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**B1007 – February 14, 2010 – Disciplinary Truths Of The Kingdom**

Today we want to move to the third section of the OT. We've divided the OT into three major sections. You can divide it a number of ways, we're not saying this is the only way of doing it. You can divide it into the Law, the Prophets and the Writings as the Jews did, you can divide it into the Pentateuch, Historical Books, Wisdom Books, etc...as the early Church did, so it's not the divisions themselves we're saying you have to accept, it's the truths in these divisions; but the divisions help so far as breaking the course up.

The first division we've made is the Buried Truths of Origins, Gen 1-9; we call them buried because humanity has suppressed these truths by re-interpreting the evidence. These truths have great implications for how geology, biology, chemistry and astrophysics interpret the evidence. If these chapters are true then catastrophism becomes the major interpretive device for reconstructing history. If these chapters are rejected then gradualism is the major device used to reconstruct history. And we said man is at enmity with God so he rejects these chapters and re-interprets all the data in terms of gradual processes. So our first division emphasizes that man is fallen, he's depraved and what the depraved heart does with truth. It buries it.

The second division we've called the Disruptive Truths of the Kingdom, Gen 10-2 Sam; we call them disruptive because this is what God does to interfere with man's depraved heart. He disrupts it. The depraved heart has an agenda but it's God's agenda that controls history, man's agenda's do not control history. Think what this does for you when society around you is falling apart. It cuts the pagan power down to size because we know that over and above the pagan power is God's power. It's not unlimited pagan

power, it's limited, it's confined to this period of history, and it's not running loose. God has the situation perfectly under control. In this period God disrupted by calling Abraham out. We have a situation develop where you have God and the nation Israel on one side and pagan nations on the other. He's called that one nation out so they can ultimately come back and be a global blessing. How would they be a blessing? They had God's Law given at Mt Sinai; a perfect set of laws. They had prime real estate to be a blessing. Israel is right on the international trade routes of the ancient world, there was no way you could miss it. Every international businessman had to pass through, every political ambassador had to come through and every one of them had to see the prosperity of this nation and hear the glories of YHWH. It was a missionary situation. And God set all this up by a disruption, the disruption of the Exodus, He builds a nation and sets them free, gives them an economic base, the disruption of the Conquest, He removes evil from the land and gives Israel the land. Notice in all of this God is doing the giving and man is doing the receiving. Israel was to learn this lesson and we are to learn this lesson. He is the giver, we are the receivers.

Now, today we move to the third division, the Disciplinary Truths of the Kingdom and here again God gives them something else. To see what He gave them turn to Judges 21:25, the very last verse of the Judges period. This is the conclusion of the first 400 years of Israel's history and this is how it came to a close.

Look at this and think of the political implications. We talk about democracy today and how if the whole world would implement democracy man would have freedom, we could thrive, and it would be great. What does this verse say about that political philosophy? "In those days there was no king in Israel;" so did they have democracy? Who had the power? The power was vested in the people. And what was the result? "everyone did what was right in his own eyes." The Bible shoots down one by one the great ideas of man. Here's a nation that enjoyed unprecedented freedom for over 400 years. They had excellent education, they had economic prosperity and still the whole thing collapsed. What is that saying? What's the commentary we get from this? The commentary says form of government is not the problem. The problem is people. You want to pay close attention to this because history is chopping man's ideas down and here's the verse that chops democracy down. If the world's nations all adopted democracy as a political philosophy the

Bible says it would end in anarchy, every man did what was right in his own eyes. That's a very chaotic situation.

