(5:16) He's saying, let the righteous smite me. (5:21) And also according to what he says, (5:30) for them to do that in kindness. (5:36) Now the New King James would have, (5:43) It shall be a kindness.

(5:46) But that's how we could do this. (5:51) We could do it in kindness. (5:57) This smiting is to the effect of rebuking one or reproofing one.

(6:11) But now he said, (6:16) But saying it as in the New King James, (6:22) It shall be a kindness. (6:27) And let him rebuke me. (6:32) But there are some that we don't want to really be real sharp with them.

(6:41) Such as coming up to them and really telling them that they're wrong, (6:47) and that they've done this and that, (6:50) and that it's wrong, (6:52) and they shouldn't be doing this, (6:54) and so on and so forth. (6:56) But we should point out to them that what they are doing in God's sight (7:02) is displeasing to Him, (7:04) if it's displeasing to the Lord. (7:10) In Galatians 6-1, (7:17) we've got Paul telling the Galatians (7:22) of how to correct someone that is caught in a trespass.

(7:33) He said, (7:34) Brethren, if a man is overtaken in any trespass, (7:40) you who are spiritual, (7:42) restore such a one in a spirit of gentleness, (7:48) considering yourself, lest you also be tempted. (7:56) So we need to be careful because while we may be rebuking (8:04) and sharply criticizing that person, (8:10) we may ourselves fall into the same thing. (8:16) And in effect, we're not to really judge another (8:25) without considering the things that we do.

(8:29) And the way that we can be corrected (8:36) is to take the Word of God, the Scriptures, (8:45) because as Roger read in 2 Timothy 3, 16 and 17, (8:58) it says, (8:59) All Scripture is given by inspiration of God, (9:03) and other copies may have as God breathes. (9:11) It's given by inspiration of God, (9:13) and it's profitable for doctrine, (9:17) for reproof, for correction, (9:20) for instruction in righteousness. (9:23) We can really use the Scriptures, (9:29) and the Scriptures can really profit us (9:33) if we would let the Scriptures tell us what we need to know.

(9:41) And he says, (9:43) All Scripture then is profitable for doctrine, (9:49) for reproof, for correction, (9:51) for instruction in righteousness, (9:54) that the man of God may be complete, (9:57) thoroughly equipped for every good work. (10:02) And you know, it amazes me that some think (10:07) that the Bible needs an aid to it. (10:14) We take just what the Bible says.

(10:18) We don't need anything else. (10:21) We don't need a mangle to go along with it. (10:25) And so it is the seed of God, (10:30) and the seed does not need anything else for it to grow.

(10:38) So a seed mangled with other seeds, (10:44) you may not get what you really want. (10:51) At least you're not going to get what is intended, (10:56) because the seed will bring forth fruit of its own self. (11:07) And then in 2 Timothy 4, 2, (11:14) just below the Scripture that we just read there,

(11:18) it says, (11:19) Preach the word.

(11:20) Be ready in season and out of season. (11:23) Convince, rebuke, exhort, (11:26) with all known suffering and teaching. (11:30) So we just need these Scriptures will keep us straight.

(11:37) And it's these Scriptures that will correct us. (11:42) This is God's Word. (11:48) David, in this psalm, (11:50) is of the attitude that this rebuking and this reproofing (12:04) is as oil upon the head.

(12:09) It's oil upon the head, he says. (12:12) And they use oil upon the head to anoint the priest (12:18) or anoint a king. (12:22) And this correction he is saying, (12:29) it says, oil on my head.

(12:33) He says, my head, or do not let my head be fused. (12:44) But you know, (12:47) there are those that do not have the same attitude (12:51) that David does in this psalm. (12:57) But on one occasion, David did need some rebuking (13:03) and some reproofing (13:05) because David committed adultery with his servant Uriah, (13:14) wife Bathsheba, (13:18) who later became with Charles.

(13:21) And so David was trying to work around the fact that (13:30) he and Bathsheba, (13:37) they committed fornication. (13:42) And he at first wanted Uriah to go to his wife Bathsheba. (13:51) That was to, (14:00) if Uriah would be told that by his wife that she is with Charles, (14:06) he will probably believe that it is.

(14:14) But then Uriah wouldn't do that. (14:17) He was wanting to be right with the king. (14:21) So he slept at the door.

(14:24) So the next thing that he plotted was (14:28) put Uriah right in the front line (14:31) where they were in battle with the Ammonites. (14:37) Just put him in the front lines where the battle was fierce (14:41) and cause Uriah to die in battle. (14:49) Well, this act did not please God at all, (14:55) what David did.

(14:57) He sent Nathan to David. (15:03) Now, Nathan didn't come to David with sharp rebukes, (15:11) telling him, you know, that you've done a sin against God and such. (15:18) At first he told him about a man, (15:23) a poor man that had a year lamb.

