

SESSION 6

1-2 Chronicles

I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements of the Old Testament (9)

1. Prologue Genesis 1-11
2. Patriarchs Genesis 12-50; Job
3. Redemption/ Exodus, Leviticus
Wanderings Numbers, Deuteronomy
4. Conquest Joshua
5. Apostasy Judges, Ruth
6. Kingship: United 1-2 Samuel; 1 Kings 1-11
- 7. Kingship: Divided 1 Kings 12-22; 2 Kings**
8. Exile Ezekiel, Daniel
9. Return from Exile Ezra, Nehemiah, Esther

Note:

The above movements are primarily defined by the seventeen historical books of the Old Testament. The obvious exception is Movement #8: "Exile" which is best described in the prophetic books of Ezekiel and Daniel. However, the student should recognize and place the "wisdom books" and other prophetic books in their appropriate chronological place and Biblical movement.

III. PLACE OF 1-2 CHRONICLES

A. Old Testament: Charted (English Bible)

STRUCTURE OF THE OLD TESTAMENT (English Bible)				
Historical (17)		Poetical (5)	Prophetical (17)	
Torah (5)	History of Israel (12)	Wisdom Experiential	Major (5)	Minor (12)
Genesis - Esther		Job - Song of Songs	Isaiah - Malachi	

B. Old Testament (Hebrew Bible)

Ta Na Kh
(Torah, Nevi'im, Ketuvim)

Torah:	Genesis, Exodus, Leviticus, Numbers, Deuteronomy (Books of Moses)
Nevi'im (Prophets):	Former Prophets and Latter Prophets Former: Joshua, Judges, Samuel, Kings Latter: Isaiah, Jeremiah, Ezekiel, The Twelve (Minor)
Kethuvim (Writings):	Poetry, Wisdom, Short Story, and History Poetry: Psalms, Lamentations Wisdom: Proverbs, Ecclesiastes Story: Esther History: Ezra-Nehemiah, Chronicles

IV. 1-2 CHRONICLES: BACKGROUND

A. Title of Book

In our English Bibles, the name “chronicles” is related to a Greek word indicating “time” or “age,” suggesting the reckoning or recording of time. The Septuagint (or LXX, the Greek translation of the Hebrew Bible) titles the Book of Chronicles as “things left out.” This leads to an unfortunate view that 1-2 Chronicles is only a parallel to 1-2 Samuel and 1-2 Kings, a kind of supplemental history only. This is not true. The Book of Chronicles is a theological interpretation of Israel’s history but with a distinctive emphasis, namely the Davidic dynasty. The Hebrew title also contributes to the misunderstanding with the title, “the words (events) of the days,” again simply suggesting a daily history of events.

“Chronicles” as a title is set within history (and likely will never change), but the important thing to grasp is that Chronicles is “sacred history” (Ger. heilsgeschichte). In fact, that history begins in genealogical form with Adam (1 Chron 1:1; the first man) and ends with the historically significant decree of Cyrus, king of Persia (2 Chron 36:23).

B. Author and Date of Composition

1. Author

Technically, based upon the Biblical text itself, the Book of Chronicles’ author is anonymous. Ancient Jewish tradition has pointed to the scribe, Ezra, but this cannot be proven. Scholars prefer to use the term, “Chronicler,” to designate the anonymous author (and any “inspired” editors/compilers).

2. Date of composition

Most scholars believe that 1-2 Chronicles was composed some time in the Post-Exilic period (in Panorama of the Bible terms, Return from Exile: Movement 9). The earliest possible date would have to be after the decree of Cyrus (recorded in 2 Chron 36:22-23 and Ezra 1:1-4) dated 538 BC. The latest date of composition would be early fourth century BC. This date is preferable to some scholars due to the genealogy of several of David’s recorded descendants after the last Davidic king (Jehoiachin—see 1 Chron 3:17-24).

C. Setting of the Book of Chronicles

1. As noted previously, Chronicles is not a supplemental history (to Samuel and Kings) but a theological or sacred history with a pointed emphasis upon the Davidic dynasty.
2. The first nine chapters of 1 Chronicles are genealogical. The list begins with Adam and concludes with Saul's genealogy.
3. The first king of the United Monarchy, **Saul**, has only a brief genealogy plus a record of his death (1 Chron 10).
4. The story of **David** begins in 1 Chronicles 11 and concludes with his death in 1 Chronicles 29, the last chapter of the first book.
5. The kingship of **Solomon**, the last of the United Monarchy kings, is recorded in 2 Chronicles 1-9.
6. The subsequent history of the nineteen kings (and one queen) of Judah is given in 2 Chronicles 10-36 with the destruction of Jerusalem and the decree of Cyrus also recorded in this final chapter.
7. Some major events and dates noteworthy for a study of Chronicles follow:
 - a. The reign of Nebuchadnezzar over the Neo-Babylonian (or Chaldean) Empire, 605-562 BC.
 - b. The major deportations of Jews from their conquered homeland to Babylon, 605, 598, 586 BC.
Daniel and friends were a part of the first deportation. Ezekiel the prophet was likely in the second.
 - c. The Babylonians (under Belshazzar, the crown prince to Nabonidus—cf. Dan 5) were defeated by the Persian General, Gubaru while Cyrus was king. Babylon thus became a Persian satrapy (conquered land), 539 BC.
 - d. Cyrus, king of Persia, issues a decree allowing Jews to return to their homeland, 538 BC (cf. 2 Chron 36:23-24).

D. Major Themes of 1-2 Chronicles

As discussed previously, Chronicles is “sacred history” as seen through a theological lens. Likely it was written to encourage returning Jews who were leaving the seventy-year exile that their covenant God had not forgotten them even though there was no Davidic king upon the throne.

