

1 Chronicles 16-17 – Thursday, September 1st, 2016

1 Chronicles 16 -- 1 So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God. 2 And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. 3 Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece of meat, and a cake of raisins.

- So here the narrative continues from the previous chapter where we're told David successfully brought the ark to Jerusalem.
- Thankfully, this will be a grand and glorious turning point for both David as king, and the entire nation of Israel moving forward.
- This because, all the tribes of Israel are now united for the first time with David as their king and Jerusalem as their capital.

4 And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel: 5 Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals; 6 Benaiah and Jahaziel the priests regularly blew the trumpets before the ark of the covenant of God.

- It's interesting to note how that David first and foremost prioritizes the celebration and commemoration of all that God had done.
- He does this by appointing the Levites to minister before the ark of the Lord, to both thank and praise the Lord God of Israel.
- To me, this speaks to the importance of remembering and recounting the past faithfulness and goodness of God in our lives.

One commentator aptly quoted Charles Spurgeon who noted several practical ways that we as Christians can remember all that God did. First, make an actual record of what God has done, keeping a written journal. Second, be sure to praise God thoroughly at the time you receive His goodness. Third, set apart time for meditation on the good things God has done. Fourth, talk about His mercy often to other people, and fifth, use everything around you as reminders to the goodness of God.

7 On that day David first delivered this psalm into the hand of Asaph and his brethren, to thank the LORD:

- This verse serves as an introduction of sorts to the following Psalm, which was written specifically to thank the Lord on this day.

G. Campbell Morgan of this writes about how this Psalm is first found here, then subsequently recorded in the book of Psalms. Here's how he broke it down, "This Psalm is found in the Book of Psalms; its first movement (v8-v22) is found in Psalm 105:1-15; its second movement (v23-v33) is found in Psalm 96:1b-13a; its third movement (v34-v36), consists of a quotation of the opening and closing sentences of Psalm 106:1-47 and 48."

8 Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples! 9 Sing to Him, sing psalms to Him; Talk of all His wondrous works! 10 Glory in His holy name; Let the hearts of those rejoice who seek the LORD! 11 Seek the LORD and His strength; Seek His face evermore! 12 Remember His marvelous works which He has done, His wonders, and the judgments of His mouth, 13 O seed of Israel His servant, You children of Jacob, His chosen ones! 14 He is the LORD our God; His judgments are in all the earth. 15 Remember His covenant forever, The word which He commanded, for a thousand generations, 16 The covenant which He made with Abraham, And His oath to Isaac, 17 And confirmed it to Jacob for a statute, To Israel for an everlasting covenant, 18 Saying, "To you I will give the land of Canaan As the allotment of your inheritance," 19 When you were few in number, Indeed very few, and strangers in it. 20 When they went from one nation to another, And from one kingdom to another people, 21 He permitted no man to do them wrong; Yes, He rebuked kings for their sakes, 22 Saying, "Do not touch My anointed ones, And do My prophets no harm." 23 Sing to the LORD, all the earth; Proclaim the good news of His salvation from day to day. 24 Declare His glory among the nations, His wonders among all peoples. 25 For the LORD is great and greatly to be praised; He is also to be feared above all gods. 26 For all the gods of the peoples are idols, But the LORD made the heavens. 27 Honor and majesty are before Him; Strength and gladness are in His place. 28 Give to the LORD, O families of the peoples, Give to the LORD glory and strength. 29 Give to the LORD the glory due His name; Bring an offering, and come before Him. Oh, worship the LORD in the beauty of holiness! 30 Tremble before Him, all the earth. The world also is firmly established, It shall not be moved. 31 Let the heavens rejoice, and let the earth be glad; And let them say among the nations, "The LORD reigns." 32 Let the sea roar, and all its fullness; Let the field rejoice, and all that is in it. 33 Then the trees of the woods shall rejoice before the LORD, For He is coming to judge the earth. 34 Oh, give thanks to the LORD, for He is good! For His mercy endures forever. 35 And say, "Save us, O God of our salvation; Gather us together, and deliver us from the Gentiles, To give thanks to Your holy name, To triumph in Your praise." 36 Blessed be the LORD God of Israel From everlasting to everlasting! And all the people said, "Amen!" and praised the LORD.