So what happens when life is chaotic? After awhile people get fed up with the chaos and they want some stability. So what did the people ask for to get stability? 1 Sam 8:19. Here's Samuel: Samuel's kids are a wreck, they're the judges of this society and they're spiritual morons; they run corrupt courts; they pervert justice. And the people are fed up with it, so they come to Samuel and in the middle of verse 19 the people said, "No, but there shall be a king over us, <sup>20</sup>that we also may be like all the nations, that our king may judge us and go out before us and fight our battles." So who's supposedly going to solve the chaos problem? The king. I thought they already had a King? I thought God was their King? God was their King. But they rejected Him as King. It's not enough to trust our Creator; so we turn to our gimmick. So you have the desire for a monarchy. And this is a mysterious section of Scripture because on one hand the Law provided for the monarchy, Deut 17 gives the rules of the king, but on the other hand it appears to grow out of rebellion. So God has a way of working in spite of human rebellion to bring His plans to pass. Now God says, alright, you want a king, you want to be like all the other nations, fine, I'll give you one, but just know this is what it's going to be like. Come back to verse 11, "This will be the procedure of the king who will reign over you; he will take your sons and place them for himself in his chariots and among his horsemen and they will run before his chariots. <sup>12</sup>He will appoint for himself commanders of thousands and of fifties, and some to do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots." He goes on but what is all this descriptive of? Big government. So you want a king, just know this is the baggage that comes with a king. Now, how are you going to pay for all this? The government programs need funding? Where does the funding come from? Verse 14, "He will take the best of your fields and your vineyards and your olive groves and give them to his servants." So much for private property. Verse 15, "He will take a tenth of your seed and of your vineyards and give to his officers and to his servants. <sup>16</sup>He will also take your male servants and your female servants and your best young men and your donkeys and use them for his work. <sup>17</sup>He will take a tenth of your flocks and you yourselves will become his servants." Finally everyone is working for the government. He sketches out for them the logical conclusion of their new political philosophy; this is where it's all going to end up. Is this what you want? And

of course, when you've got chaos reigning in a society people will give up freedom at the drop of a hat because we've got to have order, we've got to have it. So he says verse 18, here's how it's all going to end, "Then you will cry out in that day because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day." We discussed all this before. A monarchy, a centralized government will also fail. Keep in mind if you forget all the small stuff, this is big stuff. You want to learn to see the big pictures in Scripture. The big picture is that a democracy didn't work and a monarchy didn't work. And the reason isn't embedded in the political structure, it's embedded in the people. People are sinners. So you can change the political structure but as long as the people are sinners you haven't solved the problem. Now think forward to the Lord Jesus Christ. What did He come to do? To solve the problem. When the Lord Jesus Christ comes does He come to renovate the political structure? What does He come to renovate? People. Yes, the Lord's kingdom has a political dimension to it. But what was the condition to get into the kingdom? Repentance. So we're not going to have a perfect political administration until we get perfect people to administer the kingdom under the Lord Jesus. Where do the perfect people come from? They come from the work of the Lord Jesus Christ. But we can't get to that political order until we get the people straightened out who will rule in the order. So that's us, and until we are straightened out and we are in resurrected bodies we can't rule in the new political order. Now do you see a bit more clearly and magnificently Christ's coming?

We come to the rise of the monarchy in Israel and we said there are two model kings: Saul and David. Saul is the model for what not to do; David is the model for what to do. The question is which model is the nation going to follow? Are they going to be Saul type believers who are rebellious and hardened to their sin or are they going to be David type believers who are submissive and sensitive to their sin?

And this brings us to the third division; the Disciplinary Truths of the Kingdom. Here we shifted in our approach, rather than comparing and contrasting Israel with the paganism around Israel, here we are only looking inside God's household and we're learning how God rules His own people. The pagan nations went their way and did their thing during this period but we were interested only in tracing God and His people, the blessing and the cursing, How God manages His own. And this is important, the way He

manages Israel's history is by the two great covenants; the Abrahamic Covenant and the Mosaic Covenant. Remember we went through sanctification and we said there are Phases to sanctification. The first was their *position*, that's the Abrahamic Covenant and those are God's obligations, this is what God promised to do. And then there's phase two, their *experience*, the Mosaic Covenant, which outlines what God wants them to do and why, and those are two different phases of Israel's life. Her life was controlled by those two great covenants and this sets up a tension in the rest of the OT and from this point forward the tension is going to escalate. And here's the tension: on the one hand, Israel's future destiny was eternally secure; she would have a seed, a land and a worldwide blessing. What covenant guaranteed that? The Abrahamic Covenant. That's secure. On the other hand, Israel's circumstances through time toward that destiny were conditioned upon her loyalty to Yahweh: blessing for obedience; cursing for disobedience. Israel's very historical existence will appear to hang by a thread at many junctures of history. The suspense of history is how God works it all out. On one hand Israel's destiny is secure, on the other His disciplinary wrath against her borders on extermination. And so the drama unfolds.