As Eugene Merrill (*A Commentary on 1-2 Chronicles*, 57) notes:

The trauma of the destruction of Jerusalem and the Temple, exile of thousands of Judea’s citizens, and the return after seventy years to the homeland and the difficult task of starting the new covenant community virtually from scratch—all contributed to a reassessment of Israel’s meaning and destiny.

Thus, the people needed an interpreted history to encourage and warn. The Book of Chronicles focused then upon several themes.

1. Davidic Kingship

Beginning with the genealogical arrangement to the kingship narrative of David and his descendants, the emphasis in the Chronicles history is the Davidic dynasty (which was legitimized as God’s plan through the partial and ultimately a future fulfillment of the Davidic Covenant—see 2 Sam 7).

Samuel and Kings record the reign of David with positives and negatives equally narrated. Chronicles minimizes the negatives (yet does not deny them) as the Chronicler’s purpose of the book is to reinstate the legitimacy of the Davidic dynasty. The complete fulfillment of the Davidic Covenant awaits a yet-to-be-determined Davidic descendant (Messiah-King). This fulfillment awaits the Messiah-King as embodied in the person of Jesus.

2. Renewed Covenant

A Biblical review is necessary for a proper theological background. Note the following key understandings:

- a. Mankind under original creation-intent was to rule and subdue the earth as God's appointed administrators (Gen1:26-28).
- b. After the Fall and the judgment upon the earth (Flood), the mandate to rule was restated (cp. Gen 6:18 with Gen 9:1-17).
- c. The Abrahamic Covenant promised to Abraham and his descendants land, posterity, and blessing.

Genesis 12:1-3

The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you. ² "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. ³ I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

- d. The prophetic-binding blessing of Jacob/Israel designates the tribe of Judah as the ruling tribe, the tribe of kings.

Genesis 49:10

"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his."

- e. The Davidic Covenant (2 Sam 7 and 1 Chron 17) promises a Davidic dynasty to reign perpetually over the throne of David. Individual kings might fail (and indeed they did fail) but the covenantal promise remained. There would be one day a faithful, qualified Davidic descendant who would fill the throne.

1 Chronicles 17:10b-14

"I declare to you that the LORD will build a house for you: ¹¹ When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. ¹² He is the one who will build a house for me, and I will establish his throne forever. ¹³ I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. ¹⁴ I will set him over my house and my kingdom forever; his throne will be established forever."

Note the final part of this covenant promise to David... "his throne (dynasty) will be established forever." Merrill (*1-2 Chronicles*, 63) notes, "In both accounts (i.e. Samuel and Chronicles) one thing remains constant, however, and that is the certainty of the endurance of an eternal Davidic reign." God's Kingdom-purposes are sure and binding. They will in time be fully and completely fulfilled.

3. Temple

The importance of the temple (the dwelling place of God) was demonstrated in Chronicles. The term, or its equivalent, occurs about 190 times in the Book. This includes David's preparations, Solomon's building, and the subsequent history of it leading to its destruction.

From the pre-temple tabernacle to the permanent temple, this holy place was seen to be a place where God might dwell with men.

Exodus 25:8-9

"Then have them make a sanctuary for me, and I will dwell among them. ⁹ Make this tabernacle and all its furnishings exactly like the pattern I will show you.

To demonstrate His pleasure with both tabernacle and later temple, God manifested his presence at the dedications of both.

Exodus 40:34-35

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.³⁵ Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

2 Chronicles 7:1-3

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.² The priests could not enter the temple of the LORD because the glory of the LORD filled it.³ When all the Israelites saw the fire coming down and the glory of the LORD above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the LORD, saying, "He is good; his love endures forever."

The important connection of the temple to David and the covenant promises made to him (2 Sam 7) find support in Solomon's dedicatory prayer.

2 Chronicles 6:1-11

*Then Solomon said, "The LORD has said that he would dwell in a dark cloud;² I have built a magnificent temple for you, a place for you to dwell forever."³ While the whole assembly of Israel was standing there, the king turned around and blessed them.⁴ Then he said: "Praise be to the LORD, the God of Israel, who with his hands has **fulfilled what he promised** with his mouth to my father **David**. For he said,⁵ 'Since the day I brought my people out of Egypt, I have not chosen a city in any tribe of Israel to have a temple built so that my Name might be there, nor have I chosen anyone to be ruler over my people Israel.⁶ **But now I have chosen Jerusalem for my Name to be there, and I have chosen David to rule my people Israel.**'⁷ "My father David had it in his heart to build a temple for the Name of the LORD, the God of Israel.⁸ But the LORD said to my father David, 'You did well to have it in your heart to build a temple for my Name.⁹ Nevertheless, you are not the one to build the temple,*

but your son, your own flesh and blood—he is the one who will build the temple for my Name.¹⁰ **“The LORD has kept the promise he made.** I have succeeded David my father and now **I sit on the throne of Israel, just as the LORD promised,** and I have built the temple for the Name of the LORD, the God of Israel.
¹¹ There I have placed the ark, in which is the covenant of the LORD that he made with the people of Israel.”

