Crossroads International Church Singapore Dr. Rick Griffith

18 Feb 2018 Message 14 of 66

NLT 40 Minutes

**Be Secure**

Title

***Book of 2 Chronicles***

**Topic:** Security

**Subject:** How does God help us be secure?

**Complement:** God blesses and secures us to worship him.

**Purpose:** The listeners will worship God based on their secure salvation.

**Attribute:** We worship the God of Security

**Reading:** 2 Chronicles 7:14

**Song:** Blessed Assurance

# Introduction

### Interest: [God wants us to feel secure in our walk with him.]

#### Thanks for your support as I have had three weeks off to care for my father in his last days on earth: Dad’s most loved passage was Psalm 23, so I preached on this at his memorial service. Why this psalm? My Dad, like us all, needed security.

Hal Griffith, USN

Early Years

#### Dad felt like he needed a Shepherd—for his start in life was something few of us could imagine. I saw his birth certificate for the first time this week. It is hand-written in cursive, and under “name,” all it reads is, “Griffith.” No first name. No middle name. Just “Griffith.” But next to it is written in ALL CAPS the words “Harold Francis.” For his first 17 years he was known as “Harry Frank.” Harry was his grandpa and Frank was his father. Yet both of his parents—famous dancers in the mid 20s, believe it or not—dropped him off at his maternal grandparents home as a baby and they went on tour to the Caribbean. So, at age 17, upon entering the Navy, he had to look up his birth certificate. There he found no first or middle name! So he had the unusual privilege—if you call it that—to name himself. He decided to keep the same H.F. initials, choosing Harold Francis.

Cert

Frank

Gaylords

#### Dad flew the A-1 Skyraider that had the most powerful engine ever on a propeller fighter—so strong that when taking off from a carrier that the pilot had to immediately jerk the plane to the right or else the power of the propeller would flip the plane upside down into the sea. He had an amazing 660 carrier landings!

3 planes

A-1 on Flight Deck

#### He also flew and incredible 186 combat missions destroying supply bridges and boats in a barrage of anti-aircraft fire. Once his plane was so shot up that he couldn’t make it back to the carrier to land so he flew to a friendly airbase instead.

Wing

#### I asked him how he could see over 50 of his fellow pilots die but he was spared. He didn’t attribute this to his astonishing flying ability—though he was one of the best pilots. He clearly noted that God himself watched over him “in the presence of mine enemies.”

Secure

Squadron

### Need: God wants us to feel secure in our walk with him. Yet too often we are anything but secure. Do you feel secure in your relationship with God?

• But Not

### Subject: So how does God help us be secure?

Subject

### Background: Judah was judged a 70-years exile but had returned to their land. Yet how could they prevent judgment again? How could they feel like it wouldn’t happen again?

1 Chron 17

Deut 28

(2 slides)

#### Judah had the promise of David’s line (1 Chron 17).

1 Chron Chart

#### This line was established in 1 Chronicles.

#### But this did not mean they could worship whatever they wanted.

Idolatry

#### The chief reason they had gone into exile was idolatry. How could they really be cured of false worship?

Context

#### We are studying through Scripture book by book. Text: This sermon sums up the message of all of 2 Chronicles.

Book by Book

### Preview: Today we come to 2 Chronicles where we will contrast Solomon’s worship with his descendants’ idolatry. This will provide two ways that God helps us be secure today.

Synthesis

2 Ways

(How did God help post-exilic Israel feel secure in its new temple? And how does God help us be secure today?)

# I. God blesses our worship.

MP

[The LORD honors us when we honor him—and this gives us a sense of security.]

## *God blessed Solomon for building the temple* (2 Chron 1–9).

Temple

### God blessed Solomon's proper worship with wisdom and wealth to show his blessing on all who honor him (2 Chron 1).

2 Chron Chart

### God approved of Solomon's building and furnishing the temple by filling it with his Shekinah glory (2 Chron 2–7).

Temple B&W

#### Solomon prepared to build the temple by hiring 153,600 workers and ordering timbers and artisans from Hiram of Tyre so the best possible temple might be built (2 Chron 2).

