

## Dry Bones Prayer time Ezekiel 37:1-7

### July 4

**2 Kings 23:31-25:30** (The LORD would not forgive)

#### 24:1-4

*In his days, Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant for three years. Then he turned and rebelled against him.<sup>2</sup> And the Lord sent against him bands of the Chaldeans and bands of the Syrians and bands of the Moabites and bands of the Ammonites, and sent them against Judah to destroy it, according to the word of the Lord that he spoke by his servants the prophets.<sup>3</sup> Surely this came upon Judah at the command of the Lord, to remove them out of his sight, for the sins of Manasseh, according to all that he had done,<sup>4</sup> and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, **and the Lord would not pardon.**(FORGIVE)*

**S/G UNPARDONABLE SIN,** 2 Kin. 24:4; Matt. 12:31, 32; Luke 12:10; Heb. 6:4–6; 1 John 5:16<sup>1</sup>

#### Jeremiah 15:4

**15:4** Manasseh: Considered the worst king in the history of Judah (2 Kin. 21:1-11, 16), his sins are primarily responsible for Judah's demise. See 2 Kin. 21:12-15; 23:26, 27; 24:3, 4.<sup>2</sup>

*Then the Lord said to me, "Though Moses and Samuel stood before me, yet my heart would not turn toward this people. Send them out of my sight, and let them go!"<sup>2</sup> And when they ask you, 'Where shall we go?' you shall say to them, 'Thus says the Lord:*

*"Those who are for pestilence, to pestilence,  
and those who are for the sword, to the sword;  
those who are for famine, to famine,  
and those who are for captivity, to captivity.'*

<sup>3</sup> *I will appoint over them four kinds of destroyers, declares the Lord: the sword to kill, the dogs to tear, and the birds of the air and the beasts of the earth to devour and destroy.<sup>4</sup> And I will make them a horror to all the kingdoms of the earth because of what Manasseh the son of Hezekiah, king of Judah, did in Jerusalem.*

#### 2 kings 21:1–26 Manasseh and Amon of Judah

Remarkably, Hezekiah bore a son (Manasseh) who would undo all that he had achieved in turning Judah back to God (21:1–18). During his fifty-five year reign (697–642 B.C.), the longest in Judah's history, Manasseh committed every pagan atrocity. The historian remarked that Judah "did more evil than the nations the LORD had destroyed before the Israelites" (21:9) and blamed Manasseh for the eventual fall of Jerusalem (21:12–15; 22:16–17; 24:3–4). Although Manasseh experienced a short imprisonment in Assyria (2 Chr 33:10–13), Assyrian records show that he was loyal for most of his reign.

Such wickedness yielded the fruit of more violence. Amon (642–640 B.C.), the son of Manasseh, was assassinated by palace officials after only two years on the throne (2 Kgs 21:19–26).<sup>3</sup>

<sup>1</sup> Swanson, J., & Nave, O. (1994). *New Nave's Topical Bible*. Oak Harbor: Logos Research Systems.

<sup>2</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Je 15:4). Nashville, TN: Thomas Nelson.

<sup>3</sup> Dockery, D. S. (Ed.). (1992). *Holman Bible Handbook* (p. 266). Nashville, TN: Holman Bible Publishers.

**MANASSEH, KING OF JUDAH** (מְנַשֶּׁה, *menaseh*; Μανασσῆς, *Manassēs*), King of Judah. Son of Hezekiah who reigned ca. 687–642 BC; the longest-tenured king of Judah. Manasseh secured economic recovery for Judah after the invasion of Sennacherib in 701 BC, but he is blamed for the fall of Judah due to corrupt religious practices and social injustices.

### Overview

Manasseh was the son of Hezekiah and Hephzibah, and began his rule at the age of 12. Considering Manasseh's age and his father's illness (2 Kgs 20:1), it is likely he had a coregency with Hezekiah. After Hezekiah's death, Manasseh reinstated banned religious practices (2 Kgs 21:3), but ruled with apparent peace and stability during a difficult chapter of Judah's history. The accounts of his reign connect him directly with the chain of events leading to the fall of Judah (Long, *2 Kings*, 248).

Second Kings 21:4–16 presents Manasseh as the worst of all the kings of Judah (Sweeney, *I & II Kings*, 426). Jeremiah 15:4 likewise places on him the responsibility for the doom proclaimed against Jerusalem. Second Kings depicts Manasseh's misdeeds as a foil for Josiah's righteous behavior (Knoppers, *Two Nations Under One God*, 2:171–96; Cogan and Tadmor, *II Kings*, 271–73). In the account of Josiah's religious reforms, Manasseh is singled out as having provoked God's anger and judgment (2 Kgs 23:12). Literary connections between 2 Kgs 21:3–16 and 2 Kgs 23 reinforce that Manasseh—the “mirror image” to Josiah—is both a historical king and a paradigmatic example in the theology of the Deuteronomistic History (Smelik, *Converting the Past* 154; Hoffmann, *Reform und Reformen*, 155–67; Eynikel, “The Portrait of Manasseh”).

Other aspects of the biblical record are more positive. His long reign and peaceful death would usually be interpreted as signs of divine favor. Chronicles recounts Manasseh's sinful behavior, but preserves an account of repentance. After the king of Assyria—possibly Ashurbanipal—bound him and deported him to Babylon, Manasseh prayed to Yahweh, who responded by returning him to Jerusalem in peace (2 Chr 33:10–13; see Rainey, “Manasseh, King of Judah”, 159–60). His prayer is reimagined in the pseudepigraphal Prayer of Manasseh, written during the first century AD (see 2 Chr 33:19). Chronicles also describes a series of building projects and religious reforms instituted by Manasseh (2 Chr 33:14–17). In these texts, Manasseh is the apostate king who later humbled himself and repented.

### The Context of Manasseh's Reign

Manasseh became king of Judah during hard times. Though Jerusalem did not fall to the Assyrians during Hezekiah's rebellion (2 Kgs 18–19; Isa 36–37; 2 Chr 32:1–22), this victory was mitigated by the “crushing burden imposed upon Judah as a result of the conflict” (Rainey and Notley, *The Sacred Bridge*, 246). During the revolt, Sennacherib claimed to have destroyed 46 walled and fortified towns and deported a huge portion of the populace as captives (Rassam Cylinder, lines 52–60; Grayson & Novotny, *Royal Inscriptions*, 65–66). The newly conquered lands were distributed to the kings of Ashdod, Ekron, and Gaza, with heavy tributes. Sennacherib describes receiving a long list of gifts and payments from Hezekiah along with a promise of allegiance. These military, political, and economic losses resulted in Manasseh beginning his rule during a period of Assyrian dominance (Nelson, “*Realpolitik* in Judah (687–609 BC.)”, 181).

### Politics under Manasseh

#### *Relations with Assyria*

In the first few decades of his rule, Manasseh served as a loyal Assyrian vassal. Esarhaddon claims to have enlisted the support of twenty-two kings, including Manasseh, in the construction of a new armory (Nin. A. v 54–vi 1; Leichty, *Royal Inscriptions of Esarhaddon*, 23–24). Ashurbanipal lists Manasseh among the kings who supported his military effort against Egypt in 667 BC (Prism E 10, 13–21; Prism C II 37–67; Borger, *Beiträge zum Inschriftenwerk*).

#### *Relations with Other Nations*

Manasseh cultivated friendly relations with several surrounding kingdoms during his reign. He is said to have instituted the worship of Baal and Asherah “as Ahab king of Israel had done” (2 Kgs 21:3). Ahab erected an altar to Baal and made an Asherah pole as a result of an alliance between Israel and Tyre (1 Kgs 16:32–33). Manasseh may be following Ahab's lead politically and commercially as well as religiously (Katzenstein, *The History of Tyre*, 263–64; “Phoenician Deities”, 190–1; McKay, *Religion in Judah*, 20–27).

Judah immediately follows Tyre in the list of kingdoms in an alliance that Esarhaddon called “the twenty-two kings of Ḫatti [Syria-Palestine], the seacoast, and the midst of the sea” (Nin. A. v 54–73a; Leichty, *Royal Inscriptions of Esarhaddon*, 23). The establishment of Canaanite cults under Manasseh may simply reflect the

friendly relations between the neighboring kingdoms (on the archaeology of reforms, see Fried, “The High Places”, 444–50). Manasseh also was linked to southern Palestine through Meshullemeth, daughter of Haruz of Jotbah (2 Kgs 21:19; Lehmann, “Survival and Reconstruction”, 303; Niemann, “Choosing Brides”, 230–31). Jotbah is known from the wilderness wanderings, which links Meshullemeth with Edom and Arabia (McKay, *Religion in Judah*, 24; Num 33:33; Deut 10:7). The garden of Uzza, named as Manasseh and Amon’s burial place, could have associations with an Arabian deity and may have been a religious location in honor of Meshullemeth (McKay, *Religion in Judah*, 24–25; Gray, *I & II Kings*, 710; in contrast, see Schmidt, *Israel’s Beneficent Dead*, 252–54). Political ties to the south would have assisted Manasseh’s agricultural development in the Negev and southern wilderness (Finkelstein, “Archaeology”, 176–81).

#### *Manasseh’s Deportation*

While aspects of Manasseh’s reign can be corroborated with other historical sources, the account of Manasseh’s deportation in 2 Chr 33:10–13 is problematic. The building projects listed in 2 Chr 33:14–17 have long been considered to reflect real historical practice, and it is possible that they lend credibility to the deportation account (Rainey and Notley, *The Sacred Bridge*, 250).

One theory regarding the deportation is that Manasseh and the Phoenician kingdoms may have supported the rebellion of Shamash-shum-ukin against his brother Ashurbanipal in the mid-seventh century BC (Rassam Cylinder III 96–106; Borger, *Beiträge zum Inschriftenwerk*). After putting down the rebellion, Ashurbanipal interrogated the kings who supported it. Manasseh was able to convince Ashurbanipal of his trustworthiness, and was reinstated as king (Rainey, “Manasseh, King of Judah”, 159–60; McKay, *Religion in Judah*, 25–26).

Though this is a plausible reconstruction, it remains hypothetical since there is no parallel account in Assyrian records. It is also difficult to explain why the episode would be omitted from Kings, especially since such a punishment would validate its negative assessment of Manasseh. Alternatively, the story could be a literary device that uses Manasseh as a theological paradigm for repentance and return from exile (Ben Zvi, “Prelude to a Reconstruction”, 39–41; Stavrakopoulou, *King Manasseh and Child Sacrifice*, 113). Given the weakness of Judah, which necessitated a submissive stance toward Assyria, the immense danger of rebelling so close to the Assyrian border, and the political and economic advantages Judah gained through its alliance with Phoenicia, the historical evidence does not fully square with the account (Evans, “Judah’s Foreign Policy,” 167). An absence of archaeological change during Manasseh’s reign further signals continuity in his station as loyal Assyrian vassal (Fried, “The High Places”, 444–50).

