

1 Chronicles

Part 1

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[00:00:00] Und bevor wir das tun, möchte ich zwei Versen vom Neuen Testament lesen.

Der erste wird in 2. Timothy 3. 2. Timothy 3, Vers 16.

Every scripture is divinely inspired and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully fitted to every good work.

I think in studying the Book of Chronicles, we have to keep in mind this verse, that it has been divinely inspired and that it is profitable for teaching. God wants to instruct us, also for conviction, to touch our consciences, even to correct us, and also to form something in us which is in accordance with God's rights, instruction in righteousness, that he may be formed in his ways to be truly a man of God. [00:01:12] I'd like to link this scripture also with a very well-known verse from 1. Timothy 3. 1. Timothy 3, Vers 15, where we have just this thought, how one ought to conduct oneself in God's house.

We hope to see in the Book of Chronicles that the real purpose of this book is to present God's house, God's dwelling place among his people. And we hope to see in the introduction first how we get there, but that is really the ultimate purpose, to speak about the house of God. And so in connection with this other verse we have read, we may have much instruction from this book, practical instruction, encouragement also, for our days, in order that we may be a man of God. [00:02:12] We hope to meet a man of God in that book, did you know that? David. Focus, if you want to call a key person of 1. Chronicles, it's David. He is a picture, an illustration of the man of God, the man after God's heart, the man after God's counsel.

Now one more verse in the New Testament, 2 Peter, chapter 1.

I'm sure we could read a lot of verses in the New Testament which show the importance of the Old Testament for us. But I'm sure you are familiar with Luke 24, how the Lord Jesus took from the writings of the Old Testament to encourage these two disciples, [00:03:01] John 5, 1 Corinthians 10, Romans 15, many other verses, but just this verse, 2 Peter 1.

Here it is in connection with prophecy, but it gives also a general principle of scripture, verse 20. Knowing this first, that the scope of no prophecy of scripture is had from its own particular interpretation, for prophecy was not ever uttered by the will of man, but holy men of God spoke under

the power of the Holy Spirit. And I submit to you this thought, that the book of Chronicles also has been written by at least a holy man of God.

Again we thought a man of God, perhaps Ezra, perhaps somebody else, who spoke, who wrote under the power of the Holy Spirit, led by the Holy Spirit. And it is a unit, it's one part with the whole revelation of God.

[00:04:05] So this verse might be helpful too, when we turn to this book, Chronicles, 1 and 2 Chronicles, it's really one book.

I don't know how far we will come tonight, you understand that we cannot speak about all the details of the genealogies, it's very complicated, and I don't know everything either, and perhaps you will have questions that I cannot answer, but we'll see. We have also, I've made a copy for you on the table, maybe you can get it later on. On the one side there is an overview of 1 Chronicles 1 to 8, that you can trace a little bit the connections of all these genealogies. By the way, these genealogies have nothing to do with Paul's exhortation in 1 Timothy 1, that we should not be occupied with all kinds of genealogies. When he says genealogies, he refers to that of the Gnostic teachers, of the mystics of those days, [00:05:05] and their fantasies and speculations about creation origins and so on.

These genealogies in the book of Chronicles have nothing to do with that. These are really God breathed, as we have seen in the New Testament. And on the other side of the sheet there is a helpful overview of parallel passages, and when we will study Chronicles, there are other passages in Samuel and Kings, you can compare with and sometimes even in the Prophets. So I recommend that for your study.

Now in the hymns we have sung, we have thought of our Lord Jesus.

And I am sure that this is really the main purpose of our studies, to see more of the Lord Jesus in this book. Now first a little bit of background information. When you take the Hebrew Bible, you see there are three main divisions. The Hebrew Bible is called the Tanakh, and the first part is Torah, that is the five books of Moses, just the same order as we have. [00:06:06] And then the second part, called the Prophets, starts with Joshua, called early Prophets, and Judges and so on. And then you have the later Prophets, Isaiah, Jeremiah, Ezekiel and the twelve minor Prophets. These are the Prophets, a very important subdivision of the book. And the Lord quotes from that when he speaks with the disciples from Emmaus. He quotes from Moses also, and he quotes from the Psalms. Now the Psalms are part of what the Jews call the writings.

The writings first, the Psalms, the Proverbs and the book of Job. And then there is another subdivision in these writings, what they call the five Megillot. And we had already one book of that when we took up Esther in the past. Esther is part of this subdivision.

Some of the Psalms, Ruth, I don't know all of them by heart, I just wrote them down here, Lamentation and Ecclesiastes and Esther.

[00:07:05] That is the second subdivision of these writings. The third subdivision is Daniel, Ezra, Nehemiah and Chronicles.

Now why they put Daniel there I can't explain, because we would place Daniel under the Prophets.

Although he has a very special place among the Prophets. But Ezra, Nehemiah and Chronicles belong together. Because Ezra and Nehemiah speak about the remnant return from Babylon.