We've seen the Rise and Reign of King David. David is the model believer, he typifies the Messianic King. Then we came to Solomon and Solomon is the son of whom? David. So we come to the Golden Era of King Solomon. For starters let's turn to 2 Sam 7:12. 2 Sam 7 is where God gave the covenant to David; it originally came to David and was secured to the then unknown son of David, Solomon. "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. <sup>13</sup>He shall build a house for My name and I will establish the throne of his kingdom forever. <sup>14</sup>I will be a father to him and he will be a son to me," all that is security, security, security, but notice verse 14, there's another clause, and that clause in verse 14 sets up the whole life of Solomon, the whole structure of the Golden Era "...when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men. <sup>15</sup>But my lovingkindness shall not depart from him as I took it away from Saul, whom I removed from before you." Notice the two concepts; one of discipline, the other of security. What covenant is the security coming out of? The Davidic Covenant. What covenant is the discipline coming out of? The Mosaic. So this generates some tension. Solomon is God's son, that

relationship is never destroyed. But if Solomon gets out of it is God going to let that go on? God's going to discipline.

Solomon means "peace" and this is the era when Israel enjoyed peace; peace and prosperity. This section of Israel's history teaches us more and more about the doctrine of sanctification or the doctrine of spiritual growth. With the Conquest the general picture of sanctification is revealed. We said there were five aspects. We went through a number of stories to illustrate. With David we get amplification of the dimension of sanctification we call existential. Don't have a heart-attack over the word, I'm not referring to Kierkegaard's existentialist philosophy, we just mean the basic truth that we do live in the moment, we can't live in the past, we can't live in the future, we live in the present and we have the responsibility of doing what when we sin? Confessing. That's what David teaches us about sanctification. David wasn't perfect, David screwed up, we all screw up, but when we screw up our response to God is to confess. When we come to Solomon another aspect of sanctification is amplified and that's the aim. What is the aim, the goal of sanctification? In general the aim is to learn loyalty to God. With Solomon this opens up and takes us out of our little religious box to show us how our faith comes to bear on culture at large. That's why we call it Golden, because Solomon's era enjoys the cultural by-product of generations of loyalty growing in Israel. This is the zenith of culture in the OT and it's a picture of what advanced sanctification looks like. But it didn't start at the zenith. It started very slowly in the judge's period with one man here, and another man there, building in their loyalty to God, training their families and passing on a generational heritage of loyalty. It culminates with David and the early life of Solomon. By Solomon the cultural fruit is blossoming in every area of life. They were producing in every branch of wisdom; they were bringing in \$700 million worth of gold every year, every year! Silver was so common it's what you walked on, they had a developed middle class, almost unknown in the ancient world. The kingdom extended well beyond what had been enjoyed by the original Joshua conquest. Solomon spoke 3,000 proverbs and wrote 1,005 songs; the man was a literary and musical genius. People from all over the earth came to hear his wisdom. So great was Solomon that the Lord Jesus Christ could say, "a greater than Solomon is here." Implication. No one since Solomon has been greater until Him. That's a thousand years of wise men; a thousand years that include Plato, include Socrates, include Aristotle. No one greater till the Lord Jesus Christ came along. So that gives you a flavor for

the wealth and greatness of this culture. That's the fruit. What was the root? This didn't just happen overnight. It took generations of bible study, generations of thinking. Generations of loyalty to God in every area of life. It took probably 150 years to get enough biblical thinking in place to generate that kind of fruit. So that's what we have with Solomon and we have a lot of application to make from this. Francis Schaeffer tried to get Christians awakened to this. He tried to get Christians to break out of their little religious box and start producing godly culture, an alternative to the worldly culture around us. We have all these areas of life; biology, geology, law, ethics, art, music and all Schaeffer was saying was let's get with it. This is our stuff and we ought to be developing it in a distinctly Christian fashion. That's what J. Gresham Machen was pointing out. In the 1920's he saw this coming, he saw Christians retreating from these areas of study and he said to his seminary students, look guys, when you get in the pulpit don't disparage these areas of study, encourage them to go out and develop them. That's our stuff, go on, subdue it, have dominion. This introduces us to the concept of biblical wisdom. Prov 8 is very insistent that underlying the entire universe is a single unifying wisdom and we made five points about this wisdom that we want to review.