#### **Religion under Manasseh**

##### *Condemnation of Religion under Manasseh*

Religious practices under Manasseh are denounced in the Deuteronomistic History (2 Kgs 21:2–7), as well as in other prophetic texts. This account depicts a flagrant rejection of the Deuteronomic law as shown by the comprehensive list of Manasseh’s sins:

- He followed practices of the nations (Deut 18:9).
- He rebuilt shrines destroyed by Hezekiah (2 Kgs 18:3–4).
- He built altars to Baal (Jer 11:13).
- He placed image of Asherah in the temple (Deut 16:21).
- He worshiped the host of heaven (Deut 4:19; 17:3; Jer 8:2; 19:13; Zeph 1:5).
- He burned his son as an offering (Deut 12:31; 18:10; 2 Kgs 17:17; 23:10; Jer 7:31; 32:35).
- He practiced illicit forms of divination: soothsaying (Isa 2:6), consulting false prophets (Jer 14:14; Ezek 12:24; 13:6, 9, 23; 21:26, 28), and necromancy (Deut 18:11; Isa 8:19; 19:3).

This catalog of transgressions is so comprehensive and offensive that it effectively would make Manasseh the sinful king *par excellence* (Würthwein, *Die Bücher der Könige*, 1:441; Evans, “Naram-Sin and Jeroboam”, 123–24). Not only did Manasseh violate the prescribed manner of worship in Deuteronomy, but he led Judah to sin in the process and kindled the anger of God against the nation (2 Kgs 21:9, 11; Blanco Wißmann, «*Er tat das Rechte ...*», 161–73). Manasseh stands out as a ruler of the worst kind.

##### *Sources of Religion under Manasseh*

Illicit religious practices under Manasseh would have originated in the local customs of Canaanite religion, rather than an Assyrian system of belief imposed on vassal states (Cogan and Tadmor, *II Kings*, 272). There is no evidence of forced worship in Assyrian annals, nor were vassal states prevented from practicing their forms of worship (Cogan, *Imperialism and Religion*, 42–64). In the case of Judah, local syncretistic practices could have flourished based on influences from Phoenicia and the south due to trade and political ties. The worship of Baal, Asherah, and the host of heaven are best explained as expressions of local religiosity (McKay, *Religion in Judah*, 22).

Manasseh could have made concessions to tribal leadership and local kinship groups because of his weakened royal position following the Assyrian takeover (Lehmann, “Survival and Reconstruction”, 305; Ahlström, *Royal Administration*, 80). It is also possible that the popularity of Hezekiah’s reforms suffered due to their perceived ineffectiveness in bringing Assyrian downfall (contra Isa 10:12–19; Cogan and Tadmor, *II Kings*, 273). The brief mention of Uzza as Manasseh and Amon’s place of burial is not entirely clear, but could suggest a link with the Arabian astral god Al-‘Uzzah (Gray, *I & II Kings*, 710–11; McKay, *Religion in Judah*, 24–25).

#### *Manasseh and Child Sacrifice*

Manasseh is accused of burning his son as an offering (2 Kgs 21:6; 2 Chr 33:6), though the historicity of human sacrifice in ancient Israel and its presence in Yahwistic religious practice is contentious. There are very few mentions of human sacrifice in the biblical account, and they are universally negative; it is an exemplar of detestable Canaanite religious practice (Deut 12:31; 18:10; Lev 18:21; 20:2–5; 2 Kgs 3:27; 16:3; 17:17, 31; 21:6; 23:10; Jer 7:31; 19:5; 32:35). Biblical texts tend to associate these offerings with Molech (Lev 18:21; 20:2–5; 1 Kgs 11:7; 2 Kgs 23:10; Jer 32:35) and the Valley of Ben-Hinnom (2 Kgs 23:10; Jer 7:31–32; 19:6; 32:35; see also Barrick, *King and the Cemeteries*, 81–103), and Ahaz and Manasseh are the only kings accused of burning their sons as sacrifices (2 Kgs 16:3; 21:6). The nature of the practice is not manifestly clear, though it is most likely linked to a kind of necromantic divination during situations of extreme crisis.

Debate over the issue revolves around whether Israelite forms of the practice could have been derived from Phoenician offerings to Melqart of Tyre (Heider, *Cult of Molek*, 403–5; “Molech”, 585) or if child sacrifice could have been an indigenous practice that infrequently appeared in religious practice in ancient Judah (Stavrakopoulou, *King Manasseh and Child Sacrifice*, 283–99). Although Manasseh is linked to child sacrifice in the biblical tradition, the precise nature and origins of the practice are subject to debate (see also Day, *Molech*; Lewis, *Cults of the Dead*).

#### **The Economy under Manasseh**

Judah’s serious loss of territory after Hezekiah’s rebellion had terrible economic consequences. Sennacherib reassigned the Shephelah and western territories to neighboring kingdoms (Finkelstein, “Archaeology,” 178). In spite of these setbacks, Manasseh appears to have successfully shifted agricultural production to the Beersheba Valley (Thareani-Sussely, “ ‘Archaeology of the Days of Manasseh’ Reconsidered”, 75). Archaeological evidence suggests stable economic growth and expansion under Manasseh (Knauf, “Glorious Days”, 166–73; Grabbe, “Kingdom of Judah,” 101–4; Ahlström, *Royal Administration*, 76–81).

Though direct evidence does not exist, the combination of the Chronicler’s account of Manasseh’s building projects and the general situation of recovery could be evidence that the Siloam Tunnel and the palace at Ramat Rahel were both achievements of Manasseh (2 Chr 33:14; Knauf, “Hezekiah or Manasseh?”; Finkelstein, “Archaeology”). Although his legacy in Kings and Chronicles is negative, it is likely Manasseh preserved the Judaeian state from collapse.

#### **Manasseh’s Role in the Fall of Judah**

Although the Chronicler suggests that Manasseh later repented, the sins of the king are ultimately cited as the reason for Yahweh’s judgment of Judah (2 Kgs 23:12, 26; 24:3). The message of Jeremiah cites the sins of Judah and the monarchy as the causes of the impending judgment (Jer 15:4). As Manasseh and Ahab are already linked in Kings, Manasseh’s shedding of innocent blood could refer to Ahab’s persecution of the prophets as portrayed in the story of Naboth’s vineyard (1 Kgs 21:1–29; Cogan and Tadmor, *II Kings*, 270). Not only is this an instance of the persecution of the innocent, but it is also a rejection of Yahweh’s word.

Finally, the blame given to Manasseh for the exile is an important structural element in the literary development of the Deuteronomistic History. Noth originally suggested that the books of Joshua through Kings constituted a single work, written during the Babylonian exile around 550 BC. Prefixed to the beginning of this work was a shortened form of Deuteronomy, which deeply influenced the linguistic style and theological perspective of the history.

Cross revised this picture by suggesting that there were two editions of the Deuteronomistic History (Dtr1 and Dtr2). Dtr1 focused on two main themes: the destruction of Samaria due to the sins of Jeroboam (1 Kgs 13:34), and the promise given to David and Yahweh’s election of Jerusalem (2 Sam 7). Dtr2 focuses on the destruction and defeat that was a part of Yahweh’s judgment against Jerusalem, manifested in the conquest and deportation by the Babylonians. Manasseh is to Judah as Jeroboam is to Israel—the one who sealed Judah’s fate (Cross, *Canaanite Myth*, 289; see more recently Blanco Wißmann, «*Er tat das Rechte ...*», 161–73). Cross’ suggestion has been met with a number of modifications and counter-suggestions, but it remains one of the most influential theories regarding the redactional development of the Deuteronomistic History (van Keulen, *Manasseh through the Eyes of the Deuteronomists*, 14–51; Hutton, *Transjordanian Palimpsest*, 79–156).

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**23:1–20** Josiah's reign occurred during the decline of the Assyrian Empire. As Assyria's influence waned, a power vacuum formed in the province of Samaria (formerly the kingdom of Israel), allowing Judah to expand its northern border and extend Josiah's religious reforms into this region (2 Kings 23:8, 19). Josiah instituted worship of Yahweh as prescribed in Deuteronomy—which supports the view that the book of the law found by Hilkiah was a version of Deuteronomy (22:8–20).

The Reforms of Josiah

**23:1 the elders of Judah and Jerusalem** Heads of prominent families who were responsible for day-to-day operations and executing justice (e.g., 1 Kgs 8:1; 20:7).

**23:2 from smallest to greatest** A common way of referring to the entire population (e.g., 1 Sam 30:2; Jer 31:34).

**23:3 the pillar** Perhaps one of the two pillars outside the temple ([1 Kgs 7:15–22](#)).

**a covenant** A legally binding agreement between two or more parties.

**his commands and his warnings and his statutes** Three different terms for the law (compare note on Psa 19:7–9).

**23:4 for Baal and for the Asherah** Refers to Canaanite deities (2 Kgs 17:16; 21:3–5).

**all the host of heaven** See note on 21:3.

<sup>4</sup> Kelly, W. L. (2016). [Manasseh, King of Judah](#). In J. D. Barry, D. Bomar, D. R. Brown, R. Klippenstein, D. Mangum, C. Sinclair Wolcott, ... W. Widder (Eds.), *The Lexham Bible Dictionary*. Bellingham, WA: Lexham Press.

**23:6 the Wadi Kidron** Runs along Jerusalem's eastern border; a common disposal site for idols (e.g., vv. 12; 1 Kgs 15:13; 2 Chr 15:16).

**23:7 the male shrine prostitutes** The Hebrew word used here, *qedeshim*, literally refers to “sacred, consecrated people” and is often understood to refer to male prostitutes set apart for pagan worship (also in 1 Kgs 14:24; 15:12). The notion that such people played a sexual role is inferred from Deut 23:17–18, which prohibits the daughters or sons of Israel from becoming a *qedesh* or *qadesh* (“sacred person”) and then prohibits bringing the wages of a *zonah* (“whore”) into Yahweh's house.

**23:8 from Geba up to Beersheba** Suggests that Josiah's reforms reached into the Assyrian province of Samaria (formerly the kingdom of Israel). The similar phrase “from Dan to Beersheba” is used to indicate all of Israel (see 1 Sam 3:20 and note; note on Jer 4:15).

**the governor of the city** The Hebrew word used here, *sar-ha'ir*, refers to the highest official in city administration (1 Kgs 22:26). It is unclear which city Joshua governs.

**23:9 they ate unleavened bread in the midst of their relatives** The Hebrew word *matsah*, meaning “unleavened cake,” could be a generic term for a grain offering (Lev 2:4–5) or refer to the unleavened cakes associated with Passover.

**23:10 Topheth** A cultic site just outside Jerusalem where worshipers sacrificed children to the god Molech. See 2 Kings 16:3 and note; note on Jer 7:31.

**23:11 had dedicated to the sun** In the ancient Near East, many cultures associated horses with the Mesopotamian sun god, Shamash, who was said to ride a horse-drawn chariot on feast days. This reference suggests that similar ideas had gained popularity in Judah.

