

Tonight having finished the book of Job before we head in to the book of Psalms we're going to back up to the book of:

1st Chronicles 1-9

I figure if we started the book of Psalms it'd take us a couple yrs to work through it so before we get too far removed (having bypassed 1st and 2nd Chronicles after 2nd Kings) having gone through Ezra, Nehemiah, Esther, and Job, that now we'd back up just a bit and take on these 2 books, 1st and 2nd Chronicles.

Now in many ways there are parallels between 2nd Samuel, and 1st and 2nd Kings found in 1st and 2nd Chronicles. But they are in many ways different as well, for instance the books of 1st and 2nd Kings keeps up with the happenings in both the north and the south, the northern kingdom of Israel and the southern kingdom of Judah. 1st and 2nd Chronicles doesn't really occupy itself so much with the happenings of the north, but rather it hones in and focuses primarily *on* the kings of the south, the kings of Judah. Because ultimately it's through the southern kingdom (or more accurately the tribe of Judah) that the Messiah has been promised to come, and that promise had been given namely to David. and So a huge chunk of 1st Chronicles (nearly 20 Ch's) are dedicated to the life of David. and Nearly as many Ch's are dedicated to David's son Solomon as we head in to 2nd Chronicles, David establishing the kingdom, Solomon building the temple, David wanting to build the temple but being a man of blood God told him "No." God didn't want His name identified with war, but with peace, and so Solomon would build the temple.

As for who authored the book, that's a bit blurry but it's generally accepted that Ezra (the priest and scribe) was the one who penned this report. You'll find that the last 3 Vs in 2nd Chronicles and the 1st 3 Vs in the book of Ezra are identical, so the general consensus is that Ezra was to be a continuation of the Chronicles. and Originally 1st and 2nd Chronicles was one book, it wasn't until about 200 B.C. that they were divided. But as to where the books of the Kings are written more from a political perspective the Chronicles are written more from a priestly-spiritual perspective.

and The focus zeros in on David's righteous reign, in 2nd Samuel and the books of the Kings we have the record of all of these frailties and faults found in David and in Solomon, but in the Chronicles none of those things are brought up. Why is that? Well, with out being overly dogmatic it's as if the record of those books are (though divinely inspired) written through the eyes of man. and It's as if the Chronicles are written through the eyes of God, in other words did David make mistakes? You bet; did he sin atrociously/terribly? Absolutely, but he confessed those sins, repented *of* those sins, and when God forgives your sin the bible is clear that He remembers its, or holds it against you no more. So once the matter has been reconciled, as far as God is concerned your record is clean.

So we don't have mention of those things in this later account of the Chronicles, same thing in the NT, the bible speaks of righteous Lot, we know Lot had lots of problems. But

through the forgiveness of the cross of Jesus Christ God remembers those things no more, the bible doesn't bring out the sins of all those men mentioned in Heb 11, it only applauds them for their faith, because their sin has been wiped away by the blood of Jesus Christ Now that's good news, because what that means for you and me is that in Christ God sees us the same way. I don't know about you (well, really I do) but as for me I've messed up royally, sinned terribly, I seem to fall short constantly, but I know that when God looks at my record, it's clean. Those things aren't held against me, in Christ I'm a new creature, old things have passed away and all things are made new, and the same is true for you.

So as we read the Chronicles, if we didn't know better we'd think that David had never sinned, but that he had a perfect run at it. Well, as far as God is concerned...in essence he did, because God had forgiven him, even as He's forgiven you in Christ.

As for when this record was written, somewhere around 440 B.C. give or take 10 or so yrs on either side. and The record and lineage that's recorded takes us from before, into, and out through the Babylonian captivity of Judah, and it really would serve to encourage the remnant that returned to rebuild Jerusalem so that they could see that God in fact keeps His promises and that He would not fail in His word to David. If you'd spent 70 yrs in captivity you might begin to believe that God had given up on you, or had forgotten His word to you. But here the author seeks to encourage, renew and refresh the children of Israel with the fact that God still has a plan and He still has a purpose and that His word will not fail.

