

Pastor Jeremy M. Thomas
Fredericksburg Bible Church
107 East Austin
Fredericksburg, Texas 78624
830-997-8834 jthomas@fbgbible.org

B0932 – August 9, 2009 – Review Of Sanctification & Suffering

Having worked through the Division of the Kingdom we want to move to the doctrine. To get there we want to review how we got here. The framework approach isn't a verse by verse approach, it uses that, but it's more of a history and apologetic approach, so it's slightly different than you're used to. But the goal is to build in our souls an understanding that the Scriptures are a framework of historical events and doctrines. God speaks publicly in Christianity, that's the difference between Christianity and all the other religions. It doesn't matter in Buddhism if their stuff happened, that's just religious belief. It doesn't matter for Confucianism or Taoism; it only matters for those rooted in the Judeo-Christian Scriptures. Christianity depends utterly on the accuracy of the history it contains. You cannot find that in any other religion, even the enemies of Christianity, like Darwin's spokesmen, T. H. Huxley, who knew this and wrote extensively about it. And so we ought to slow down at this observation and ask ourselves, how are we handling the biblical events? Are we handling them as real history or as the product of some Hebrew mystics who were off their rocker? Because if this stuff didn't happen then Jesus isn't the Messiah and we are of all men most to be pitied because we're believing a joke.

Let's look at how the class is organized because this sets us up for what we're going to learn about David, Saul and the later kings that foiled the whole thing. First we clustered four events out of Genesis and called them the **Buried Truths of Origins**. Creation, Fall, Flood and the Noahic Covenant. We said these are truths that man, in his sin, suppresses. Man is depraved and he's out to suppress these truths. These in particular because they deal with origins and origins is the ultimate context. And context gives meaning, so since man is now a sinner and he wants to give the meaning he suppresses these truths. Everyone at one time had them. There's no such thing as a

people who never heard. Every nation, every family on earth originally had Gen 1-9. How can we say that? Because every nation and family was in Noah and he passed on that information. So everyone had access to the first four events at that point in history. It's not true that there have been people in places that never heard; they heard alright, it's just that they've buried those truths under a whole lot of bull. So they all knew this.

Associated with these events are great doctrines of the Christian faith. For example, Creation defines God, man and nature. Those are the three big categories, nothing else out there. It's God, man or nature. What else is there? Nothing else! Then we can take man and nature and lump them into creation and God, He's all alone, He's the Creator and so I have the Creator-creature distinction. Then we can take the Fall, that's where I learn about evil and suffering. Christianity explains that. The Flood is a picture of judgment/salvation, that when God judges He also saves. They always go together and there are certain sub-points to that, grace before judgment, one way of salvation, how many arks were there? One, so these set you up, they're fundamental. Then the Noahic Covenant comes, the first time the word is mentioned in the Bible, and again God, man and nature are defined. Every one of these great events carries with it a cluster of doctrine or truth; the truths are built in to these events.

Then we went into the second section of the framework, another set of events we called the **Disruptive Truths of the Kingdom**. The reason we called it that is because God disrupted the normal progress of Noah and his progeny after the Flood. Nimrod and his group were ruining and destroying the world in an autonomous quest to build a kingdom of man independent of God. And God disrupted that by calling out Abraham from the rest of the human race and beginning to build a counter-kingdom, a kingdom of God that we know in history as Israel. This kingdom is a disruptive kingdom, because it disrupts the pagan strategy of the world; it's always at odds with the world because the world is at odds with God.

So God injects, as it were, a new civilization with Abraham, and we learned several great doctrines associated with this; election, justification and faith. Election—God chose Abraham, and He rejected everybody else. Can God do that? God chose to create the universe, this kind of universe and God has every right to choose parts of His universe. And He chose Abraham to have

this role in history. Justification—how is a man made right with God? God can't make a covenant with an unjust sinner so before a covenant can be established between God and man; man has to be righteous in God's sight. So God has to take care of that problem because we can't, we're fallen sinners. Then faith—Abraham has to trust God to supply that righteousness. Abraham isn't going to generate it out of his works, it's by faith.

Then we had the **Exodus**; the Exodus, like the Flood, teaches judgment/salvation. God judges and He saves. In this case, He judged the Egyptians and He saved the Jews. But in the case of the Exodus He gives us some new revelation about judgment/salvation and that was the means by which judgment/salvation is executed, and it is through substitutionary blood atonement. The blood on the doors of the Jewish homes in Egypt was an advancement on what was known from the Flood.

