

Commentary Notes - I Chronicles

by Walter Beuttler

Walter Beuttler's sermon on I Chronicles explores the significance of genealogies, the importance of recognizing God's presence, and the lessons learned from David's reign and failures.

Scripture: Exodus 4:12, Deuteronomy 21:5, 1 Samuel 13:14, 1 Samuel 16:13, 1 Chronicles 17:27, 1 Chronicles 28:9, 1 Chronicles 29:12

Topics: "Biblical History", "Divine Restoration"

Description

Walter Beuttler preaches on the Books of the Chronicles, emphasizing their division, retrospective nature post-Babylonian captivity, and focus on Judah's history from a heavenly perspective. The Chronicles aim to encourage the Babylonian returnees to rebuild God's house, affirm divine selection, and highlight the importance of recognizing God's presence for national restoration. The genealogies in 1 Chronicles reveal God's exclusion and inclusion principles, showcasing His relentless pursuit of His ultimate goal through individuals like David.

Transcript

A. THE BOOKS OF THE CHRONICLES

1. The books of the Chronicles, like the books of the Kings, formed originally one book
2. They were divided as they are in the English Bible by the translators of the Septuagint, probably about B.C. 280 at Alexandria, Egypt
3. Internal evidence (I Chron. 6:15) proves that the Chronicles were written in retrospect subsequent to the Babylonian captivity
4. There are repetitions from the books of Samuel and Kings with important supplements and significant omissions
5. In both books the history of Israel is ignored and that of Judah is viewed from the ecclesiastical standpoint rather than that of the political, from the view of heaven and not from the view of the earth

B. THE OBJECT OF THE CHRONICLES

1. To encourage the Babylonian returnees from Exile to build the house of God

2. To reassure the people of their divine selection and thus strengthen their national roots
3. To show the Jews from their past history that the glories of their monarchy were associated with the recognition of the presence of God
4. To remind the Jews that the continued presence of God was contingent upon their faithful maintenance of the worship which he had ordained

(With due acknowledgement to G. Campbell Morgan - Living Messages of the Books of the Bible)

INTRODUCTION TO I CHRONICLES

A. THE BOOK OF I CHRONICLES

1. This book begins abruptly with a list of genealogies from the Creation to the Flood, covering about 1656 years
2. These genealogies reveal the principles of God's exclusion and inclusion of men relative to his purpose
3. The major subject of the book is the temple of God as an outward symbol of the recognition of God
4. It is a book of movement - the persistent movement of God employing men as Stepping stones toward his ultimate goal
5. The key statement of the book is in 29:12 - "thou reignest overall"

B. THE MESSAGE OF THE BOOK

1. The relentless- persistence of God in the pursuit of his ultimate goal
2. Privileges of descent and relationship are not determining factors with God, e.g.,
 - (1) If a first-born son in proper succession is not ready for the work, he is passed by
 - (2) If a man of privilege does not answer to the opportunity, God finds an obscure man and moves on with him
3. The supreme importance of the recognition of God in the life of a nation
4. True restoration nationally as well as individually begins with God
5. The importance of a center of true religion in the life of a nation

OFFICIAL GENELOGICAL RECORDS, 1:1-9:44

A. DIVINE SELECTION TO DIVINE PURPOSE

1. What is at once striking in 1:1? The movement from Adam to Seth without mention of Cain and Abel
2. The gap between Adam and Seth in 1:1 reveals what?
 - (1) That God moves in long strides and firm steps toward a predetermined goal

(2) That, in so doing, God steps over personal failure as in the case of Cain

(3) That, in so doing, God steps over human misfortune as in the case of Abel

3. What, in particular, do the following scriptures show concerning the election of men:

(1) 1:1? That God excludes people for failure to abide by his laws (Gen. 4:7-16)

(2) 2:15b? That God sets aside natural rights and privileges and chooses men contrary to human expectations, (I Sam. 16:6-13)

(3) 6:1-49? That the divine election of men is to a divine purpose (Deut. 21:5)

(4) 6:3? That obedience cancels natural disabilities as a determining factor of election (Ex. 4:10-13)

(5) 9:39b; 10:13-14? That disobedience cancels the rights and privileges of election (I Sam. 13:13-14; 15:22, 26)

B. INDIVIDUAL REJECTION AND SELECTION, 10:1-14:17

1. Why was Saul rejected in 10:1-14?

(1) Because he rejected the sovereignty of God (v. 13)

(2) Because he ignored the deity of God (vv, 13-14)

