

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**May 29, 2016**

- ✓ **1 Chronicles 24:1-25:31.** David and his commanders are involved in religious appointments.
- ✓ **2 Timothy 3:10-17.** Faithfulness!!
- ✓ **Psalms 89:1-22.** Ethan sings about the promises of God and the Davidic Covenant.

**COMMENTS:**

**1 Chronicles 24:1-25:31.** Chapter 24 provides a description of the priestly courses. Chapter 25 is devoted to Levitical musicians. Their appointment by David and the military commanders, “captains of the army” (וְשָׂרֵי הַצֶּבֶא), indicates a close connection between the religious and military establishments. This points to the ancient concept of holy war in which music and the ark of the Lord accompanied God’s armies in battle (cf., Josh. 6:1–11). Although many religious people today, especially those of a pacifist persuasion, believe that war is inimical to religion, such was not the case for the Old Testament people of God or for Christ when He returns to establish His millennium (Rev. 19). However, for America’s social contract view of government, it is best to keep religion separate from military functions, even though they are not inherently inimical to each other. The last thing we need is for our country to bring in choirs from various churches to sing to inspire our men in battle. America is not a theocracy and was never designed to be so by God. As far as separation of church and state, the state needs to stay out of the church and the church needs to stay out of the state. However, both the church and state need to stay under God, which for the state means that it cannot be its own authority and determiner of right and wrong—its own god. Rather, the state must jibe with natural law, which is continuously instilled in all men as God provides the first cause of all free wills to choose the good and intellects to know what is.

**2 Timothy 3:10-17.** In this section we have a theme of faithfulness: faithfulness in the face of opposition (3:10-13) and faithfulness to the Word of God (3:14-17). Note the emphasis on personal virtues in verse 10. Note the emphasis on Scripture in verses 14-17. As far as the former, note that Timothy was not a new believer. He was not new to the Scriptures, the OT Scriptures, nor to oral apostolic doctrine. He knew these things from childhood when his mother and grandmother taught him the Holy Scriptures, a reference to the OT. And in years of ministry with Paul and Silas, Timothy had become a strong teacher of the Word himself. One day, Timothy’s mother and grandmother will be honored by Jesus Christ for faithfully teaching God’s Word to Timothy. Someday all of the Christian mothers who faithfully taught their children the Word of God will be honored by the Lord and receive eternal rewards that will reflect this spiritual virtue for all of eternity. Christian mothers who have faithfully taught their children the Word of God are the unsung heroes of our time. While society, and even the children, may not recognize this labor of love, one day we will all recognize it. In verse 16 we are told that the Word of God is “given by inspiration of God” (θεόπνευστος), literally “God-breathed.” By this time the entire New Testament had already been written. It refers to the whole Bible. This means that there are no errors in the Bible: Not in theology, science, history, or in any detail. Its authority is rooted in the omniscience of Esse. There is no conflict between science, which is at best inductive and probabilistic, and the Word from God, which is absolute Truth—there is nothing probabilistic about God’s Word. The Bible comes with the authority of God Himself.

Science is always changing. The more we learn from science, the more it lines up with the Bible and thus reality as such. Regardless of how rakish society is, reality is reality and as such never changes. Let us be chary of any attempts to redefine reality by subjective experiences.

**Psalm 89:1-22.** This is called a royal psalm and was written by Ethan. The setting is with respect to the affliction and defeat of the anointed Davidic king. Ethan sought to motivate the Lord to answer his prayer by rehearsing the covenant promises and the divine attributes upon which they rest. So, the psalm records the age-old apparent conflict between the faithful, loving God, and catastrophes that often occur. As we have noted in our study of the problem of evil, God is never the formal cause of *evil suffering*. We live in a broken, cursed world in which God permits human volition to play out. This, of course, does not deny that God brings in suffering as punishment for doing evil. However, this punishment is not evil. It is just the opposite: righteousness. Note Ethan's knowledge of God by his repetition of key *theological* phrases: "love" (אהבה, *hesed*, vv. 1-2, 14, 24, 28, 33, 49), "faithfulness" (1-2, 5, 8, 33, 49), "throne" (of David; 4, 14, 29, 36, 44), "David My servant" (3, 20; 50), "anointed" (20, 38, 51), "covenant" (3, 28, 34, 39). Moreover, the several references to the Davidic Covenant affirm that the Messiah, a descendant of David, will sit on David's throne and rule over Israel. This, taken literally, supports the position that Christ is not *now* sitting on David's throne in heaven but *will* rule on His throne on the earth in the future.

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

Pastor Don