**23:12 the Wadi Kidron** See note on 2 Kings 23:6.

**23:13 the Mountain of Destruction** Refers to the Mount of Olives, where Solomon had built shrines to pagan gods for his foreign wives (1 Kgs 11:7). The Hebrew text contains a play on words, as the Hebrew name *har hammishchah*, meaning “Mount of Ointment” (the Mount of Olives) is very similar to the Hebrew for Mount (or Hill) of Corruption, *har hammashchith*.

**23:15 the altar that was in Bethel** Established after Israel had divided, so that people in the northern kingdom of Israel did not have to travel to Jerusalem (in the southern kingdom) to worship. See 1 Kgs 12:25–33 and note.

**23:16 according to the word of Yahweh** Refers to 1 Kgs 13:1–3, where a man of God comes from Judah to Bethel and prophesies that Josiah will defile (ruin) the altar.

**23:17 the man of God who came from Judah** See 1 Kgs 13:1–34.

**23:18 the prophet who had come from Samaria** This prophet was buried in the same grave as the man of God from Judah (1 Kgs 13:31).

**23:19 which were in the towns of Samaria** The Assyrians did not destroy these shrines and high places during their campaign against Israel; the new inhabitants of the land reused them (2 Kgs 17).

**23:20 he burned the bones of the humans on them** In accordance with the prophecy of the man of God (1 Kgs 13:2).

**23:21–27** In this passage, Josiah presides over the first centralized celebration of Passover since before the Israelites conquered the promise land (2 Kings 23:21–23), and he enacts additional reforms (v. 24). The narrator assesses the righteousness of Josiah (v. 25) and reiterates God's verdict against Judah (vv. 26–27). The parallel account of the Passover celebration in 2 Chr 35 is significantly longer and more detailed.

#### The Reforms of Josiah

**23:21 the Passover** A celebration commemorating Yahweh's deliverance of Israel from slavery and their departure from Egypt (Exod 12:1–30; Deut 16:1–8).

**23:23 in Jerusalem** Josiah had eliminated all the shrines that competed with the Jerusalem temple.

**23:24 the mediums and the spiritists** Forbidden in Lev 20:6 and Deut 18:9–14. People who interacted with the spirit world were expelled from the land by Saul (1 Sam 28:3, 9).

**the household gods** The Hebrew word used here, *teraphim*, refers to household deities common throughout Israel's history, since the time of the patriarchs (Gen 31:19; Judg 17:5; 1 Sam 19:13). The exact nature and function of these deities is unclear.

**the scroll that Hilkiah the priest had found** See 2 Kgs 22:8–20.

**23:25 There was not a king like him** The author of 1–2 Kings considered Josiah to be more devoted to Yahweh than even David, who was the standard for worshipful behavior (1 Kgs 3:6; 9:4; 11:4).

**with all of his heart** Alludes to Israel's central commandment in Deut 6:5.

**23:26 Manasseh had provoked him** See 2 Kgs 21.

**23:27 from my face** The repeated use of this phrase, earlier used in reference to the northern kingdom of Israel, foreshadows a similar fate for Judah. God already had exiled the kingdom of Israel (17:20, 23), expelling it from the land and scattering its inhabitants as He promised He would do if Israel did not obey Him (e.g., 1 Kgs 9:6–9).

**this city that I have chosen, even Jerusalem** Not until Solomon's prayer at the temple dedication does the Bible identify Jerusalem and its temple as the place that God chooses (1 Kgs 8:29; compare Deut 12:5, 11; 14:23; 16:2, 6, 11; 26:2). No biblical account tells specifically of God choosing Jerusalem.

**23:28–30** The politics of Judah's last few kings center on their shifting allegiances between Egypt (allied with a collapsing Assyria) and Babylon. The narrative does not say why Josiah goes up to meet with Egypt and Assyria, nor why Neco kills him on sight. Neco may have believed he could gain power from killing Josiah (which he does; 2 Kgs 23:29) or he may have thought Judah was allied with Babylon (compare 20:12–13). Second Chronicles offers a longer account of Josiah's untimely death (2 Chr 35:20–27). It also preserves the tradition that Jeremiah and others lamented Josiah (2 Chr 35:25).

Date	Event
609–595 BC	Reign of Pharaoh Neco II
609 BC	Neco defeats and kills King Josiah of Judah at Megiddo
605 BC	Babylon defeats Egypt and Assyria
597 BC	Babylon captures Jerusalem

**23:28 the events of the days of the kings of Judah** See note on 2 Kings 1:18.

**23:29 Pharaoh Neco** See note on Jer 46:2. Neco and his forces are responding to Assyria's request for aid against Babylon.

**the Euphrates River** Pharaoh Neco thus would have had to travel through Judah and the province of Samaria.

**Megiddo** A city in the fertile plain of the Jezreel Valley; its origins date to 7000 BC. During their conquest of Israel, the Assyrians built a small provincial city there.

**23:30 Jehoahaz** This king who reigned only three months, ca. 609 BC, is distinct from the Israelite king with the same name who reigned much earlier (ca. 814–798 BC).

**anointed him** The anointing of kings occurs only three times in 1–2 Kings. In the case of Solomon (1 Kgs 1:45) and Jehoash (2 Kgs 11:12; see note on 1:17), it is clear that their successions take place under irregular circumstances. The same is likely true of Jehoahaz.

**23:33 Riblah** An Assyrian administrative and military center in the Lebanon Valley. Pharaoh Neco holds King Jehoahaz here until they journey to Egypt (vv. 33–34), and Nebuzaradan kills 60 of Judah's officials here (25:19–21). See note on Ezek 6:14.

**23:34 made Eliakim the son of Josiah king** Neco replaces Jehoahaz with his brother, Jehoiakim; he probably does so to ensure that Judah stays unstable (see Jer 22:10 and note).

**he changed his name to Jehoiakim** Eliakim means "God will establish," and Jehoiakim means "Yahweh will establish." Babylonian kings often changed the names of conquered people to give them a new identity; apparently Pharaoh Neco also used this practice (2 Kgs 24:17; Dan 4:8).

**23:35 The silver and the gold Jehoiakim gave to Pharaoh** The nation of Judah is now a vassal state to Egypt and owes them regular tribute.

**23:36–37** Although these verses offer what seem to be closing statements about Jehoiakim's reign, the narrative about his reign continues through 2 Kgs 23:7.

**24:1–24:7** The conflict between Judah and Babylon that leads to the nation's downfall begins during the reign of Jehoiakim (ca. 609–597 BC). Jehoiakim accepts being a vassal of Babylon, presumably to avoid the destruction of Jerusalem, but then later rebels against Nebuchadnezzar II, king of Babylon. In response to his rebellion, King Nebuchadnezzar of Babylon deploys troops from the surrounding nations in order to destroy Judah. However, the text directly attributes these actions to Yahweh. Yahweh uses the actions of the Babylonian Empire to issue judgment on Judah for the nation's sins.

**24:1 Nebuchadnezzar** See note on Jer 21:2. This is the second scene in 2 Kings involving Babylon. In the first, Hezekiah took Babylonian envoys on a tour of the royal treasure houses, and Isaiah prophesied that they would return and carry everything off (2 Kings 20:12–21).

Date	Event
605 BC	Nebuchadnezzar defeats Jehoiakim
601 BC	Jehoiakim rebels against Babylon
597 BC	Nebuchadnezzar captures Jerusalem
589–586 BC	Nebuchadnezzar's final siege and capture of Jerusalem

**24:2 Chaldeans** The Hebrew text uses “Babylonians” and “Chaldeans” interchangeably.

**according to the word of Yahweh** Includes the word that Isaiah spoke to Hezekiah (20:16–18), the word of unnamed prophets concerning Manasseh’s sins (21:10–15), and the word of Huldah to Josiah (22:15–20).

**24:3 on the command of Yahweh** The author makes it clear that Nebuchadnezzar and Babylon are fulfilling Yahweh’s word. Earlier, the sins of Manasseh were given as the reason for Judah’s defeat and the exile (see 21:12–15 and note).

**to remove them from his sight** The same fate that befell the kingdom of Israel (17:18) will fall on Judah (23:27).

**24:4 the blood of the innocent that he had shed** Refers to the oppressing the poor. See note on [21:16](#).

**24:5 the events of the days of the kings of** See note on 1:18.

**24:6** The Hebrew text of this verse can be confusing, as it mentions both *yehoyaqim* (Jehoiakim), king of Judah, and his son *yehoyakhin* (Jehoiachin), who takes his place.

**slept with his ancestors** See note on 8:24.

**24:10–17** The conflict between Judah and Babylon reaches Jerusalem during the reign of Jehoiachin (see vv. 10–12). Nebuchadnezzar, king of Babylon, proceeds to take captive all the people of Jerusalem (circa 597 BC), except the poor (v. 14); he then loots the temple and treasuries (compare note on v. 1).

**24:12 in the eighth year of his reign** Dating an event by the regnal year of a foreign ruler is unusual.

**24:13 He cut up** Nebuchadnezzar’s actions suggest that Judah refused to pay tribute. Earlier in 2 Kings, Ahaz and Hezekiah had used bronze, silver, and gold from the temple to fund Judah’s tribute (16:17–18; 18:15–16).

**the vessels of gold which Solomon the king of Israel had made in the temple of** Including the altar, the table for the bread of the Presence, 10 lampstands, flowers, lamps, tongs, cups, snuffers, basins, incense dishes, fire pans, and door sockets (1 Kgs 7:45–50).

**as Yahweh had foretold** Refers to Isaiah’s prophecy in 2 Kgs 20:17.

**24:14 He deported all of Jerusalem** The first of two Babylonian exiles of Judah’s people (25:11 describes the second). The prophet Ezekiel is exiled with this first group (see note on Ezek 1:2).

**24:17 Zedekiah** Babylonian kings often changed the names of conquered people (2 Kgs 23:34). On Zedekiah, Jehoiachin’s uncle, see note on Jer 21:1.

**24:20 Zedekiah rebelled against the king of Babylon** Likely by allying what remained of Judah with Pharaoh Psammetichus II, who (historical records show) extended Egypt’s influence into the Levant around 592 BC. Zedekiah’s decision here is the final move that leads Babylon to turn Judah from a vassal state into a completely conquered one.

**25:1–21** After about a decade of conflict, Jerusalem and the kingdom of Judah fell to the Babylonian Empire in 586 BC. This final chapter of 2 Kings recounts the siege of Jerusalem, the blinding and binding of Zedekiah, the fiery destruction of the temple, the second wave of deportations to Babylon (compare 2 Kings 24:10–17) and the execution of Jerusalem’s remaining officials. Accounts of Judah’s final collapse also appear in 2 Chr 36:17–21; Jer 39:1–10; and Jer 52:1–30.



<b>Southern King</b>	<b>Date</b>
Jehoiakim	609–597 BC
Jehoiachin	597 BC
Zedekiah	597–586 BC

**25:1 the ninth year of his reign** The Hebrew text does not include the name of the king, reading only “of his reign.” Jeremiah 39:1 makes clear that this refers to Zedekiah’s reign (circa 597–586 BC). See Jer 39:1 and note.