E. Structure of the Book of Chronicles

1. 1 Chronicles: Charted

1 CHRONICLES	
Chapters 1-9	Chapters 10-29
Genealogies	Reign of David
Past History	Personal History
Highlights <i>See Chart which follows</i>	Highlights <i>See Chart which follows</i>

1 CHRONICLES 1-9	
Highlights–Genealogical Structure	
Text	Description
1:1-27	Adam through the Sons of Noah
1:28-54	Family of Abraham (of Hagar; of Keturah; of Sarah)
2:1-55	Israel's sons (v. 1)/Lineage of Judah
3:1-24	Sons of David (vv. 1-9)/Kings of Judah (vv. 10-16)/ Post-exile Royal Lineage (vv. 17-24)
4:1-23	Other Descendants of Judah
4:24-7:40	Other Descendants: <ul style="list-style-type: none"> • Simeon (4:24-43) • Reuben (5:1-10) • Gad (5:11-22) • ½ Manasseh (5:23-26) • Levi (6:1-30) plus Temple Musicians (6:31-47) plus Sons of Aaron (6:48-81) • Issachar (7:1-5) • Benjamin (7:6-12) • Naphtali (7:13) • Manasseh (7:14-19) • Ephraim (7:20-29) • Asher (7:30-40)
8:1-9:1	Saul the Benjamite
9:2-34	Settlers of Jerusalem (post-exile)
9:35-44	Genealogy of Saul

2. 2 Chronicles: Charted

2 CHRONICLES		
Chapters 1-9	Chapters 10-36	Chapter 36
Solomon	Kings (19)/Queen (1)	Destruction/Decree
"United Monarchy"	"Divided Monarchy"	"Exile" Begins/ "Return from Exile" (decree)
Refer to Panorama Plus 6	Refer to Panorama Plus 7	Refer to Panorama Plus 8-9

**V. BIBLICAL DEVELOPMENT:
"UNITED MONARCHY"**

A. The Genealogies (1 Chron 1-9)

For a structural overview of these nine chapters of genealogies, see the Chart, "Highlights–Genealogical Structure," p. 149.

B. The Story of Saul (1 Chron 9-10)

1. The genealogy of Saul (1 Chron 8-9)

The first listing of Saul's genealogy identifies him as a descendant of Benjamin (cf. 1 Chron 9:1-40 and especially verses 33-40; 1 Chron 9:35-44). Saul as the first king will be the tragic failure as the "people's choice." Chronicles will only deal with his lineage and death.

2. The death of Saul (1 Chron 10)

a. The account of Saul's death is paralleled closely in 1 Samuel 31:1-13. The most notable differences are that Chronicles omits the fact that the transjordan Israelites were also a part of the Israelite

army (defeated by the Philistines, 1 Chron 10:7). Chronicles also records that Saul's armor was placed in the "temple of their gods" (10:10) while 1 Samuel 31:10 adds "the temple of the Ashtoreths." Only the 1 Samuel account records that Saul's body was hung on the ramparts of the city wall of Beth-Shan (1 Sam 31:10).

- b. Merrill quotes James Trotter (Merrill, *1-2 Chronicles*, 156) concerning the selectivity of the Chronicler in only recording Saul's death. Trotter suggests that the author "does not defend David against the charges of regicide but protects the cult founder from too close an association with the corrupt and failed monarchy that no longer existed."

- c. Saul's death is summarized.

1 Chronicles 10:1-6

Now the Philistines fought against Israel; the Israelites fled before them, and many fell dead on Mount Gilboa.

² The Philistines were in hot pursuit of Saul and his sons, and they killed his sons Jonathan, Abinadab and Malki-Shua. ³ The fighting grew fierce around Saul, and when the archers overtook him, they wounded him.

⁴ Saul said to his armor-bearer, "Draw your sword and run me through, or these uncircumcised fellows will come and abuse me." But his armor-bearer was terrified and would not do it; so Saul took his own sword and fell on it. ⁵ When the armor-bearer saw that Saul was dead, he too fell on his sword and died. ⁶ So Saul and his three sons died, and all his house died together.

C. The Story of David

Constructing a reasonable timeline of the life of David is difficult. Scholarly opinion varies from theologian to theologian. A part of the difficulty lies in the arrangement of the Biblical materials (1-2 Samuel; 1 Chronicles). The writers of scripture do not always follow strict chronological timelines. The theological meaning of events was far more important than a precise ordering of events. (This can be seen in the New Testament gospels as well). This is especially true in the life of David. One notable historian-

theologian (Eugene H Merrill, *Kingdom of Priests*, 243-248) has arranged the major events of David's life with a suggested timeline. For the purpose of this study, the following chart will be used (though the events of his life recorded in Samuel and Chronicles may seem out of place—as in fact, they likely are at certain points).

The Life of David

The birth of David	1041
The anointing of David by Samuel	ca. 1029
David's exile from Saul	ca. 1020-1011
The anointing of David as king over Judah	1011
The anointing of David as king over Israel and the conquest of Jerusalem	1004
The great famine	ca. 996-993
The Ammonite wars	ca. 993-990
The adultery with Bathsheba	ca. 992
The birth of Solomon	ca. 991
The rape of Tamar	ca. 987
The death of Amnon	ca. 985
The exile of Absalom	ca. 985-982
The building of David's palace	ca. 979
The building of the tabernacle and the moving of the Ark	ca. 977
The rebellion of Absalom and exile of David	ca. 976
The census	ca. 975
The coregency of Solomon	ca. 973-971
The coronation of Solomon and death of David	971

Ten selected key events in the life of David (primarily as recorded by the Chronicler) will be over-viewed according to the above chronological scheme (as opposed to the ordering of events by the author of Chronicles).

1. The anointing of David (the future king)

a. The anointing of David by Samuel (1 Sam 16:1-13)

1 Samuel 16:1

The LORD said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."

b. The anointing of David over Judah (2 Sam 2:1-7)

2 Samuel 2:1-2, 4a

In the course of time, David inquired of the LORD. "Shall I go up to one of the towns of Judah?" he asked. The LORD said, "Go up." David asked, "Where shall I go?" "To Hebron," the LORD answered. ² So David went up there with his two wives, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel...

⁴ Then the men of Judah came to Hebron, and there they anointed David king over the tribe of Judah.

c. The anointing of David over all Israel

(1 Chron 11:1-3)

1 Chronicles 11:1-3

All Israel came together to David at Hebron and said, "We are your own flesh and blood. ² In the past, even while Saul was king, you were the one who led Israel on their military campaigns. And the LORD your God said to you, 'You will shepherd my people Israel, and you will become their ruler.'" ³ When all the elders of Israel had come to King David at Hebron, he made a covenant with them at Hebron before the LORD, and they anointed David king over Israel, as the LORD had promised through Samuel.