And what we hope to see in the book of Chronicles is a great encouragement, or was a great encouragement, exactly for the remnant return from the Babylonian captivity. So Ezra, Nehemiah and Chronicles go together. Now there is a very interesting quote or reference to the book of Chronicles made by the Lord Jesus. In Matthew 23 he speaks about the death of Zechariah, one of the Prophets who was stoned to death, was the son of the high priest. [00:08:03] And then the Lord says the blood from Abel, the first martyr who was killed by his brother Cain, killed the blood of the last martyr.

And that was this Zechariah, this priest and Prophet also.

Now why does the Lord say till? Because it was not really the last martyr. But it is a reference to the end of the writing of the Old Testament. In the Hebrew Bible, 2 Chronicles is at the very end of the Hebrew Bible. And therefore the Lord mentioned it this way in Matthew 23, from Abel till Zechariah. That is from beginning to end there have been martyrs. And then the second point I want to make here, there is a connection between Chronicles and the New Testament. First of all, as far as the genealogies are concerned, we hope to see in chapter 3 that it goes on way beyond the return from the Babylonian captivity. And then when we come to the end of 2 Chronicles, there is a very important question at the end of 2 Chronicles by King Cyrus, the emperor of the Persian Median Empire. [00:09:07] Who is there to go up to Jerusalem? Who is there?

That is the question with which this book ends.

And now I want to ask your attention for another question in Matthew 2. Where is he, this born King of the Jews?

So these two questions are linked together. My suggestion is that the last question of the Old Testament, as far as the order of the Hebrew Bible is concerned, is linked with this first question in the New Testament. Where is this born King of the Jews?

And so we see there is a remnant in the book of Chronicles. We will speak much about remnants.

And there is a remnant in the beginning of the New Testament, especially in Luke 1 and 2. And these two remnants are linked together. And then we might wonder, but why the importance then of this book of Chronicles? Well, we have to keep in mind that because of the unfaithfulness of Israel, God had scattered the ten tribes among the nations [00:10:09] and had sent the two tribes, Judah and Benjamin with the Levites, into captivity, the Babylonian captivity.

And so there was great failure.

Now, if you would take up Samuel and Kings, there we see the line of failure. Then we see the line of man's responsibility. And then we see great highlights and wonderful things, but it's mainly failure.

Even as far as David is concerned, Bathsheba and other things, as far as Solomon is concerned, as far as other kings in Judah are concerned, the kings in Israel also, there is much failure. That is man's responsibility. So the emphasis in Chronicles is not on that line of thought. The emphasis in Chronicles is on God's purpose.

[00:11:01] I'll come back to that in a moment. Now, why is this so important? Because these tiny remnants come back from the Babylonian captivity. They were there in Jerusalem.

They would look back to the past and then think of the glorious temple, the magnificent temple built under Solomon, and they had only a small temple. There was not the Shekinah glory. There was not the Ark even. There were not great outward things like in the early days.

But they had the Word of God.

They had the prophets like Zechariah and Haggai, Malachi later on.

So the Holy Spirit was with them, as Haggai says. And the importance of these genealogical lists is to show that there was a link between the people from before the captivity and the people who were back now, this tiny remnant which was back in Jerusalem. The genealogies are very important, as you can see in Ezra 2 and in Nehemiah 2, [00:12:02] because the priests could not function when they would not be able to show their names in the genealogies. And so I would also fit in this book of Chronicles, the early part at least, with these genealogies mentioned in Ezra and Nehemiah. It was very important for the service of the temple. I come back to this main thought. The temple, the house of God, we will lead to that later on in this book. I'll come back to that later on. But that is the real focal point of these studies. And therefore it was important to have these genealogies.

And they needed encouragement.

You see, when you think of the days of Solomon, glorious days, this magnificent temple, think of the Queen of Sheba, even the children here among us, I'm sure they know who the Queen of Sheba is. She had heard about King Solomon.

I'm not sure whether you have heard about one who was greater than Solomon, the Lord Jesus. [00:13:02] Solomon is just a picture of the Lord Jesus. And then this Queen came from the end of the earth to see Solomon. And so the Lord would ask you tonight to think of himself who is greater than Solomon, who is greater than David also, whom we meet in this book. But my point now is this. These days of the past, these wonderful days, it was past history. And when they would look upon themselves, there was much reason to be discouraged. And then the prophets would come, Zechariah, Haggai, to encourage the people of God in connection with the temple. And then this chronic writer, this historian, perhaps Ezra, we don't know. The Jewish tradition says this has been written by Ezra. 80 years after the first return, Ezra came, and there was a second revival then.

And then maybe later on he has written this book to encourage his fellow men there.

So that is the link with the past. [00:14:02] But there is another reason for the Holy Spirit to give this book. Because these glimpses of the past, which we hope to see David, Solomon, Hezekiah and others, are really illustrations of the future reign of the Messiah.

These are pictures of the millennial reign of the Lord Jesus. And that is a great encouragement. So they were between two highlights, the past, glorious past, and the future, which will be glorious too. And there they stood with a tiny remnant there.