- Couple of thoughts concerning this magnificent Psalm the first of which has to do with what the excitement of the exhortation.
- By that I mean, this Psalm though an exhortation, creates an excitement by virtue of its beautiful praise and worship of the Lord.
- This dovetails into the second thought, which is that of our reluctance to talk of all the wondrous works that God has wrought.

F.B. Meyer - "We do not talk sufficiently about God. Why it is so may not be easy to explain; but there seems to be too great reticence among Christian people about the best things. ... We talk about sermons, details of worship and church organization, or the latest phase of Scripture criticism; we discuss men, methods, and churches; but our talk in the home, and in the gatherings of Christians for social purposes, is too seldom about the wonderful works of God. Better to speak less, and to talk more of Him."

Charles Spurgeon is considerably more blunt about this, "There is no gifted tongue requisite, there are no powers of eloquence invoked; neither laws of rhetoric nor rules of grammar are pronounced indispensable in the simple talk that my text inculcates, 'Talk ye of all his wondrous works.' I beg your pardon when you say you cannot do this. You cannot because you will not."

37 So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work required; 38 and Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, to be gatekeepers; 39 and Zadok the priest and his brethren the priests, before the tabernacle of the LORD at the high place that was at Gibeon, 40 to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, and to do according to all that is written in the Law of the LORD which He commanded Israel; 41 and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His mercy endures forever; 42 and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun were gatekeepers. 43 Then all the people departed, every man to his house; and David returned to bless his house.

- The chapter ends with the mention of the continue worship both in Jerusalem, and in Gibeon where there was ongoing worship.
- While we don't know how much longer the worship continued in Gibeon, it's believed that the worship was chiefly in Jerusalem.
- Be that as it may, the take away is in verse 41 where we're told to give thanks to the Lord because His mercy endures forever.

1 Chronicles 17 -- 1 Now it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of the covenant of the LORD is under tent curtains." 2 Then Nathan said to David, "Do all that is in your heart, for God is with you." 3 But it happened that night that the word of God came to Nathan, saying, 4 "Go and tell My servant David, 'Thus says the LORD: "You shall not build Me a house to dwell in. 5 For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from one tabernacle to another. 6 Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?' " "

- At first read, you're almost left with the impression that David was somehow wrong in his desire to build this house for God.
- However, upon closer examination that's absolutely not the case. In fact it's the opposite that's true, as we're about to see.
- It seems, at least for now anyway, that God is content with a tent as it were; as such it's neither David nor the time to build it.

Charles Spurgeon - "Though the Lord refused to David the realization of his wish, he did it in a most gracious manner. He did not put the idea away from him in anger or disdain, as though David had cherished an unworthy desire; but he honored his servant even in the non-acceptance of his offer."

G. Campbell Morgan - "It is of the utmost importance that we should ever test our desires, even the highest and holiest of them, by His will. Work, excellent in itself, should never be undertaken, save at the express command of God. The passing of time will always vindicate the wisdom of the Divine will."

- There's something else here that's also not easily seen at first read and it's that of the Prophet Nathan telling David to do it.
- Clearly, the prophet was wrong but it doesn't make him a false prophet, it simply means he made a mistake in telling David yes.
- The point being is we should always be careful when it comes to setting our foot to do what God has not expressly called us to.

- I find it interesting that while God had neither called nor commanded David to build the temple, he didn't feel dejected by God.
- I point this out for two reasons the first of which is when God says "no;" He does so to say "yes" to that which is infinitely better.
- Such was the case with David, as we'll see shortly, which is actually the lesson of the text, namely, God's no's are better yes'.

- The second reason I find it interesting has to do with what David does after he's on the receiving end of this "no" from God.
- When we get to 1 Chronicles 29 we're told David collected the materials for building the temple, knowing his son would build it.
- This speaks to David's heart for God and after God, such that, he didn't make God's "no" an excuse for doing nothing at all.

Again, F.B. Meyer said it best this way, "If you cannot have what you hoped, do not sit down in despair and allow the energies of your life to run to waste; but arise, and gird yourself to help others to achieve. If you may not build, you may gather materials for him that shall. If you may not go down the mine, you can hold the ropes."

