

**“Through the Bible in a Year with Pastor Don and the FBC Family”
May 16, 2016**

- ✓ **1 Chronicles 3:1-4:23.** The genealogy of David.
- ✓ **1 Tim. 3:8-16.** Qualifications of deacons.
- ✓ **Psalms 77:1-20.** Remembering God’s past deliverances.

COMMENTS:

1 Chronicles 3:1-4:23. This section of Scripture focuses on the line of David and Solomon. Note all of the wives of David in 3:1-9. A very important point to remember is that not everything recorded in the Bible is approved by God. Consider where polygamy originated — first in the line of the murderer Cain, not the godly line of Seth. The first recorded polygamist was the murderer Lamech (Gen. 4:23-24). Then Esau, who despised his birthright, also caused much grief to his parents by marrying two pagan wives (Gen. 26:34). God also forbade the kings of Israel to be polygamous (Deut. 17:17). Look at the trouble when they disobeyed, including deadly sibling rivalry between David’s sons from his different wives; and Solomon’s hundreds of wives helped lead Solomon to idolatry (1 Kings 11:1-3). What about godly men who were polygamous? Abraham and Sarah would have been monogamous apart from a low point in their faith when Hagar became a second wife — note how much strife this caused later. Jacob only wanted Rachel, but was tricked into marrying her older sister Leah, and later he took their slave girls at the sisters’ urging, due to the rivalry between the sisters. Jacob was hardly at a spiritual high point at those times, and neither was David when he multiplied wives (1 Sam. 25:42-43). But why did God allow it, then? It is more like the case of divorce, which God tolerated “for a while” under certain conditions because of the hardness of their hearts, but was not the way it was intended from the beginning (Matt. 19:8). Moreover, whenever the Mosaic law had provisions for polygamy, it was always the conditional ‘If he takes another wife to himself ...’ (Exod. 21:10), never an encouragement. God put a number of obligations of the husband towards the additional wives which would discourage polygamy. It is no wonder that polygamy was unknown among the Jews after the Babylonian exile, and monogamy was the rule even among the Greeks and Romans by New Testament times. It is unfortunate that there are Christians in mission fields today, where polygamy is practiced, who actually believe that polygamy is OK—in spite of the fact that this is not God’s pattern. While a missionary should never instruct a tribal chief or a Muslim to divorce his wives upon conversion, leaving them without support, he should not teach the community that polygamy is OK—he should not perpetuate the practice. There are a lot of things recorded in Scripture that God *permitted*, but does not approve of, which is exactly what Christ taught about divorce. Again, just because God permitted divorce does not mean that it is normal or even that there is anything good about it in and of itself. The same holds true for polygamy.

1 Tim. 3:8-16. This section lists the various qualifications for deacons. They were to be men of virtue regarding their personal lives and spiritual leadership in their families. Moreover, they were to be men who are truly dedicated to Word of God as per verse nine: “*holding the mystery of the faith with a pure conscience.*” We are blessed to have deacons at FBC who meet these qualifications and keep things running smoothly for our church.

Psalm 77:1-20. The Psalmist Asaph cried earnestly in the night from his troubled spirit, searching his soul for an answer to his distress. He found comfort in meditating on God's mighty deliverance at the Exodus. This meditation bolstered the psalmist's courage and led him to try to get God to show His mighty power again. Note that when the psalmist hit troubling times, he didn't seek his answer from anyone but God. He is seeking God's supernatural wisdom, which we will study in our next Bible class in James 1:5. When he felt far from God and questioned all he had taken for granted, he asks: "Why God? Have you removed your favor?" (Psa 77:7). "Has your steadfast love ceased forever?" (Psa 77:8). "Do your promises end?" (Psa 77:8). It would have been tempting to dwell on his personal experiences to answer these questions. But instead, the psalmist turns to study God's redemptive work. This seems counter-intuitive to us, but we find this practice throughout the psalms. Why doesn't the psalmist simply address the problem at hand? He knew that to understand God's work in the present, he had to look to the past. The Bible is filled with exhortations for us to "remember." When things seem to go wrong, when we question God's plan for our life, we are to "remember" God's past deliverances, especially Christ's historical work on the cross for all of our sins and for all of the glories awaiting us in the future.

Romans 11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

Pastor Don