#### Solomon made the temple and filled it with new furnishings (plus excess gold and silver for the treasuries) in anticipation of the ark’s arrival (3:1–5:1).

Ark Transfer

#### After the placing of the ark and Shekinah glory, Solomon dedicated the temple with a message and prayer that met both God's and the people's approval (5:2–7:22).

Important

### Solomon's political, spiritual, and economic successes show God's blessing for his honoring the temple (2 Chron 8–9).

Focal Point

Honor to Honor

2 Chron 7

(2 slides)

Josh 1:8

## God honors us when we honor him.

### We must humble ourselves and seek his face (2 Chron 7:14, 17-18).

### God does prosper. The Prosperity Gospel has it partly right (Josh 1:8; cf. Ps 1).

Subject

(How else did God help post-exilic Israel feel secure in its new temple? And how does God help us be secure today?)

MPI

# II. God secures us even in discipline.

MP

[The LORD gives us security by keeping our salvation even when we’re unfaithful.]

## God judged Jerusalem’s kings for despising the temple but still preserved them (2 Chron 10–36).

10

### When Rehoboam despised the temple, God divided his kingdom and let Egypt invade (2 Chron 10–12).

Israel Decline

Judah Mixed

#### Israel had a steady decline from Jeroboam to Ahab to Hoshea (p. 278 top).

#### Judah had some times when they worshipped right, so they lasted longer with some upswings (p. 278 bottom).

### God judged Jerusalem’s kings for despising the temple but still preserved them (2 Chron 13–36).

Maps

(2 slides)

Preservation

#### The UK became the DK.

4 Types

#### The kings fell into four basic types.

Good to Bad

##### Some were good with a bad end.

Bad to Good

Good to Better

Bad to Worse

##### Some were bad with a good end.

##### Two were good to better.

##### Many were bad to worse.

#### Despite their sin, God remained true to his covenant to David to preserve them (2 Chron 21).

2 Chron 21

(10 slides)

## God disciplines us but never rejects us.

Discipline

(4 slides)

### Many texts teach, “once saved, always saved” (1 John 5:11-13).

1 John 5

### The Prosperity Gospel has it partly wrong by never talking about God’s discipline (Acts 5; 2 John 8).

Loss

(3 slides)

Subject

(How does God help us be secure?)

# Conclusion

MI

### God blesses and secures us to worship him (Main Idea).

Subject

### How does God help us be secure (Main Points)?

#### God blesses our worship (1–9).

MPII

MPI

#### God preserves us even in discipline (10–36).

### Exhortation: You may have noticed that the title of this message is “Be Secure.” How can you be secure?

Secure

(3 animate)

Be Secure

#### This is actually not your work. It is God’s!

#### But has God secured you?

Solomon v. Jesus

Respond

(5 slides)

#### How can you better respond to his faithfulness in genuine worship?

##### Take time out.

##### Humble yourself.

##### Read what God says.

##### Open yourself to his will.

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

# Purpose: Why is this passage in the Bible?

# Background: What historical context helps us understand this passage?

# Questions

# Tentative Main Ideas

Text

# Illustrations That Apply

### Text

# Old Testament Survey Notes

**2 Chronicles**

Note: The Introduction and Argument sections repeat the information in the 1 Chronicles notes.

However, the contrast chart (Characteristic C.) between 1 and 2 Chronicles is new.

**Introduction**

**I. Title** Like the Books of Samuel and Kings, so the Books of Chronicles originally comprised one scroll. The Hebrew name (~ymyh yrbd *Dibere Hayyamim*) translates "The Words (Accounts, Events) of the Days," which in modern idiom means "The Events of the Times." The book was divided in the 250 BC Septuagint with the name *Paraleipomenon*, "Of Things Omitted," referring to data lacking in Samuel and Kings. However, this title wrongly implies that Chronicles merely supplies omissions in Kings, which does not explain the parallel accounts and different emphases. The English title "Chronicles" is perhaps best. It stems from Jerome's Latin Vulgate (ca. AD 395) as he felt it chronicles the entire sacred history.