**25:2 came under siege** According to Ezekiel, the Babylonians laid siege to Jerusalem with siege works and battering rams (see Ezek 4:2 and note).

**25:4 the gate between the wall** Located in the southeast wall of the city of David. This reference to a double wall suggests that this gate was in the part of the city where Hezekiah built a double wall to protect the Siloam Pool (Isa 22:11; 2 Chr 32:5).

**the Arabah** Refers to the arid wilderness around the Dead Sea.

**25:6 at Riblah** See note on 2 Kings 23:33.

**25:7 They slaughtered the sons of Zedekiah** To eliminate competition to the throne (see Judg 9:5; 2 Kgs 10:1–14).

**they blinded the eyes of Zedekiah** A brutal but common punishment for rebellious slaves in the ancient Near East.

**brought him to Babylon** Jeremiah 52:11 indicates that Zedekiah was imprisoned until he died.

**25:8 In the fifth month** See 2 Kings 24:12 and note.

**25:11 the commander of the imperial guard deported** Refers to the second wave of deportations in 586 BC (the first was reported in 24:14–16).

**25:12 the vineyards and for tilling** Fieldworkers were left to supply agricultural goods for the empire.

**25:13 The bronze pillars** Described in 1 Kgs 7:15–37.

**25:14 the vessels of bronze** Described in 1 Kgs 7:40–47. Nebuchadnezzar had taken the vessels of gold to Babylon with the first wave of captives (2 Kgs 24:13).

**25:18 Zephaniah the second priest** Zephaniah was in charge of maintaining the order of the temple (Jer 21:1; 29:25).

**25:21 was removed from its land** This summary statement suggests that the narrative aims to explain how Judah arrived in exile.

**25:22–26** This passage reports that some Jews fled to Egypt in the aftermath of Judah’s collapse. This may help to account for the presence of communities who worship Yahweh in Egypt, including the community at Elephantine. The book of Jeremiah includes a lengthy account of these events (Jer 41–46).

**25:22 Gedaliah** See note on Jer 39:14. From a prominent Jerusalem family, Gedaliah’s grandfather had been a scribe during Josiah’s reign (2 Kings 22:3). Ahikam, his father, was among those sent to inquire of Yahweh through Huldah (22:12), and he was responsible for saving the life of the prophet Jeremiah (Jer 26:24).

**25:23 at Mizpah** With the destruction of Jerusalem, Judah’s administrative center shifts roughly seven miles north to the city of Mizpah.

**25:25 the Judeans and with the Chaldeans** Ishmael and his men attack those who are assisting Gedaliah and thereby supporting the Babylonian Empire, regardless of nationality.

**25:27–30** Jehoiachin’s release from prison concludes the narrative of 1–2 Kings with a sense of hope that David’s royal line will continue and that the kingdom will one day be restored. This hope corresponds with God’s covenant with David (2 Sam 7:13). Thus, the narrative of 1–2 Kings ends where it began—with the expectation that David’s descendants will reign over Israel forever (1 Kgs 2:4; compare Matt 1:1).

**25:27 Evil-Merodach** Nebuchadnezzar’s successor.

**25:28 the kings who were with him in Babylon** Refers to deposed kings of other nations that Babylon had destroyed.<sup>5</sup>

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<sup>5</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., . . . Bomar, D. (2012, 2016). *Faithlife Study Bible* (2 Ki 23:1–1 Ch). Bellingham, WA: Lexham Press.

**Acts 22:17-23:10**

**22:2** The Hebrew language is probably a reference to Aramaic, a dialect related to Hebrew.

**WORD WEALTH**

**22:3** **zealous**, *zelotes* (dzay-low-tace); Strong's #2207: Burning with zeal, having warmth and feeling for or against, deep commitment and eager devotion to something or someone, an enthusiast, uncompromising partisan, admirer, emulator, imitator, follower of anyone. Paul rejected his previous zeal that caused him to become a persecutor of the church, but rejoiced in his *zelotes* for the Lord Jesus Christ.

**22:3** Gamaliel: See note on 5:33-40.

**22:6** This begins the second of three Pauline conversion narratives in Acts. The first (9:1-19) was Luke's account of the event. The second (vv. 6-21) and the third (26:12-18) were told by Paul himself in his public testimony to the Jews and later to the authorities.

**22:7** See note on 9:4.

**22:9** Did not hear the voice seems to contradict 9:7, where Luke records that they did hear the voice. Actually, the verses contain different grammatical constructions, which say the same thing. The companions of Paul heard the sound of the voice, but did not discern words with understanding.

**22:12** The description of **Ananias** here is to show how Paul's conversion and subsequent ministry were compatible with Jewish traditions.

**22:16** See section 1 of Truth-In-Action at the end of Acts.

**22:16** See note on **be baptized**, 2:38.

**22:18** They will not receive your testimony refers to the general Jewish leadership and community in Jerusalem, not to the church (see 9:26-28).

**22:22** Mention of the "Gentiles" (v. 21) infuriated the Jews.

**22:23** Luke is reporting the utter madness of the opposition to Paul and the Christian message he represented (see 23:10). Throughout Acts, believers are shown to be rational; their detractors, irrational (26:24-26). The message of Jesus and the Cross is foolishness to the world, but to those who are saved, it is utterly reasonable. The gospel is the wisdom and power of God (1 Cor. 1:18-25).

**22:24** The response of the crowd was so outrageous that the Roman authorities suspected Paul of some greater crime, for which they would force a confession by scourging.

**22:25** For his own protection, Paul appeals to his Roman citizenship (see note on 16:37).

**23:2** Ananias, the high priest, is different from the Ananias of 5:1 and 9:10.

**23:3** Whitewashed wall means new and clean appearance, but rotten on the inside. Perhaps Paul's reaction was improper (see v. 5; 1 Pet. 2:21-23), but even Jesus defended His legal rights (John 18:21-23). **I did not know . . . he was the high priest** may have been spoken in bitter irony, indicating he did not expect to receive justice from the Jewish court.

**WORD WEALTH**

**23:6** **resurrection**, *anastasis* (an-as-tas-is); Strong's #386: A standing up again, restoration to life, rising from the dead. A compound of *ana*, "again," and *histemi*, "to stand." The resurrection of Jesus is the firstfruits or prototype of the future resurrection of all that are in the grave. In v. 6, *anastasis* is the coming resurrection that occurs at the Judgment Day. Another usage of *anastasis* is "a moral recovery of spiritual truth."

**23:6** See note on Matt. 22:31, 32.<sup>6</sup>

Psalms 2:1-12

Proverbs 18:13

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<sup>6</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Ac 21:30–23:6). Nashville, TN: Thomas Nelson.

## July 5

### 1 Chronicles 1:1-2:17

#### 1 Chronicles

**1:1–9:44** The books of 1 and 2 Chronicles retell the history of Israel for the restored Jewish community living around Jerusalem in the fifth century BC. The book's original purpose was to remind the people of the nation's past greatness to encourage their efforts to rebuild a community devoted to Yahweh.

Introduction to 1 Chronicles  
The Historical Books  
How to Study the Bible

**1:1 Adam** The Chronicler uses the format of a genealogy starting with Adam to review the story of the OT from Genesis to the postexilic period of Ezra and Nehemiah. The people listed in vv. 1–4 are mentioned in more detail in the genealogy of Gen 5.

**1:4 Noah** The man God saved from the flood, along with his sons and their families. See Gen 6–9.

**1:5–23** This list is based closely on the Table of Nations in Gen 10. The Table of Nations divides up the known world according to its descent from the sons of Noah. See note on Gen 10:1–32.

Understanding the Table of Nations

**1:7 Rhodanim** The same as “Dodanim” in Gen 10:4. The Hebrew letters for “d” and “r” are very similar (see note on Gen 10:4).

**1:19 in his days the earth was divided** The name “Peleg” comes from the Hebrew word *palag*, meaning “to divide.”

**1:24–27** This list of the descendants of Shem includes the names, but not the details, from the genealogy in Gen 11:10–26 (see note on Gen 11:10–26).

**1:27 Abram, that is, Abraham** “Abram” means “exalted father” while “Abraham” means “father of many.” God changed his name from “Abram” to “Abraham” after making a covenant with him (see Gen 17:5 and note).

**1:28–42** While the Genesis narrative emphasizes the sons who inherited God's promise to Abraham, Isaac and Jacob, this list includes the descendants of the sons who did not receive the promise—Ishmael and Esau, as well as Abraham's sons by Keturah. The genealogies for these branches of Abraham's family are found in Gen 25; 36.

**1:29 Ishmael** Abraham's son by Hagar, Sarah's servant. Since Sarah had not borne any children, she offered her servant to Abraham as an alternate means for him to gain a son and heir (Gen 16:1–4). After Isaac was born, Sarah insisted that Hagar and Ishmael be sent away (Gen 21:10).

**1:32 Keturah** Abraham's third wife or concubine (Gen 25:1). She is not mentioned until after Sarah has died (Gen 23:1–2; 24:67), giving the impression that Abraham took her as a wife after Sarah's death. Her six sons represent Arab tribes associated with the incense trade in the Arabian desert (Gen 25:1–6).

**1:33 Midian** Ancestor of the Midianites and the name of a region in the northwest Arabian peninsula, east of the Gulf of Aqaba and north of the Red Sea. Moses fled to Midian when Pharaoh was trying to kill him (see Exod 2:15 and note).

**1:34 Isaac** The son God promised to Abraham and Sarah (Gen 17:16; 18:9–15). Isaac also was Abraham's primary heir (Gen 24:36; compare Gen 25:6). This verse refers to Jacob as “Israel”—the name he was given by God (Gen 32:27–28).

**1:35 Esau** Isaac's oldest son (Gen 25:25); also called “Edom” (Gen 36:8). He is the ancestor of the Edomites. Esau's younger brother Jacob acquires his blessing and birthright.

**1:38 Seir** The region where Esau settled (Gen 32:3) and where the Edomites lived (Deut 2:4). The Horites lived in the area before the Edomites (Gen 14:6; Deut 2:12, 22).

**1:43–54** This passage about the ancient kings of Edom is virtually identical to Gen 36:31–43. The list of kings also follows the similar genealogy of Esau in Gen 36:9–30. See note on Gen 36:31–39.

**2:1 the sons of Israel** The previous section (1 Chron 1:28–53) mainly listed descendants of Abraham who were not the heirs of God’s promise. The rest of the genealogies (2:1–9:44) focus on the descendants of Israel (Jacob) by tribe. (Israel is first identified as Isaac’s son in 1:34.)

**2:3–4:23** This lengthy summary of the genealogy of Judah draws on genealogies from Gen 46:12–13; Num 26:19–22; Ruth 4:18–22; 2 Sam 3:2–5; 5:13–16, as well as the history of the kings. The Chronicler gives more detail and attention to the genealogy of Judah than any other tribe; Naphtali, for example, gets only one verse (1 Chron 7:13). This is because David and the Davidic royal family descend from the line of Judah (see 3:1–24 and note).

