

85% PURE **1 Chronicles 1-9**

85% Pure! A safe standard for water?

The old standard "99 and 44/100% pure".

Utah, considering mixing low quality water of the Jordan River with higher quality water from the Provo River because the Jordan can supply much larger quantities of water.

Would YOU be satisfied with water that is 85% pure?

How about a husband or wife that is 85% faithful?

"A wife who is 85 percent faithful to her husband is not faithful at all. There's no such thing as part-time loyalty to Jesus. It must be all or nothing."

GOD WON'T ACCEPT AN 85% COMMITMENT

The desire of every couple who comes to their wedding day is that their marriage relationship will be characterized by love and faithfulness.

Whenever these ingredients are missing, marital happiness quickly flies out the door.

Faithfulness is key to the success of any contract.
Faithfulness was necessary for the covenant God made with Israel.

Although this covenant was based on *God's* love for His people, He required *them* to respond with love and loyalty also.

In Chronicles, God promises His loyal love, to the people of Israel, but He requires them to respond with loyal love--faithfulness and loyalty.

The key word of Chronicles is to *seek* God, –which is continually contrasted with its polar opposites, to "forsake" God and to "be unfaithful" to Him."

Ted Dekker refers to it as "*Obsessed.*"

God wants His people to be "obsessed" with Him—not with our possessions, or other people.

HISTORICAL CONTEXT

Although genealogies of Chronicles refer to entire Old Testament period, the focus of the book is on David's dynasty over Judah (1011-586).

It concludes with a summary concerning the captivity (606-536).

The emphasis of the book is thematic and theological. Therefore, its historical perspective is limited.

It deals exclusively with the story of the house of David and Judah.

The complete story is found in the books of Samuel and of Kings.

THREE REASONS FOR WRITING

(1) FRESH START IN THE LAND:

Exhortation to be faithful

Jews still alive after Cyrus' decree, have just returned to the land.

The last time they were there God judged them and sent them into captivity because of their unfaithfulness.

The author wants to be sure that doesn't happen again.

He presents this history lesson as a warning and as a stimulus to them.

Their history shows how God controls pagan nations and the destiny of His people.

Israel can count on His faithfulness.

In Deut. 28-30, God tells them exactly how He's going to deal with them.

(2) DISCOURAGEMENT BECAUSE OF THEIR LOSS

When they come back to Jerusalem they observe **TWO THINGS LACKING:**

They'll be discouraged if they focus on what's missing: their historical treasures:

ABSENCE OF THEIR THRONE

Encouragement: David's heir is still present.

God is protecting the royal line of David's house.

He can restore the king to his throne whenever He's ready to do so.

ABSENCE OF THEIR TEMPLE

The restoration temple will not be as large, nor as glorious as Solomon's.

The building itself was never the important thing.

It doesn't really matter how big or how glorious the temple may be.

It doesn't really matter if the carpets are orange, or gold!

The *role* of the temple in their national life and worship that's important.

Encouragement: GOD is still present!

He writes the book to encourage them.

God has cared for them and has brought them back to their land.

The author shows them what God is doing for His people so they might enjoy it and take advantage of the new beginning God has given them in the land.

To encourage them and help them realize what God is doing, *he reminds them of God's perspective concerning Israel's history.*

He makes no attempt to hide their faults;

those are obvious for the people returning to the land.

He traces the story of the house of David from God's point of view, in order that they might learn how God acts with respect to His king.

The climax comes with the decree of Cyrus which produces the hope that God's presence will be restored and David's throne reestablished.

This hope ought to encourage God's people to start again and to be faithful to their God.

[3rd reason for writing:]

(3) **NEGLECT OF THE TEMPLE:**

Interest in the temple is a symptom of their spiritual condition.

One of the most important aspects of David's relationship with God is his attitude concerning the construction of the temple.

He has a fervent desire to build a house for God.

Solomon's reign is emphasized;

NOT because he's totally dedicated to God, but rather because of his role in building the temple (2 Chron. 1-9).

No mention of spiritual decline, because of his commitment to God's temple.

Even with the emphasis on Solomon's glory, 6 of 9 chapters revolve around the temple.

Following Solomon's death, the nation abandons the temple and the worship of Yahweh.

Then wars begin to ruin the country.