Then we come to Mt Sinai. We said at Mt Sinai God speaks publicly. That's when He revealed His will for His kingdom. This is the King announcing His policies, announcing the way of life in His kingdom. And through that we have the doctrine of revelation. God speaks into history such that if you had a recording device you could have captured the voice of God in Hebrew at Mt Sinai. Inspiration means that God not only revealed Himself but that He used human authors to write down that revelation inerrantly, in human words, that's inspiration. Canonicity means certain books are inspired and certain books aren't, so we have the Canon of Scripture which you hold in your hand.

After Sinai we have the Conquest and Settlement. This was a disruption in that now God is beginning His program of exterminating evil from history, and it's a very painful process, so He declares Holy War. And that period is a foretaste of the final success of God's extermination of evil program. There's a rhyme and reason for all this, there's a problem of evil in the world and God is going to resolve it. The fallout of this period is the doctrine of sanctification. This truth is concerned with the growth of people in the kingdom. Then the Rise and Reign of David where the leadership of the kingdom comes into force and again we have sanctification, it amplifies the existential dimension of sanctification. We first have to be convicted of our sin, and only then can we confess our sin and be restored to fellowship.

This has been a progress of revelation, but what I want to show you about this is to observe the sequence. This is the value of studying the Scripture chronologically in the way God revealed them, because the Holy Spirit is a perfect teacher, and He sets up the lessons in a sequence that we can understand. He has a reason why Lesson 1 precedes Lesson 2, and Lesson 5 precedes Lesson 6, etc. It's a built-in order and sequence to the way God shows Himself. Observe the sequence here. What does God do first? This is going to figure into today a little bit so that's why I'm going back. What doctrine does God stress first, the law or faith? Which issue does God press in upon people first? The doctrine of faith, not the law, not the details of His will. The issue is whether we are going to respond to His grace, that's faith; whether we are going to accept the righteousness He provides, that's the issue, because until we've been justified we aren't even on speaking terms with Him.

Before there can be anything else, there has to be justification, imputed through faith. That's the starting point; you can't go any further without that. God calls, there's election, God calls us into existence because we don't sit around saying, you know, I'd like to know God today. In our consciousness we might have that sensation of waking up and saying I want to know God, but if we really knew all the details it would be because the night before and the night before that, and the week before that, the month before that, etc., God was working on us through circumstances and other people to bring us to that thought. So here's God calling, justifying through faith. After He shows that and the nation comes into existence then He gives His revelation in the Law. Mt Sinai speaks of His will, not for the world; he wasn't talking to the Egyptians, He wasn't talking to the Moabites, He wasn't talking to the Assyrians, but He was talking to the Jews, and He was saying this is My kingdom and this is My will for you in the kingdom.

Now, having observed that order what comes first - knowing God as Savior or Lord? Think about that. There's a big controversy going on in Christianity about Lordship and salvation. Which came first here? Salvation or the Law and all of the legal details of the kingdom? Obviously salvation came first, then after that His claims on every detail of their life. There's significance to the sequence. This isn't saying that this was cheap salvation. Obviously if you had been there and you had seen Egyptian boys die next door and the parents crying because they lost their first-born, you wouldn't be saying it was cheap.

And then after this so great salvation He comes in and says now here's what I want you to do, and He lays out His Law. And then we become aware of what really is involved in Lordship, so there's a sequence there.

Now we come to sanctification and observe another sequence. Which comes first, sanctification or revelation? How do you grow spiritually? How are you sanctified? You can't have spiritual growth without the revelation, without the inspiration, without the word of God being taught. He didn't start His kingdom sending troops into the Conquest and Settlement to figure it out for themselves. First He gave them the content of His word at Mt Sinai, then He had it taught to them and then He put them in a situation in life where they had to apply it. Teaching and then application; teaching and then application, teaching and application. So to get spiritual growth there's got to be teaching; doesn't matter which century you live in, doesn't matter, somebody's got to do it. In Israel the Levites were to do this, constantly teach the Torah, the Torah, day and night, repetition, repetition, repetition. Why? Because we forget. After teaching we can grow spiritually because now when we enter the details of life and face circumstances we've got some tools, we know what the will of the Lord is so we have a way of handling circumstances.

