

## “Through the Bible in a Year with Pastor Don and the FBC Family”

November 29, 2016

**2 Kings 22:1–23:27.** Josiah’s great reformation. However, the Lord still judged Judah.

**Ephesians 5:1–33.** Thanking God for all things all the time.

**Proverbs 9:1–12.** Wisdom’s call.

### COMMENTS.

**2 Kings 22:1–23:27.** This reading covers the history of Josiah and his reforms. It can be divided into eight sections. First, we have Josiah’s repairs (**22:3-7**). The temple had fallen into disrepair and had been desecrated by Manasseh who had built pagan altars and images in it. Second, we have Hilkiah’s discovery of a copy of the Bible (Pentateuch), **22:8-13**. Evidently, Manasseh had destroyed all other copies of the Bible so that the discovery of this one constituted an important find. The fact that the king was shocked at the contents of the Law indicates that it had not been consulted for a long time. Third, Josiah responded to the Word of God with humility when he heard the Law of Moses (**22:14-20**). Fourth, the Word of God is read, which prompted the people to rededicate themselves to the Lord (**23:1-3**). Fifth, Josiah’s reforms (**23:4-20**) included the removal of everything connected with the worship of false gods that his ancestors had set up in Judah and Jerusalem. Sixth, Josiah’s Passover (**23:15-20**). Seventh, Josiah greatness is recorded: **2 Kings 23:25** *Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him.* Eight, the Lord still poured out his wrath against Judah for her years of rebellion (**23:26-27**)—despite Josiah’s great reforms.

**Life in God by second person proper knowledge and proper love.** There is a point of no return with God. Even Josiah’s righteous reformation, as great as it was, could not dispel the accumulated wrath of God against Judah for her years of rebellion, especially under Manasseh’s leadership. **2 Kings 23:25**, *Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him.* 26 *Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, because of all the provocations with which Manasseh had provoked Him.* 27 *And the LORD said, "I will also remove Judah from My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, "My name shall be there."'* The same is true on a personal level. After years and years of rejection of God, a believer can turn to the Lord, but this does not mean there are no temporal consequences that continue. David, for example, suffered long after his sins of adultery and murder were forgiven (2 Sam 12:13ff). It is common for believers, especially young believers, to cast aside God’s call to walk with Him *by proper knowledge and proper love*, thinking they will get to Him later in life after they have sown their oats—only to find themselves under divine discipline that will continue for the rest of their lives. Loving God with all our minds, hearts, and souls is not a suggestion. It is a mandate. Moreover, it is what we are designed for; God is our highest and greatest good. Let us not forget that daily we are actualizing His goodness or our evil along with their consequences.

**Ephesians 5:1–33.** Note the beauty of the Christian life. Believers are to walk in love (5:1–7), please God by avoiding evildoers (5:8–14), and walk in wisdom (5:15–17). Believers are enabled to do this by the empowering/concurrent ministry of the Holy Spirit (5:18). When this happens, believers can praise God and constantly offer thanksgiving in all things, mutually submit one to another (5:19–21), and live in the blessedness of a Christ-centered, glorifying marriage (5:22-33).

**Life in God by second person proper knowledge and proper love.** Note the impossible possible mandate in Ephesians 5:20, *giving thanks always for all things to God the Father in the name of our Lord Jesus Christ.* It is not “in” all things but “for” all things. Moreover, it is to be done “always.” To be sure, all of us are grateful for some things at some special occasions; but Paul commanded his readers to be thankful for all things at all times! There are at least four common responses to this command. First, there is the blasphemous attack: mock it, make fun of it. Second, fake it, by going around pretending to be happy about all things because of Jesus. Third, construct a conduit system to “harness” the power of the Holy Spirit to do it, even if that means redefining the nature of joy. Fourth, walk with God *by proper knowledge and proper love.* Only the person who truly lives in a growing love relationship with God can thank his Creator at all times precisely because he already has what will make him happy regardless of the circumstances of life: God Himself and His joy.

**Proverbs 9:1–12.** Solomon describes Wisdom and Folly as hosts inviting people to dine. In the previous chapter, we saw Wisdom at work in creation, but here we see her having built a spacious house (“seven pillars”) where she prepares a sumptuous banquet. The food and drink which Wisdom offers are understanding and respect for the Lord. Even the simplest people are invited most warmly to share them. Folly, by contrast, is slovenly and ignorant. Her food and drink are exciting only because they are stolen. Hers is an invitation as old as the serpent’s to Eve, to Judas, to Demas, to the Corinthians, and to the Laodiceans; and the consequences are the always same.

**Life in God by second person proper knowledge and proper love.** When one responds to Wisdom’s invitation and attends the feast, what can he expect to receive? He can expect to partake of the wisdom of a deeper knowledge of Holy God: **Proverbs 9:10** *“And the knowledge of the Holy One is understanding.”* Wisdom is always about the whole truth, total truth perspective. Wisdom brings breadth and depth to life at a foundational level. Wisdom enables one to step back and look at life in God in a holistic manner. With wisdom, one does not get wrapped up in all the details life. With wisdom, one does get so busy at life that he forgets the very purpose of life. What is the use of living when one does even know why? What is the point of life? As we have noted in our studies at FBC, wisdom requires right thinking and a right will about God, which just is *proper knowledge and proper love of God.* This right thinking and right wishing are products of the mutual interplay between our intellect and wills. Our intellects provide the specificity of our love, but it is our wills that provide the appetite, the desire for God. For example, love for God is specified by the intellect but comes from the will/desire/appetite. Intellectual determinism is false; it is not a matter of getting more information to think rightly. The will (appetite) can direct the intellect to turn its attention

elsewhere or just skew its judgment according to its base desires/appetites. However, the will cannot turn to what it does not know, so it needs the intellect to specify the object. In short, God offers us wisdom, a depth of understanding that consists of right thinking (intellect) and right desires (will). Apart from a will that seeks truth above all else, one will always be drawn to an extreme position, usually in response to an opposing extreme position that one finds *distasteful*. The only people who find wisdom are those who prize truth above all else. Such a person will always find the God of Truth, who calls to all to partake of His very own wisdom, a wisdom that the world views as folly. *Quo Vadis?*

*Life in God by second person proper knowledge and by proper love.*

*Pastor Don*