

**“Through the Bible in a Year with Pastor Don and the FBC Family”
June 2, 2016**

- ✓ **2 Chronicles 4:1-6:11.** The Glory of the Lord fills the Temple.
- ✓ **Titus 1:5-9.** Qualifications of the pastor-teacher—modern conduit style or classical virtue?
- ✓ **Psalm 92:1-93:5.** By knowledge and by love.

COMMENTS:

2 Chronicles 4:1-6:11. We have the description of the temple furnishings in chapter 4, and the dedication of the temple in chapters 5-7. Note how both the people of God and God Himself come together in 5:13-14: *indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying: “For He is good, For His mercy endures forever,” that the house, the house of the Lord, was filled with a cloud, so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of God.* What a beautiful sight! The sight of the Lord filling the temple in the context of a great celebration of praise and affirmation of faith should have been a powerful encouragement for future generations of Israel to continue praising and worshiping God until He sets up His kingdom on the earth. The people were filled with so much joy. The people of God had the God-given capacity to see that indeed “He is good; and His love endures forever.” Of course, the glory of the Lord appeared in a similar manner once before in the original tabernacle (Exod. 40:34), and we know what happened shortly thereafter. Note how Solomon contrasts the shining clouds that reveal God’s glory and His approving presence with the dark clouds that conceal that glory and that speak of judgment in 6:1-2. Solomon himself started out so wonderfully, filled with so much appreciation of the goodness, the glory of God, only to end his life in rank apostasy. As we have been noting, the journey from love for the Lord to rejection of the Lord takes place by actualizing one sin and evil after another until one no longer has an appetite for the Lord and the things of God as such.

Titus 1:5-9. In our recent studies, I have attempted to stress the importance of the classical idea of virtue as it relates to the spiritual life in contrast to the modern view that sees “virtues” in more of a conduit fashion that come and go depending if one is “in a circle” or has a “lot of doctrine resident in the soul.” I have also pointed out that the modern model has its seeds in Baconian mindset that is not biblical and manifestly does not work. In this section note the 17 various *virtues* that are expected to exist in the elder or pastor-teacher. These do not magically come about because one is in some spiritual zone. They are developed on both natural and supernatural levels in concurrence with God. As we have noted, virtues, both natural and supernatural, are settled dispositions of the soul that have been developed by God as the person follows the true, good, and beautiful and shuns sin and evil. It is not as if the pastor has all of these 17 virtues while he is in the circle of fellowship and does not have them when he is out of the circle of fellowship. Life with God and what we become is not like plugging in a toaster. This whole new way of Baconian thinking is very damaging to the whole classical idea of the development of virtue. The *biblical emphasis* for fellowship is not 1 John 1:9, it is 1 John 1:7, *which just is all about concurrence, rather than popping in and out of circles.*

Psalm 92:1-93:5. Note how the first seven verses celebrate the Lord, both His character as well as His works. Note the personal connection in 92:4-5. As we have noted with *Esse* metaphysics, the universe proclaims throughout all of creation the glory of God. As believer-metaphysicians not only can we see the invisible glorious attributes of God in creation (Rom. 1:20), we have the special revelation of the Bible to take us even higher into the magnificent thoughts of God (92:5). Note the condemnation of the fool who does not know these things (92:5-7). Life with God comes down to two issues: knowledge and love. Both are necessary and yet they are separate: knowledge does not automatically bring love, and love can exceed knowledge (cf., Mary Magdalene, Luke 7:47). Knowledge is all about the intellect and love is all about the will. We live and thrive in God *by knowledge and by love*—by knowing God AND by loving Him, both of which take place primarily in a second person relationship. A careful study of those saints who became apostate demonstrates conclusively the importance of love. For example, it is not as if Solomon lost knowledge of God when he fell in love with the gods of his wives. Take Demas, it is not as if he suffered from amnesia regarding knowledge of God. Paul makes it clear that Demas left because he loved the world (2 Tim. 4:10), which means that the world was more of a good to him, more desirable to him than God, regardless of how much knowledge of God he possessed. In sum, it really is *by knowledge and by love*.

Romans 11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

Pastor Don