We want to look at an expansion of the doctrine of sanctification. We said David was the model in sanctification. He provided us the perfect role model for the leadership of the kingdom. David was a man who trusted and obeyed the Lord. There's a hymn we all know, "Trust and Obey", for there's no other way. Have you ever asked why it says trust and obey and not obey and trust? Why that order? It's the sequence. What happens if you reverse it? What happens if you try to obey before you can trust? What you wind up doing is obeying in the flesh and you're going to do it. It has to be that way because if you really believed God then you would know you can't do it, only He can do it. And so it must be that if we're to follow the model of David we learn first to trust then obey.

Let's look at the aspects of sanctification. In the phases we have the position and the experience. Our position is what God does for us, it's all of grace, we don't earn it by all our good stuff, God graciously gives it, this is who we are in the NT, who Israel is in the OT. The historical illustration is the Abrahamic Covenant. What three things did God promise Israel in the covenant? The land, a promised real estate in the Middle East. No one can

finally take that, it's God's land and He gave it to Israel. So it will be hers as an everlasting possession. The second thing, the seed, there will always be the genes of David on the throne of Israel. Attempts by Queen Athaliah and Herod to destroy those genes failed, Jesus came into historical existence and is the Davidic king. And finally, the worldwide blessing, and that blessing comes through the Jews. Jesus is a Jew, He's not a Gentile, salvation is of the Jews. That's all positional truth. God does it.

The experiential side of things is the Sinaitic Covenant. In the structure of that covenant the issue is what God wants us to do. God had done His thing for Israel now Israel, you obey Me, and if you obey Me I will bless you here, if you disobey Me I will curse you, I will discipline you. So it governs their experience. God respects our "choosers" in this area and He brings certain situations in our life and we are forced to choose. Am I going to trust God and enjoy His blessing or am I going to trust me, the word of man? That's the structure of trust and obey.

One other thing we want to do before we get into this kingship thing again. What did God say back in Eden to Adam? What was the role of man? To subdue the earth. Man was to rule. What is the Hebrew word to rule? *Melek*, it's a Hebrew word to be king, dominion, to "*melek*," to have dominion over, to rule over. So the rule of man given in Genesis is most clearly pictured in what human office? The king. Let's tie this together with where we've been the past five or six weeks as we've looked at the kings. A lot of people don't ever get into this, they'll read the stories but they don't get into it much more than that.

We have two models of kings; on one side Saul, on the other side David. This is history about 1000BC. At this time God gave Israel a king. Did God give them a king first or did they ask for a king first? They wanted a king. And when they came to Samuel they said "Give us a king like all the other nations." Wrong! What was their calling? Who are they? They're a counter-kingdom. They're not of the world. So you can't have a king like all the other nations. I'm going to give you a king, but he's not going to be like all the other nations. Who was the prophet who defined the monarchy? The first of the great prophets in the kingdom period—Samuel. So, sitting on top of Saul and David was this prophet Samuel. The prophets were the king-makers; we use that term for the guys today in the smoky backrooms who make the big

decisions. Well, the prophet is like that in that he's the guy who points out the next king. It's always the prophet who points out the king, all the way into the NT. Every NT gospel records this guy who comes before Jesus, it's John the Baptist because John the Baptist is the prophet that points out the King Jesus. Same sequence.

So you have Samuel and Samuel is in on the start of the monarchy, and what is the greatest chapter on political doctrine in the Bible? 1 Sam 8, because in 1 Sam 8 we get prophetic insight into the evils of centralized government with all the corruption, tyranny and oppression. And he said that's exactly what you're going to have; if your king does not obey the rules of the kingdom of God, then your king will not work and God will discipline you because He loves you, because He has a destiny for Israel unlike that of the world and He is going to kick butt until He straightens them out. It will be straight; that's the other side of the doctrine of election. Election means you will be disciplined (Amos 3:2). It's like if you sign up to be a marine, when you get through basic training, you will be a Marine. There's a marine drill sergeant there to make sure it happens. Somehow you get the idea that you're going to have to participate a little bit in that process. You also kind of get the impression that it's going to be slightly painful if you don't participate in the process. That's the picture of election. God is going to get Israel in shape.

So there are two guys that model the monarchy; David and Saul. Every guy that follows these two is going to follow one or the other. What we want to do now is tighten up our understanding of the Saul model and the David model. Saul represents the pagan way of solving problems in life; David represents the godly way of solving problems in life. It's not a question of who is the better guy, who's more handsome. The question goes back to our diagram of how the kingdom works. What did we say was the first element in the kingdom, trusting in the Lord or obedience? It was always trust first and then obedience. Which guy shows us how to trust the Lord? David. Who is better able to obey the Lord? David.