(15:28) And he took care of that lamb as if that lamb was a child. (15:36) And then a visitor came to visit a rich man. (15:42) But this rich man took this poor man's lamb (15:49) instead of taking one from his own flock.

(15:57) And when David heard that, he became angry. (16:07) And he said, who is this man? (16:12) Well, that man shall restore to that poor man fourfold (16:22) what he's taken from him. (16:26) And then Nathan said, you are that man.

(16:32) And then told him what God, how God feels about it, (16:36) what God thinks about what he did. (16:40) And in this way, David came face to face (16:45) with the reality of what he did. (16:49) What he did was not pleasing to God.

(16:54) And so when we come before somebody, (16:59) we need to come with kindness and gentleness (17:03) and tell them that what they're doing, (17:08) this isn't pleasing to God. (17:14) But now David was one that realized (17:20) that what he did, he sinned. (17:25) And God knew that when he confessed that, (17:31) that he was right in saying what he did, (17:38) that he really was

penitent for displeasing God.

(17:46) And so therefore, he is in this psalm, (17:54) or whether this is after all this happened, I don't know. (17:58) I don't know just, but I do know that he is saying here, (18:05) let the righteous make me in kindness and reprove me. (18:11) Those times when we need to be reprov'd, (18:16) those things we are subject to doing, (18:20) be caught up with things that we ought not do.

(18:26) And we say things that we ought not. (18:31) But somebody can come to us and in kindness (18:38) let us know that this is not right. (18:42) And it's not right in God's eyes (18:46) that the things that we do is just displeasing to God.

(18:52) But you know, there are some that will not receive correction. (19:00) It doesn't make any difference (19:04) how much is pointed out in this book, (19:09) what is displeasing to God. (19:13) They pay no attention to it.

(19:17) This lesson comes from a video that I watched, (19:22) as I said this morning. (19:25) But there was another video that I watched (19:30) that was named Getting to Know Your Bible, (19:38) where this brother said that there was a man (19:44) that told him nobody can tell me what to do. (19:51) Not even a pointed upward.

(19:55) He meant God couldn't tell him. (19:59) So if God couldn't tell him anything, (20:04) well, he wouldn't listen to man. (20:09) I know I heard that from this stepfather.

(20:12) Well, nobody can tell me what to do when he's 60 or 70. (20:19) I'm 60 or 77 years old. (20:22) Nobody can tell me what to do.

(20:28) I don't know. (20:29) I wish I could have replied to him and remembered. (20:36) Well, you're going to listen to God one of these days.

(20:40) You know, God is going to tell you either of two things. (20:49) One of them is not very good. (20:51) When he says, he'll say, (20:53) depart from me, I never knew you.

(21:00) And he's going, well, depart. (21:04) And that's sad words. (21:06) But people just will not take what the Word says.

(21:15) And as Johnny Robinson and I'm a program, (21:21) what does the Bible say? (21:26) He was reading Acts 2. (21:29) And he was reading all of that, well, most of that chapter, (21:34) especially all of the scriptures that was there and included Acts 2.38. (21:46) But he read beyond that. (21:50) And then somebody called up trying to tell him that the gospel is just that Christ died for us (22:03) and was buried and was resurrected. (22:09) Well, he is.

(22:10) That's the gospel, the good news. (22:13) And he did that to save us from sins. (22:17) He did that to give us a hope that beyond this life, (22:22) we can have a life with God, with eternal joy.

(22:30) And so they were trying to tell him that that's what the gospel is all about. (22:43) But when Peter told the people there that they were to repent, (22:51) and every one of you be baptized in the name of Jesus Christ for the remission of sins, (23:00) and you shall receive the gift of the Holy Spirit, (23:04) that this ought to come as good news, (23:09) that doing these things, this is the way to come in favor with God. (23:21) Of course, they don't, and they try to make, they try to twist Acts 2.38. (23:31) There, that for the remission of sins means because of remission of sins.

(23:40) They try to come in and say that the word from which for comes there in that verse, the Greek word. (23:58) But this word never meant because of, but yet Matthew 26.26, (24:07) it says that Jesus was with his disciples, (24:13) and he, after the last supper that he took, (24:20) he offered the unleavened bread to them. (24:25) He says, take ye and eat, for this is my body which is broken for you.

(24:32) And then he, after they had taken the bread, (24:37) then he offered them the fruit of the vine. (24:42) He says, drink ye from this fruit of the vine, (24:47) for this is my blood which was shed for the remission of sins. (24:55) Well, if that word for means because of, (25:02) that's saying that Jesus died because we had our sins remitted.

(25:10) That just isn't right. (25:14) Because Jesus didn't die upon the cross because we were righteous. (25:23) Romans 5 will let us know that.