**II. Authorship**

A. External Evidence: The Talmud maintains that Ezra the priest authored the work, while some Talmudists believe that Nehemiah completed the genealogical tables (1 Chron. 1–9).

B. Internal Evidence: The content verifies Ezra’s authorship since it emphasizes the temple, the priesthood, and the kingly line of David in Judah. The style is very similar to the Book of Ezra, and both share a priestly perspective: genealogies, temple worship, priestly ministry, and obeying the Law (*TTTB*, 100). Ezra's authorship is especially supported by the fact that Ezra 1:1-3 repeats the closing verses of 2 Chronicles 36:22-23 almost identically.

**III. Circumstances**

A. Date: References to Judah’s deportation (1 Chron. 6:15; 9:1) show that the work was compiled after 586 BC, but another key passage shows the books were compiled after the return from Babylon. This passage (1 Chron. 3:17-24) reveals that the latest person recorded in Chronicles is Anani (v. 24) of the eighth generation from Jehoiachin (v. 17), who was taken captive to Babylon in 598 BC. Assuming 25 years for each of these eight generations places Anani's birth ca. 425 to 400 BC. However, Ezra authored the work and his ministry in Scripture does not stretch beyond ca. 445 (cf. Neh. 12:36). Therefore, the best estimate of the time of the compilation is between about 450-425 BC. The record of the Return (2 Chron. 36:22-23) also argues for a postexilic date.

B. Recipients: Using the above date of 450-425 BC for compilation, the original readers must have been Jews who had been back in the land for about a century and probably had recently experienced the reconstruction of the Jerusalem walls under Nehemiah.

C. Occasion: The Book of Kings (covering about the same period as Chronicles) had been written a century earlier (ca. 550 BC) and would certainly have been deposited in Jerusalem. They already had the book of Kings, so why did Ezra see a need to re-write the nation’s history in Chronicles? The answer lies in his focus on the temple, designed to prevent the people from ever returning to the high places. Thus Kings records the history from a political/ethical standpoint, but Chronicles provides the spiritual/priestly view. It reminded the people that David's royal line still remained to encourage the small remnant that had returned and built a meager temple compared to Solomon's (cf. Hag. 2:3). Thus Chronicles was recorded to bolster the hopes of those who saw only a vague reminiscence of the glory of former days.

**IV. Characteristics**

A. “All the books of the Bible, thus far, from Genesis to II Kings have pursued a chronological succession of events, right from Adam's creation to Judah's captivity; but now with the Chronicles we come to a writing which does not carry us forward . . . but goes back and reviews the whole story in order to derive and apply a vital lesson, namely, that *the nation's response to God is the decisive factor in its history and destiny”* (J. Sidlow Baxter, 2:179). Technically, 2 Chronicles 36:21-23 does carry the account forward, but these three verses cover only 48 more years to the return from exile under Cyrus.

B. Chronicles covers the same period of Jewish history begun in 2 Samuel (=1 Chron.) and stretches past 2 Kings (= 2 Chron.). This kingdom period charted appears as such:

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | 1 Chronicles | | 2 Chronicles | | | | | | |
| *Books* | 1 Samuel | 2 Samuel | | 1 Kings | | 2 Kings | |
|  |  |  | |  | |  | |
| *Kings* | Saul | David | | Solomon-Ahaziah | | Ahaziah-Zedekiah | |
|  |  |  | |  | |  | |
| *Dates* | 1043 | 1011 | | 971 852 | 852 722 586 560 | | | | | 538 | |
|  |  |  | |  |  | | | | |  | |
| *Kingdom* | ----------United------------ | | ------Divided------- | | | | -Surviving- | | -Returned- | | | |