Biblical wisdom gave unity to all the details of life. Because God created all things by His creative genius, therefore God is not master of one trade or a specialist as we have in our day. Solomon and his followers studied and enjoyed every area of life, every corner of creation not as separate entities divorced from one another, but as diversities in the one great unity God had created. We hear about the search for a theory of everything. It's been around for centuries. People just don't like the answer. Second, Biblical wisdom applies to all men, all men are made in God's image, there's still a vestige. So we're not saying that pagans can't discover wisdom. If wisdom is underlying all of creation then we would expect unbelievers to make discoveries. Can we import those discoveries? Solomon did. Solomon imported the skilled craftsmen of Sidon and Tyre to build the Temple. Can we do that? Of course. Just remember, when we do we have to filter. Later, Solomon over-imports. We don't want to do that, we want to filter through the biblical lens, take what is good and reject the rest. Third, Biblical wisdom when followed brought blessing and when rejected brought cursing. Obviously, if you're operating on the basis of the wisdom underlying creation then there's blessing, if not you're foolish and foolishness brings cursing. Fourth, Biblical

wisdom gives a framework for creativity. One rarely thought of, but what biblical wisdom did for those men in Solomon's time was provide a springboard for creativity. And out of that came all the great literature of the wisdom section of the OT, all the great Levitical choirs, all the great art, all the great mathematics, all that creativity burst forth from the womb of biblical wisdom. Fifth, Biblical wisdom spread throughout the world. What we mean here is that the wisdom God injected into Israel did not stay within Israel's borders. It is well known that King Solomon had very intimate contacts with the Phoenician civilization along the Palestine coastal areas near Tyre (1 Kgs 5:1-12; 9:11-27). Very definite literary connections have been found and we said from this that as astonishing as it may sound, western philosophy may well have been rooted in King Solomon, not Plato, not Aristotle, but Solomon. There are reasons for that we covered in the lessons.

So there was blessing with Solomon but there was also cursing. In 1 Kgs 11 we come to the chapter where it all happened. This is one of those key OT passages. Look at the text in 1 Kings 11 because this is the setup for the next disciplinary event. "Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, <sup>2</sup>from the nations concerning which the LORD had said to the sons of Israel, 'You shall not associate with them, neither shall they associate with you, for they will surely turn your heart away after their gods.' Solomon held fast to these in love." What has happened besides collecting his harem is he's collecting idolatry along with his harem. Solomon did these marriages because he thought it would bring security. His answer to the problem of maintaining the security of his nation was to make treaties with other powers, and in that day and age women were used in the royal families as sort of hostages. So Solomon began to over-import and this was Solomon's problem; it was a failure to trust the Lord for security. Isn't that always the problem, failure to trust the Lord? It's this failure to trust that began to set a rot in the kingdom. From this point forward the whole thing that had been built up under David and the early life of Solomon rapidly declines.

Solomon dies and in his place rises this character, Rehoboam. Rehoboam will go down in history as probably one of the most idiot individuals that ever sat on the throne of Judah. This man probably made stupid decisions almost every day of his life. Within very little time he totally destroyed everything