(25:28) But you know, there are people that think of God as, (25:33) in the Old Testament, as a rightful God. (25:37) He's different in the Old Testament than he is in the New Testament. (25:44) Ezekiel 18, 23, and 32, God tells these people, (25:54) God has no pleasure in the death of the dying.

(26:00) But those who die, he asks them, why will you die, O Israel? (26:08) He has no pleasure in it. (26:11) And in 2 Peter 3, 9, we have that God is not willing that any should perish, (26:22) but that all should come to repentance. (26:28) That's because it's not in God's will that any man perish.

(26:37) And so these are people that just will not receive correction. (26:44) There was one person that was, (26:50) one brother was calling at his house, visiting, (26:57) and he was sitting on a porch, and there was a Bible there on the table to his right. (27:07) And the brother was telling him, you know, about being baptized.

(27:16) Oh, you can't tell me that there's anywhere in the Bible that it says baptism saves us. (27:27) Well, he told him, he said, well, go to 2 Peter, or yeah, in 2 Peter, (27:38) and read where it says, you know, where Peter says, (27:47) where to the life figure, where to baptism doth also now save us. (27:57) That man was reading that wording with his lips.

(28:04) He didn't do it aloud, but he was reading that where it says, (28:13) baptism now doth also save you. (28:19) He read that, and then this brother asked him, (28:25) well, what do you say? (28:31) Then he closed the Bible. (28:32) Well, I don't believe that.

(28:37) The Bible makes it plain just, you know, (28:42) what we're supposed to do and what we're not supposed to do. (28:50) But we can, in reading through the prophecies and things, (29:03) we find that God says much about His displeasure in the people, (29:13) the nations even, that surround Israel. (29:16) But even Israel and Judah, He shows His displeasure (29:26) in the sins that they have committed, (29:31) and doing the things that is not right in His sight.

(29:38) Zechariah 8, in verses 1, (29:46) we'll begin reading, (29:49) Again the word of the Lord of Hosts came saying, (29:53) Thus says the Lord of Hosts, (29:56) I am zealous for Zion with great zeal. (30:00) With great fervor I am zealous for her. (30:03) Thus says the Lord, (30:05) I will return to Zion and dwell in the midst of Jerusalem.

(30:10) Jerusalem shall be called the City of Truth, (30:16) the Mountain of the Lord of Hosts, (30:19) the Holy Mountain. (30:21) Thus says the Lord of Hosts, (30:25) Old men and old women shall again sit in the streets of Jerusalem, (30:32) each one with his staff in his hand because of great age.

(30:36) The streets of the city shall be full of boys and girls playing in its streets.

(30:45) Thus says the Lord of Hosts, (30:48) If it is marvelous in the eyes of the remnant of this people in these days, (30:55) will it also be marvelous in my eyes? (30:59) Says the Lord of Hosts. (31:01) Thus says the Lord of Hosts, (31:04) Behold, I will save my people from the land of the east and from the land of the west. (31:13) I will bring them back and they shall dwell in the midst of Jerusalem.

(31:19) They shall be my people and I will be their God in truth and righteousness. (31:29) Yes, God was very displeased with the sins that they committed, (31:38) and especially Israel and Judah, (31:42) in turning away from Him and serving idols and sinning in other ways. (31:52) God was very displeased, (31:54) and He even spoke against the sins of the nations that were around them.

(31:58) He brought judgment upon them. (32:01) He brought judgment upon Israel. (32:04) He brought judgment upon Judah.

(32:10) But to Judah, He didn't completely do away. (32:15) He didn't completely do away even with Israel. (32:20) But yet, He was going to bring them back, (32:24) and they would again be dwelling in Jerusalem.

(32:32) You know, God dwells within His church with His people. (32:42) And just as He has promised to dwell with them, (32:48) He promises to dwell with us. (32:53) In conclusion, David says, (33:00) Do not incline my heart to any evil thing.

(33:10) Let the righteous smite me in kindness and reprove me. (33:16) Yes, it is to our realization that we can displease God. (33:31) When we displease Him, (33:34) and some kind person reveals to us that what we are doing, (33:41) if it displeases Him, (33:43) then we ought to take that correction.

(33:49) Because this righteous person is letting us know (33:57) that it is God that's being displeased. (34:02) And He is the one that's going to bring judgment upon us. (34:12) And in telling us this, (34:14) and in telling us how we can get back to God, (34:21) then we should be glad that we could do this.

(34:28) So, this is what is meant by, (34:34) Let the righteous smite me. (34:37) Yes, we do have sins in our lives, (34:44) but we also, we look at others better at knowing their faults, (34:54) and then we can't see ours. (34:58) But yet we need to know that God, when He is displeased, (35:06) but yet He says, (35:08) You can come back to me.

(35:11) You can enjoy life with me. (35:16) So, if there is anybody that is subject to the gospel invitation in any way, (35:26) may you do so while we stand and while we sing.