2. The capture of Jerusalem (1 Chron 11:4-9)

1 Chronicles 11:4-9

David and all the Israelites marched to Jerusalem (that is, Jebus). The Jebusites who lived there⁵ said to David, "You will not get in here." Nevertheless, David captured the fortress of Zion—which is the City of David.⁶ David had said, "Whoever leads the attack on the Jebusites will become commander-in-chief." Joab son of Zeruiah went up first, and so he received the command.⁷ David then took up residence in the fortress, and so it was called the City of David.⁸ He built up the city around it, from the terraces to the surrounding wall, while Joab restored the rest of the city.⁹ And David became more and more powerful, because the LORD Almighty was with him.

3. The great famine (2 Sam 21:1-14) (no parallel in Chronicles)

2 Samuel 21:1

During the reign of David, there was a famine for three successive years; so David sought the face of the LORD. The LORD said, "It is on account of Saul and his blood-stained house; it is because he put the Gibeonites to death."

4. The Ammonite wars (2 Sam 10:1-19; 2 Chron 1:9-19)

Perhaps following David's conquest of Jerusalem and the three-year famine, the Ammonite wars began (ca. 993-990 BC). In both Samuel and Chronicles, it is suggested that these events in the Biblical record are not in chronological order. Both Samuel and Chronicles record the Ammonite wars but only in the 2 Samuel record is the accompanying sordid affair with Bathsheba (the Chronicler omits the story). The taking of Bathsheba will produce a child who dies. Yet later, as one of David's wives, a second child will be born to Bathsheba named Solomon. In time he will be the third king (and a Davidic king) over the united empire.

The affair with Bathsheba initiated a time of troubles for King David (mostly recorded in 2 Samuel). These include:

- a. The rape of Tamar (2 Sam 13:1-22)
 - b. The death of Amnon (2 Sam 13:23-33)
 - c. The exile of Absalom (2 Sam 13:34-39)
5. The building of David's palace (2 Sam 5:11-16; 1 Chron 14:1-7)

In both Samuel and Chronicles, this incident is placed early in the Biblical account. But as has been pointed out, the true chronology of this palace project is likely later in the life of David.

1 Chronicles 14:1-2

Now Hiram king of Tyre sent messengers to David, along with cedar logs, stonemasons and carpenters to build a palace for him. ² And David knew that the LORD had established him as king over Israel and that his kingdom had been highly exalted for the sake of his people Israel.

6. The building of the tabernacle for Zion

1 Chronicles 15:1

After David had constructed buildings for himself in the City of David, he prepared a place for the ark of God and pitched a tent for it.

- a. Note that the tabernacle for Mount Zion (Jerusalem) was not constructed until after the palace was completed (i.e. David's buildings "for himself").
- b. Other tabernacles:
 - (1) Provisional tabernacle
Established after the sin of the golden calf debacle. It was called "the tent of meeting" and people approached it to inquire of the Lord (cf. Ex 33:7-11). It was not a place for sacrifice or offerings.
 - (2) Mosaic tabernacle
Constructed at Mt. Sinai according to specific direction and plans (Ex 25-40). This mobile sanctuary followed the Israelites through their

wilderness wanderings to the crossing of the Jordan River. It likely was then kept at Gilgal (cf. Josh 5:10; 9:6-15). Later, in the days of King Saul, it was situated probably at Nob, a site near Jerusalem. It remained there until an enraged Saul, angry at the priests at Nob who aided the fugitive David, destroyed the town and Saul moved the tabernacle to another place, perhaps Gibeon (note 1 Sam 22:11-19; also 1 Chronicles 16:39-40).

(3) Davidic tabernacle

Built by King David to receive the Ark and located on Mt. Zion (until such time as a Temple could be constructed).

7. The transport of the Ark to Mt. Zion
(1 Chron 15:25-16:3; 2 Sam 6:12-19)

1 Chronicles 16:1-3

They brought the ark of God and set it inside the tent that David had pitched for it, and they presented burnt offerings and fellowship offerings before God.

² After David had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD. ³ Then he gave a loaf of bread, a cake of dates and a cake of raisins to each Israelite man and woman.

8. Rebellion of Absalom (2 Sam 15-18)

9. The ill-advised census (1 Chron 21:1-26;
2 Sam 24:1-25)

10. The death of David (1 Chron 29:26-30; 1 Kgs 2:10-12)

1 Chronicles 29:26-28

David son of Jesse was king over all Israel. ²⁷ He ruled over Israel forty years—seven in Hebron and thirty-three in Jerusalem. ²⁸ He died at a good old age, having enjoyed long life, wealth and honor. His son Solomon succeeded him as king.

D. The Story of Solomon

Chronicles recounts the history of the third king of the United Monarchy, i.e. David's son (of Bathsheba). The lens through which the story of Solomon is told is highly favorable to the Davidic dynasty. High points of his reign are discussed as follows.

1. The preparation of the king (2 Chron 1)

a. His kingship previewed (1-6)

2 Chronicles 1:1

Solomon son of David established himself firmly over his kingdom, for the LORD his God was with him and made him exceedingly great.

b. His request granted (7-10)

2 Chronicles 1:7-10

That night God appeared to Solomon and said to him, "Ask for whatever you want me to give you."

⁸Solomon answered God, "You have shown great kindness to David my father and have made me king in his place. ⁹Now, LORD God, let your promise to my father David be confirmed, for you have made me king over a people who are as numerous as the dust of the earth. ¹⁰Give me wisdom and knowledge, that I may lead this people, for who is able to govern this great people of yours?"

c. His request supplemented (11-17)

2 Chronicles 1:11-12

God said to Solomon, "Since this is your heart's desire and you have not asked for wealth, possessions or honor, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king, ¹²therefore wisdom and knowledge will be given you. And I will also give you wealth, possessions and honor, such as no king who was before you ever had and none after you will have."