It's just like us when we think of the past, wonderful men of God, and think of the future, the coming

of the Lord, his reign, how we need encouragement. And so therefore we hope to see there are many lessons for us, as we have seen in 2 Timothy also. Instructions for us to be encouraged, to be corrected, to be instructed also in the thoughts of God in connection with his house.

[00:15:05] And by the way, there is an important principle in the scriptures. When you study the scriptures, to see the literal meaning first, you have to get a good grasp on the literal meaning, and then to see what the prophetic meaning is.

And so even this book, as I say, has a prophetic meaning, gives pictures of the future of Israel.

But then most important for us is the moral meaning, the spiritual lessons we may find in this book.

It was also necessary to help the people of God to have endurance, to have faith.

You see, when you look over this book, you get encouraged. It encourages our faith, it encourages us to go on in the path of God, to walk in his ways, to be occupied with his interests, [00:16:02] with the man of his purpose, and with his dwelling place, the house of God. Very important subject, and so we need these instructions, we need these encouragements.

Now I want to underline another point, and that is God's sovereign grace. Even the fact that this remnant was back there in Jerusalem was God's sovereign grace.

And where the Lord has worked in the last century, the revival was God's sovereign grace. What we see, the pictures of revival in this book, is God's sovereign grace. That God would take one nation, Israel, as we hope to see in chapter 1, is God's sovereign grace. That he would choose one tribe, Judah, is God's sovereign grace. That he would choose one man among them, David, is God's sovereign grace. So we have this line very much stressed, God's sovereign grace.

[00:17:02] And as I say, we have to compare this with Samuel and Kings, where we find the emphasis on man's responsibility. You remember the two trees in the Garden of Eden? Just an illustration of what I'm trying to say now. The one tree was called, everybody knows it, the tree of knowledge of good and evil.

And the other tree was called the tree of life.

Now there you have the two principles. The first tree speaks of man's responsibility. God said, you do not eat of that tree. You will die if you do.

That speaks of man's responsibility. And then the other tree, the tree of life, speaks of God's promises, of God's purpose, of God's sovereignty, also of God's grace.

Because promises God has given, even to Adam and Eve, is a matter of grace. And so we find in the Chronicles the emphasis on the second tree, so to speak, on the tree of life, on God's promises, on God's purpose, on God's grace.

[00:18:09] One more point I want to mention in connection with this dwelling place. When you would read Psalm 132, we cannot do that now, but perhaps later on in connection with Zion we will come back to that. We will find three elements there mentioned. I just want to mention these three elements

very briefly. The first element mentioned there is God wanted to have a king who could reign, who could rule. But why did God want to have a king to rule? Because God wanted to dwell among his people. And why did God want to dwell among his people? Because he wants to bless them. I repeat these three thoughts, but now in reversed order. When did God mention blessing to Abram for the first time?

Was that not in Genesis 12? I will bless you.

God wants to bless.

[00:19:02] And that is why God has chosen Abram. That is why God has shown his grace to Abram. That is why Abram is a vessel of God's promise, a vessel also of God's counsel and purpose. God wanted to bless him and through him whole humanity. But in order to bless, God needs to dwell.

And remember what we have seen in the tabernacle, in the studies in Exodus 25? God could only dwell among a redeemed people.

Redemption is necessary.

There is this foundation which is needed, the foundation of redemption, in order that God can dwell among his people. That is God's sovereignty to bless.

But he can only do it when he can dwell with his people. He can only dwell with his people when there is a redeemed people. But then God can only dwell there really when there is his order. And how can there be his order when there is his king? God needs the man of his choice, the man of his counsel, to put everything in order. [00:20:02] When you read Judges, there was no king. When you read the book of Ruth, there you see how the king is introduced at the end in the genealogy of Boaz and Ruth. Because God needed this king, not the man after the flesh, Saul, King Saul, he didn't need him. That was the choice of the people according to the responsibility. But God brings in the man of his choice, David.

And so that is the line on which we move through this book. In connection with God's sovereignty, his purpose, he wants to dwell with his people, he wants to bless. But then he needs the things in order. And that's what we see. David is not only ruling over God's people. He prepares everything for the house of God, as we hope to see in this book.

And we see then the second thing, that this grace is triumphant. We will see a few examples of this.

Now, when we would turn, I don't know how far we will get, but we'll just start now with chapter one.

[00:21:04] The book is called, in the Hebrew really, translated the things or the words of the day. It is a chronicle.

The word chronicles really gives the idea, a report of what happened.

And it's a very wide scope.

When God is revealing his purpose in connection with his grace, there is very wide scope.

It is a very wide perspective.

And I mentioned already that this book contains pictures of the future reign, the millennial reign. The Lord will reign over the nations. Now where does this book start? It starts with the very beginning of humanity. It is a very wide scope.

It is like a telescope. It sees the whole spectrum. But then, we hope to see also the microscope. God will focus our attention to one patriarch, then to one people, then to one tribe, and then to one person.