- One last thought before we move on. Here-to-fore, God has not explained to David the reason he's not to build the temple.
- It would be many years yet future that David would learn the reason why he couldn't do it was that he was a man of war.
- In 1 Chronicles 22, God tells David he had shed much blood and made great wars, and it was to be built by a man of peace.

- Here's where I'm going with this, he was okay with God's no for many years. In other words God saying "no" was good enough.
- David's mindset was never that of, God owes me an explanation. This because, God is God, and God can just say no to me.
- There's no disappointment with God there's no disenchantment with God and more importantly there's no disobedience to God.

Quoting F.B. Meyer who, once again say's it best, "...David possessed his soul in patience, and said to himself, 'God has a reason; I cannot understand it, but it is well.'"

7 Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. 8 And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who are on the earth. 9 Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, 10 since the time that I commanded judges to be over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house. 11 And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. 12 He shall build Me a house, and I will establish his throne forever. 13 I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you. 14 And I will establish him in My house and in My kingdom forever; and his throne shall be established forever." ' ' 15 According to all these words and according to all this vision, so Nathan spoke to David.

- You'll forgive the simplicity of this but it's as if God is telling David instead of you building me a house, I'll build you a house.
- Isaiah 11 says out of the "stump" of Jesse, God would raise up a new branch, speaking of Jesus Christ Who reigns forever.
- Woven into the fabric of the Christmas celebration, is this very promise of God to David recorded in the book of Isaiah 9:6-8.

Isaiah 9:6-8 (NKJV) — 6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

Charles Spurgeon of this wrote, "The joy which filled David's bosom was a spiritual one, because he knew that Jesus would come of his race, and that an everlasting kingdom would be set up in his person, and in him should the Gentiles trust."

16 Then King David went in and sat before the LORD; and he said: "Who am I, O LORD God? And what is my house, that You have brought me this far? 17 And yet this was a small thing in Your sight, O God; and You have also spoken of Your servant's house for a great while to come, and have regarded me according to the rank of a man of high degree, O LORD God. 18 What more can David say to You for the honor of Your servant? For You know Your servant.

- I find it most interesting that David says, "what more can I say to You?" It seems as if he's actually finding himself speechless.
- The reason I mention this is because it's David we're talking about here, the sweet Psalmist of Israel who eloquently pens words.
- Now he's at a loss for words. How is this possible? I would suggest it's because of the profound nature of what God has done.

- It's important to keep in mind that this promise of God to David will not be realized until eternity future, it's not for here and now.
- Once again this speaks to David's heart in the sense that he's okay with all that God promised not being realized in his lifetime.
- In other words, David would look forward to God's promise through faith and in spite of this, he remained content in the Lord.

19 O LORD, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great things. 20 O LORD, there is none like You, nor is there any God besides You, according to all that we have heard with our ears. 21 And who is like Your people Israel, the one nation on the earth whom God went to redeem for Himself as a people—to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt? 22 For You have made Your people Israel Your very own people forever; and You, LORD, have become their God. 23 "And now, O LORD, the word which You have spoken concerning Your servant and concerning his house, let it be established forever, and do as You have said. 24 So let it be established, that Your name may be magnified forever, saying, 'The LORD of hosts, the God of Israel, is Israel's God.' And let the house of Your servant David be established before You. 25 For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it in his heart to pray before You. 26 And now, LORD, You are God, and have promised this goodness to Your servant. 27 Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O LORD, and it shall be blessed forever."

- The chapter ends with what is arguably amongst the most beautiful prayers in all the Bible as he prays to God from the heart.
- One thing that's abundantly clear in David's prayer is it's all about that which is characteristic of both whom and how God is.
- Specifically the grand goodness of God. Often times, it's those prayers from the heart about God's heart that blesses our heart.

I'll close with one final quote from Charles Spurgeon, "Not to say this prayer, but to pray this prayer. There is great force in the expression. Some prayers are never prayed, but are like arrows, which are never shot from the bow. Scarcely may I call them prayers, for they are such as to form, and matter, and verbiage, but they are said, not prayed. The praying of prayer is the main matter."