

“Through the Bible in a Year with Pastor Don and the FBC Family”
May 21, 2016

- ✓ **1 Chronicles 9:1–10:14.** The people of God after the Exile.
- ✓ **1 Timothy 5:18–6:2.** Respect for those in authority.
- ✓ **Psalm 79:1–13.** Pleading to the Lord for deliverance against pagan enemies.

COMMENTS:

1 Chronicles 9:1–10:14. The purpose of chapter 9 is to identify the people who settled in Jerusalem after their return from the Exile: 1 Chronicles 9:1-2, *So all Israel was recorded by genealogies, and indeed, they were inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness.* ² *And the first inhabitants who dwelt in their possessions in their cities were Israelites, priests, Levites, and the Nethinim.* Note the sad testimony to sin and discipline at the end of verse one. Not only had the northern tribes (Israel) been deported to foreign lands (5:25–26), but now Judah, despite the presence of the temple in its midst as a witness to God and to his claim on the people, was carried away captive to Babylon because of their unfaithfulness. But with God, there is always hope of a return. 1 Chron. 9:2-24 is the story of a restored people in a restored city and land. The Chronicler, with his overall concern for the Davidic monarchy from David to Zedekiah, takes a moment to concern himself with the postexilic period. The whole history of God’s people is the story of fresh starts by God’s grace. God always there to pick up the broken pieces and put them together again. There is always a way back to God. Chapter 9 gives *historical* evidence of a continuation of God’s purposes for Israel. 1 Chronicles 9:35-10:14 zeroes in on Saul, the first king. It appears that for the Chronicler, the disobedient Saul is a foil to show the faithfulness of David. The Saul experiment ended in disaster, and Israel was left without a king, a state of affairs to be repeated in later days. Indeed, in the Chronicler’s day Israel had no king and no national independence, but was under the rule of strangers. At this juncture on the death of Saul, David appeared on the scene. The people of the postexilic community, by analogy, could look for another deliverer from the line of David, the Messiah. On Saul’s death, the account in Samuel mentions the decapitation of Saul, but does not include the detail that his head was put in the temple of Dagon along with his armor. The story in Chronicles, on the other hand, does not mention hanging Saul’s body on the wall of Bethshan (1 Sam 31:10). Excavations at Bethshan have brought to light several foreign temples from the Iron Age, the time of Saul’s death. One of these temples may have been the temple referred to here and in 1 Samuel. An important lesson that the believer can take away from all of the political upheaval behind these events is that until Jesus Christ is King, there will always be political instability and upheaval. Expect it!

1 Timothy 5:18–6:2. This section begins with Paul’s Scriptural citation for the idea that church leaders, like the teaching pastor-teacher, is worthy of double honor (even though Paul reserved the right not to take money for his ministry). Not only are all believers to respect their pastors, they are to respect their employers as well. Note 6:1-2, *Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed. And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.* Paul’s thought here is totally foreign to the world, and can only be fully appreciated only by those who view their lives through the eyes of Jesus Christ (cf. Mark 10:42–45). Christian slaves whose masters are also believers should redouble rather than reduce their service. This should stem purely from the realization that the one who is receiving the benefits is a beloved brother or sister in Christ. The attitude undergirding this instruction is complete nonsense to anyone who does not understand the Lord Jesus, but it is the genius of Christlikeness and the ultimate source of all meaning and joy in life to those who have eyes to see. Every believer is responsible for his attitude toward those in authority, be it the authority of the pastor at church or the employer at the workplace. Of course, this cannot be done apart from the Christ-centered life. And it certainly cannot be done apart from the virtue of genuine humility, which is impossible apart from a life dedicated to the Lord.

Psalms 79:1–13. Lamenting that Jerusalem had been devastated, the saints slaughtered, and their enemies encouraged to scoff, the psalmist pleaded with the Lord not to remember their sins but to deliver them for His name’s sake. Pagans had invaded the land of God’s people, defiled the Temple, and plundered the Holy City. Seeking to motivate the Lord to answer his plea for deliverance, the psalmist desired that He would keep the Israelites alive and end the nations’ mockery of God’s people and reproach against God’s supposed inability to help His own. Moreover, the psalmist promises God that he would praise Him and be eternally grateful if He would deliver the people of God from the hands of their pagan adversaries.

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

Pastor Don