

**“Through the Bible in a Year with Pastor Don and the FBC Family”  
May 20, 2016**

- ✓ **1 Chronicles 8:1-40.** The descendants of Benjamin.
- ✓ **1 Tim. 5:10-17.** More on widows.
- ✓ **Psalm 78:53-72.** God raises up David.

**COMMENTS:**

**1 Chronicles 8:1-40.** Benjamin and his descendants were briefly introduced earlier (7:6–12), but now a full genealogy is given. Its purpose was obviously to trace the lineage of Saul and his immediate family. The family line is traced up to Saul, and then beyond Saul through a surviving line of Jonathan to a certain Ulam who attains a certain degree of fame (40). It is noteworthy that Chronicles, which is highly critical of Saul’s spiritual failures, nevertheless records Saul’s descendants, and thus bestows a kind of legitimacy upon them. In his mind, the Southern Kingdom, composed of Judah and Benjamin, was the legitimate “Israel” because of the Davidic monarchy.

**1 Tim. 5:10-17.** This section provides additional information on widows. Other than children and previously freed slaves, widows were the most impoverished members of society in biblical times. Note, however, how Paul adds additional criteria of virtue for the widow to avoid a handout-based “ethic” as per verse 10. In verses 11-13 Paul cautions against those who abuse the system, acknowledging that it can actually cause more harm than good when the church helps them. Is it not interesting that Paul ties helping the poor widows to their virtue? Many times help can actually make things worse. For example, giving a homeless drug addict money might actually make the situation worse by enabling him to buy more drugs and continue living on the street. There are local homeless shelters, like John 3:16, which actually help the homeless get off drugs, learn responsibility, and get out of an otherwise deplorable human condition. Again, note Paul’s emphasis on virtue in this section of Scripture. Character really is more important than the details of life: *1 Timothy 6:8 And having food and clothing, with these we shall be content. <sup>9</sup> But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.* By the way, who or what is the source of testing/temptation in the aforementioned passage: believer’s lusts or God? Read James 1:13 and 1 Timothy 6:8.

**Psalm 78:53-72.** In closing, Asaph sadly recalled how the captious people of God tested God. As we have noted in James 1:13, God *cannot* be tempted in Himself, so this is a figure of speech—God is immutable, you literally cannot rankle God. The people of God rebelled against Him, and turned to false gods (Psa. 78:56–58). Because of this the Lord was angry (another figure of speech: God does not really get angry; He remains in a perfect state of bliss) and had Shiloh plundered so that the ark was captured (59–61). Many people were killed at that time (62–64), including the priests Hophni and Phinehas (65–72). Asaph then reminded the people how the Lord awoke—*another figure of speech, God does not sleep*—like a mighty man and saved His people from their enemies. But then He rejected the tents of Joseph, Manasseh and Ephraim, representing the Northern tribes, and chose Judah’s Zion for the location of His sanctuary, and David His servant to be His king. The disbelief and disobedience that brought disaster at the Battle of Aphek marked the turning point to a new priesthood and a new sanctuary, and a new king who was a man after God’s own heart: *Moreover, He rejected the tent of Joseph, And did not choose the tribe of Ephraim, But chose the tribe of Judah, Mount Zion which He loved. And He built His sanctuary like the heights, Like the earth which He has established forever. He also chose David His servant, And took him from the sheepfolds; From following the ewes that had young He brought him, To shepherd Jacob His people, And Israel His inheritance. So he shepherded them according to the integrity of his heart, And guided them by the skillfulness of his hands* (67-72). What God is really looking for in every believer is not perfection, and not functionalism; what He wants is love, a reciprocal love: Acts 13:22 *"And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.'* God’s desire for our love is not arbitrary; it exists precisely because He loves us. Think about it: when you love someone, what do you want from that person more than anything?

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

Pastor Don