**2:3 The sons of Judah** Compare Gen 46:12–13; Num 26:19–22.

**and he put him to death** The account in Genesis does not explain what Er did to incur divine wrath (Gen 38:7). His brother, Onan, also was killed by God for refusing to fulfill his responsibilities to his brother’s wife, Tamar (Gen 38:8–11).

**2:4 Tamar his daughter-in-law** The wife of Er, then Onan. Eventually she bore Perez and Zerah to Judah, deceiving him after he mistreated her by refusing to give her as a wife to his third son Shelah (following the customs of levirate marriage; Deut 25:5–10). The story in Gen 38 centers around Tamar’s mistreatment in Judah’s household. See Gen 38:1–30 and note.

**2:7 Achar, the troubler of Israel** Achan sinned by taking devoted things from Jericho. His sin caused Israel to be defeated at Ai. See Josh 7:1–26 and note.

**2:9 Hezron** The list of the descendants of Perez through Hezron takes up the rest of the chapter (1 Chron 2:9–55). The line of descent through Hezron’s son Ram is significant as the pedigree for King David (vv. 10–17). Compare Ruth 4:18–22. The genealogical information for Jerahmeel and Caleb (also called Chelubai) comes primarily from this passage.

**2:10 Nahshon** The chief of the tribe of Judah during the period of wandering in the wilderness (Num 1:7; 2:3; 7:12; 10:14).

**2:12 Boaz fathered Obed** Boaz fathered Obed with Ruth, the daughter-in-law of Naomi. See Ruth 4:13–17.

**2:15 David the seventh** David was Jesse’s youngest son. The rise of a younger son to prominence over his older brothers is a recurring theme in the OT. The theme is used to show that divine calling trumps traditional leadership customs. David alludes to this himself when he says that Yahweh chose him to be king out of all his father’s sons and has chosen Solomon as king out of all of his sons (1 Chron 28:4–5). See note on 1:35.

**2:16 The sons of Zeruiah** David’s nephews—Joab, Abishai, and Asahel—were trusted members of his army (2 Sam 2:18; 18:2; 21:17). Joab was commander of David’s army (2 Sam 8:16; 1 Chr 11:6).<sup>7</sup>

## Acts 23:11-35

**23:11** See note on 21:4-12.

**23:16** God speaks through angels, dreams, and visions. At other times He uses people and very ordinary situations. What at first may appear to be everyday circumstances are actually God’s providences.

**23:24** Felix served as **governor** of Judea from A.D. 52 to 59 (see note on 25:13).<sup>8</sup>

Psalm 3:1-8

Proverbs 18:14-15

## July 6

### 1 Chronicles 2:18-4:4

**2:18 Caleb** Also called Chelubai (v. 9). Not the Caleb who spied out Canaan and participated in the conquest (Num 13:30; Josh 14:6–15).

<sup>7</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (1 Ch). Bellingham, WA: Lexham Press.

<sup>8</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Ac 23:6–24). Nashville, TN: Thomas Nelson.

**2:20 Bezalel** The craftsman chosen by Yahweh to build the ark and the tabernacle (Exod 31:1–5).

**2:21 the daughter of Makir** Later in life, Hezron married a daughter of Machir of Manasseh (1 Chron 2:21–23; Num 26:29). The marriage creates a link between the Judahite clan of the Hezronites and the Gileadites from the territory of Manasseh in the Transjordan (Num 32:39–40). Hezron married into one of the most prominent clans of Manasseh (Gen 50:23). His son from this marriage—Segub—is otherwise unknown.

**2:25–41** The genealogy of the descendants of Jerahmeel is unique to 1 Chronicles. The first half (1 Chron 2:25–33) is clearly marked off by the repetition of the phrase “these are the sons of Jerahmeel.” The second half (vv. 34–41) presents the descendants of Sheshan, initially mentioned in v. 31, to 14 generations. It is relatively rare for a biblical genealogy to include that many generations. The exceptions tend to be very important lineages such as those for kings or priests (see 3:1–24; 5:27–41; 8:29–40). However, the genealogy ends with Elishama, who is otherwise unknown.

**2:25 Jerahmeel** Outside of this passage, the only references to the descendants of Jerahmeel are found in 1 Samuel, where they are presented as seminomadic peoples dwelling in the Negev desert (1 Sam 27:10; 30:29).

**2:34 Sheshan had no sons** A puzzling statement since 1 Chr 2:31 identifies Ahlai as the son of Sheshan. It is possible that sons referred to in the Hebrew text of v. 31 is meant in the sense of “descendants of” and that Ahlai is the unnamed daughter mentioned in v. 35.

**2:42–55** This passage continues the line of Caleb, son of Hezron, begun in vv. 18–20. A number of names from this list also are names of places in Judah, such as Mareshah, Hebron, Ziph, Beth-Zur, Kiriath-Jearim, and Bethlehem. Many of the names from this passage appear in the list of the cities of Judah in Josh 15. Several places are in the immediate vicinity of Hebron such as Ziph and Beth-Zur. In Joshua 15:13–19, Hebron was allotted to Caleb, son of Jephunneh. Some of the material in this passage seems to connect two different lines of Calebites, associating both families with the same geographic areas in Judah.

**2:49 Acsah** This reference to Caleb having a daughter named “Acsah” is likely meant to draw a connection to Caleb, son of Jephunneh (Judg 1:12–13).

**2:55 Kenites** A clan of distant relatives of the Israelites who settled in the territory allotted to Judah (Judg 1:16; 1 Sam 15:6).

**3:1–24** The genealogy of David stands between two separate genealogies of Judah. Its placement at the center of this section (1 Chron 2:3–4:23) highlights the Chronicler’s emphasis on the Davidic monarchy. Here, the Chronicler lists all the sons of David (vv. 1–9) followed by each of the Davidic kings (vv. 10–16). He finishes the genealogy with the generations from the exilic and postexilic eras (vv. 17–24).

**3:1 were born to him in Hebron** David had moved to Hebron after Saul’s death (2 Sam 2:1–2). He reigned there as king over Judah for seven years (2 Sam 2:11; 5:5). See 2 Sam 3:2–5.

**3:5 were born to him in Jerusalem** After David was anointed king over all Israel (2 Sam 5:1–3), he conquered Jerusalem and made it his capital (2 Sam 5:6–10). See 2 Sam 5:14–16.

**3:9 Tamar was their sister** Tamar was the biological sister of Absalom and was raped by her half-brother, Amnon. Absalom avenged Tamar’s rape by killing Amnon (2 Sam 13:1–33). These events eventually led to Absalom’s rebellion (2 Sam 15).

**3:10–14** The Chronicler lists the line of David in 15 generations from Solomon (late 10th century) to Josiah (late 7th century BC), covering those who reigned as king of Judah. The phrasing is terse, giving the name followed by “his son.”

**3:12 Azariah** Also called Uzziah (2 Chr 26:1; Isa 1:1). Uzziah was king of Judah during a time of relative peace and prosperity (see note on Isa 2:7; 2 Kgs 15:1–7).

**3:13 Ahaz** King of Judah during the Syro-Ephraimite War (ca. 735 BC). In Isaiah, Ahaz is depicted as fearful and doubtful of Yahweh’s ability to deliver Judah (see note on Isa 7:10–25).

**Hezekiah** A king known for his attempt to get the people to turn away from idol-worship (2 Kgs 18:4). He ruled Judah when Sennacherib of Assyria invaded (2 Kgs 18:13–16). In preparing for an Assyrian siege, Hezekiah commissioned a tunnel to bring water into Jerusalem (2 Chr 32:30). The completion of that project was commemorated by the Siloam Inscription.

**3:14 Josiah** One of the last kings to rule Judah before it became a vassal of Nebuchadnezzar of Babylon (2 Kgs 24:1). Like Hezekiah, Josiah is known for his religious reforms centered around the discovery of a “book of the law” in the temple (2 Kgs 22).

**3:15–19** This passage covers the descendants of David from the sons of Josiah in the early sixth century BC to Zerubbabel, governor of Judah, in the late sixth century BC (the beginning of the postexilic period).

**3:15 the sons of Josiah** The typical pattern of generational succession from father to son broke down in the final years before Judah fell to Babylon (586 BC). Different sons of Josiah were installed on the throne by different foreign powers (2 Kgs 23:34; 24:17). During this period, three different sons and one grandson of Josiah reigned over Judah—two for only very brief periods of about three months.

**Johanah** Possibly to be identified with Jehoahaz (2 Kgs 23:30), or perhaps an otherwise unknown son of Josiah. Some Septuagint manuscripts read “Jehoahaz” here.

**Shallum** Most likely Jehoahaz, since he was proclaimed king upon Josiah’s death (2 Kgs 23:30–31); Jeremiah calls Josiah’s successor “Shallum” (Jer 22:11–12). He reigned for only three months before the Egyptian pharaoh deposed him and installed his brother Jehoiakim as king (2 Kgs 23:34–36).

**3:16 Jehoiakim** Made king by Pharaoh Neco, who changed his name from Eliakim to Jehoiakim (2 Kgs 23:34–36).

**Zedekiah** Either Jehoiakim also had a son named Zedekiah (the same name given to his brother Mattaniah by Nebuchadnezzar; 2 Kgs 24:17), or King Zedekiah is listed here as “son” in the sense of “successor of” Jeconiah.

**3:17 of Jeconiah, the captive** Nebuchadnezzar took Jehoiachin (also called Jeconiah) captive to Babylon (2 Kgs 23:15). Apparently he was imprisoned for about 37 years before Nebuchadnezzar’s successor Evil-Merodach (also rendered “Awel-Marduk”) had him released (Jer 52:31; 2 Kgs 25:27–30).

**Shealtiel** Apart from this passage, the OT always identifies Shealtiel as the father of Zerubbabel (Ezra 3:2, 8; 5:2; Neh 12:1; Hag 1:1, 12, 14; 2:2, 23; compare Matt 1:12; Luke 3:27). In 1 Chr 3:19, the Septuagint has Shealtiel, not Pedaiah, listed as the father of Zerubbabel and Shimei.

**3:19–24** This list of descendants from Zerubbabel to the sons of Eliezer is unknown outside of Chronicles.

**3:19 Zerubbabel** A central figure in the period following the exile. He was appointed governor of Judah by the Persians and oversaw the work to rebuild the temple in Jerusalem (ca. 516 BC). See Ezra 3:2 and note.

**4:1–23** After the detailed treatment of the line of David (1 Chron 3:1–24), the genealogy of the tribe of Judah picks up again more or less where it left off at the end of 1 Chr 2. The descendants named in v. 1 effectively summarize the previous generations covered in 2:3–55, ending with Shobal, son of Hur, from the last generation introduced in ch. 2. However, there are few clear links among the families listed in this chapter. A few names in vv. 1–5 connect to the line of Perez from ch. 2 such as Asshur, father of Tekoa (2:24; 4:5), Hur, firstborn of Ephrathah (2:50; 4:4), and the reference to the Zorathites (2:53; 4:2). Most of vv. 2–20 consists of distinct, brief lineages without clear connections to the line of Judah as a whole. For the final few verses (vv. 21–23), the genealogy turns to Shelah, son of Judah (Gen 38:5, 11, 14).