We want to look at the mechanics of how you identify a guy who follows David as a model vs Saul as a model. All the kings we've studied recently, Rehoboam, Jeroboam and Ahab, all follow the Saul model of being a king. They're all men of the flesh, they're all insecure, they're all trying to solve their problems with human gimmicks and they all screw up. What's worse,

one guy screws up and he leaves this debris of problems in history and the next guy comes along behind him, now he's got more problems because the first guy created a mess, now he adds his own mess to the first guy's mess, so we've got the problem times two. Then the third guy comes along; he adds his mess to guy one and two, so we've got three messes. And this just keeps compounding until the kings are so far gone they see no way out, even the Lord's solutions seem so far from sufficient to solve the problems and then the whole thing collapses. The whole kingdom of God just disappears from history because of compounded sin, compounded carnality that is never dealt with. So God just finally says, that's it, and cuts it out.

Today we want to work with the eleven reasons the Scriptures give as to why we suffer. Think of the things we learned under the Fall about evil and suffering. We said that the only answer to evil and suffering in the world is in the Scriptures. We don't have anything to be ashamed of. The world doesn't have an answer to this. The world attacks us - oh, you Christians and your Bible, well if your God is so loving and powerful then why is all this evil still around? They love to bring up this point. This is probably the most powerful objection to the Christian faith. If your God is really so powerful then He'd remove evil, but since He hasn't He must not be loving because He hasn't, or if He's all loving then He must not be that strong; a classic argument against the Christian faith, used over and over down through the centuries. The person who is saying that doesn't really know what he's talking about and here's why. If I'm a pagan then my history looks like this: good and evil mixed together forever and ever. There never was an origin to evil and there will never be an end to evil, it just goes on and on and on. Now, you tell me what kind of an answer that is to the problem of evil and suffering. We as Christians have a problem, you can't even say there is a problem, much less a solution, it's just part and parcel of what is.

But in the Christian faith we go back and say, at Creation there's no evil, it's very good, then we have the Fall and that's the origin of evil and suffering, we caused that, but it ends with a judgment because God is going to separate the good out from the evil, heaven and hell and they remain forever separate, never to mix again. You tell me, which would you rather have? Who has the real problem with evil? If I have this I'm stuck, I can come back as a cow or a cat but then I'm still in this mess, I haven't escaped. Which is exactly why in the oriental religions have resorted to this nirvana concept where when you

die you're just like a molecule of H₂O dropping into the ocean, all identity is lost. It's a form of theological and spiritual suicide because it's the only way out of the cycle. They have no other way, there's nothing there, so that's their only hope. We have a bracketing of good and evil.

So we followed David, Ahab, and Jeroboam. We all face circumstances of life where we suffer. So here we are; how do we deal with it? We have to walk by faith. How do we walk by faith? It gets back to the object of faith. If we believe that God is the Creator, He is omniscient; He has planned this from all eternity and then what follows? We didn't say we had all the details of the plan. We don't, that's what the flesh wants, the flesh says, God, until you let me in on the plan I'm not going to trust You. And that's not operation by faith. So what do we have to trust? His character. It always gets back to who and what God is. And finally we must conclude that an all-good, all-loving omniscient Creator has an all-good, all-loving reason for why we're going through what we're going through. If you don't believe that, you can't cope with it.

It goes back to trusting Him. You can't fake it, you can't work it up, and this is why the word of God is so important. Faith doesn't just happen, first you've got to have the word, you've got to study the word then you can have faith, otherwise you resort to all the gimmicks, read the latest self-help guide, hang from your navel from morning to evening, and all the rest of it, but in the final analysis it's just gimmicks. We're not trusting, we're going through gimmicks and we know very well we don't really have an answer. The only answer is trust in the Creator who is omniscient and loving and sovereign. We can't tell exactly what He has up His sleeve any given minute of the day. But we don't have to because we know His character, which He has proven publicly in history over and over and over in the word of God. It doesn't matter what your personal experience is, it's what history says. I'll show you how the prophets instructed the people of Israel to live not by their personal experience but by what history says later today.