C. Some contrasts between the two books of Chronicles may prove helpful:

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | | **1 Chronicles** | | **2 Chronicles** | |
| **History Covered** | | Creation to Solomon enthroned | | Solomon to Return from Exile | |
| **Dates Covered** | | 4143-971 BC | | 971-538 BC | |
| **Length** | | 3172 years | | 433 years | |
| **Kings** | | Saul-David (2 kings) | | Solomon-Zedekiah (21 kings) | |
| **# of Chapters** | | 29 | | 36 | |
| **General Content** | | Success of Davidic kingdom | | Success of Davidic kingdom (cont’d) | |
| **Judgments** | | No major ones | | Judah (586 BC) | |
| **Temple** | | Preparations for Building | | Built, then ruined 380 yrs. later | |
| **Beginning/end** | | Begins with genealogies and David’s obedience | | Ends with judgment for Davidic kings’ disobedience | |

D. If one includes the genealogical section (1 Chron. 1–9; beginning 4143 BC, see p. 84) with the narrative (1 Chron. 10–2 Chron. 36; concluding 538 BC) the original single book of Chronicles ***covers more time*** than any book of Scripture (3606 years!).

E. Chronicles contains the ***largest genealogy*** in the Bible (1 Chron. 1–9).

F. The Book of Chronicles ***appears last*** in the Hebrew Bible (p. 51).

**Argument**

The central idea in Chronicles that unifies the entire account is the temple. The author emphasizes the temple to encourage the returned remnant with the spiritual/divine view that while the Davidic *throne* is not among them, the Davidic *line* and *God Himself* is (1 Chron. 1–9); consequently, the people should learn from the judgment of their ancestors' idolatry and worship him correctly with the temple as the center of the nation's worship. The chief matter in David's reign is his abundant preparations for building the temple (1 Chron. 10–29), the major part of the account of Solomon's reign is the construction and dedication of the temple (2 Chron. 1–9), and the remainder of the book includes only the kings of Judah as the northern kingdom is not related to the temple and the Davidic line (2 Chron. 10–36). Thus the emphasis on temple worship in Jerusalem alone is given to re-establish proper worship after many years of idolatry at various worship places.

**Synthesis**

**David’s line preserved**

**1–9 Solomon**

1 Wealth/Wisdom

2–7 Temple construction

2 Preparation

3:1–5:1 Building

5:2–7:22 Dedication

8–9 Successes

8:1-11 Political

8:12-16 Spiritual

8:17–9:28 Economic

9:29-31 Death

**10–36 Davidic dynasty** (good kings in **bold** print)

10–12 Rehoboam

13 Abijah (Abijam)

**14–16 Asa**

**17–20 Jehoshaphat**

21 Jehoram

22:1-9 Ahaziah

22:10–23:21 Athaliah

**24 Joash**

**25 Amaziah**

**26 Uzziah (Azariah)**

**27 Jotham**

28 Ahaz

**29–32 Hezekiah**

33:1-20 Manasseh

33:21-25 Amon

**34–35 Josiah**

36:1-3 Jehoahaz

36:4-8 Jehoiakim

36:9-10 Jehoiachin

36:11-14 Zedekiah

36:15-21 Fall of Jerusalem (586 BC)

36:22-23 Return under Cyrus (538 BC)

**Outline**

**Summary Statement for 2 Chronicles**

**The spiritual view on the *preservation* of David’s line despite the fall and exile of Judah admonishes the remnant to *proper temple worship*—not the idolatry of the past.**

# God blessed Solomon’s reign due to his obedience in building the temple to show Israel proper worship (2 Chron 1–9).

## God blessed Solomon's proper worship with wisdom and wealth to show his blessing on all who honor him (2 Chron 1).

## God approved of Solomon's building and furnishing the temple by filling it with his Shekinah glory (2 Chron 2–7).

### Solomon prepared to build the temple by hiring 153,600 workers and ordering timbers and artisans from Hiram of Tyre so the best possible temple might be built (2 Chron 2).