2. The preparations of the Temple (2 Chron 2)

2 Chronicles 2:1

Solomon gave orders to build a temple for the Name of the LORD and a royal palace for himself.

3. The building of the Temple (2 Chron 3-4)

a. Its location: Mt. Moriah (3:1-2)

b. Its foundations (3:3-4)

c. Its structure (3:5-17)

d. Its furnishings (4:1-22)

2 Chronicles 5:1

When all the work Solomon had done for the temple of the LORD was finished, he brought in the things his father David had dedicated—the silver and gold and all the furnishings—and he placed them in the treasuries of God's temple.

4. The dedication of the Temple (2 Chron 5:2-7:10)

a. The Ark brought to the Temple (5:2-14)

2 Chronicles 5:2-3

Then Solomon summoned to Jerusalem the elders of Israel, all the heads of the tribes and the chiefs of the Israelite families, to bring up the ark of the LORD's covenant from Zion, the City of David. ³And all the Israelites came together to the king at the time of the festival in the seventh month.

(1) This transport was reminiscent of David's bringing the Ark from Kirjath-Jearim to Mt. Zion (cf. 1 Chron 15:25-28; 16:1).

(2) The distance from Mt. Zion to Mt. Moriah was about 600 meters or so. Recall also that Moriah was the ancient location of the Abraham-Isaac "sacrifice encounter" (cf. Gen 22).

b. Solomon's speech (2 Chron 6:1-11)

Before the assembled leadership Solomon solemnly spoke and made five key statements:

- The Temple is a fulfillment of his father David's desire (4,7).
 - The Temple is located in Jerusalem by God's direction (6).
 - The Davidic dynasty is chosen to rule by God's direction (6).
 - Solomon now rules by God's direction (10).
 - The Ark containing the Covenant (tablets) is now in the Temple (11).
- c. Solomon's prayer (of dedication) (2 Chron 6:12-42)

2 Chronicles 6:14-17

He said: "LORD, the God of Israel, there is no God like you in heaven or on earth—you who keep your covenant of love with your servants who continue wholeheartedly in your way. ¹⁵ You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it—as it is today. ¹⁶ "Now, LORD, the God of Israel, keep for your servant David my father the promises you made to him when you said, 'You shall never fail to have a successor to sit before me on the throne of Israel, if only your descendants are careful in all they do to walk before me according to my law, as you have done.' ¹⁷ And now, LORD, the God of Israel, let your word that you promised your servant David come true."

2 Chronicles 6:41-42

"Now arise, LORD God, and come to your resting place, you and the ark of your might. May your priests, LORD God, be clothed with salvation, may your faithful people rejoice in your goodness. ⁴² LORD God, do not reject your anointed one. Remember the great love promised to David your servant."

- d. The Lord's response (2 Chron 7:1-11)

2 Chronicles 7:1-3

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple.

² The priests could not enter the temple of the LORD because the glory of the Lord filled it. ³ When all the Israelites saw the fire coming down and the glory of the LORD above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the LORD, saying, "He is good; his love endures forever."

- (1) These three verses are lacking from the parallel account in 1 Kings 8:62-66.
- (2) The fire from heaven evidenced God's pleasure with the Temple (and the king as well).

5. The Lords appearance to Solomon (2 Chron 7:11-22)

a. At night after completion of Temple and palace (11-12a).

b. Affirming three important truths:

- (1) That when the people (nation) sin, confession will be required.

2 Chronicles 7:13-14

"When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, ¹⁴ if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

- (2) That Solomon has the promises of the Davidic Covenant (2 Sam 7).

2 Chronicles 7:17-18

"As for you, if you walk before me faithfully as David your father did, and do all I command, and observe my decrees and laws, ¹⁸ I will establish your royal throne, as I covenanted with David your father when I said, 'You shall never fail to have a successor to rule over Israel.'"

- (3) That blessings or curses (divine discipline) will follow the requirements of the covenant.

2 Chronicles 7:19-20

"But if you turn away and forsake the decrees and commands I have given you and go off to serve other gods and worship them,²⁰ then I will uproot Israel from my land, which I have given them, and will reject this temple I have consecrated for my Name. I will make it a byword and an object of ridicule among all peoples.

6. Solomon's kingdom established (2 Chron 8:1-18)
7. Solomon's visit by Queen of Sheba (2 Chron 9:1-12)
8. Solomon's wealth (2 Chron 9:13-28)
9. Solomon's death (2 Chron 9:29-31)

2 Chronicles 9:30-31

Solomon reigned in Jerusalem over all Israel forty years.

³¹Then he rested with his ancestors and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

- a. Note that there is no mention of Solomon's troubles or failures as found in the parallel account of 1 Kings 11:9-11.
- b. Note that the Chronicler assumed that his readers knew the full history and could consult other sources (cf. 2 Chron 9:29).
- c. Note that Solomon is the first of the Davidic kings (after his father, David, the original recipient of covenant promises). He is an "example" or "forerunner" of the yet promised descendant of David (i.e. the Messianic-King).

VI. BIBLICAL DEVELOPMENT: “DIVIDED MONARCHY”

With the death of Solomon (931 BC) the kingdom splits: Israel in the north, Judah in the south. 2 Chronicles primarily follows the fortunes (and failures) of the Davidic kings. For a listing of the “Kings of the Divided Monarchy,” see Session 1: “Introduction to the Divided Monarchy” (p. 9).

Session 4: “Kings of Judah” (in Panorama Plus 7) follows the accounts of the Davidic kings from 1-2 Kings. The first nine kings are discussed. This section will begin with the tenth king of Judah, Jothan (primarily from the account in 2 Chronicles 27-36).