**4:1 The sons of Judah** The five listed here are descendants of Judah, but only Perez was directly his son. They represent five successive generations from Judah (see note on 1 Chron 2:3–4:23).

**4:2 Reaiah** Called “Haroeh” in 2:52, but that is likely a misspelling of Reaiah.

**4:4 Gedor** Genealogies often include place-names, and the phrase “father of” also can be construed as “founder of.” Gedor is part of the territory allotted to Judah (Josh 15:58).<sup>9</sup>

## Acts 24:1-27

**24:2** A proper but manipulative introduction. In contrast, Paul’s introduction is polite, but direct.

### WORD WEALTH

**24:4 courtesy**, *epieikeia* (ep-ee-eye-ki-ah); Strong’s #1932: Graciousness, gentleness, clemency, moderation, sweet reasonableness, mildness, fairness, kindness, forbearance, what is right or fitting. In 2

<sup>9</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (1 Ch 2:18–4:4). Bellingham, WA: Lexham Press.

Cor. 10:1, *epieikeia* is an attribute of God. Here it is an appeal to Felix to show the customary graciousness befitting his high office. Christians can display *epieikeia* in virtue of their divine calling.

**24:5** The sect of the Nazarenes, a moderately derisive name given to the Christians (see v. 14, “which they call a sect”).

**24:10** See note on vv. 2, 3.

**24:14** Believing all things which are written in the Law and in the Prophets: The followers of Jesus did not reject the Jewish Scriptures (see Matt. 5:17, 18). They simply understood them in a new light: Jesus of Nazareth was the Messiah (18:5); His coming was not merely to fulfill Jewish national interests (1:6, 7); and His kingdom included all nations—the Gentiles (15:15-17). See 26:6, 7, 22, 23; note on 28:23.

**24:18** See note on 21:23, 24.

**24:27** Festus served as governor from A.D. 59 to 61.<sup>10</sup>

Psalm 4:1-8

**Proverbs 18:16-18** (Giving Gifts can open doors)

*A man's gift makes room for him  
and brings him before the great.*

<sup>17</sup> *The one who states his case first seems right,  
until the other comes and examines him.*

<sup>18</sup> *The lot puts an end to quarrels  
and decides between powerful contenders.*

**S/G** HAVE I EVER PRACTICE THE GIVING OF A GIFT TO OPEN A DOOR FOR ME? DOES THIS FEEL RIGHT OR WRONG?

**July 7**

**1 Chronicles 4:5-5:17**

**4:9 Jabez** This short anecdote about Jabez in vv. 9–10 is a narrative aside, stylistically distinct from the surrounding context.

**more honorable than** The Hebrew word used here, *kaved*, denotes weightiness—both literal as the weight of a physical object and metaphorical as honor, glory, or wealth. Most translations follow the latter sense and indicate Jabez was more honorable than his brothers. However, understanding *kaved* in the physical sense would indicate that Jabez was heavier than his brothers. This reading makes better sense of his mother’s statement that she bore him in pain.

**I bore him in pain** Jabez’ name in Hebrew, *yabets*, is a wordplay on the Hebrew word *atsab*, meaning “pain.” The last part of Jabez’ prayer in v. 10 is a request to be free from pain (*atsab*).

**4:10 And God granted what he asked** Jabez’s prayer for a larger border serves as a reminder to the postexilic community that God answers prayers and is able to bring blessing instead of pain.

**4:13 Kenaz** Brother of Caleb son of Jephunneh (Josh 15:17).

**Othniel** The nephew of Caleb son of Jephunneh who earned the right to marry Caleb’s daughter Achsah (Judg 1:13).

**4:15 Caleb, the son of Jephunneh** One of the 12 spies to enter Canaan (Num 13:6) and the only member of his generation besides Joshua son of Nun to take part in the conquest (Josh 14:6–15).

**4:21 The sons of Shelah** The genealogy of the tribe of Judah ends with a brief list of the descendants from Judah’s son Shelah.

<sup>10</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Ac 23:24–24:27). Nashville, TN: Thomas Nelson.

**4:24–43** After providing a lengthy and detailed account of the genealogy of Judah, the Chronicler gives shorter genealogies of Simeon (1 Chron 4:24–43), Reuben (5:1–10), Gad (5:11–22), and the half-tribe of Manasseh (5:23–26). This genealogy for the tribe of Simeon also includes explicit information about their settlements. Whereas the genealogy of Judah only alluded to geographic areas, the cities and villages of Simeon are named as such (vv. 28–33). The geographic details closely parallel the list of settlements from Josh 19:2–8. After listing the names of the men who were heads of the Simeonite clans (1 Chr 4:34–38), the Chronicler tells how the tribe expanded its territory (vv. 39–43).

**4:24 The sons of Simeon** The tribe of Simeon was closely associated with Judah during the conquest and allotment of the land (Judg 1:3; Josh 19:1). In the census at the beginning of the book of Numbers, they were one of the larger tribes (Num 1:23). By the end of Numbers, they had become the smallest (Num 26:14). Eventually they came to be absorbed into the tribe of Judah.

**4:27 did not have many children** The decline in the size of the tribe is attributed here to its low birth rate.

**4:28 they lived in Beersheba** The list of cities and villages here essentially repeats the description of the territory allotted to Simeon in Josh 19:1–9 (see note on Josh 19:1).

**4:33 they kept a genealogical record** The Hebrew term for genealogical record—*hithyaches*—appears only in postexilic texts, mainly in 1–2 Chronicles (1 Chr 5:7; 7:5; 9:22; 2 Chr 12:15; Ezra 8:1). This likely indicates an increased interest in pedigree after the exile. This reference to the genealogical record of the Simeonites is likely the introduction to the list of names that follows in 1 Chr 4:34–37, since the previous material was geographical.

**4:38 leaders** The Hebrew word used here, *nasi* (which means “prince”), often designates those who are leaders of clans or tribes (Num 36:1; Josh 22:14).

**4:39 the entrance of Gedor** Probably a reference to Gerar, northwest of Beersheba, in territory already allotted to Simeon. Mistaking the letter “r” for “d” (and vice versa) is an extremely common spelling error in ancient Hebrew manuscripts. The Septuagint (the Greek translation of the Old Testament) reads “Gerar.”

**4:41 Meunites** An unknown people group mentioned only in postexilic texts (2 Chr 26:7; Ezra 2:50; Neh 7:52). They may have been residents of Maon (Judg 10:12) or even Minaeans. The varied ways of spelling this name suggests the possibility of multiple groups with similar names.  
multiple groups with similar names.

**5:1–10** The genealogies of Reuben given here and in Num 26:5–11 emphasize two of the most unfavorable events associated with the tribe of Reuben. In Num 26, the text singles out their involvement in Korah’s rebellion against Moses from Num 16. In this passage, the most notorious mistake from Reuben’s past is highlighted. Reuben’s sin against Jacob by sexually violating his concubine Bilhah was effectively a rebellion against Jacob’s headship of the family (Gen 35:22 and note).

**5:1 he defiled the couch of his father** Because Reuben slept with his father’s concubine, he was not given the preeminence typically due the firstborn son. See Gen 35:22 and note; compare Gen 49:4 and note.

**Joseph** The comments in 1 Chron 5:1–2 explain that while Reuben was technically “firstborn of Israel,” his actions disqualified him from the benefits of his firstborn status. The birthright was given to Joseph, the favorite son of Jacob (Gen 48:15–22).

**5:2 Judah** Jacob’s three eldest sons all made themselves unworthy to receive the birthright and blessing of the firstborn (Gen 34–35). The Chronicler acknowledges that Judah was next in line, but the birthright still went to Joseph (second youngest of twelve sons). Nevertheless, Judah was blessed in significant ways and attained greater status, power, and prestige than most of the other tribes.

**5:3 The sons of Reuben the firstborn of Israel** The four men identified here are consistently listed as the sons of Reuben and the founders of the Reubenite clans (Gen 46:9; Exod 6:14; Num 26:5–6).

**5:4 The sons of Joel** This genealogy of Joel is not directly connected with the previous verse, so it is unknown how many generations came between Reuben and Joel. The seven generations listed in 1 Chron 5:4–6 that lead up to the Syro-Ephraimite War (ca. 734–732 BC) are not enough to cover the centuries from Reuben to the time of Tiglath-Pileser. The names listed here are unattested outside this passage.

**5:6 deported into exile** According to 2 Kgs 15:29, Tiglath-Pileser III conquered territory in Israel when he invaded the region during the Syro-Ephraimite War. He deported people from those regions and took them into exile in Assyria (compare 1 Chr 5:26). It is likely that those deported would be prominent people like Beerah, chief of the Reubenites. Deporting leaders was an effective way to control a rebellious region by removing the leadership (compare 2 Kgs 24:14).



**5:7 his kinsmen** Refers to other relatives of Beerah. Bela, mentioned in 1 Chr 5:8–9, also is a descendant of Joel through his son Shema (or Shemaiah; v. 4).

**5:10 war against the Hagarites** The Hagarites appear to have been a seminomadic group in the Transjordan region. Outside of 1 Chronicles, they are mentioned only in Psa 83:6. According to 1 Chr 5:18–22, the tribes of Gad and Manasseh also were involved in this conflict.

**5:11–26** Along with the tribe of Reuben, the tribe of Gad and the half-tribe of Manasseh resided in the Transjordan (east of the Jordan River), occupying the fertile regions of Gilead and Bashan. These genealogical lists for Gad (vv. 11–22) and eastern Manasseh (vv. 23–24) indicate that the three tribes were allies in success (vv. 18–22) and failure (vv. 25–26).

**5:11 the sons of Gad** The tribe of Gad lived north of the tribe of Reuben.

**Salecah** This town marks the eastern edge of the Transjordan and the approximate border between Bashan and Gilead (Deut 3:10; Josh 12:5).<sup>11</sup>

### Acts 25:1-27

**25:8** Luke shows repeatedly how the Christian “sect” was no threat to anyone—Jews or Romans.

**25:9** Paul’s destiny takes an unexpected turn. Standing on his rights as a Roman citizen, Paul appeals to the Roman supreme court, **Caesar’s judgment seat**. Having been in custody now for two years, Paul’s appeal may have been a desperate one, but it enabled him to reach his ultimate destination, Rome, and fulfill 1:8.

### WORD WEALTH

**25:10 I have done no wrong**, *adikeo* (ad-ee-keh-oh); Strong’s #91: To do an injustice, to act criminally or unrighteously, to violate any human or divine law, to do wrong, to mistreat others. The word is a compound of *a*, “without,” and *dike*, “right”; hence, an illegal action. *Adikeo* consists of offending legally, general wrongdoing, social injustice, and inflicting hurt or damage on individuals. In his appeal to Caesar, Paul declares his innocence.