While we can't get all the details on why we suffer the Scriptures indicate at least eleven reasons that are a help when you're in a jam and you can at least filter through this list and say, hmm, I wonder if God could be up to this and that helps you trust. Let's take a look at what these purposes are:

DIRECT SUFFERING PATTERNS	INDIRECT SUFFERING PATTERNS
1. Effects of the Fall – physical and spiritual death, sickness, geo-disturbances	7. Evangelistic Wake-Up Call
2. Effects of Personal Sin – self-induced misery	8. A Nudge to Advance Spiritually
3. Suffering by Association within Families and Nations	9. Evangelism of Unbelievers
4. Eternal Suffering in the Lake of Fire	10. Edification of Believers
5. Temporal Discipline of Believers	11. Resolution of Angelic Conflict
6. Judgment Seat of Christ for Believers Rewards	

On the left side there are six different patterns of suffering that are due directly to the fact that we have sinned. On the right there are five reasons that are indirectly related to sin so they're harder to see. You see these patterns in Scripture. We won't have time to go through all of them; numbers two and five are the ones we want to look at in connection with the kingdom. Number two, the effects of personal sin-self-induced misery. We've all faced this one, we do something stupid, it has consequences, we whine and cry, a very easy lesson.

Pattern five is what we want to look at for life inside the kingdom, because pattern five means that in addition to two, God the Father will discipline us, even when you don't face the consequences of your sin, if you are disobedient to the Father, you can't avoid pattern number five because He's going to see to it that somehow He gets our attention. That is pattern number five.

Think about the David model of leadership and look at these patterns. We saw a case where David sinned, a famous incident, adultery and murder. The prophet comes to David, convicts him of sin and David is challenged to confess. So the David model, the first step is that he had to be convicted of the specifics, not vague generalities, but a conviction that there was a specific violation of the will of God. Some people who took this seriously were the Puritans, if you read their writings you'll find all this introspection, it's deeply internal and sometimes we say these guys were too inward, they were all about am I really saved, I did this sin and it's heart wrenching and you think, get out of it. But they did have something we should consider and that was that these people were sensitive to sin, they were sensitive about how they said and did things and so a lot of what you read in their works is them trying to figure out, Lord, have I sinned against Thee? They were asking, Lord, search me and know me, see if there be any wicked way in me. They

saw this incident in David and if it had it not been for Nathan pointing the sin out just what else would this man have done. So that introspection was more a looking out to God to find out if there's sin in us.

So the prophet speaks to David, and David becomes convinced of his sin. Why do we have to be convinced? If you're not convinced you're not going to confess. So conviction of sin, then there's confession of sin and at the point that I'm acknowledging responsibility for the choice, that's what God wants us to do, to acknowledge responsibility. Then David's restored to fellowship and he moves on. He doesn't sit there, I don't feel forgiven, and I've got all this mess to deal with, all this fallout of my sin. Yeah, we do have the fallout, nobody promised no fallout. David lost four sons, had the emotional turmoil of knowing he'd sent one of his top military men to the grave, yeah there was fallout, almost lost his dynasty. It wasn't pleasant.

Let's go back to the patterns of suffering and look at this chart. The consequences of number two were never taken away from David. Number five was, because number five stopped the very instant that he confessed to the Lord. That shut down number five, because the discipline of the Father had accomplished its work...David confessed and was restored. So number five pattern stopped but number two kept on going, which meant that David had to manage the fallout by faith. Before David sinned, you could say well, David had eighteen problems that he was trying to manage. After he sinned, say he had a hundred and eighteen. So after he sinned, even though he was restored he had to deal with the consequences of his sin.

The question for David was how am I going to handle the consequences of my sin? God is now giving me an opportunity to see whether I've learned my lesson and am I going to handle it by faith and obey Him or some human gimmick? And he did and that's why the Scripture says David was a man who went fully after the Lord. It doesn't mean he was sinless, it means that he was able to handle it because he went back to the word of God, and I obey God, God's in control of history, God's made promises to me, I'm secure in Him. That was David, it doesn't mean he was perfect morally, it meant that he managed his circumstances God's way.

Then we studied Rehoboam, Jeroboam and Ahab. What has been the difference with these guys? What has happened to them, what did they do?

They also had problems. You could say Rehoboam had ten problems; Jeroboam in the north had twenty and by the time Ahab comes along he had eighty. So the pressure was increasing on these guys because carnality had compounded and complicated life in the kingdom. Every time one of these guys came to the throne, they inherited the problems of the prior guys and they added some of their own. To the point you keep reading in the south, he did not follow the Lord fully as his father David and in the north he 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, 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.