[00:22:07] But it starts with this wide perspective. And I think we have to keep in mind that it is because God wants to bless the whole universe. The Lord Jesus will fill the whole universe, Ephesians 4. God wants to bless.

And so here we have this wide scope of God's counsel, God's purpose. It doesn't speak about failure, how idolatry was introduced, how many other things went wrong. That's not the purpose now. It's the purpose to trace the link in this history and to lead on then to the man of God's choice. So first we find 10 patriarchs in verse 1 to 5, from Adam to Noah.

And then we find 70 peoples, exactly as in Genesis 10, you have 70 peoples.

And it's very interesting, these genealogies are not written like we would write them, [00:23:02] and we would say, hey, they forgot one there, or they skipped a few there. That's true. Sometimes it is chaotic, as you find in chapter 2. But nevertheless, there is a very clear framework in connection with God's purpose. We hope to see that in connection with Caleb in chapter 2. So here we find this structure, and it is repeated three times. 10 ancestors, the one following the other, and then 70 nations.

We find in connection with this another principle. We notice at the end of verse 4, the sons of Noah, Shem, Ham and Japheth. This is not the order of their birth, it is God's order.

The order of the birth is probably Japheth, mentioned in verse 5, then verse 8, the sons of Ham, and then verse 17, the sons of Shem. Or perhaps Ham was the firstborn, and then Japheth, that could well be. [00:24:01] But the point now is, another instruction from the New Testament, 1 Corinthians 15, verse 46. I really want you to mark that down. And meditate upon it. Also the children. What is natural is first, and then what is spiritual.

I say this with my own words. What is natural is first, and then what is spiritual. That is what we find in this book. That is what we find in Genesis. How many times we see that God continues, not with the firstborn, but with the second or the third or even the last. Here, Shem, he was at least the third, if not later, but he was the third that we find in Genesis 4 and 5.

But that is the line of God's choice.

And we have to see that many times. Also with David, he was the last one in the family. God put him first.

The same we have with Isaac and Ishmael.

[00:25:01] Ishmael was the firstborn from Abraham, but Isaac is put first in God's counsel.

Isaac's sons, Esau and Israel.

Esau is naturally first, but Israel is God's choice, or Jacob. So this is an important principle, and that is also practically important for us. God has set aside the natural man in the death of Christ. God has set aside me, he has set aside you. And he has introduced the man of his choice. And that is a spiritual order of things, Christ.

So the emphasis will be in this book on the man of God's choice. And we see that right from the beginning, that this principle is applied. And so we see that also God's providence, that God had a plan. Sometimes people think it is well, this whole human race, that it just happened to be that way. No, we see God's hand in history.

And I counsel you also to read Acts 17, where Paul gives an overview of the creator God, [00:26:02] the sustainer of the universe, the ruler of the history of man, and then the saviour God, and then the judge. That is an outline in Acts 17 Paul gives there on Mars Hill. Very important to see the creator God is the sustainer of the universe, is the ruler of the history of man, and is the saviour and judge. But here we see now how he leads the history of man.

And he has everything under control.

So when we come then to Abraham in verse 27, there you have again ten ancestors.

From Shem to Abraham is again ten.

Like we had Adam, Noah, ten.

Here, Shem, verse 24, to Abraham is ten ancestors.

Now just a little parenthesis in connection with Abraham in verse 27. Why is there the second name, Abraham, and then the same is Abraham?

[00:27:02] You see, Abraham means exalted father.

Abraham saw the glory of God, and God became his father in that sense. Of course the name was first given in connection with idolatry. Joshua 24 shows very clearly that Abraham and the Shemites also had fallen into idolatry. But God had other plans for Abraham, and he showed him his glory and called him Genesis 12. And so Abraham is in contact with the God of glory, an exalted father. And Abraham himself, in that sense, is called exalted father because he has this living link with God, who is the exalted father. But then there is a second point in Abraham. God changed Abraham's name to Abraham, father of a multitude.

And Abraham had learned in Genesis 17 that God could not expect anything of the flesh, of the material order. And God changed his name to Abraham.

Only then, after other experiences, he could become the father of a multitude on God's terms, not on man's terms.

[00:28:08] And then we find also this idea in scripture that God wants to reproduce something in us. Abraham saw the God of glory, now he becomes himself a father of a multitude. That is what God wants to do with you and me. He wants to give an impression of his greatness, and then he wants to work in us. Well, you can think about it, but that is also what we find in this book. God shows his thoughts, and then he works them out in our lives in a subjective way. But then again, you come to 70 nations come forth from Abraham. When you go from verse 28, Isaac, Ishmael and his descendants, the sons of Keturah, when you count them all together, also the line from Esau, you have again 70 nations.

Very interesting.

So there is a definite purpose.

[00:29:02] Verse 34, Abraham begot Isaac, the sons of Isaac, Esau and Israel.

But then Esau is mentioned first, the natural order first, before God speaks about what he has wrought.

What we see with Israel, it is really the prince of God, it is what God has wrought. That is what we have in Israel, God's order.

