

## PREACHING THROUGH I CHRONICLES

"A chronicle" is a story of the time. The Biblical Chronicles form a story of the Kingdom of Judah, telling first the genealogical background of its kings, and then following them through their reigns, from David to the time of the captivity and return. Jewish tradition says that Ezra is the writer. In I Chronicles 29:29, 30 he names some of the earlier records to which he had access in preparing his work.

The story is parallel to much that is in II Samuel and the books of Kings. Even more than those books, it points out the religious significance of the historical events.

### ANALYSIS OF THE BOOK

- Chapters 1-9 Genealogies from Adam to the return from captivity.
- 10-12 Stories of the men who helped to establish David on the throne.
- 13-16 Record of the establishment of David in Jerusalem.
- 17 Preparations for the Temple are begun.
- 18-21 The enlargement of David's kingdom by defeat of his enemies.
- 22-30 Plans for the Temple and for the organization of those who should serve in it.

### FOR THE CHRISTIAN READER

There is much of value behind the catalog of names which make up much of the book. We trace the line of fulfillment in God's promise to establish Messiah on the throne of David. We find the careful preparation for public worship—a matter too much neglected by church members. We trace the hand of God in the political fortunes of His people; "Righteousness exalteth a nation, but sin is a reproach to any people."

Sermon Outlines Provided:

- "The End of Mother's Sorrow" (I Chron. 4:8, 9)  
"Song of Praise" (I Chron. 16:7-15, 29-36)  
"When the Prophet Was Wrong" (I Chron. 17:1-10)  
"The Sin of the Census" (I Chron. 21:1-8)

Other Suggested Sermon Topics:

- "The Family Record" (I Chron. 1)
- "The Mighty Men" (I Chron. 11, 12)
- "What Shall We Give to God?" (I Chron. 16:25-36)
- "The Nation's Offering" (I Chron. 26:6-19)

QUESTIONS OVER I CHRONICLES

1. Who was the father of David? (2:13-15)
2. Who was the first born of Israel (Jacob)? (2:1; 5:1)
3. Who was Solomon's father? (3:1-5)
4. I Chronicles 9:1 says Judah was carried into exile in Baylon because of what?
5. The four chief gate keepers kept watch over the chambers and treasuries in the house of God were from what tribe? (9:26)
6. What group of people killed Jonathan? (10:1)
7. Upon what mountain did Saul die? (10:1-5, 8)
8. What was Jerusalem called when David went up to the city? (11:4)
9. What was David's response when God struck Uzza dead for touching the ark? (13:11)
10. Who gave David the instructions for defeating the Philistines between Gibeon and Gezer? (14:14-17)
11. Men of what tribe could carry the ark? (15:2)
12. After the ark was brought to Jerusalem David appointed what man as chief minister before the ark to thank and praise God? (16:4, 5)
13. God revealed to whom first that David could not build the house for God to dwell in? (17:3, 4)
14. The giant of Gath had how many fingers and toes? (20:6)
15. God sent a pestilence on Israel because David sinned by doing what to the people? (21:1-14)
16. Even though David could not build the Temple he did what to help Solomon? (22:1-5; 28:11-19; 29:2-7)
17. When David was old he made whom king over Israel? (23:1)
18. How long did David reign over Israel? (29:27)

## THE END OF MOTHER'S SORROW

(I Chronicles 4:8, 9)

### INTRODUCTION —

This is indeed a thumbnail sketch—there is no background. Who was Jabez? Apparently of the tribe of Judah. Who were his brothers? Who was his mother? What was her sorrow? What was his nobility? None of these things is known. He is therefore reduced to the common state with all, and not evidently different from any.

I. "I BARE HIM WITH SORROW"—Perhaps because of unworthiness of brothers, perhaps other.

A. Sorrow is the first promise to womankind, with the promise of a Savior (Gen. 3:16).

B. There is the sorrow of the "rule over"—women have tried to shake it.

1. "Liberated" to equality, and doesn't like it (woman tries to get seat on crowded bus, expresses opinion in strong language; one workman says, "I was right in my first opinion; she isn't a lady.")

2. "Liberated" from husband to oversight of doctor, psychiatrist, or priest.

3. (The hands got tired of the feet carrying them around, and decided they could go by themselves; so they did, and were no longer able to sew the garments, write, or mold the fine thing.)

4. ("Forever trying to dominate their men, and forever afraid they will succeed.")

C. There is sorrow in motherhood.

1. Pain of *childbearing*, confinement of *childrearing*.

2. Extension of sensitiveness to all the sufferings of the child.

3. Distress in ingratitude and unworthiness.

4. Some would be "liberated": To following after pets, hobbies, business; clubs, lodges (who is not driven?) or drinks, drugs, and dance halls.