his dad had built up. Simply amazing! David was this kid's grandfather, so we're only two generations removed from a very godly king, which shows you it doesn't take too long to destroy godliness. It takes years to build it but it can be destroyed virtually overnight. So here you have this obnoxious kid and you have ten of the tribes trying to get this kid to work with them and relieve some of the pressure. Solomon had put a lot of economic strain on these people. They're trying to get some relief. And this kid very stupidly adds more pressure and this forces a split. Look at 1 Kgs 12:16, this is the break or rather, the first step in the break because there are three steps. Here's the first of three. "When all Israel saw that the king did not listen to them, the people answered the king, saying, 'What portion do we have in David? We have no inheritance in the son of Jesse; to your tents, O Israel! Now look after your own house, David!'" That's the rejection of the Davidic dynasty. Here, at this point, the nation is coming apart at the seams! We don't want David's dynasty over us. That's the first step, Rejection of the Davidic Dynasty. Now we're going to have two dynasties, two kingdoms, the kingdom in the north is Israel, that's ten tribes, and the kingdom in the south is Judah, that's two tribes. The guy in the south we've met, Rehoboam. The guy in the north is Jeroboam and Jeroboam was amazingly offered an everlasting dynasty on the condition he obey the Lord. What were the kings supposed to do, every morning, every evening? Deut 17, study the word of God, learn loyalty to God. So God offers him the same thing he offered David. This, by the way, answers one of the objections of Rome against Protestantism. Right here we have a divinely authorized split in the kingdom. What is the line you always hear from Rome? Rome is correct why? Because Rome is a united church. Protestantism is a divided church and therefore Protestantism is wrong. This argument keeps a lot of people with mother church. What's the answer to that? Who authorized the division of the OT kingdom of God? God did. So apparently you don't have to have a united kingdom to have a united religion. It's a false premise. So here's Jeroboam with a prospective everlasting dynasty if he'll just obey the Lord. Did he obey? Did he wake up every morning to study the word of God? Hardly. This guy was another piece of work. He's sitting there with this great promise of God before him and the first thing he does is blow it. So the second step, not only did they reject David's dynasty, they reject Temple Worship in Jerusalem. The men were supposed to go down three times a year to Jerusalem to worship. God said, don't worry about it, I'll secure your kingdom. Jeroboam didn't trust God's promises of security so he decided to provide his own security. And he wound

up by having one temple at Bethel and another one up in Dan, a convenience store religion, an altar on every block. And not only that, he replaced the priesthood and that did away with all the Bible teaching. And then he had the audacity to create his own calendar, to calibrate feasts and festivals that would establish his new religion. His answer for how to quote “get political stability” was to destroy the Biblical religion. That’s his problem. He resorted to a gimmick. Always the man after the flesh who is not meditating on the word resorts to gimmicks. He failed to trust the Lord. Finally the third step down. YHWH Himself is officially banned from His own kingdom. At this point they have officially changed gods. King Ahab commits this one. Ahab was married to a sweet little girl named Jezebel. So here’s a guy who’s a Jew and he’s married to the daughter of the chief priest of Baal. So you can imagine what his daughter was importing into the northern kingdom. Daddy’s religion. She brought hundreds of priests of Baal in and set up this idolatrous pagan religion. So by this time things were really cooking. The kingdoms are split, now there are not only two kingdoms, but there are two religions.

Now here’s where we introduced the prophets real strong. This is our next disciplinary truth, the period of the kingdoms in decline. We’ve had the Golden Era of Solomon, we’ve had the Kingdom Divided, now we have the **Kingdoms in Decline**. This period is when you have the prophet’s rise in prominence. What was the function of a prophet? To prosecute the nation. The line you normally get in the Bible as literature course is that the prophets were social reformers, they were progressives, and they were trying to bring in a new order. They did nothing of the sort. They were calling the nation back, back to the terms of the Sinaitic Covenant. The nation was in violation of the Sinaitic Covenant and so they’re bringing lawsuit after lawsuit against the nation. What did God say? I will bless those who bless Me and I will curse those who curse Me. They already enjoyed the blessing under David and Solomon. All that fruit reflected the godliness that had grown in the prior generations. But a rot had set in the culture and so now the rise of the classical prophets, the guys that come in and pronounce the cursings. The primary job of the prophet was not to foretell the future, they did foretell the future, but the primary thing about the prophet is he’s a prosecuting attorney. He’s coming in and pointing out their violations of the Sinaitic Covenant and they better get with it (like King David got with it) and confess their sin. That’s the story of this period