### Solomon made the temple and filled it with new furnishings (plus excess gold and silver for the treasuries) in anticipation of the ark’s arrival (3:1–5:1).

### After the placing of the ark and Shekinah glory, Solomon dedicated the temple with a message and prayer that met both God's and the people's approval (5:2–7:22).

**Parallels Between David’s and Solomon’s Transfers of the Ark**

|  |  |  |
| --- | --- | --- |
|  | **David**  (1 Chron.) | **Solomon**  (2 Chron.) |
| *Ark location before transfer* | Kiriath Jearim | City of David |
| *Ark location after transfer* | House of Obed near the City of David | Temple on Moriah (former threshing floor of Araunah) |
| *Consultation with Israel’s leaders & national procession* | 13:1-5 | 5:2-3 |
| *Transports the ark correctly* | 15:1–16:3 | 5:2-10 |
| *Celebration of praise at arrival* | 16:7-36 | 5:11-14 |
| *System of regular worship set up* | 16:4-6, 37-42 | 8:12-16 |
| *Divine revelation given* | 17:1-15 | 7:12-22 |
| *Prayer by the king* | 17:16-27 | 6:12-42 |

## Solomon's political, spiritual, and economic successes show God's blessing for his honoring the temple (2 Chron 8–9).

### God gave Solomon political success his building of several cities, conscripting Canaanites as slaves, and marriage to Pharaoh's daughter (8:1-11).

### God gave Solomon spiritual success in his keeping Israel's ordinances and feasts with the Levitical divisions that David appointed (8:12-16).

### God gave Solomon economic success in ships, gold, the queen of Sheba’s visit, gold temple shields, ivory and gold throne, wisdom, horses, chariots, silver, etc. (8:17–9:28).

### Solomon's death after a 40-year reign introduces the rest of the book to shows what happened to the temple (9:29-31).

# God judged the Davidic kings in Judah for despising the temple by destroying it yet preserved this line to show his faithfulness even amidst idolatry (2 Chron 10–36).

## Rehoboam's division of the kingdom and invasion by Egypt for raiding the temple exhorts true worship in the new temple and the results of disobedience (2 Chron 10–12).

### The kingdom divided due to Rehoboam's threat to overwork the people to show that God blesses righteous leadership but punishes evil (2 Chron 10).

### Rehoboam's strong fortifications and large family reveal God's initial blessing on the kingdom of Judah by strengthening it (2 Chron 11).

### God weakened Judah for Rehoboam's giving the fortified cities and temple treasures over to Egypt to show that he was a better Master, so Rehoboam repented (2 Chron 12).

## Abijah's (Abijam) evil reign seen positively by defeating Jeroboam of Israel shows God's blessing upon David’s line and the true priests (2 Chron 13; cf. 1 Kings 15:1-8).

## Asa removed idolatry from Judah but robbed the temple to pay Aram to defeat Baasha of Israel, so God gave him a foot disease so all would respect God's house (2 Chron 14–16).

## Jehoshaphat reformed even more than his father by appointing godly judges and he had victory over a foreign alliance but sinned by allying himself with Israel (2 Chron 17–20).

## Jehoram's evil marriage to Ahab’s daughter Athaliah saw victory over Edom but the loss of every relative except his son Ahaziah and a painful death (2 Chron 21).

## Ahaziah's evil reign due to his wicked mother Athaliah saw Jehu kill him and Ahab's entire line but Ahaziah's line endured due to God’s promise to David (22:1-9).

## Athaliah's evil reign destroyed the entire royal family except her one-year-old grandson Joash, but Athaliah was executed due to God’s promise to David (22:10–23:21).

## Joash rebuilt the temple while Jehoiada the priest lived but was executed by Aram for replacing the temple with idolatry to promote temple worship (2 Chron 24).

## Amaziah executed his father's murderers and refused troops from Israel, but followed Edom’s idolatry after defeating them and Jehoash of Israel defeated him (2 Chron 25).

## Uzziah (Azariah) of Judah had 52 militarily strong years but was judged with leprosy and life in a separate house for disrespecting proper temple worship (2 Chron 26).