- A. Rehoboam (#1):** 2 Chronicles 10:1-12:16
(1 Kgs 12:1-24; 14:21-31)
- B. Abijah (#2):** 2 Chronicles 13:1-2, 22-14:1 (1 Kgs 15:1-2, 6-8)
- C. Asa (#3):** 2 Chronicles 14:2-16:14 (1 Kgs 15:9-24)
- D. Jehoshaphat (#4):** 2 Chronicles 17:1-19; 19:1-21:3
(1 Kgs 22:41-50)
- E. Jehoram (#5):** 2 Chronicles 21:4-20 (2 Kgs 8:16-24)
- F. Ahaziah (#6):** 2 Chronicles 22:1-9 (2 Kgs 8:25-29)
- G. Joash (Jehoash) (#7):** 2 Chronicles 24:1-27
(2 Kgs 11:21-12:21)
- H. Amaziah (#8):** 2 Chronicles 25:1-28 (2 Kgs 14:1-20)
- I. Uzziah (Azariah) (#9):** 2 Chronicles 26:1-23
(2 Kgs 14:21-22; 15:1-7)

J. Jotham (#10 of Judah)

1. Father: Uzziah/Azariah; Tribe: Judah/David
2. Dates of reign: 750-731 BC
3. Theological evaluation: Good
4. Key events (2 Chron 27)
 - a. Jotham’s accession

2 Chronicles 27:1

Jotham was twenty-five years old when he became king, and he reigned in Jerusalem sixteen years. His mother’s name was Jerusha daughter of Zadok.

- (1) The “sixteen” year reign likely includes a co-regency of ten years with Uzziah (recall Uzziah’s last ten years he was quarantined with leprosy–2 Chron 26:21).
- (2) The name of his mother is also given, perhaps a clue that she was from a prominent family.

b. Jotham’s assessment

2 Chronicles 27:2, 6

He did what was right in the eyes of the LORD, just as his father Uzziah had done, but unlike him he did not enter the temple of the LORD. The people, however, continued their corrupt practices. . . .⁶ Jotham grew powerful because he walked steadfastly before the LORD his God.

c. Jotham’s accomplishments

(1) Building

- Upper gate of Temple (27:3)
- Wall at hill of Ophel (27:3)
- Towns, forts, towers (27:4)

(2) Warfare: Ammonites (27:5)

d. Jotham’s death

2 Chronicles 27:9

Jotham rested with his ancestors and was buried in the City of David. And Ahaz his son succeeded him as king.

K. Ahaz (#11 of Judah)

1. Father: Jotham; Tribe: Judah/David
2. Dates of reign: 735-715 BC
3. Theological evaluation: Bad
4. Key events

a. Ahaz’s accession

2 Chronicles 28:1a

Ahaz was twenty years old when he became king, and he reigned in Jerusalem sixteen years.

b. Ahaz's major failures

(1) His idolatry (28:1-4)

2 Chronicles 28:2-4

He followed the ways of the kings of Israel and also made idols for worshiping the Baals. ³ He burned sacrifices in the Valley of Ben Hinnom and sacrificed his children in the fire, engaging in the detestable practices of the nations the LORD had driven out before the Israelites. ⁴ He offered sacrifices and burned incense at the high places, on the hilltops and under every spreading tree.

(2) His defeats in battle (5-15)

Under Ahaz and because of his spiritual failures the Judahites were defeated by the Arameans (5) as well as by their northern brothers of Israel (6-15).

(3) His trust in Assyria for help (16-21)

(4) His practices of increasing false worship (22-25)

2 Chronicles 28:22-23

In his time of trouble King Ahaz became even more unfaithful to the LORD. ²³ He offered sacrifices to the gods of Damascus, who had defeated him; for he thought, "Since the gods of the kings of Aram have helped them, I will sacrifice to them so they will help me." But they were his downfall and the downfall of all Israel.

c. Ahaz's death

2 Chronicles 28:27

Ahaz rested with his ancestors and was buried in the city of Jerusalem, but he was not placed in the tombs of the kings of Israel. And Hezekiah his son succeeded him as king.

L. Hezekiah (#12 of Judah)

1. Father: Ahaz; Tribe: Judah/David
2. Dates of reign: 729-686 BC
3. Theological evaluation: Good
4. Key events
 - a. Hezekiah's accession

2 Chronicles 29:1
Hezekiah was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Abijah daughter of Zechariah.
 - b. Hezekiah's assessment

2 Chronicles 29:2
He did what was right in the eyes of the LORD, just as his father David had done.
5. Hezekiah's reign/accomplishments
 - a. Rededication of the Temple (29:1-36)
 - (1) Doors opened; Levites return

2 Chronicles 29:3-6
In the first month of the first year of his reign, he opened the doors of the temple of the LORD and repaired them. ⁴ He brought in the priests and the Levites, assembled them in the square on the east side ⁵ and said: "Listen to me, Levites! Consecrate yourselves now and consecrate the temple of the LORD, the God of your ancestors. Remove all defilement from the sanctuary. ⁶ Our parents were unfaithful; they did evil in the eyes of the LORD our God and forsook him. They turned their faces away from the LORD'S dwelling place and turned their backs on him.
 - (2) Temple purified/consecrated

2 Chronicles 29:18-19
Then they went in to King Hezekiah and reported: "We have purified the entire temple of the LORD, the altar of burnt offering with all its utensils, and the table for setting out the consecrated bread, with all

its articles. ¹⁹ We have prepared and consecrated all the articles that King Ahaz removed in his unfaithfulness while he was king. They are now in front of the LORD's altar."

(3) Offerings and worship resumed

2 Chronicles 29:27-28, 31

Hezekiah gave the order to sacrifice the burnt offering on the altar. As the offering began, singing to the LORD began also, accompanied by trumpets and the instruments of David king of Israel.