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There are still some who don't dodge the sorrow—and the joy!

### II. THE JOY OF MOTHERHOOD IS VERY CLOSE TO THE SORROW (John 16:21).

Note how close together—"Blessed art thou among women" (Luke 1:28). "Yea and a sword shall pierce thine own soul" (Luke 2:35). (It is noted that unmarried women are as beautiful and intelligent as their married sisters, but smile less.) There is in the very sorrow a source of serenity and a sense of values.

### III. JABEZ BRINGS THE END OF SORROW; I HOPE SHE LIVED TO SEE IT.

- A. His name brought a sense of need, and he went to the right place for help.
- B. "Keep me from the evil" cf. "Deliver us from evil" (Matt. 6:13).
- C. Jabez' *nobility*—of what sort was it? Considerate at home? Brought good reports from school? Friends? Were there grateful employers? A grateful daughter-in-law? Were there great days? Graduation, election, a hero's medal? At any rate, "It's been worth it, a thousand times."

I do not ask that you repay the hours of toil and pain.  
The sacrifice of youth and strength shall not have been in vain.  
I do not ask for gratitude, but only this, my child,  
That you shall live your life so well my gifts be not defiled.  
The nights I watched beside your crib, the years of love and care  
Will amply be repaid if once I see you standing there—  
An upright and an honest soul on whom success has smiled,  
That I may say with humble pride "That is my child!"

— *Oma Freeman Lathrop*

## SONG OF PRAISE

(I Chronicles 16:7-15, 29-36)

### INTRODUCTION —

The occasion of bringing the Ark of the Covenant to Jerusalem. The establishment of the worship of God in the capital city. The Psalm becomes a sort of manual of worship—examine it. (We make our own order of its elements.)

#### I. REMEMBER THE WORKS OF GOD— CONSIDER—MEDITATE

##### A. Consider what He has done—

1. He has made the earth (Psalm 8).
2. He has blessed and kept covenant with Israel through centuries.
3. To us He has sent His Son as Savior.
4. He has visited judgment upon the earth.

##### B. Consider who is behind the doing. He is great and just and to be revered. Holy and reverend is His name.

1. See Psalm 90. "Even from everlasting to everlasting."
2. The "Mysterium" and the "Tremendum."

#### II. GIVE GLORY—WORSHIP—TREMBLE BEFORE HIM.

The response of the normal man to the goodness of God—Hallelujah!

##### A. Praise—the fullness of the psalms.

"For the beauty of the earth, for the glory of the skies,  
For the love which from our birth over and around  
us lies,

Lord of all, to Thee we raise this our hymn of  
grateful praise."

##### B. Give thanks—be glad—"rejoice in the Lord always."

##### C. Sing unto Him; sing psalms unto Him (v. 9).

1. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

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“Be not drunk with wine, wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19).

2. The church which will let the choir do the singing will let the preacher do all the rest. Why not sing? Preoccupied? Don't care to take part in worship?
- D. Bring an offering and come before him (v. 29). “Where your treasure is there will your heart be also” (Luke 12:34). (Where your heart is, there will your treasure be also.) (“When did you last write to John?” “I'll look in my check book and find out.”)
- E. “Talk ye of all his wondrous works.” “Make known his deeds among the people.” (One shares with others according to his greatest enthusiasm.)

### III. SEEK THE LORD AND HIS STRENGTH.

- A. “Say ye, save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name and glory in thy praise.”
- B. Words of praise without dependence and trust are but empty.
- C. Words of thanks without receiving are impossible.

### CONCLUSION —

“I need thee every hour, most gracious Lord;  
No tender voice like thine can peace afford.  
I need, thee, O I need Thee, every hour I need Thee;  
O bless me now my Savior, I come to Thee.”

## WHEN THE PROPHET WAS WRONG

(I Chronicles 17:1-10)

### I. THE STORY OF NATHAN'S REPLY AND GOD'S AMENDMENT.

- A. David suggests the building of the Temple.
  - 1. Nathan accepts.
  - 2. God interposes and makes His own plans as to time, the builder, and the plans.
  - 3. It becomes the pattern for worship until the time of Christ.
- B. Nathan's error.
  - 1. Having received God's Word, he came to assume that he could speak in God's place.
  - 2. "Thou savorest not of the things of God, but of men" (Jesus to Peter). Physical beauty of place of worship. Likeness to the nations round about. Good intentions of the builder.
- C. Nathan's merit.
  - 1. He was willing to be corrected by the word of God.
  - 2. He admitted his mistake, and conveyed the correction to David.
  - 3. Had courage to face a hurt and disappointed monarch.