With these two models that we have studied, the Saul model and the David model, we want to go back, in conclusion, to fix in our mind what unites all three of these guys as far as their operating in life goes. They followed the footsteps of Saul. We want to go back for a prophetic critique of Saul in 1 Sam 12 and I want to look at one phrase in particular that Samuel says about Saul. Back when Saul had his problems, Samuel spoke to the nation. He gave a major address in 1 Sam 12 to correct the damage done by the failure to listen to his sermon in 1 Sam 8.

Chapter 12 is an attempt to undo the mess created by disobedience to chapter 8. There are a lot of good things here; but we don't have time to go through it. Verse 19, after the people heard Samuel talk about the kingdom, he demonstrated to them in a supernatural way that God was not pleased with their choice. "Then all the people said to Samuel, 'Pray for your servants to the LORD your God, so that we may not die, for we have added to all our sins this evil by asking for ourselves a king.'" The prophetic institution in the OT is never friendly to the monarchy. There's a deep hesitancy on the part of all the prophets to this king business, they don't like it, and you'll see as time goes on what they do with it: they transform the monarchy into a hope for Messiah. But they view it with deep suspicion, and all these stories the Holy Spirit has preserved, where they had these conflicts going on between the prophet, the people and the king.

Samuel gives them a warning in verses 20, 21, and 22, he summarizes in verse 24, and that's the verse I want to look at as we end our lesson. Here is what the people, including Ahab, including Jeroboam, including these kings, were supposed to do. Here are the instructions. "Only fear the LORD," what does that mean? It means respect His authority. The word "fear" here isn't fear and trembling, it's the idea I respect His authority, I go back to the Creator-creature distinction. I am only a creature, I am not God, and I take my place. It means to sit down as a creature before the Creator, period. Get that authority issue straight. We are not our own gods, the flesh says we are. The Bible says we're not.

"Only fear the LORD, and serve Him in truth with all your heart." How do you serve the Lord in truth with all your heart? "For," the next clause explains it, "consider what great things He has done for you," what's that? History, an appreciation for the prophetic analysis of history. And where do you find that out? The Scripture, here is some of the great things that God has done for us. Why did he tell them that? Why doesn't he say just go home and obey the king? Why doesn't he just say be good boys and girls? Or why doesn't he say "just say no?" Why does he give this particular command, "Consider what great things He has done for you?" That's the call to faith. Faith in who? The human king? No, the God of history.

All during the OT it was not a rule of law; it was a rule of operating by faith. They could not walk in the law without considering what great things He had done for them. They had to know their history. Why did they have to know history? Because that's where we learn about our God. Notice what he doesn't say in verse 24, for consider what great things you feel in your heart, it's not subjective, this is the objective facts of history. That's where you derive your faith from. Your emotions are up and down, up and down, up and down; you had a bad night's sleep and you feel lousy in the morning. You can't build anything on how you feel. You have to go back to $2 + 2 = 4$, what has God done for me, period. Then we can have faith.

That's what the kings didn't do. What did we see Jeroboam violate in verse 24? Let's review these three guys that we've studied; here are the great things that God did for them. He gave Jeroboam a kingdom. What did Jeroboam forget, probably within a week of the time he became a king? He was afraid he'd lose the kingdom. Wait a minute, who promised that he had

the kingdom? God did. “Consider the great things I have done for you,” Jeroboam; hey, are you listening? Because I’m so afraid and so distrusting of You that I’ve forgotten everything You’ve done for me, and now that I’m king it’s all up to me, 100% my works, and I’m going to devise my gimmicks, my schemes, my solutions, and finally who lost the kingdom? Jeroboam. He did exactly what he shouldn’t have done. The thing he feared most he wound up doing, because he did not consider the great things that God has done. You could go on and do the same thing with Ahab.

When we look at the design that we see in this pattern again and again, what is sanctification all about? To train us to believe. How? “Consider what great things that God has done for you.” The focus on sanctification is not our hearts; the focus on sanctification is the character and person of our God and Savior. And that is derived by watching His hand in history. It’s always looking to Him, not looking in my heart. I know what’s in my heart; it’s a lump of depravity, that’s what in my heart. I don’t need to know more of that; I need to know more of what God has done.

The amplification we’re going to come to deal with is divine discipline, and what we’re going to deal with is how under sanctification operations God tries to get us to be a David and stop being a Saul, and He does it with suffering pattern number five. So divine discipline is suffering pattern number five applied to practical life; we’ll look at it next week.

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