What's the key story we went through here to demonstrate the role of the prophet? Ahab is there with little Jezebel funding the new religion and what prophet rises to the occasion? Elijah. Elijah challenges the Baal prophets in one of the most memorable events of the OT. Where was it? Mt Carmel. Why did we say there was this challenge? What's the big idea? The big idea is that Elijah is sent to administer the cursings. He's not very popular. Ahab hates his guts because Elijah came in and said you're not going to get any rain for the next three years except by my word. Put yourself in Ahab's shoes - you're the king and this guy walks in and talks to you that way. Yeah buddy, your economy is going to fall flat on its face, millions of dollars of damage. So Elijah was not very popular. But we have in the middle of all this a challenge at Mt Carmel. What is this incident included in the canon for? To demonstrate who is a genuine prophet? Deut 13, Deut 18, the tests of a prophet. We said that event is challenging the people to apply the tests of Deut 13 and 18 and discern who the true prophet is and who the true God is so they can confess their sin. Remember, two tests. T-1 is Deut 13 - the important fact in T-1 is that it didn't matter whether the guy impressed you with his miracles; actual, real miracles are not authenticators by themselves. It must be accompanied by orthodox teaching. T-2, Deut 18 - the important fact here is 100% accuracy, 99% doesn't cut it. In the story of Mt Carmel you clearly see which of these tests is being set up. T-2: if Elijah is the true prophet then his word will come to pass, if the Baal prophets are the true prophets then their words will come to pass. So he's setting up this test. "The Canaanites believed that Baal was the storm and fertility god, who bestowed upon man and land the blessings of fecundity. He sent forth lightning, fire, and rain. He gave corn, oil, and wine. He could revive the dead, heal the sick, and bestow the blessing of progeny. [Kings shows] through concrete examples and incidents that all the powers ascribed by Ugaritic mythology to Baal, are really attributes only of the God, the Lord of Israel." So the drought and the Mt Carmel incident are revealing that YHWH alone is God and the people should repent.

Now, the doctrine for this event is also under sanctification and it's the doctrine of divine discipline. The difference here with David was that David committed sin but he got with it pretty quickly and confessed. The difference now is that we've had Solomon and his fiascoes, Rehoboam and his stupidity, Jeroboam and his gimmicks and now Ahab and his idolatry. What is the

difference with these guys? What has happened to them, what did they not do? They did not confess their sin. So now we have rather than one or two problems we've got 500 problems. Each king inherits the previous guys' problems and so the problems were compounding and this complicated life in the kingdom. Which is why you keep reading that in the south so and so did not follow the Lord fully as his father David and in the north so and so did not depart from the sins of Jeroboam. Why are these two guys constantly the measure? David because he's God's model messianic leader. Jeroboam because he was the key departure point into this apostasy and the guys that followed didn't have the guts to reject it. They kept it going, they developed it, and they never got rid of it. So the result was that both kingdoms are in decline. They mess around until finally the whole thing goes caput. The north in 722BC, the south in 586. So during this whole period God is chastening, He's disciplining within the household of faith; within His nation through the prophets. Why? Because He's chosen that nation and He's going to get them in shape. The problem is, as each of these guys piles more on it gets more difficult to confess the sin because with more sin comes more hardness of heart, more blindness. Sin distorts and so the more sin you have the more demonic infiltration comes in and the more distorted your view of God is. And if your view of God is distorted you can't confess because He's the standard of right and wrong. So if my view of the standard is distorted my view of sin is distorted and I can't confess. So the compound nature of the carnality in this period is the marked characteristic. To shock us out of deep carnality God sends discipline in increasing measure through the prophets and that's what Isaiah is doing, that's what Amos is doing, that's what Hosea is doing. That's the issue of the prophets. Here's a diagram we used to summarize.

## Divine Discipline Preceding Restoration to Fellowship

Step in the Restoration Process	Illustration from Elijah's Ministry to Israel
<b>Divine Discipline:</b> destruction of mental strongholds of demonic idolatries to clear the perception of who God really is.	Total failure of economic, security and religious promises of Baalism; direct contrast with the word of God.
<b>Conviction of Sin:</b> being made aware of the violation of God's standard by distrust of His promises and the specific disobedience to His will.	Public confrontation at Mt Carmel with a dramatic fulfillment of the word of God
<b>Confession of Sin:</b> acknowledgement of autonomy (excuses and blame shifting) and submission to the word of God as the sole point of contact with God (responsibility for the sin and cleansing by God's word)	Audience of Elijah's challenge confess that YHWH is their King and final authority, bowing to the ground in reverence and taking captive the false prophets of Jezebel.
<b>Restoration:</b> eternal forgiveness of sin and restoration to fellowship though the temporal consequences may not be removed.	Israel's economic blessing returns with the coming of the rain; Ahab and Jezebel are destroyed. Yet national problems remain.

Prophets like Elijah pounded away at the nation over and over for 300 years. And they're saying stop, stop being like Saul and be like David. So our doctrine here was that when you get into deep, deep carnality then God adds discipline up front to convict the people of sin so they will confess and get restored to fellowship. So this adds a little bit more to the existential dimension of sanctification.