## Jotham reigned based on the Law by not entering the temple and became powerful over Ammon as God's blessing for his respect for the temple (2 Chron 27).

## Ahaz of Judah broke 105 years of good Judean kings by sacrificing his son, idolatry at the high places, and trusting Assyria instead of God (2 Chron 28).

## Hezekiah reorganized the temple priests, so God defeating Sennacherib, but then God judged Hezekiah’s pride, he repented and died (2 Chron 29–32).

## Manasseh's 55-year reign (the longest of any king) reinstituted the paganism destroyed by Hezekiah but after an Assyrian exile he restored true worship (33:1-20).

## Amon's evil reign repeated Manasseh's mistakes but he never repented and was assassinated, leading to rule by his son Josiah (33:21-25).

## Josiah's good reign ended paganism and recovered the Book of the Law, so he renewed the Law but died defending Babylon against Pharaoh Neco (2 Chron 34–35).

## Jehoahaz's reign ended in exile and death in Egypt by Pharaoh Neco after only three months and led to rule by his son Eliakim, whom Pharaoh named Jehoiakim (36:1-3).

## Jehoiakim's evil reign led to Nebuchadnezzar of Babylon deporting him with citizens such as Daniel (cf. Dan. 1:1-7) along with some temple articles (36:4-8; 605 BC).

## Jehoiachin was deported to Babylon after three months in Nebuchadnezzar's second attack (597 BC), who took more temple treasures and made his uncle Zedekiah king (36:9-10).

## Zedekiah's 11-year evil reign spurned Jeremiah's warnings and rebelled against Nebuchadnezzar, encouraging idolatry that defiles the temple (36:11-14).

## Israel's refusal to repent led to Nebuchadnezzar's third and last siege (586 BC) that destroyed the temple and began a 70-year captivity for the land to enjoy its Sabbath rests (36:15-21).

## Cyrus' decree (538 BC) to rebuild the temple fulfilled Jeremiah's prophecy (cf. Jer. 25:11-12; 29:10) and encouraged returnees that God had not forgotten his house (36:22-23).

**Be Secure**

***2 Chronicles***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way God helped the returnees to feel secure at the rebuilt temple was by preserving David’s line despite destroying that temple.

# *God blessed Solomon for building the temple* (2 Chron 1–9).

## God blessed Solomon's proper worship with wisdom and wealth to show his blessing on all who honor him (2 Chron 1).

## God approved of Solomon's building and furnishing the temple by filling it with his Shekinah glory (2 Chron 2–7).

## Solomon's political, spiritual, and economic successes show God's blessing for his honoring the temple (2 Chron 8–9).

# God judged the Davidic kings for despising the temple by destroying it yet preserved this line to show his faithfulness even amidst idolatry (2 Chron 10–36).

## Rehoboam's division of the kingdom and invasion by Egypt for raiding the temple exhorts true worship in the new temple and the results of disobedience (2 Chron 10–12).

## God mostly judged 19 other kings for neglecting temple worship by destroying the temple to teach post-exilic Israel proper worship in its new temple (2 Chron 13–36).

**Purpose or Desired Listener Response (Step 4)**

The listeners will worship God based on their secure salvation.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: God made us to feel secure in our walk with him.

### Need: Yet too often we are anything but secure.

### Subject: So how does God help us be secure?

### Background: Judah was judged a 70-years exile but had returned to their land. Yet how could they prevent judgment again? How could they feel like it wouldn’t happen again?

### Preview: Today we come to 2 Chronicles where we will contrast Solomon’s worship with his descendants’ idolatry. This will provide two ways that God helps us be secure today.

(How did God help post-exilic Israel feel secure in its new temple? And how does God help us be secure today?)

# I. God blesses our worship.

## *God blessed Solomon for building the temple* (2 Chron 1–9).

## God honors us when we honor him.

### We must humble ourselves and seek his face (2 Chron 7:14).

### The Prosperity Gospel has it partly right (Ps 1; Josh 1:8).

(How else did God help post-exilic Israel feel secure in its new temple? And how does God help us be secure today?)