But then Esau is also linked with Seir, the Canaanite background.

Somehow they are linked together there in this book. And we see in verse 43 that before they reigned the king over the children of Israel, they had already the king. So that is how the natural order is always first, and goes quicker than the spiritual order. Perhaps just a note of interest in verse 44, Jobab, the son of Zerah, of Bezhrah, reigned in his stead. It may be a reference to Job, but we are not 100% sure about that.

[00:30:03] We find also the Temanites in verse 45, and Teman we find back in Job also.

Now when we come to chapter 2, we find again the focus now limited on one nation.

We have seen all the nations there of the earth in chapter 10, all the nations coming forth from Abraham, also 70 nations. And now God asks our attention for one nation, Israel.

And again we have in the beginning of the verses the heads of the tribes of Israel. But then the attention is asked for one tribe, Judah, in verse 3.

In Genesis 49, Jacob said already, Judah, you are the one.

And here it is, the Holy Spirit, he asks our attention immediately for Judah, because from this tribe the man of God's choice would come.

[00:31:01] First David, but then later on the Lord Jesus, the Messiah himself. Again we see what is natural is first, Er and Onan, they were wicked in the sight of Jehovah, so here we see God's government. So what I said, in Chronicles the emphasis is on God's purpose. But it doesn't mean that man's failure is never mentioned, or that God's government is never mentioned. That would be

wrong, that conclusion. The emphasis is on God's purpose and God's grace. And so we find here a warning also that God is dealing with his people. But on the other hand we see God's grace. Tamar, a pagan background, nothing to do with Israel, she becomes one of the ancestors of the Messiah. That's God's grace. As you see in Matthew 1, another genealogy, very interesting, you find five women mentioned there.

Because of her sin, Judas' sin, you find also Rahab, [00:32:01] she was there because of her faith, although she was a prostitute. Then you find Ruth, she was there because of God's grace. You find Bathsheba, she was there in connection with David's failure, but God's grace, showing restoration, even for David. And we find this humble believer, Mary, the mother of the Lord Jesus.

Another aspect of God's grace. These five women of the genealogy of Matthew 1 is very interesting and there are many practical lessons for us too. And when we go on, we go on the spiritual line, so to speak, we find in first, in verse 5, and then we find Hezron.

And Hezron's son. Now in connection with Hezron we have 70 descendants, again 70. Very interesting.

And again, I was speaking about God's government, you note in verse 7, the sons of Carmi, we have another line, that is not the line of God's choice, but there we see how there was one man, Achar or Achan, [00:33:03] the traveler of Israel, who transgressed in the accursed thing. So again we see here how God had to deal with that in his government. But nevertheless, this tribe at the same time will produce the man of God's choice.

But before that is brought out in chapter 3, we will first hear the emphasis on Caleb. And I remember many times, it is so difficult to prove really that this is the Caleb of the Bible, as we know him from Joshua and Numbers 13 and 14, the beginning of Judges.

But I submit to you that this is the same person. And that we have four different ways that his genealogy is traced to show how important he is. First of all, he is called Calebi in verse 10.

So we have here three sons, Jeremiah, Ram and Calebi.

Now the line of Ram is the royal line. [00:34:01] We will find that in chapter 3, leading to David. And we find Calebi, that is Caleb then, and we find his genealogy in verse 18 and also later on. And we find then Jeremiah is another line. But why is Caleb so important here?

Why is God focusing his attention on Caleb? I would suggest to you that the book of Chronicles deals with the land, the land of God's purpose.

Remember that I was speaking about God's purpose in connection with his house, in connection with his people? Now God's purpose we find definitely in connection with the land. When Israel was in the wilderness, they didn't want God's purpose. They had no faith to enter into the land. They said, I say it in my own words, God, keep your purpose for yourself. We are not interested in that. They would rather go back to Egypt.

Whereas there was one man, Caleb. He was interested in God's purpose. And Joshua also, who was the leader of the nation to bring them in. [00:35:02] But we find moral qualities in Caleb which are so

precious for God that God repeats the name of Caleb many times. And gives different genealogies.

As we have also with the Lord Jesus. In Matthew we have a different genealogy, different line. As in Luke 3. And both genealogies are needed.

And so it is with Caleb.

Caleb also speaks of the overcomer.

So I mention two points in connection with Caleb. He is on the line of God's purpose. By faith he appreciates God's purpose. God wanted to have his people in the land of his promise, of his purpose. And Caleb says, I go for that.

I go for the gold. Many people go for trash today. But he went for the gold.

And he was an overcomer, as we see in Joshua, as we see in the book of Judges.

Now verse 18, I would say this.

When God thinks of Judah, he thinks of Caleb.

[00:36:03] Therefore his name is mentioned so many times. And this brings me back to another thought I just wanted to mention. I read somewhere, very interesting. When God takes up the history of his people now in this book of Chronicles, he does it in the way he would like to look back upon that history. When God speaks about the history of his people, he does it in such a way as he would like to think back of it. Not all the failures as in Kings, but what God had worked in his sovereign grace. The pictures we find there in David, Solomon and later on, pictures God will realize in the millennium.