Alright, let's turn to the **Exile**, the next disciplinary truth. The Exile is when God had had enough. They had reached the end of the rope and God sent the final cursing. This was a horrible event. Both kingdoms, the north in 722BC and the south in 586, mothers ate their babies. Josephus records how people were so hungry and psychologically screwed up that they'd pull flesh out of your mouth so they could put it in theirs. Now that's judgment for sin and an obvious question arises here, is God totally casting the nation off forever? Is this the end of the nation Israel? Never more to return? That's a question that looms because of the severity of the discipline. The problem they were facing is on one hand I've got the Abrahamic Covenant which guarantee blessing and on the other hand I've got the Mosaic Covenant which conditions blessing on obedience. But the problem is we're not obedient, we're rebellious. So how are we ever going to get the promised blessing without the required

obedience? They never answered the question. They searched but they could never find it. They had to live with these two covenants in tension. The answer was provided by the cross of the Lord Jesus Christ. Christ provides the obedience that's necessary. But they didn't have that answer in their lifetime. They had to trust that what God had revealed was sufficient; that He had the answer and that in due time He would resolve the problem which He did. So that sets precedent for us when we have truths in tension, how do we reconcile these? The problem of evil. Try that one on. How can an all-powerful all-loving God allow all this evil to go on? The Christian answer is really quite simple. God has a perfectly good reason for the evil that exists. That is the answer. Now can I explain how it's good? No. God hasn't revealed that yet. But He has a perfectly good reason. And He has revealed His nature as perfectly good. So it is an answer. Their tension was how are we ever going to get blessed in rebellion? The kingdom was going out. By the way, how can we be sure that the Kingdom of God ended as the Exile began? If the Kingdom had begun with great supernatural events in the Exodus, surely there ought to be definite historical signs pointing to its end. Here are the three signs that Alva McClain pointed to. First, the transfer of political supremacy completely into the hands of pagan nations. This is the beginning of what Christ called "the times of the Gentiles," starting with Babylon. We went through the kingdoms of Daniel. That is a very powerful sign that the kingdom of God departed from center stage and the kingdom of man took center stage at the time of the Exile. The second one, the end of the Davidic Dynasty through Solomon; this has to do with the curse on Jeconiah in Jer 22, that no one from Jeconiah's line is qualified to sit on the throne. Therefore, when Jesus is born in the NT he is not the son of Joseph. Joseph was of Jeconiah's line. If Jesus is the natural son of Joseph then Jesus is disqualified from the throne of David. So this end of the Davidic dynasty through Solomon's genes indicates the kingdom of God was exiting history at the Exile. Third, the departure of the Shekinah Glory from Israel's Temple. Ezekiel records the hesitant departure of the Glory from Israel's temple in exactly the same route the Lord Jesus takes when He departs from the nation in the first century. So these are all telling us a tremendous shift is happening in world history at the Exile. We went through the rise of the times of the Gentiles and the characteristics of the times of the Gentiles. And that involves the doctrinal question of separation, so our doctrine here is separation from pagan culture. How do we live in the world but not become of the world. That's a question every generation of believers have faced. Living

in the world system is a challenge. We said there have been four approaches: *capitulation*, which means we wholesale buy into the value system of our community, the value system of our society automatically becomes ours, and we capitulate to it. We don't resist it, we don't examine it; we just surrender all and capitulate. If you're a true Christian you can't accept this position. It's an affirmation that the world is right and the Word is wrong. Second *accommodation*, what happens is that because of my economic situation, because of my social situation, because of some academic situation, I find myself wanting to stay here, but then in my heart I know the Scriptures want me over here. So to get out of the bind I come up with a gimmick, and the gimmick is I can justify being here instead of over here if I reinterpret the Scripture. My methods of interpretation kind of get greasy because I don't like the literal interpretation of Scripture that would drive me over to this position because there are some life consequences I don't like, so we have a mixture. Third, *physically separate*. Over history there have been whole movements of people that have done this. They say the way we will stay separate from the world society is to physically separate ourselves out from society and build our own society. The monks and so forth. The biblical position is a term we've seen before, *counter-attack*. What we mean here is captured by Machen. I mentioned him earlier in connection with the Solomonic period. I mention him again in the same connection. Here's what he says we should do. "Instead of destroying the arts and sciences or being indifferent to them, let us cultivate them with all the enthusiasm of the veriest humanist, but at the same time consecrate them to the service of our God...Let us go forth joyfully, enthusiastically to make the world subject to God.' See, this is your testimony, go out and show them that Christianity can do it better, do it for the glory of God. I didn't say it was going to be easy to do, this is difficult, it takes effort to do this, you will not be popular for this, you are coming against the spirit of the age, but this is the biblical testimony. Jesus came against the spirit of His age and he was lambasted for it. So just be prepared to draw enemy fire if you do this. But it is a very godly procedure. Uncomfortable but godly. So that's what Israel teaches us in Exile through the lives of Daniel, his friends and others.