Now, as for genealogy 1st Chronicles opens up with 9 straight Ch's of it. and Rather than try to muscle our way through every word of this list of linguistic gymnastics, we'll just hit a few highlights along the way. But the genealogical record was of critical importance to the Jew because it established the land you would have to live on; it would establish whether or not you were qualified to work on the temple, if you could serve *in* the temple and in what capacity. and So they were very meticulous in their keeping of their genealogical records. Now of primary importance would obviously be the claim of the Messiah showing that He was in fact the son of David, and in all the questioning Jesus ever got, one thing they never questioned Him about was His genealogy, the record was clear. But when the temple was destroyed by the Romans in 70 A.D. the records were torched along with it, what does that mean, no one else can prove positively any such claim. Now that the Messiah has come, the primary need for the genealogical record is removed and so it's been destroyed so as to keep anyone else from being able to falsify such a claim (interesting isn't it?)

Something else you should know about genealogies in the OT is that they're not all 100% reflective of every name of every person. The individual recording it would have a point to make and so he would be selective in the names he brought to the table. In other words he'd

leave out irrelevant information. When I'm speaking to you about a particular subject I only draw to your attention information relevant to the subject at hand. Same thing when it comes to these genealogical records. You have to remember that the bible says of Christ, "*In the volume of the book it is written of Me-*" Heb 10:7 So that though the bible contains historical records, it's not a history book. It documents some fact regarding science, but it's not a science book, the bible points *to*, centers *around*, and is written *of* Jesus Christ So it'll follow a certain person, or a particular event for a while, then when it comes to the next person or people who will take us in the direction that will lead to Christ it'll drop those people and pick up with the next. So when we come to these genealogies it's not meant to be a record of every man that ever lived, only those who cater to the purpose of the author which in this case will lead us to the Davidic dynasty through whom ultimately would come the Christ.

Generally speaking this particular record follows a basic pattern, it'll mention a man, his sons and then it'll expound for a bit on the sons of lesser relevance and focus on the son of specific importance last, and I'll show you what I mean here.

Vs1-4

So beginning with Adam we're taken up through Noah in Vs 4, then we have a list of Noah's 3 sons, Shem, Ham, and Japheth. Beginning in Vs 5 it'll list the sons of Japheth, in Vs 8 we'll see the sons of Ham, and then in Vs 17 it mentions Shem. and Its Shem that we're interested in because it was through him that Abraham came on to the scene.

You can read through there, and if you're interested it was Japheth's sons who moved N.W. to populate Russia and that area of the world you see Magog there, Gomer etc. The sons of Ham went down into Africa, in Vs 10 we see the mention of Nimrod who was a mighty hunter in the face of God, meaning he was pretty much a tyrant, the prototype of a ruthless dictator. So it wasn't long after the flood before man went right back into worthless and evil pursuits. and Shem's boys would populate the middle east. It's from Shem that we get the "Semitic" people, and in Vs 18 we see "Eber" from where the scope narrows even further from where we would dial in specifically to the *Hebrew* people. Look at Vs 19

Vs19

Now what exactly is meant by that we can't be sure. Peleg means "Division" and some say that God divided the earth by language during his day there at the tower of Babel. Other's say that it was during his day that the earth literally divided and what's known as the theory of the "Continental drift" took place. Which put simply means that at one point the earth was one solid land mass as Gen 1:9-10 would indicate, and it was during this guy's day that catastrophic plate tectonics took place, the earth was broken up and the continents drifted apart. It makes no difference to me which way you lean with that, either way it's interesting and you have solid people to support you.

In Vs 23 you see a guy named "Jobab" many believe this guy to be the same "Job" that we find in the book of Job (which is sort of interesting). As you get to Vs 27 you'll find Abraham.

Vs28

Now once again we have the descendants of Ishmael 1st, then he drops off and in Vs 34.

Vs34

and The remaining portion of this Ch deals with Esau and his lineage from whom came the kings of Edom, (who is of lesser importance to the point the author is making) and Ch 2 picks up with Jacob his twin brother whom we also know as Israel.

Ch 2

Vs1-2

Now because we're going to be primarily preoccupied with David who is of the tribe of Judah, we begin to hone in on Judah for a few Ch's. Then in Ch 5 he'll back up to give us some highlights concerning the other tribes.