**25:13** King Agrippa was the son of Herod Agrippa I (12:1) and great-grandson of Herod the Great. He ruled over northern Palestine. **Bernice** was his sister, as well as the sister of Drusilla (24:24).<sup>12</sup>

Psalms 5:1-12

### Proverbs 18:19

*A brother offended is more unyielding than a strong city,  
and quarreling is like the bars of a castle.*

### S/G TAKING OFFENSE/GIVING OFFENSE

**When someone deliberately hurts you?**

**Where does the setting of a boundary help?**

**Castle**—*fortress*

*Used figuratively of:*

Offended brother

Prov. 18:19<sup>13</sup>

<sup>11</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (1 Ch 4:41–5:11). Bellingham, WA: Lexham Press.

<sup>12</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Ac 24:27–25:13). Nashville, TN: Thomas Nelson.

<sup>13</sup> Thomas Nelson Publishers. (1996). *Nelson’s quick reference topical Bible index* (p. 126). Nashville, TN: Thomas Nelson Publishers.

## December 12: Forgiven and Forgiving

*Jeremiah 23:1–24:10; Romans 3:21–31; Proverbs 18:1–24*

Idioms are often unhelpful because their overuse has robbed them of meaning. But the idiom “putting up walls” has a twist in Proverbs: “A brother who is offended is worse than a city of strength, and quarrels are like the bars of a fortification” (Prov 18:19).

The writer of this proverb gives us imagery that helps us understand how people react to offenses. Regardless of whether we intend to, we can raise a great structure, like a “city of strength,” in the gulf between ourselves and others. Such barriers make it difficult to reach those we have offended, which may suit us perfectly. But we’re called to live differently.

None of us can live perfectly in this life, so conflict is inevitable. If we have the insight to see that “we all fall short of the glory of God”—and more specifically, *how* we have fallen—we’ll see we have no right to hold a grudge (Rom 3:23). When rifts develop in relationships, we need to own our sin and bring it to God. His forgiveness and His reconciling work make it possible for us to be vulnerable with others and seek their forgiveness—even if they have also offended us.

When we choose to humbly admit our failings, we break down “the bars of a fortification” and create space for reconciliation. We might be spurned, or we might be forgiven. The other person may take responsibility for their fault, or they may not. But either way, we rest secure in God’s forgiveness.

Have you offended someone? Have you neglected to confess your sin and seek forgiveness? Reconciliation is a picture of what God has done for us—He has returned us to Himself. Be like the peacemaker: Seek and offer forgiveness.

*Have you offended someone without asking forgiveness? If so, how can you step forward to confess your offense to God and the offended person?*

REBECCA VAN NOORD<sup>14</sup>

**E. Sibling Rivalry.** Proverbs 18:19 vividly depicts the problem of children who argue with one another: “A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.” The Bible describes brothers who quarreled for various reasons. Jacob sought to steal Esau’s blessing for himself (Gen. 27). Absalom hated Amnon because he raped Absalom’s sister (2 Sam. 13). Solomon had his brother Adonijah executed because he suspected that Adonijah wanted his throne (1 Kin. 2:19–25). When Jehoram ascended the throne, he killed all his brothers so that they would never be a threat to him (2 Chr. 21:4).

Sometimes parents provoked sibling rivalry. This was true of Isaac and Rebekah. The Bible says that “Isaac loved Esau ... but Rebekah loved Jacob” (Gen. 25:28). When Isaac wanted to bless Esau, Rebekah helped Jacob get the blessing for himself. Esau became enraged and threatened to kill Jacob, who fled to a faraway country (Gen. 27:41–28:5). It took an entire generation to reunite their families.

Sadly, Jacob did not learn from his parents’ mistakes. He also favored one of his sons, giving Joseph honor before the others. This so enraged the sons that they plotted to kill their father’s favorite. Scripture records that “when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him” (Gen. 37:4).<sup>15</sup>

## **PROVERBS 18**

**Friends.** Friendship has its risks (v. 19), but the isolated person is not wise (v. 1). We belong to each other, and we need each other (v. 14). We may have many acquaintances, but we have few real friends. The person with too many friends may end up in trouble (v. 24 margin). Be a true friend and God will give you true friends who will stick close to you throughout life.

**Fools.** Fools do not make good friends for many reasons. For one thing, they like to talk so much that they do not hear what others say (v. 2). Their foolish words cause fights (vv. 6–7) and inward pain (v. 8). Their impatience to speak makes them jump to conclusions (vv. 13, 17), and that creates problems (v. 5). The only hope for fools is that they will stop talking and start to listen to wisdom (v. 15).

### ***True Friends***

*A real friend can be trusted (Prov. 11:13; 17:9) and will stay with you when you are in trouble (Prov.*

<sup>14</sup> Barry, J. D., & Kruyswijk, R. (2012). *Connect the Testaments: A One-Year Daily Devotional with Bible Reading Plan*. Bellingham, WA: Lexham Press.

<sup>15</sup> Packer, J. I., Tenney, M. C., & White, W., Jr. (1997). *Nelson’s illustrated manners and customs of the Bible* (p. 419). Nashville, TN: Thomas Nelson.

*17:17; 25:19). Friends love you too much to pamper you (Prov. 27:6, 17), and their counsel helps you (Prov. 27:9). A real friend is good for generations (Prov. 27:10)! Some people do not make good friends: those who tempt you to sin (Prov. 1:10ff.); gluttons (Prov. 28:7); drunkards (Prov. 23:20–21); gossips (Prov. 20:19); the violent and angry (Prov. 16:29; 22:24–25); and flatterers (Prov. 27:14). Your best friends are those who have Jesus Christ as their Friend and seek to be like Him (John 15:12–15).*

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*“No one can develop freely in this world and find a full life without feeling understood by at least one person.”*

Paul Tournier<sup>16</sup>

Closer than a Brother

**Intimacy: Transcending Sexual Roles**

STEVEN A. HAMON

Delores is a young woman in trouble. At 31 she presents the outward marks of success. She is a Christian and belongs to a large evangelical church. Despite her accomplishments, however, she is miserable. Past sorrow and present loneliness create great emotional weight for her. She does not believe she could go to her pastor with her problems because she sees herself as a living example of his sermons, an illustration of how far short of the mark believers fall. Her two attempts to talk with others in the congregation have prompted (1) an injunction to be less self-centered, and (2) a hasty suggestion to read a popular Christian author.

Delores's story is not rare. My counseling work often brings me into contact with struggling saints who are frustrated and alienated from their brothers and sisters in Christ. Such experiences prompt me to share some thoughts about our need to rediscover intimacy among Christians.

The intimacy I refer to means close association with another person in such a way that we are motivated to change or subordinate our own immediate wants for the privilege of getting to know the other better. This definition applies not only to relationships with one another, but with the Lord Jesus Christ as well.

**Our Need for Intimacy**

God created us, I believe, with a deep, instinctive need for intimacy. Infants and children thrive in the context of human warmth and physical affection. Studies have shown that when these things are absent, the result is arrested development, even death. Adults are no different. Reports from concentration and prisoner-of-war camps indicate that people who had had meaningful relationships with even one other person stood a far better chance of survival than those who shut others out. The Bible is clear that God invites, even commands, us to fulfill our deep needs for intimacy, first with himself (e.g., Jer. 31:31–34; John 15:14–15), and second, with others (John 15:12; 1 John 2:10). God would neither invite nor command something to which he has not given us the capacity to respond. We can conclude, therefore, that we do not need to acquire the capacity for intimate friendship; it is something we already have.

When I was in college I heard the idea that God had created humankind as a sort of “younger sibling,” a protoplasmic little brother with which to amuse himself in order to take the edge off his loneliness. The God of Christianity, however, created not out of need but out of fullness of joy (Heb. 12:2; Prov. 8:30–31), though Christians affirm that the biblical God could have enjoyed complete fellowship among the three persons of the Godhead for eternity without creating another thing. Such is the depth of intimacy in relationships among the Trinity. We are created in that image (Gen. 1:26). My observation of clients who develop intimate relationships with others is that they are continually surprised at the depth of joy they experience in the context of their Christian friendships. Those friendships often heighten their productivity and creativity. They have discovered a quality of relationship that derives from the very God head.

**We Must Seek Intimacy**

But why, if we have such a great capacity for intimacy, do we need to be encouraged to seek it? I believe the roots of the problem are recorded in Genesis 3: the grasp of the fruit was the first willful rupture in intimate relations between

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<sup>16</sup> Wiersbe, W. W. (1991). *With the Word Bible Commentary* (Pr 18:1). Nashville: Thomas Nelson.

humanity and God. The rift was deepened as Adam spoke with God (Gen. 3:12): “The woman whom thou gavest me ... gave me ... and I ate” (NASB). With this statement, Adam effectively walled himself off from both God and his mate. Each of us is prone to isolationism of this sort.

We know that as Christians we continue to struggle against our individual manifestations of the “old man,” the “first Adam.” When we gather in groups we are collectively susceptible to the problems that plague us individually. Our American culture produces people who more closely identify with characters on a weekly TV series than with their next-door neighbors. It is in this context that the church must assume a role of leadership and example in fostering and maintaining truly intimate relationships among its members. What I often find is that the church has been sidetracked by society. The wedding of personal faith with societal “rugged individualism” seems to prompt a “Jesus and me” approach to Christian experience. At a congregational level, this approach can sanctify isolation and lock people into casual acquaintances with one another that are barely satisfying. When these acquaintances fail to meet deep needs for intimacy, a more emphatic scramble for personal experience may intensify the isolation.

### **Three Fallacies about Intimacy**

There are three fallacies I believe have inadvertently developed in many congregations. Left unchecked, these fallacies seem to have simultaneous and systematic abrasive effects upon the development of intimate relations.

First, there is a tendency for Christians to mistake frequency for intimacy. Many of our weekly calendars include Sunday morning and evening church, choir rehearsal, Wednesday service, Thursday small group Bible study, and volleyball league on Monday. While these involvements are probably good, the fallacy comes in believing that we are intimately involved in the church because we *are frequently* involved in it. But frequency is not an indicator of growing, deepening relationships with God and fellow believers. It may, in fact, create static, superficial relationships.

The second fallacy is based on an assumption that the marital relationship is the only intimate human relationship deserving of full attention for development. This belief may arise from our rightful astonishment at the decline and breakup of the family. It has produced a veritable mountain of literature on marriage enrichment. Much of this is solid material, and it is needed. But it fills the shelves of our bookstores, and by its sheer volume, it overemphasizes the marital relationship as a sole fulfillment of all human intimate needs. This can create unrealistic expectations for the people of the relationship, for when it fails to fulfill *all* needs, they begin to wonder what ails their marriage. While the marital relationship is of central importance, it must not be overloaded with the burden of fulfilling all a person’s needs for intimate relations. The experiences of Ruth and Naomi, David and Jonathan, Paul and Timothy, Jesus and John suggest that friendships can be a vital means for fulfilling the needs for intimacy. Recent research by Daniel Levinson of Yale indicates that difficult adjustment periods—such as midlife—are more successfully negotiated by those who have strong same-sex relationships that supplement their marriages.