And so when God thinks of Judah, he thinks of Caleb.

Now Caleb had a pagan background.

We find that it's not mentioned here, but in chapter 4 we see that he was also a Kenizzite from a pagan background.

[00:37:06] And so somehow he has been grafted into the tribe of Judah.

As Rahab was introduced into the tribe of Judah by God's grace, so here we find Caleb, the object of God's grace. Now how many lessons do we find here? How have we been introduced among God's people? It's God's sovereign grace. And so when God would think of Judah, he thinks of Caleb. First of all, I repeat, the line of God's grace.

Then Caleb who went for God's purpose, he responded to God's purpose. He loved God's thought.

There was a response. Caleb sometimes is translated dog.

That is what he was in himself. That was what we were in ourselves. But you can translate it also in a

different way. Wholehearted. With all his heart he committed himself to God's people.

He committed himself to God's purpose. [00:38:01] That's the other side. Am I committed to God's purpose? Are you? Am I committed to God's people? And so God finds it so interesting, so important, that he traces back the background of this man in four different ways. First from verse 18.

And we see that Caleb also had important descendants. Hur, who plays a role in Exodus.

Uri, who plays a role in the construction of the tabernacle, as we have seen in the book of Exodus. Bizarro, special I mean.

And so we find that before God is speaking about the line of his king, he speaks about the man who appreciated the land, who appreciated the people of God, who appreciated the purpose of God. So if you have questions about that, I see Caleb four times in chapter 2, and one more time in chapter 4. And together we find at least three different, or perhaps four different genealogies. And I cannot explain all the details of these genealogies. [00:39:02] You see, that's the problem. Because also, because of the Babylonian captivity, many data had been lost.

So even for the writer of Chronicles, it was very difficult to reconstruct everything. But on the other hand, we know that God is in control. Exactly the elements God needed had been preserved, and are written according to God's purpose, according to God's plan.

And so you may think here, four times Caleb shows that God really has to say something through Caleb to us.

And also God is mentioned in verse 49. There are many sisters here, and young sisters, and girls.

It's not only Caleb.

You see that the same spirit which motivated Caleb, motivated his daughter, Axa. You don't read it here, but you can refer back to Joshua, chapter 14 and 15, and Judges, chapter 1.

There you see that Axa was moved with the same spirit as her father was moved, [00:40:02] for the glory of God.

And so that is what God wants to produce, as we have seen in Abram and Abraham. The positive side, the subjective side. But you can think about it.

And he is also linked to his apnea in Joshua, but also here in chapter 4 later on you see that. Now when you come to the roller line in chapter 3, you see again how the focus becomes smaller. It's not only one tribe now, it is one family.

And from this one family, David is mentioned. Tribe of the great king.

And again as I say, in connection with God's purpose, in connection with God's grace. God took David from behind the sheep. God brings in David, and I'll come back to what I said earlier. Psalm 78, taken from behind the sheep, to lead his people.

And Psalm 78 brings out God's purpose again. Zion. [00:41:01] Zion speaks of God's purpose. Speaks of God's sovereign grace. Now in chapter 9 we have to see Jerusalem, mentioned in connection with Benjamin, but also in connection with Judah and David. So if you go through these early chapters, you find three highlights. You find the royal tribe, and then God prefers to think of Caleb, because of his spiritual condition and energy.

But then God will also mention the priestly tribe. We hope to see that perhaps next time in chapter 6. Because both lines are needed.

The royal line and the priestly line are connected with the house of God. And then the full attention will fall on the city. Chapter 9, Jerusalem, Zion. These three lines belong together. The royal line, the priestly line, and the city of God's choice. So what we have in these early chapters is now how there is a link between the people of God and the past history. It's a link with the future, as we have seen. And then how God would focus special attention [00:42:03] on Judah and then on David.

And then God will especially, as we hope to see in chapter 10 and 12, focus the attention on the anointed, David, on the ark, that is in connection with God's purpose and God's grace, Zion.

And then we will see on the house. And then the priest also comes in. The priestly line is therefore very important in chapter 6.

So my suggestion now is for us, we need practical help from these chapters. If you read chapter 2, the question may be asked, am I like Caleb?

Have I the same desire as Caleb? When you read chapter 1, you can ask yourself, am I on the spiritual line, or am I on the natural line, practically? When you take up chapter 3, you have the royal line. You can ask, well, what is there for God really in my life? David, as Caleb, was all committed to God's interest, to God's purpose.

[00:43:02] Am I committed as well?

So the great king, and therefore we see later on the city of the great king, is mentioned now before even the other tribes are mentioned. But again we have what is natural first, the sons born in Hebron, and then those who are born in Jerusalem, in verse 4, the city of God's choice. Now Hebron in itself is very important. It was the city of Sarah's death, Genesis 23.

So we cannot go into the details there, but that would be very interesting to think of how God uses death to fulfill his purposes. But then we find that Joseph lived there before Jacob sent him out to seek his brethren.