Vs3

and There you have that, and as for how exactly that happened we don't know. I suppose it could've been a farming accident, maybe he was kicked by an ox, maybe he just supernaturally up and died. But the record is clear that God was responsible for it because of Er's wickedness. The point here to gather is that God is the One who is the giver and taker of life, He is the well spring of all life and He reserves the sovereign right to take that life at His discretion. It's never wise to play around with the clear cut standards of the Word or the ways of God, best just to draw *near* to Him, be *obedient* to Him and let your life be used to *honor* Him. Jump down to Vs 11

Vs11-17

1st Samuel 16 portrays 7 sons coming before Samuel, and then David, meaning that Jesse had 8 sons, so what's the deal there with this saying David *was* the 7th son. Simple, it just means one of David's older brothers died making him in fact the youngest of 7. and When you read of Abishai, Joab and Asahel there in Vs 16, you may remember that Abner killed Asahel. But Joab and Abishai went on to be formidable figures in David's army, well here we see that they were in fact David's nephews, the sons of his sister Zeruah.

Now if you glance at Vs 18 you see a man named Caleb, don't be confused this isn't Joshua's buddy Caleb, he's mentioned in Ch 4 Vs 15, but not here. You have to be careful when you're reading through these things to remember that just like today more than one person may've shared the same name. Joshua's buddy Caleb is referred to as the son of Jephunneh. Now the rest of this Ch is preoccupied with some real fun names you might want to work through on your own.

Ch 3

In Ch 3 David and his family begin to emerge and come into focus just a little bit more. We read of him and then his sons, who they were born by. In Vs 4 we see the highlight of his reign in Hebron for 7 ½ yrs prior to his 33 yr reign in Jerusalem. In Vs 5 we see the mention of Bathsheba, Solomon mentioned last as the sons through her, then in Vs 10 we begin Solomon's lineage. Now in Vs 16 you see the mention of Jeconiah and it was during his day that Judah was overwhelmed and overtaken by Nebuchadnezzar king of Babylon. Zedekiah was the puppet king that Nebuchadnezzar set in place over that area, he rebelled against Nebuchadnezzar so he came down took him captive, killed his sons before his eyes then put his eyes out and took him prisoner. So Jeconiah was really the last king to reign of his own will in Jerusalem and ultimately the king of Babylon released him and treated him pretty well. Now it would be his grandson, Zerubbabel (Vs 19) the son of Shealtiel (Vs 17), the son of Jeconiah (Vs 16) that would be one of the spearheads of the return to Jerusalem from the captivity.

Ch 4

In Ch 4 we back up a bit and consider more of the descendants of Judah, and then out of nowhere we come to a halt in Vs 9 to be given a snapshot of a certain individual's life, notice.

Vs9-10

and Then the record carries on, but what a cool nugget tucked away here in the midst of this seemingly endless genealogy. Jabez means, "To grieve," or "sorrow," "to cause pain," what a horrible name to give your child. This is why what women say during child birth should never be recorded, remember Rachel called Benjamin, Ben-Oni before she died, meaning "son of my sorrow" but Jacob stepped in and said, "No, no, Benjamin, son of my right hand." But here that didn't take place, so he was labeled as a man who would cause sorrow and pain all the days of his life. But notice what he did with that, he didn't allow what he'd been labeled to dictate his life. We read that he was more honorable than his brothers, how so? Primarily we note that he was a man of prayer, Vs 10 tells us that he called on the God of Israel.

Really it's a powerful picture of redemption and deliverance from who he once was to whom he became via the personal touch of God upon his life. I mean before we receive Christ, before we call upon the God of Israel we're all a people of pain, of sorrow, we're all confronted with grief, we seem to cause pain both to ourselves and to people around us. But when we cry out to God, desire to be changed by God, to have a new life and a new character, we want to repent of who we are and be who He'd desire us to be, God grants that request and blesses us indeed.

But we read of 5 things that he requests of God, 1st of all that God would bless him indeed, and notice that he leaves it up to God as to what exactly that means for him. He doesn't say, "Oh God make me rich," or "Oh God, give me power, platform and position." It's more

like, “God you know what’s best for my life, and I’m asking You to pour out abundantly, that which is best for me, bless me.” and Where we read, “Bless me *indeed*, that’s the Hebrew way of emphasizing stress, he’s saying, “I really, really, really want Your blessing on my life.” He’s praying passionately. and Notice it wasn’t from a selfish stand point personally, he wanted to be a conduit through which God could bless others specifically. He said, “Enlarge my territory,”