Chronicles evaluates each king with relation to the temple, the center of spiritual life and the power of the nation.

He ignores the northern kingdom because of its false religion and their rejection of the temple in Jerusalem.

He focuses attention on the south, especially those kings who did right, because of their interest in the temple because of their spiritual reforms.

Historical narrative ends with the edict to reconstruct the temple.

It represents Yahweh's presence with them and serves as reminder of privileged position they have before God.

This isn't just an interesting piece of historical information; it's a prophetic note of hope for the people.

God has not abandoned His people!

THREE PURPOSES:

- * To exhort them to be faithful to Yahweh
- * To encourage them to trust Him
- * To demonstrate the importance of His temple.

Appropriate worship is important to God!

The temple is important to God because worship is important to God

God requires loyalty and faithfulness from His people, especially His king.

When the king walks properly, the people follow him.

The kings are to blame for leading their people into unfaithfulness.

Upon their return to the land and their new start,

God's people must learn this important lesson from their history.

STRUCTURE

1 Chronicles begins with 9 chapters dedicated to the most significant genealogies of Israel's history. (1-9).

Not what you would usually pick for a devotional study!

David's reign (10-29), the king that God chose,

Aspects of his reign that explain the greatness of the king after God's heart

2 Chronicles continues the story where 1 Chronicles left off.

Solomon's glory, because of his commitment to construction of the temple (1-9)

Degeneration of Judah (10-36:14), few encouraging periods of reformation, as he went reviews the list of David's descendants.

Rejection of the kings of Judah and the **Destruction of Jerusalem (36:15-21)**.

Hope for the future revealed by the decree to restore Judah (36:22-23).

GENEALOGIES OF GOD'S PEOPLE 1-9

The best known feature of the book is its interest in genealogies.

That's what most people know about--what turns most people off.

You have to wade through 9 chapters of genealogies to get to the good stuff.

THE FAMILY TREE

We think of genealogies as elitist, for people with blue blood in their veins.

Many Americans like to delve into their genealogies or, as they would call it, their family tree.

Helen's trip to Scotland last year.

Highlights included our discovery of my connection to the Edsel castle, identified with my roots in the Lindsay clan.

Helen discovered her connection with the Duart Castle as a member of the McFadden/McClain clan, she got to sign a "family" book.

So now I'm privileged to wear my tartan!

Alex Haley wrote *Roots*, tracing origins back to 18th century West Africa.

He was seeking to uncover his past.

Chronicles begins with a genealogical presentation of Israel's history from Adam all the way to the restoration.

The order of genealogies *isn't* chronological.

Order and selection of the lists, is chosen to focus on the writer's themes.

His purpose is revealed by the families that receive emphasis in his list.

The line of the king chosen by God 1-3

From Adam to Israel 1

List moves rapidly through the establishing of the nations until Abraham (1:1-27).

Abraham's sons are presented briefly, to get to family of Israel, better known as Jacob, the source of Israel (1:28-54).

From Israel to David 2

Of all the children of Israel, the family of Judah is chosen.

This leads to the most prominent son of that family, David, the one chosen by God to serve as king over His people.

The state of the nation rests in the hands of his descendants.

From David to the Captivity 3

He is most interested in three aspects of David's lineage:

First, all the children of David (3:1-9);

Then, the descendants who ruled over Judah (3:10-16).

Finally, the descendants of Jeconiah, better known as Jehoiachin, the legitimate heirs to the throne (3:17-24).

During the captivity, there's always a legitimate heir to claim the throne of David.

The Line of the people chosen by God 4-7

Summary of genealogies of the 12 tribes.

Special focus on Judah (David and his sons, the kings),
 on Levi (priests)
 on Benjamin (Saul, the first king of Israel)

Line of the King chosen by the People 8

Even with his faults, Saul is used by God to establish the throne. If he had remained faithful to Yahweh, God would have confirmed his throne over Israel.

God knew from the beginning what would happen,

He had already chosen Judah as the source for His chosen king (Gen. 49:8-10).

Restoration of the people in Jerusalem 9:1-34

Concluding genealogical records, the first families to return from captivity are identified.

Majority are descendants of Judah, Benjamin, and Levi who return from Babylonia, from the captivity resulting from the fall of Jerusalem where these tribes were the main ones.

