

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**June 5, 2016**

- ✓ **2 Chronicles 11:1-13:22.** The Divided Kingdom.
- ✓ **Titus 2:9-15.** Virtue: “zealous for good works”!
- ✓ **Psalm 96:1-13.** Praise the Lord for He will return in righteousness.

**COMMENTS:**

**2 Chronicles 11:1-13:22.** Having presented the glory of Solomon’s kingdom, the chronicler now presents the failure of the first two kings of the southern kingdom. Their wickedness, lack of virtue, brings about a general decline in Judah’s fortunes that lasts until the rule of Asa (14:2-15). 11:1 begins with the revolt of the northern tribes, Israel, as they renounced their allegiance to Rehoboam and made Jeroboam their king. We now have the beginning of the divided monarchy. Rehoboam (930–913 B.C.) succeeded his father, Solomon, and was confronted at his coronation by the rebel Jeroboam. Jeroboam appealed to Rehoboam to lighten the burden of taxation his father had levied (see 1 Kgs. 11:26–40). However, Rehoboam followed the advice of his young counselors by threatening to increase the levy. The northern tribes rebelled, ousting the king and his officials. This fulfilled Ahijah’s prophecy of God’s judgment against Solomon’s house (1 Kgs. 11:29–33). Rehoboam turned his attention to fortifying Judah’s cities. Oppressed by Jeroboam, Levites and priests fled to Judah, where they strengthened Rehoboam’s kingdom. The strength of Rehoboam’s kingdom was also evidenced by the increasing size of his family. We see God’s wrath in 12:1-16 executed by Shishak, king of Egypt, who invaded Judah and threatened the city of Jerusalem (1 Kgs. 14:25–28). Shishak, whose Egyptian name was Shoshenq I (945–924 B.C.), ruled from Tanis (biblical Zoan). He was Pharaoh when Jeroboam went to Egypt to escape Solomon (1 Kgs. 11:40). The Egyptian account of his invasion is recorded on the walls in the temple at Karnak (Thebes). There Shishak listed 150 cities captured in Israel and Judah. Rehoboam paid a heavy ransom, including the temple treasuries and Solomon’s vast wealth. Because Rehoboam and the people humbled themselves, the Lord saved Jerusalem from total destruction. Rehoboam’s reign was remembered for its years of warfare with Jeroboam. What a nightmare: God’s people oppressing and waging warfare against God’s people! So much oppression and the spilling of blood of believers at the hands of other believers. What a display of the depravity in the children of God. Think this only happened in the Old Testament? Think again, and read James 4:2 where James tells us that believers were actually murdering each other in New Testament times. One does not need spiritual virtue not to commit murder or perpetrate the other evils that James tells us they were perpetrating on each other. On this level, all one needs is natural virtue. It really is inexcusable for a believer not to have natural virtue that, at least, exceeds his pagan neighbors. The believer has so many more resources to become a better person on a natural level. Of course, if he is taught a conduit type of spirituality, then the natural virtues will likely not receive the attention needed. What’s worse is that the conduit system tends to replace the entire spiritual life from Genesis-Revelation, not by adding the filling of the Holy Spirit to the life of integrity, but by ignoring integrity and making it all about a spiritual formula for *instant virtue*. The additional blessing of the ministry of the Holy Spirit, which began with the Church Age, was never designed to set aside and replace basic spiritual life we find throughout the Word of God. Rather, it was designed to enhance it. More in our next Bible class.

**Titus 2:9-15.** Note, once again, the emphasis on virtues. Note the lack of any conduit spiritual formula or mechanics. Paul just tells these believer-slaves to obey their masters: not to talk back to them, not to steal from them, and to be trustworthy. He, then, outlines virtues for other believers like saying “no” to certain sense appetites, and to live self-controlled, upright, and godly in the present age. Note the motivation of the virtues: grace. Note the perspective that makes virtue possible: the eternal perspective (2:13). Instead of “works” being a dirty word, or one that is defined by being in some conduit system, note works in this context and the adjective that is used with “works” at the end of verse 14. What determines if the act is good or not is not being in some circle, rather it is the attitude of love toward the Savior, which is highlighted in verse 14 as the motive and sufficient cause for all we do. Let us show respect to the Word of God by not imparting some foreign spiritual system into it. Let the Word of God speak for itself. God always honors His Word and those who follow it without adding or subtracting from it (Josh. 1:7, “don’t go to the left of it or to the right of it”).

**Psalm 96.** In this psalm about the reign of the Lord, the psalmist called on people everywhere, and all the elements of nature, to praise God because He is greater than all false pagan gods and because He will reign in righteousness and truth. The psalmist even calls on nature to rejoice because the Lord will come to judge the world in righteousness and truth. This psalm contains bold personifications (of the heavens ... the earth ... the sea ... the fields, and the trees) indicating how all Creation will flourish when righteousness reigns on earth, when the curse is replaced by blessedness. Then, earth will no longer groan, waiting for the day of redemption as it is doing now (Rom. 8:20–22). We live in a cursed world, but we can all anticipate a time when God will set all things right again. Faith in these promises in the Word of God enable us to understand these truths, which are lost to the rest of the world. Consider how faith in this instance leads to such great knowledge.

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

Pastor Don