²⁸ The whole assembly bowed in worship, while the musicians played and the trumpets sounded. All this continued until the sacrifice of the burnt offering was completed. . . . ³¹ Then Hezekiah said, "You have now dedicated yourselves to the LORD. Come and bring sacrifices and thank offerings to the temple of the LORD." So the assembly brought sacrifices and thank offerings, and all whose hearts were willing brought burnt offerings.

b. Celebration of the Passover (30:1-27)

(1) The plan: proclamation

2 Chronicles 30:6-9

At the king's command, couriers went throughout Israel and Judah with letters from the king and from his officials, which read: "People of Israel, return to the LORD, the God of Abraham, Isaac and Israel, that he may return to you who are left, who have escaped from the hand of the kings of Assyria. ⁷ Do not be like your parents and your fellow Israelites, who were unfaithful to the LORD, the God of their ancestors, so that he made them an object of horror, as you see. ⁸ Do not be stiff-necked, as your ancestors were; submit to the LORD. Come to his sanctuary, which he has consecrated forever. Serve the LORD your God, so that his fierce anger will turn away from you. ⁹ If you return to the LORD, then your fellow Israelites and your children will be shown compassion by their captors and will return to this land, for the LORD your God is gracious and compassionate. He will not turn his face from you if you return to him."

(2) The celebration: Passover observed (30:13-25)

(3) The result

2 Chronicles 30:26-27

There was great joy in Jerusalem, for since the days of Solomon son of David king of Israel there had been nothing like this in Jerusalem. ²⁷ The priests and the Levites stood to bless the people, and God heard them, for their prayer reached heaven, his holy dwelling place.

c. Reinstatement of the priests and Levites (31:1-21)

2 Chronicles 31:2-3

Hezekiah assigned the priests and Levites to divisions—each of them according to their duties as priests or Levites—to offer burnt offerings and fellowship offerings, to minister, to give thanks and to sing praises at the gates of the LORD’s dwelling. ³ The king contributed from his own possessions for the morning and evening burnt offerings and for the burnt offerings on the Sabbaths, at the New Moons and at the appointed festivals as written in the Law of the LORD.

d. Defeated Sennacherib (32:1-23; cf. Isa 36-37)

The Assyrian king extended his conquests of Israel and began to conquer key cities and fortifications in Judah. His siege upon the capital city of Jerusalem is described by the Chronicler.

2 Chronicles 32:16-19

Sennacherib’s officers spoke further against the LORD God and against his servant Hezekiah. ¹⁷ The king also wrote letters ridiculing the LORD, the God of Israel, and saying this against him: “Just as the gods of the peoples of the other lands did not rescue their people from my hand, so the god of Hezekiah will not rescue his people from my hand.” ¹⁸ Then they called out in Hebrew to the people of Jerusalem who were on the wall, to terrify them and make them afraid in order to capture the city. ¹⁹ They spoke about the God of Jerusalem as they did about the gods of the other peoples of the world—the work of human hands.

The ominous threat verbally with the military presence garrisoned around the city brought both king and prophet to one and one only course of action.

2 Chronicles 32:20-23

King Hezekiah and the prophet Isaiah son of Amoz cried out in prayer to heaven about this. ²¹ And the LORD sent an angel, who annihilated all the fighting men and the commanders and officers in the camp of the Assyrian king. So he withdrew to his own land in disgrace. And when he went into the temple of his god, some of his sons, his own flesh and blood, cut him down with the sword. ²² So the LORD saved Hezekiah and the people of Jerusalem from the hand of Sennacherib king of Assyria and from the hand of all others. He took care of them on every side. ²³ Many brought offerings to Jerusalem for the LORD and valuable gifts for Hezekiah king of Judah. From then on he was highly regarded by all the nations.

- e. His pride, success, and death (32:24-33)

The king would incur a deathly illness, about with pride from which he repented, and enjoyed great riches and honor. He died and was buried “where the tombs of David’s descendants are...” (32:33).

M. Manasseh (#13 of Judah)

1. Father: Hezekiah; Tribe: Judah/David
2. Dates of reign: 696-642 BC
3. Theological evaluation: Bad...later good
4. Key events
 - a. Manasseh’s accession

2 Chronicles 33:1

Manasseh was twelve years old when he became king, and he reigned in Jerusalem fifty-five years.

b. Manasseh's assessment

2 Chronicles 33:2-6

He did evil in the eyes of the LORD, following the detestable practices of the nations the LORD had driven out before the Israelites. ³ He rebuilt the high places his father Hezekiah had demolished; he also erected altars to the Baals and made Asherah poles. He bowed down to all the starry hosts and worshiped them. ⁴ He built altars in the temple of the LORD, of which the LORD had said, "My Name will remain in Jerusalem forever." ⁵ In both courts of the temple of the LORD, he built altars to all the starry hosts. ⁶ He sacrificed his children in the fire in the Valley of Ben Hinnom, practiced divination and witchcraft, sought omens, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, arousing his anger.

c. Manasseh's capture and repentance

2 Chronicles 33:10-13

The LORD spoke to Manasseh and his people, but they paid no attention. ¹¹ So the LORD brought against them the army commanders of the king of Assyria, who took Manasseh prisoner, put a hook in his nose, bound him with bronze shackles and took him to Babylon. ¹² In his distress he sought the favor of the LORD his God and humbled himself greatly before the God of his ancestors. ¹³ And when he prayed to him, the LORD was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the LORD is God.

(1) He also removed foreign gods and images from the Temple (33:15).

(2) He restored the altar of the Lord (33:16).

(3) He told Judah to serve the Lord, the God of Israel (33:16), though they did not (33:17).

d. Manasseh's death

2 Chronicles 33:20

Manasseh rested with his ancestors and was buried in his palace. And Amon his son succeeded him as king.