Their presence upholds author's view that they're responsible for the spiritual state of Israel.

If they walk faithfully with God, the rest will follow them.

Summary of Saul's Lineage 9:35-44

To understand the history of David's reign, you must begin with the final days of Saul's reign.

Transition from genealogies to history starts with a brief presentation of the genealogy of Saul's family.

THREE LESSONS FOR US FROM THEIR GENEALOGIES

Based on the rich gems tucked away in the midst of the seemingly endless genealogies.

1. **GOD BLESSES THOSE WHO CALL ON HIM**
4:9-10; 5:18, 20, 22
2. **GOD DISCIPLINES THOSE WHO TURN FROM HIM** **5:24-26; 9:1**
3. **GOD REQUIRES TOTAL COMMITMENT-**
85% pure won't do!

Several years ago, the Dallas Morning News carried an editorial by Jim Wright:

15 or 20 years ago managers began to complain publicly about the lack of trust in and loyalty to their company shown by new hires, whether blue-collar or professional....

The new attitude was to look out for No. 1 at all times, trust no one, and if Acme offers a better deal, skip out on good old Amalgamated at warp speed.

But thousands of those '40s and '50s types who deplored the '70s attitudes discovered that the young cynics knew something.

The old loyalty-flows-both-ways kind of career thinking is no longer considered to be operative in many firms.

The old notion of the employee who is married for life to the company, one for all and all for one, part of the family, until death do we part, now seems as dated as the bustle.

The pattern for the relationship between employer and employee that is identified by some seers as the future of the whole work force is not a marriage for life, but more like a series of one night stands.

The only safe course, they say, will be to sell one's labor freelance, rely only upon oneself, neither give nor expect trust on more than a tentative, *ad hoc* basis.

Loyalty is to be contracted for by the hour, given by the employer of the moment until the hour is up or a better offer is received, whichever comes first.

That's the attitude of our culture. –

That's the attitude Israel had assumed.

That attitude has infiltrated the church as well

–we'll be faithful to God as long as He gives us the best deal.

When a better offer comes along, take it!

God won't accept that kind of relationship!

He demands total commitment!

GOD WILL NOT ACCEPT 85%!

How should this study affect our lives?

What does God want me to do?

Have you received a new start?

Are you looking back on the discouraging results of a ruined life?

Afraid things will never be the same?

God has some encouraging words for us.

He will give us a new start

He will be with us

BUT—HE WANTS TOTAL COMMITMENT—

CAN HE COUNT ON OURS?

One of the results of this prolonged section of genealogies, which sometimes seems boring, is *to oblige them to consider their roots.*

As they read these lists, each member of God's family searched for his lineage.

He would ask himself: where does he fit?

Where did He come from?

Every member of God's family ought to ask himself this question once in a while.

A CRITICAL QUESTION: Where did WE come from?

Where has God brought US from?

Where has God brought me from, in order to arrive where He has placed me today?

There are **two important aspects** of this consideration for us:

First, who are our ancestors in God's family?

Their physical ancestors

In Chronicles, it was the members of their *physical* families; for us they are *spiritual* ancestors.

Our spiritual ancestors

To whom do we owe our spiritual heritage?

Who took an interest in me so I might become a member of God's family?

Have we taken the time to express our gratitude to them? to God for them?

Second is an evaluation of the change God has made in our life.

How has God changed our life?

As we ask ourselves, "Where have I come from?", we have to think about where we would be if it weren't for the work of God in our lives.

Remembering where we came from will help us appreciate what God has done in our life and motivate us to worship Him appropriately!

Hymn—At the end of the 19th century, Ralph Hudson wrote the words for "I'll Live For Him" A prayer which focuses on message of Chronicles and an appropriate theme for our worship!

My life, my love I give to Thee,
Thou Lamb of God who died for me:
O may I ever faithful be,
My Savior and my God!

*I'll live for Him who died for me,
How happy then my life shall be!
I'll live for Him who died for me,
My Savior and my God!*

I now believe thou dost receive,
For Thou hast died that I might live;
And now henceforth I'll trust in Thee,
My Savior and my God!

O Thou who died on Calvary,
To save my soul and make me free,
I'll consecrate my life to Thee,
My Savior and my God!