# II. God preserves us even in discipline.

## God judged Jerusalem’s kings for despising the temple but still preserved them (2 Chron 10–36).

## God disciplines us but never rejects us.

### Many texts teach, “once saved, always saved” (1 John 5:11-13).

### The Prosperity Gospel has it partly wrong by never talking about God’s discipline (Heb 12).

(How does God help us be secure?)

# Conclusion

### God blesses and preserves us to worship him (Main Idea).

### How does God help us be secure (Main Points)?

#### God blesses our worship (1–9).

#### God preserves us even in discipline (10–36).

### Exhortation: How can you be secure?

#### This is actually not your work. It is God’s!

#### Has he secured you?

#### How can you better respond to his faithfulness in genuine worship?

### Prayer



**Rick Griffith**

18 Feb 2018

Message 14 of 66

**Be Secure**

***2 Chronicles***

# Introduction

### God wants us to feel secure in our walk with him but too often we’re anything but secure.

### So how does God help us be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

### Judah was judged a 70-years exile but had returned to their land. Yet how could they prevent judgment again? How could they feel like it wouldn’t happen again?

(How did God help post-exilic Judah feel secure in its new temple—and help us be secure today?)

# I. God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ our worship.

## God blessed Solomon for building the temple (2 Chron 1–9).

## God honors us when we honor him.

### We must humble ourselves and seek his face (2 Chron 7:14).

### The Prosperity Gospel has it partly right (Ps 1; Josh 1:8).

# II. God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us even in discipline.

## God judged Jerusalem’s kings despising the temple but still preserved them (2 Chron 10–36).

## God disciplines us but never rejects us.

### Many texts teach, “once saved, always saved” (1 John 5:11-13).

### The Prosperity Gospel has it partly wrong by ignoring God’s discipline (Heb 12).

(How does God help us be secure?)

# Conclusion

### God \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ us to worship him (Main Idea).

### How can you be secure?

#### This is actually not your work. It is God’s!

#### Has he secured you?

#### How can you better respond to his faithfulness in genuine worship?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/old-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**2 Chronicles**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **David’s Line Preserved** | | | | | | |
| **Solomon** | | | **Davidic Dynasty** | | | |
| **Chapters 1–9** | | | **Chapters 10–36** | | | |
| **Temple Constructed** | | | **Temple Destroyed** | | | |
| **Royalty** | | | **Ruins** | | | |
| **40 Years** | | | **393 Years** | | | |
| **971-931 BC** | | | **931-538 BC** | | | |
| **Wealth & Wisdom**  **1** | **Temple Construction**  **2–7** | **Successes**  **& Death**  **8–9** | **Kingdom Divides via Rehoboam**  **10–12** | **7 Bad,**  **8 Good Kings**  **13–35** | | **4 Bad Kings then Judah Falls**  **36** |
| **1 Kings 1–11** | | | **1 Kings 12–22** | | **2 Kings 1–25** | |

**Key Word: Preservation**

**Key Verse: “As for you [Solomon], if you walk before me as David your father did, and do all that I command, and observe my decrees and laws, I will establish your royal throne, as I covenanted with David your father when I said, ‘You shall never fail to have a man to rule over Israel’” (2 Chronicles 7:17-18).**

**Summary Statement:**

**The spiritual perspective on the *preservation* of David’s line despite the fall and exile of Judah admonishes the remnant to *proper temple worship*—not the idolatry of the past.**

**Stealing from the temple and leaving it in disrepair (12:9; 16:2-3) is contrasted with replenishing (15:18) and repairing it (24:4-14).**

**Application:**

**Humble yourself when the LORD exalts you lest you yourself become your own idol:**

**“Success is never final;**

**Failure is never fatal;**

**It is  ~~courage~~**  **[no, humility] that counts.”**

**–Winston Churchill, adapted**