He left from Hebron.

We see it becomes a city of refuge under Moses' instructions, according to God's commandments. Very important function, a city of refuge. It becomes a city of the priests, even the Aaronites lived there, [00:44:02] and Levites.

And it became Caleb's possession, a very special place for Caleb. Now, Hebron is very important, but then Jerusalem of course is more important, as we hope to see in connection with God's dwelling

place. Now I ask your attention to verse 5. In Jerusalem we find the names of the sons born to David. Solomon is not mentioned first.

Nathan is mentioned before Solomon, and Nathan is one of the ancestors, we find, of the Lord Jesus in Luke 3.

So an important genealogy. And then Solomon, although mentioned last here, becomes first, according to God's choice. He was God's choice really, as we find elsewhere.

And then it goes on all the way through the captivity, and that is now a point I want to underline. We see here that despite failure, despite God's judgment in sending the people to Babylon, that God keeps an eye on this line.

He preserves the royal line, [00:45:02] and it goes on after the captivity. So there is restoration, they are brought back, and it goes on until the fifth generation after the Babylonian captivity. And so it links there with the genealogy in Matthew 1, and it would go on to the Messiah.

And that is the importance of chapter 3. And also you see that God's sovereignty, God's grace in restoring people, in keeping them for himself.

And that is the way God wants to keep you and me for himself. Now another word about Judah, now in chapter 4, where we see again something of Judah, and again Caleb is brought in. And also there are different cities there in the tribe of Judah. And the origins are very important.

Also for us when we study history, not only of W. Lewis in Canada, but also spiritual history, what happened in the past, the history of the Truth, it is very important for us to know, know your roots.

[00:46:02] But then I would like to ask your attention to this prayer.

And perhaps it encloses that in his mind.

Jabez was more honored than his brethren.

And his mother called his name Jabez, saying, because I bore him this pain. And Jabez called on the God of Israel, saying, O that thou wouldst richly bless me, and enlarge my border, and that thy hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me. And God brought about what he had requested. This was a very precious prayer for God. Why? Because Jabez was interested in God's land.

You have to understand that the Chronicles deal with God's land. And he wanted to have a bigger portion in this land. In verse 10, O that thou wouldst richly bless me, and enlarge my border.

My question is for you and me, [00:47:01] what about our interest in God's land?

What is God's land for us? Isn't it connected with the man of God's purpose, the Lord Jesus? Where is the man of God's purpose? At God's right hand, current with glory and honor. What did God give him? All spiritual blessings.

God has given all heavenly, spiritual, eternal blessings, given to the Lord Jesus.

And he wants to share them with us. He wants us to introduce him to these blessings. That is our land. We have a portion there, each one of us, every believer has all these blessings available for him. But you have to go for it. And therefore we can learn so much from Jabez.

When you think of Jabez, his name means sorrow.

But God says in the beginning of his name that he was honored, more honored than his brethren.

And I think that is because of his prayer. God found something very precious in Jabez. But as far as the natural land is concerned, there was sorrow. But also you can think of every spiritual birth, [00:48:04] not only every natural birth is connected with sorrow, but also every spiritual birth is connected with sorrow. There are people who just go on happily and they have never really a deep exercise. Jabez had a deep exercise. It didn't mean that he was always connected with sorrow, but there was a deep exercise.

And so his mother bore him with pain, that is the natural birth, but it also speaks of spiritual exercise later on in Jabez, connected with sorrow. Because we are living in a world where there is so much against God that from time to time we go, huh, sorrow.

But it is in order to produce something good. You find that so many times in the scriptures. Genesis 3 already, the seed of the woman, is connected with sorrow. But then the result is something for God. In Galatians 4 Paul says that he was in travail, that they would be, that Christ would be formed in them.

That is sorrow aspect.

But then in verse 10 [00:49:01] we see what a man this was. He called on the God of Israel. There was deep exercise as I said, but also real dependency. He was a man of prayer.

And what was the object of his prayer? That he would have a better job, more income, or that he could go on holiday for a while?

His prayer was to be richly blessed, to have practical enjoyment of God's land.

So I connect him with Caleb. He is also from the same tribe, Judah. Caleb went for the gold. He went for God's purpose. And so does Jabez.

And enlarge my border, and that thy hand might be with me. He counts on God's provision.

He is enabled himself. He needs God's hand.

And when God's hand is with you, nobody can stop you.

In the book of Acts you find the early growth of the church there. In Acts 11 you find the hand of the Lord was with them.

[00:50:01] They went on. Under his protection. Ezra prays.

When he comes back from Babylon, he prays for God's hand upon them.

And that thou wouldst keep me from evil. How we need this dependence. How we need this help from the Lord to be kept from evil.

Not to deviate from God's purpose.

That is really what he prays. Keep me from evil means that I will not deviate from thy purpose.

As we have seen in others who deviated, and God has to deal with them in judgment, in his government.

So we need this dependence. Not to deviate from God's purpose.