N. Amon (#14 of Judah)

1. Father: Manasseh; Tribe: Judah/David
2. Dates of reign: 642-640 BC
3. Theological evaluation: Bad
4. Key events
 - a. Amon's accession
2 Chronicles 33:21
Amon was twenty-two years old when he became king, and he reigned in Jerusalem two years.
 - b. Amon's assessment
2 Chronicles 33:22-23
He did evil in the eyes of the LORD, as his father Manasseh had done. Amon worshiped and offered sacrifices to all the idols Manasseh had made.²³ But unlike his father Manasseh, he did not humble himself before the LORD; Amon increased his guilt.
 - c. Amon's assassination
2 Chronicles 33:24-25
Amon's officials conspired against him and assassinated him in his palace.²⁵ Then the people of the land killed all who had plotted against King Amon, and they made Josiah his son king in his place.

O. Josiah (#15 of Judah)

1. Father: Amon; Tribe: Judah/David
2. Dates of reign: 640-609 BC
3. Theological evaluation: Good
4. Key events
 - a. Josiah's accession
2 Chronicles 34:1
Josiah was eight years old when he became king, and he reigned in Jerusalem thirty-one years.
 - b. Josiah's assessment
2 Chronicles 34:2
He did what was right in the eyes of the LORD and followed the ways of his father David, not turning aside to the right or to the left.

c. Josiah's accomplishments (2 Chron 34-35)

- (1) He purged Judah and Jerusalem of high places (34:3).
- (2) He tore down the altars of Baal and Asherah poles (34:4).
- (3) He repaired the Temple (34:8-13).
- (4) He received the recently found Book of the Law.

2 Chronicles 34:21

"Go and inquire of the LORD for me and for the remnant in Israel and Judah about what is written in this book that has been found. Great is the LORD's anger that is poured out on us because those who have gone before us have not kept the word of the LORD; they have not acted in accordance with all that is written in this book."

- (5) He instituted a renewal of covenant obedience to the Law.

2 Chronicles 34:29-31

Then the king called together all the elders of Judah and Jerusalem.³⁰ He went up to the temple of the LORD with the people of Judah, the inhabitants of Jerusalem, the priests and the Levites—all the people from the least to the greatest. He read in their hearing all the words of the Book of the Covenant, which had been found in the temple of the LORD.³¹ The king stood by his pillar and renewed the covenant in the presence of the LORD—to follow the LORD and keep his commands, statutes and decrees with all his heart and all his soul, and to obey the words of the covenant written in this book.

2 Chronicles 34:33

Josiah removed all the detestable idols from all the territory belonging to the Israelites, and he had all who were present in Israel serve the LORD their God. As long as he lived, they did not fail to follow the LORD, the God of their ancestors.

(6) He celebrated the Passover (35:1-19)

d. Josiah's death (35:20-27)

Josiah marched to battle against Neco, king of Egypt. Josiah was wounded by archers and taken to Jerusalem where he died. "He was buried in the tombs of his fathers, and all Judah and Jerusalem mourned for him" (35:24 NIV84).

N.B.

The last four kings of Judah all reigned for relatively brief times (Jehoahaz for three months only; Jehoiachin for three months and ten days). Their stories are found in 2 Chronicles 36, the last chapter of the book (as well as the parallel in 2 Kings 23-24). These final kings are simply listed with their dates of reign. The student is encouraged to explore the brief treatment of the last of the Davidic kings.

P. Jehoahaz (#16 of Judah)

Reigned three months and was deposed in Jerusalem by the king of Egypt. Jehoahaz's brother, Eliakim replaced him as king of Judah, now a vassal state under Egyptian rule.

Q. Jehoiakim (formerly Eliakim) (#17 of Judah)

Reigned eleven years after Neco the king of Egypt took his brother (Jehoahaz) captive to Egypt. With the battle of Carchemish in 605 BC the Egyptians were defeated by the Babylonians and forced to leave Palestine. Nebuchadnezzar defeated Jehoiakim and took him bound to Babylon (along with articles of worship used in the Temple).

R. Jehoiachin (#18 of Judah)

Reigned three months and ten days. Nebuchadnezzar had returned and taken Jerusalem. He appointed Jehoiachin king as a vassal state of Babylon. He was summoned to appear before Nebuchadnezzar and the king of Babylon made Jehoiachin's uncle, Zedekiah, the king.

S. Zedekiah (#19 of Judah)

Reigned eleven years under Babylonian rule. Zedekiah rebelled against King Nebuchadnezzar who returned again to rebellious Jerusalem. This time the Babylonians destroyed the Temple, looted the treasures of the Lord's Temple and tore down the walls of the city.

2 Chronicles 36:20

He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his successors until the kingdom of Persia came to power.

VII. TAKEAWAYS

Due to the length of this session, no specific takeaways are given. However, there is a common thread in the succession of kings in 1-2 Chronicles.

1. A Davidic king was the only legitimate king for the nation (per the Davidic Covenant; 1 Sam 7 and 1 Chron 17).
2. The evaluation of an individual king's reign was measured not by political achievements but rather by obedience to the Law of Moses.
3. All of the Davidic kings during the Divided Monarchy (Movement 7) failed. The nation would await a future Davidic king who would be qualified and prophetically appointed to rule.

This Messianic-King was identified by the angel Gabriel to the King's mother, Mary.

Luke 1:29-33

*Mary was greatly troubled at his words and wondered what kind of greeting this might be.³⁰ But the angel said to her, "Do not be afraid, Mary; you have found favor with God.³¹ You will conceive and give birth to a son, and you are to call him Jesus.³² He will be great and will be called the Son of the Most High. The Lord God will give him the **throne of his father David**,³³ and **he will reign** over Jacob's descendants forever; **his kingdom will never end.**"*

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