Finally, there is the Partial Restoration, notice, not a total restoration, only a partial restoration. What is this all about? Four things. First, the partial restoration is a down payment of the ultimate greater, future and total restoration of Israel. Can God bring Israel back to the land? Historically He's

already shown that He can do it. That's an important picture. Secondly, the partial restoration gives hope for the survival of Israel. Remember we went through the blessing and the cursing and as they marched toward the Exile it was cursing, cursing, cursing and more cursing. Yet, in spite of all the cursings and the horrible suffering that God brought upon His people, the hope is that eventually one generation of Israel will repent and be brought into the kingdom and the partial restoration therefore brings hope. Third, the partial restoration provided for the Messiah to be born in the land among the Jewish nation. If the Jews had never returned then the Messiah would have been born out in Babylon somewhere. What nation would He have come to? So, the partial restoration provides the birthplace of the Messiah and a nation for Him to offer Himself to as their King. And fourth, the partial restoration is to the land of Israel. This shows you that God is not done working with the land. Every once in a while you hear there is nothing about the land in the NT. Excuse me but where does the NT begin? The land of Israel. So God's still working toward the same land He was working toward with Abraham in Gen 12.

What are the doctrines we learn with the Partial Restoration: There are two: the doctrine of the canon and the doctrine of prayer. In the doctrine of prayer we made four points. Prayer Should Avoid Fatalism. Daniel exemplifies this. Daniel is in Exile, but his prayer in Dan 9 shows how to pray out in a Gentile pagan culture where God wasn't ruling in the same way He had ruled in Israel and so it's a valuable model for us to learn how to pray since we too live in a pagan culture where pagan thought dominates. What does Daniel pray for? He prays for restoration of the nation...knowing that the restoration comes after the four Gentile kingdoms. So despite what God had revealed that didn't mean, well, there's no use praying. Prayer should avoid the fatalist mentality. Second, Prayer Should Be Built Upon God's Immutability. What do we mean by immutability? We mean God's character never changes. Now what does this mean for the way we pray? Let's think about it. If God is faithful to His word then isn't it true that the best prayers will be well-thought out prayers that center on the word of God? Third, Prayer Should be Thoroughly Grace Oriented. What do we mean? Well, when we say grace we mean unmerited favor. So we're talking here about our attitude when we pray. When we come to the Lord in prayer are we coming to Him with the attitude that you owe me God because I did this for you and I did that for you? God is interested in someone who recognizes that the only reason He's



accepted is because of the merits of the Lord Jesus Christ. It's not because of me; it's because of Jesus Christ, that's orientation to God's grace. Fourth, the Ultimate Objective Of Prayer is The Glory Of God. All the great prayers of Scripture have as their goal that God would be glorified. That God's nature would be revealed to man. So the point is that there are higher purposes in prayer than what we want and that's what we're after ultimately. We also went into the doctrine of the canon and its preservation because this is the closing of the OT canon. It re-opens with Christ, but we don't have time to review all the points. There we showed that we have very sturdy testimony that the OT canon was very-well preserved by the time of the NT such that Jesus and others can quote it and make theological points on the basis of a verb tense. So it's not true that all sorts of errors have crept in and the Bible's a poor witness.

So that's the Partial Restoration and that's the end of the OT. I realize we had to leave a lot out, but our time is limited. If you want more it's in past notes; you can go back and review, hopefully we touched enough high points to impress you with what God had revealed in the OT. Hopefully you see that all the major issues were already defined in the OT. In that sense there's not much new in the NT. We'll be taking a break and when we come back we'll pick up by introducing the King.

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