“God I want to be used in such a way as to increase Your kingdom, that the sphere in which You operate in my life might be increased.” 3rd thing, “That Your hand would be with me.” It’s like he wanted to be used in a great way for God, but not unless he would be accompanied by the *presence* of God. Remember there in Ex 33 when God was speaking with Moses and Moses was speaking of how he longed for God to lead them and go with them. and He said, “*If Your Presence does not go with us, do not bring us up from here. For how then will it be known that Your people and I have found grace in Your sight, except You go with us?*” Ex 33:15-16 “God we want to go, but not unless You’ll go with us.” Jabez is praying, seeking for God to use him, to bless him, to increase His kingdom through him, but not unless every step of the way is accompanied by His hand with him. 4^{thly} that God, “...would keep me from evil.” As Jesus said we should pray, “Deliver me from evil,” that’s pretty self-explanatory, “God, keep me holy, in the center of Your will, don’t let me violate the sanctity of our relationship. He desired to be pure and holy before God, and 5^{thly} finally, “...that I may not cause pain.” “God I want to bring peace, not pain, bring hope, not hurt, I don’t want to be bogged down by my past, I want to be changed even presently and continue to move in Your direction perpetually to bring help and healing in to people’s lives.” and What was the result? “God granted him what he requested.”

Let me just say that when you’re praying according to the heart of God like this, He’s going to hear your prayer and move in your life. Often times we see something like this and we sort of view it as a magic formula, “Ooo if I pray that then God will do something great for *me*.” We want the riches so we pray for wisdom (like Solomon), the difference is God knows our heart. Often times we have not because we ask not, but James also said, “*You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.*” James 4:3 So you see God is searching the motives and intents of our heart, but this is no doubt a great way to pray. If you can’t figure out what to pray about, this is a great place to start. Pray that God would bless your life in whatever way He sees fit, that He might stretch you, use you to increase His kingdom. That His hand would be with you, that He’d keep you from evil, and that you wouldn’t cause pain, but be the bringer of glad tidings of good things to people’s lives, the power of God unto salvation through the cross of Jesus Christ Pray for me that way, pray for this ministry that way, that God might continue to bless us and use us more and more for His name’s sake and the expansion of His kingdom.

In Vs 24 we move to the tribe of Simeon, and regarding some of them we learn in Vs 39 and following that they were shepherds and during the days of Hezekiah’s reign the found some land that they overtook, slew the inhabitants and dwelt in their place because there was plenty of plush pasture for their flocks.

Ch 5

Ch 5 begins getting into some of the lineage of Reuben, and As to where Jabez is noted for his purity, Reuben is noted for his perversity.

Vs1-2

Kinda makes you wonder what the record states about you doesn't it? God keeps track of the details of our lives, He knows us by name. In Christ, the record is clean, pure, apart from Christ our record is stained, now I'm not saying that I know where Reuben was at regarding his place before God, but I am saying that God doesn't neglect to note the details of our lives.

Vs 9-10 tells us of some of the war they waged in the days of Saul, Vs 11 speaks of the children of Gad, look at Vs 18.

Vs18-20

"This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts." Zech 4:6 The bible teaches that we're in a war, oh we don't wrestle flesh and blood, but powers and principalities, spiritual hosts of wickedness in heavenly places, and there's only one way to win the war. We're to cry out to God, get on our faces in prayer, and place our trust in Him, God has ordained power in prayer. Were they valiant? Yep, able to bear the shield and the sword? Uh-huh, to shoot the bow? You bet, and skillful in war, and we want do the best we can to be equipped powerfully for the battle at hand, bearing the shield of faith, taking up the sword of the Spirit, being girded with the belt of truth, having in place the breastplate of righteousness, the helmet of salvation, and having our feet shod with the preparation of the gospel of peace. Being ready to go in season and out, but what was the secret to their success, where does the power lie that ensures the ultimate victory? "They cried out to God, and He heeded their prayer *because* they put their trust in Him." We're to trust in the Lord with all our heart, lean not on our own understanding, in all our ways acknowledge Him and He's going to take care of, lead and guide our lives, taking us from glory to greater glory as by the Spirit of the Lord.