And it may not grieve me. Because if I deviate, I will have grief. And that's not the same grief of the beginning of this soul, the way he was born.

That's another grief. That's the grief of God's government. Because God will deal with us, of course, to restore us. But it's better to prevent this.

And then we see at the end, and God brought about what he had requested. That is God's grace again. God wants us to move on [00:51:01] on the line of his grace. He wants to help us.

And he even comes in with his power. You see the land.

If you go for Ephesians, Ephesians 3 speaks much about power.

To go into the land takes power.

Study Joshua and you'll find it. It takes spiritual power. And God brought about what he had requested. And then immediately we see that he is linked to Scala. But we'll stop here now.

I had intended to finish with chapter 4, but we'll have to keep this for the next time because this is wonderful gems we find in this genealogy. And so much encouragement. I really challenge you to study this book and this chapter now and see how precious these passages are. What you can get from these verses, like verse 14, verse 21, verse 23, and also the end of the chapter in Corinthians 10, we'll keep that for the next time, but you will see there is much encouragement. God wants us to be on the line of overcomers, like Caleb was.

Here you find Jabez, [00:52:01] another example of overcomers. And the remainder of the book gives examples of overcomers. You need to be an overcomer to be on the line of God's purpose and to enjoy the land. You need to be on the line, you need to be an overcomer practically to be connected to the man of God's choice. And so may the Lord help us to take in these first instructions and then also try always to keep in mind that this is linked ultimately with God's house, where God wants to dwell among his people. So perhaps there are some questions in your mind and maybe with the Lord's help we can take some moments for that.

In such a generation, authorship of the Book of Chronicles, and of course there is a lot of surmising on all sides, I was curious about who this person might be myself. And from the sources [00:53:02] that I consulted, it seems that it was a man who had a lot of experience and I consulted with him both the Hebrew tradition as well as another writer whose name I don't want to call it, Albright.

They seem to suggest that Ezra was steeped in genealogy, as you mentioned, just as the writer of the Chronicles was steeped in genealogy. And it was for the same purpose of getting the priesthood in order.

And it would seem, you know, we have a great deal of admiration for Ezra as a man of God. It would seem to make some amount of sense how both the Chronicles and Ezra, well, in Ezra and in Nehemiah, have genealogies.

And also the fact that Ezra was really a student of the Lord. He was not an ordinary man. [00:54:01] I fully agree with you. But the problem is we have no proof.

But there is much which recommends it. It's the same, for example, with the author of Hebrews. I'm convinced it's Paul.

But you cannot prove it absolutely clear. I mean, with absolute certainty we cannot prove it. There are many suggestions which would suggest it.

But with Ezra it's even less clear, I find, than Paul with Hebrews. But it is a nice suggestion and I love it, but I would not be dogmatic about it. That's the problem.

Well, it's a bit violent, isn't it? Yes. So that's why you cannot be dogmatic about it. But there is much to say for it, yes. So I want to say again that the main thrust of these beginning chapters is to see the remnant of God's might and how the natural is set aside.

Now you mentioned the ten patriarchs. Abraham is the highlight here. [00:55:02] He's taken up in the ten patriarchs. The rest is set aside.

And the 17 nations, Israel, is taken up as God's nation, God's people.

And the rest is set aside. And it comes down to one tribe, which is Judah.

And then it's seen that Caleb and right down to the royal line which Solomon is connected with and Japheth and Ruhan until we get to David.

Well, didn't David mention before Solomon? Yeah, but what's your point with that? So the main thrust of these beginning passages is to see the royal line, the spiritual line.

Yeah, exactly.

But my point is then, the spiritual line, if you see the spiritual line, the focus is then on three points.

[00:56:01] The line of overcomers in connection with Judah, the land, Caleb. The royal line.

And then also the priestly line and Levite, which we will see in chapter 6. And that's all connected then with the choice of the city of God in chapter 9.

So that's good. You have to follow that spiritual line and that's connected with God's purpose. Right?

So David would have to suggest a little different aspect than Solomon. Yeah, definitely.

Will you study that later? Yeah, well, we hope to see that of course in the later chapters. David is really the example of the Lord Jesus as the man of God's choice. He would do all God's counsel according to Paul.

Whereas Solomon is still a very wonderful picture of the Lord Jesus connected with the future reign of peace. And David also, we hope to see in this book, is a picture of the Lord Jesus in his future reign, but then in connection with the [00:57:02] establishment of this reign. Where Solomon is connected with the peace aspect of that reign. Where everything will be peace and for the glory of God. And so in the Lord we see both together, David and Solomon, are one in the Lord, of course. And then also you have the aspect of all the nations, like all the nations came and were subject to Solomon. That's another aspect we find in the common rule of the Lord Jesus. All the nations will be subject to him. Psalm 72, for example.

Other questions?

Another reason why David is stressed is because, well, he's the only one described as a man of God's own choice. Solomon had outstanding qualities.

He was wise and he was wealthy.

But he had big problems, too.

Like too many women.

And it was for that reason that...