### II. PETER, PENTECOST, AND THE CHURCH, AS PARALLEL.

- A. The Lord's plan—"I will build My church" (Matt. 16:18).
- B. Peter's haste (at transfiguration) "Let us build three tabernacles"—"Hear Him."
- C. "Tarry ye in Jerusalem until ye be endued with power" (Luke 24:44-49). —See Acts 1, and the choosing of Matthias, as apostles' hasty move.
- D. God makes His own plans. Evidence of His hand in Pentecost. The Holy Spirit begot the church on that day. "The Lord added to the church such as should be saved" (Acts 2:47).

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E. Thus, as in case of the Temple, God's are the time, the builder, and the plans. These become the pattern for acceptable worship in the Christian era.

### III. PRESENT APPLICATION.

- A. Even the prophet may be wrong — great danger to the Christian leader.
  - 1. That he assume to speak that which the Lord has not spoken. "Mourner's bench" conversion plan based on experience. "The Bible is all right, but you have to use common sense, too." "I think that Jesus, if He were in the world today, would . . ."
  - 2. Greater danger if he refused to be corrected by the Word, as Nathan was.
- B. Good intentions and reasonable assumptions do not make acceptable worship.
- C. What of the church in which you are: — Is it the one of which He said, "I will build my church"? It is a matter of identity. (The person who would establish inheritance proves by his birth certificate that he is the person who was born at a given time and place to given parents.)

### CONCLUSION —

"Take time to be holy, Let Him be thy Guide,  
And run not before Him, whatever betide.  
In joy or in sorrow, still follow thy Lord,  
And looking to Jesus, still trust in His Word."



PREACHING THROUGH I CHRONICLES  
THE SIN OF THE CENSUS  
(I Chronicles 21:1-8)

INTRODUCTION —

The story and the puzzle of it (Cf. II Sam. 24).

- A. David commands Joab and the others of the army to make the census.
- B. Joab objects, but goes reluctantly; the census is completed in 9 months, 20 days.
- C. Result finds in Israel 800,000 "valiant men that drew the sword." In Judah 500,000 "valiant men that drew the sword." (This is the tip-off that it was purely a military census.)
- D. God arranges punishment by choice: Seven years of famine, or "three months before thy foes," or three days' pestilence. (This was chosen and 70,000 of the valiant men died.)

I. DAVID'S SIN.

- A. Rejects God's rule for independent course of action.
- B. Comes to rely on material numbers rather than on God (I Sam. 17:45, 46).
- C. Nature of the census considers the people of God to be but units in a military machine.
- D. Such a census in a time of peace could mean only a plan for aggressive war. God's people were to have a home, but not to be marauders.
- E. See the punishment—David's pride was in his army—that is where he was hit.

II. THERE IS A CERTAIN APPLICATION TO AMERICA IN THIS PRESENT DAY.

- A. Her finest hours have been when her reliance was greatest on the right, rather than on might. (Was there a military census before 1776?)
- B. What is America today? Only a disproportionate share of the world's autos, TV's, telephones, and bathtubs? What is the American way of life? —A stockpile of atomic bombs, huge planes, and big armies?

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- C. "Soul, take thine ease, thou hast much goods laid up for many days.  
Thou fool, this night shall thy soul be required of thee; then whose shall the things be?  
So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21).

### III. THERE IS APPLICATION TO THE CHURCH

- A. Great power in the days of numerical weakness—eleven men against the world.  
B. Lost out when she proudly counted emperors and armies in her ranks. Darkest days when she had armies and great political power.  
C. There are those who would repeat the experiment by insistence on over-ruling organization to exert pressure on governments, etc.

### IV. DAVID'S EXPERIENCE HAS SPECIAL APPLICATION TO US WHO CLAIM NONE BUT CHRIST AS THE HEAD OF HIS CHURCH—

As Israel was a theocracy, so we a Christocracy.

- A. In early days of the restoration we had no power in numbers, and must depend on the power of the Word—we had to know it, believe it, teach it.  
B. Numbers grew rapidly—we counted them and admired selves in 1909.  
C. Built up organizations, as necessary to accomplishment, and depended on them. Counted numbers "a great Brotherhood."—The centers of pride became a plague. Boasted organizations cankered and became a bone of contention. Boasted numbers become a weakness, and growth ceased.

### CONCLUSION —

What is our power locally? Numbers, wealth, influence, building? Or the Word known, loved, and lived (Cf. I Cor. 1:26-31)?