Vs21-22

Now remember that it was the tribe of Reuben, the tribe of Gad and ½ the tribe of Manasseh that settled on the east side of the Jordan, instead of entering on in to the fullness of what God had for them. God was doing great things *through* them, yet they settled down in compromise. and It's interesting to me that though they did great things *for* God, were used mightily *by* God (Were even famous Vs 24) that they weren't exempt from falling. The bible says, *"Therefore let him who thinks he stands take heed lest he fall."* 1 Cor 10:12 Look at Vs 25

Vs25-26

Those who were satisfied living in compromise, outside the Promised Land, on the other side of the Jordan were the 1st to be carried away into captivity. I fear for those who are "ok"

with living on the edge of acceptability within the confines of Christianity. Who aren't really concerned with pursuing the fullness of what God has for them, they're satisfied where they're at. The wolf preys on those sheep out there on the peripheral edges of the flock, don't see how much you can sin and still have salvation, or exactly how much you can get away with before tipping the scales of grace. Just get as close as you possibly can to Jesus and stay there. Don't wander out to the edge, draw near to God, abide in Christ, don't go astray, but return to the Shepherd and Overseer of your soul.

Ch 6

Ch 6 speaks of the sons of Levi, you'll find Moses and Aaron there in Vs 3, Samuel is mentioned in Vs 28. In Vs 31-47 you'll find the names of some of the Levites that David appointed to minister before the dwelling place of the tabernacle of meeting once the ark had come to rest there in Jerusalem. and These guys were round the clock 24hr worship leaders who were paid to minister to the Lord in song 24/7 there at the tabernacle. and I think that's a cool thing, anytime you came to the tabernacle, or were around the tabernacle you'd hear praises and worship being offered up to the Lord. and You can find some of their psalms in the book of psalms, Heman mentioned there in Vs 33 (Samuel's grandson) wrote Ps 88, of course Asaph is mentioned there in Vs 39 wrote several psalms. Vs 49 speaks of the duties of Aaron and his sons specifically revolving around the offering of sacrifices, ministering in the Most Holy place, it was to his family that the office of the high priest fell. Vs 54 and following speaks of the various dwelling places for the tribe of Levi, the cities of refuge and all of that.

Ch 7

Ch 7 brings up the family of Issachar, in Vs 8 the sons of Benjamin, in Vs 13 the sons of Naphtali, in Vs 14 the other ½ of the tribe of Manasseh, Vs 20 sheds light on the sons of Ephraim, beginning in Vs 30 we see the sons of Asher and that rounds out Ch 7.

Ch8

Now in Ch 8 we come back to Benjamin but it's here that we find the family tree of King Saul. and We have to learn a bit about Saul if we're to understand exactly how David ascended to the throne, so there's a little more light shed on Saul, then again in Vs 35 of Ch 9 and then when we get to Ch 10 we'll see Saul's fall, and in Ch 11 David's ascension to the throne. But we find Saul here in Vs 33 (read) Ok, look at Ch 9

Ch 9

Vs1-2

Vs 2 people are confused as to whether it speaks of the 1st people who dwelt in the land, or the 1st to return after the captivity. I tend to lean towards the latter considering the fact that he

speaks of the captivity and then goes immediately into discussing those who 1st dwelt in the land. It seems to me to be a reference to those who dwelt in the land after they returned from captivity. and He speaks of the Israelites in general who dwelt in Jerusalem, in vs10 he gets to the priests, in Vs 14 other Levites, in Vs 17 the Levites who served as gatekeepers, they camped round about the house of God and opened it up in the morning and closed it down of an evening with regard to services and accessibility.

Still others (Vs 28) were responsible for the vessels of service, the furnishing and all the rest, keeping them clean, keeping supplies stocked. and Just like the body of Christ today, some positions seemed more glamorous than others to the human perspective, but all were needed equally if they were to function efficiently as a ministry to the people. and It was faithfulness God was looking to, not how admired a position was in the public eye. and God is still looking for faithfulness in *our* lives, to whatever He's called *us* to be it a service that has a high public profile, or some private thing that's just between you and Him, the body of Christ has many members, each needed equally if we're to function together efficiently as God intends for us to.

Finally he reiterates Saul's direct lineage in Vs 35-44 as he prepares us to hear of the downfall of Saul and the rise of David to the throne.

Prayer Points:

God we know that with regard to the genealogies that we've studied that they're not complete by any means, but we're blown away by how thorough You are, and the attention You give to detail. We can't even pronounce ½ these people's names, yet You worked in each of them, knew the minute details pertaining to them and accomplished Your plan by them. and God that encourages us, because not too many people in this world know us by name either, or that we even exist, but You have a plan and a purpose for us, help us to tune in *to* it, that we might glorify You *through* it. Teach us by Your Spirit what You'd have us to take *in* and be changed *by* as we study through 1st and 2nd Chronicles.