2. What is to be observed from 10:13-11:1? That the rejection of one leads to the selection of another

3. Comment on 11:2-3:

(1) Past achievements bear future fruit

(2) David did the work of a king while another held the position

(3) David was promised the position while he served the one

whom he was to succeed

4. Comment on 11:4-9:

(1) David based promotion upon performance (v. 6)

(2) David succeeded where others failed (Judg. 1:21) because God was with him (v. 9)

5. To what purpose is the catalogue of David's mighty men in 11:10-47? To call attention to the greatness of David in order to call attention to the greatness of God

6. How is the power of divine providence evidenced in:

(1) 11:10-47 in the light of I Sam. 22:2? By raising David from captain over a band of nobodies to the position of a king over a mighty army

(2) 12:1-40 in the light of I Sam. 16:11-12? By bringing an obscure shepherd boy from the lowly sheepfold to the prominence of the throne of a great nation

7. Observe the difference between David and Saul from:

(1) 13:1-14 - David recognized the government of God and so reigned in dependence upon him

(2) 13:3 - Saul ignored the government of God and so reigned in independence of God

8. Comment on: 13:9-14: The work of God calls for right motives as well as right methods

9. What may be learned from:

(1) 14:1-12? That God employs the actions of others as a means of divine confirmation

(2) 14:3-7? Divine favour does not necessarily obliterate the infirmities of the flesh

(3) 14:8-17? That God employs the hostility of others to bring about their own defeat by that man who takes God into account

THE REIGN OF DAVID, 15:1-29:30

A. THE RECOGNITION OF GOD, 15:1-20:8

1. Point out the basic truths underlying the accounts in:

(1) 15:1-17:15 - The necessity of recognizing God as the center of national life

(2) 17:16-27 - The necessity of recognizing God as the center of the individual life

(3) 18:1-20:8 - The reward consequent to national and individual recognition of God

2. What form does the national recognition of God take in:

(1) 15:2-24? Conformity to the requirements of God in practical actuality and not mere religious formality

(2) 15:25-29? National and individual rejoicing in the centrality of the divine presence

(3) 16:1-3? Compliance with the provisions of God governing man's relationship to God

(4) 16:4-43? The worship of Jehovah in thankful affirmation, acclamation and mutual exhortation

3. Comment on 15:2-24 in view of 13:1-14: David's meticulous adherence to God's "due order" evidences a well learned lesson

4. How does God describe himself in 17:5-6? As being also a shifting traveller who shared his people's lot during all their wanderings without a murmur of complaint or protest

5. Comment on 17:12: God might fulfill the desire of one through the instrumentality of another

6. To what purpose is the military history in 18:1-20:8?

(1) As a testimony to the faithfulness of God (18:14)

(2) As an exhibition of God's ability to preserve (18:6, 13)

7. Comment on 19:1-19: This chapter, in which everything goes wrong, shows that human mistakes and even unwarranted suspicion contribute to God's purpose

B. DAVID'S SIN IN NUMBERING THE PEOPLE, 21:1-30

1. What does the incident in 21:1-7 reveal?

(1) The innate propensity of the human heart to unjustified pride in which both David and the people shared

(2) The stubborn resistance of hardened pride to sound reasoning and fervent remonstrance

(3) The difference between the trying of a man which God does (Psa. 105:19) and the tempting of a man which God does not (Jas. 1:13)

2. Explain the difference between trying and tempting:

(1) God provides man with the opportunity to sin in order to discover his response. That is trial.

(2) Satan takes advantage of this opportunity and provides the stimuli to entice to sin. That is temptation

(3) Man gives the consent of his will and yields to the temptation. This brings accountability

3. Comment on David's choice of punishment, 21:13: The paternal love of the Fatherhood of God is more to be trusted than the fraternal love of the brotherhood of man.

C. DAVID'S LAST DAYS, 22:1-29:30

1. Give the content of:

(1) 22:1-27:34 - David's preparations for the temple

(2) 28:1-29:22 - David's last counsels

(3) 29:23-25 - Accession of Solomon

(4) 29:26-30 - The death of David and end of his reign

2. Comment on 22:5: The magnificence of the temple was to symbolize the magnificence of God

3. David's charge to Solomon in 28:9 emphasizes what?

(1) The necessity of a true knowledge of God

(2) The necessity of serving God with a perfect heart

(3) God's cognizance of man's innermost thoughts

(4) The certainty of God's response to a seeking heart

(5) The sure retribution of forsaking God

4. Of what is Solomon assured in 28:20? Of the ever present companionship and unfailing faithfulness of God

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