Singleness also affords a great potential for the development of same-sex friendships. As I talk with unmarried people, however, I often find they are oblivious to their need to develop present-day relationships in church, at work, and elsewhere. Their emphasis seems rather to be on fun than on depth of relationships. Many expect the “deep” part of themselves to “come out” only when they find a suitable marriage partner. But some may never marry, and even for those who do, intimate friendships can provide a training ground in which to knock off selfish, rough edges.

Whether a person marries or not, the hard work of an intimate relationship can make an individual more tolerant, more sacrificial—in short, more Christlike. Singleness is more than just a “great void between Mom and Dad and marriage.”

A third fallacy, I believe, is more subtle. It is that intimacy and sexuality are somehow inevitably intertwined. I find this idea to be a concern more frequently among men, who seem to fear that a deepening sense of attachment for another male may suggest homosexual tendencies. Such beliefs seem to be perpetuated by the current societal mindset that *equates* intimacy with sexuality. Sexual contact is indeed intimate contact. But sexuality is only one aspect of intimacy. Society equates the two because sexuality is the most accessible, least time consuming, and least emotionally risky aspect of intimacy. Healthy adults who have a biblical understanding of love need not fall prey to the fallacy of thinking that any degree of intimacy between persons must culminate in a sexual relationship.

### **Marks of an Intimate Relationship**

I have had the privilege in my work of observing and talking with many people who had, or were developing, intimate same-sex relationships. With their helpful input, I have established the following eight marks of an intimate relationship.

1. Intimate friends can share openly about themselves. Both can listen, and there is no need to impress one another. In my premarital counseling, I check the quality of same-sex friendships that each one of the couple has had. Such friendships have not had the “guy-girl” factor that often includes a need to impress someone with sensitivity, wit, strength, and so on.

2. Intimates feel a sense of acceptance by one another in a variety of situations and moods (Prov. 17:17).

3. Intimate friends feel a sense of reciprocity in the relationship. They know their relationship is not all give or all take. They have grown past being worried about who is giving more in the relationship (Prov. 27:17).

4. Intimates have times of sharing about past events in their lives. This may take on a quality of mutual confession. It often gives meaning to the present relationship as it builds trust. It can also give meaning to the pain of the past as a person feels known and understood (Prov. 18:15, 19).

5. Intimate relationships seem to include the freedom of not worrying about making sense all the time. It allows its participants to show some of the “craziness” (quirks and fears) we all have, and still be accepted.

6. Every truly intimate relationship seems to include accountability of the participants to one another. This is willful accountability to report progress in spiritual growth, in battles against pervasive sins, and so on (Prov. 28:13).

7. An intimate relationship allows people to disagree and get hurting angry, with the expectation that when the smoke clears, the other person will still be there (Prov. 27:6; cf. Eph. 4:26–27).

8. True intimacy results in a willingness to share the other person with others. It results in nonpossessive caring. The ultimate model of such caring is our God “who spared not his Son ...” (Rom. 8:32). Many relationships that are thought to be intimate break down here. The result is two persons isolated from others, instead of only one.

The choice to pursue intimate relationships is decidedly an individual one, but the church can encourage such choices. Preaching that emphasizes community, and church projects that underscore service and caring within the context of a small group can help. Also, developing cross-generational small groups for the purpose of mutual support and encouragement can increase the likelihood of people drawing on their capacities for intimacy in relationships. By so doing, they gain a spiritual perspective that deepens their desire and potential for intimacy, first with God (Phil. 3:8), then in meaningful relationships with each other (1 John 4:7–8).

Delores’s problems are repeated many times over in my office and others like it. Will the church lead the way in the quest for intimacy? Will our Lord’s words, which begin, “A new commandment I give unto you ...” (John 13:34) be enacted in relationships that reflect the One in whose image we are made? God is willing and able; we have only ourselves to ask.<sup>17</sup>

**18:15–19** These proverbs could be applied to many settings in life, though here they seem to be particularly focused on a courtroom setting. In hearing a case, one should seek with one’s **heart** (Hb. *leb*, “reason, emotions, and will”) to acquire **knowledge**, and likewise with one’s **ear** to listen carefully to what is being said, for this is the way that **the wise** (person) **seeks knowledge**. One reason for this is the danger of bribery (condemned in 15:27)—that is, because of the **gift that makes room for him**, providing access to the **great**. Thus the warning of 18:17 not to be easily swayed by the person who **states his case first**; rather, the wise person **examines** the evidence in a careful, probing manner (cf. v. 13). Still, in some cases it is impossible to reach a verdict, because the matter is hidden and there is not enough evidence to make a well-informed judgment. In such cases (v. 18), it is better to settle **quarrels** by means of casting a **lot** (“before the Lord”), thus leaving the outcome in the Lord’s hands, rather than allowing **powerful contenders** to do violence to each other. Even so, whether by means of a lot or judicial determination, the reconciliation of one brother to another (i.e., reconciliation of close friends) is difficult to achieve. **A brother offended can be more unyielding than a strong city**—for the resolution of **quarreling** meets with resistance **like the bars of a castle**.<sup>18</sup>

19

Friendship

18:24

*There is a friend who sticks closer than a brother.*

PROVERBS 18:24

WISDOM IS WHEN WE OUTGROW our misconceptions about how life should work, and we learn how God actually built life to work, and work well. That takes us way beyond petty rule-keeping. Something deeper happens. God’s wisdom enters our hearts and changes us within, so that as we grow, we know intuitively what to do and what not to do, what will work and what won’t. Wisdom is skill for living when there is no obvious rule to go by. That is what the book of Proverbs is for—gospel wisdom for complicated lives.

A major area where wisdom helps us is friendship. So much is at stake in our friendships. And so much of friendship is a matter of feel. God has wisdom for us today about the nuances of real friendship. But it all begins with God himself.

<sup>17</sup> Hamon, S. A. (1982). *Closer than a Brother: Intimacy: Transcending Sexual Roles*. *Christianity Today*, 26(1), 30–31.

<sup>18</sup> Crossway Bibles. (2008). *The ESV Study Bible* (p. 1166). Wheaton, IL: Crossway Bibles.

God is our Friend through Christ. In fact, friendship began within God. It's who God is—Father, Son, and Spirit in eternal, powerful interactions of love. The heart of God is friendship reaching out.

We get an insight into our own hearts from the Assyrian king Adad-Nirari II (911–891 B.C.). He looked at himself and said: “*I am royal, I am lordly, I am mighty, I am honored, I am exalted, I am glorified, I am powerful, I am all-powerful, I am brilliant, I am lion-brave, I am manly, I am supreme, I am noble.*” My guess is, he did not have many friends. Self-important people don't. Now, God also made much of “I am” (Exodus 3:14). But what did the real “I Am” do with all his mighty being? In that passage God said, “I will be *with you*” (Exodus 3:12). That is a friend. A friend is there for *you*.

Jesus said, “No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you” (John 15:15). Back in the Old Testament, it was an honor to be called “the servant of the Lord.” That privilege did not belong to just anybody. The prophets, for example, were the Lord's servants (Jeremiah 35:15). But it is an even higher honor to be the Lord's friend. The Bible says, “The LORD used to speak to Moses face to face, as a man speaks to his friend” (Exodus 33:11). Nobody else could get that close. But now, because of Christ, you and I have been drawn in. In that spirit, the Apostle John sent greetings from one church to another this way: “Peace be to you. The friends greet you. Greet the friends, every one of them” (3 John 15). God is befriending us, including us, drawing more and more people in. Friendship began in Heaven, not on earth, and is coming down to earth through the gospel today. The wisdom of Proverbs guides us into the strong friendships God is creating. God is saying to you right now, “Let's be friends. And let's win more friends—wisely.”

What Is a Friend?

Many a man proclaims his own steadfast love,  
but a faithful man who can find? (Proverbs 20:6)

A friend loves at all times,  
and a brother is born for adversity. (Proverbs 17:17)

A faithful friend who loves at all times—that person is *rare*. “A faithful man *who can find*?” A brother is stuck with you. A brother is obligated to be some kind of safety net. That is what family is for. But a friend chooses you. When someone loves you at all times, good and bad, and they don't have to but they choose to—that person is a friend. A true friend is rock-solid. How many people like that do you know, compared with those who smile and make promises and create expectations but do not follow through? Human nature without the power of God is shallow *and self-congratulatory*: “Many a man proclaims his own steadfast love.” But when you find a true friend, prize him. The gospel creates those rare people. The Bible says that the people of God “keep their promises even when it hurts” (Psalm 15:4, NLT) and “show themselves to be entirely trustworthy” (Titus 2:10, NLT). When God gives you a friend like that, tested and true, cherish that friend. Never let him or her go.

The friends thou hast, and their adoption tried,  
Grapple them to thy soul with hoops of steel.

Doesn't Jesus love us with that absoluteness? The Bible says, “Having loved his own who were in the world, he loved them to the end” (John 13:1). And not because we deserve it. As soon as Peter denied Jesus that third time, the Lord turned and looked at him (Luke 22:61). Peter had proclaimed his own steadfast love: “I'll never deny you.” All the disciples did (Matthew 26:35). And they all let him down. When Peter saw the Lord looking right into his face at that moment of utter betrayal, he finally saw himself. He knew that Jesus saw his failure and still loved him, and that friendship smote his heart. The King James Version says that our risen Lord is even now “touched with the feeling of our infirmities” (Hebrews 4:15). He does not despise us for our weakness. He is touched. That is how a friend feels. It's why we love John Newton's hymn:

Could we bear from one another what He daily bears from us?  
Yet this glorious Friend and Brother loves us, though we treat Him thus.  
Though for good we render ill, He accounts us brethren still.

That is friendship. Total acceptance. Total forgiveness. A true friend knows who you really are and does not walk away. But there is more.

Iron sharpens iron  
and one man sharpens another. (Proverbs 27:17)

Faithful are the wounds of a friend;  
profuse are the kisses of an enemy. (Proverbs 27:6)

This is also part of a true friend—not only an all-accepting constancy but also a blunt honesty. Proverbs 24:26 says, “Whoever gives an honest answer kisses the lips.” Real friendship is like sharpening the blade of a sword, the proverb says, because God wants every one of us to be sharp for him. By ourselves we become dull and blunted and

lose our edge. Every one of us needs a friend who will not flatter us but will refine us. These proverbs are not meant to unleash reckless mouthing-off and self-appointed critics who think you really need their opinions. But these proverbs are about a true friend in your life who is making you better by respectful confrontation. The Bible says, “Let us consider how to stir up one another to love and good works” (Hebrews 10:24). A real friend will provoke you and challenge you. You will not agree with everything your friend says, but you will want to listen.

We all need that. Our various family backgrounds left every one of us at least a little weird. So we need an honest friend from outside the tightly knit family to round us out. Every one of us needs to go to another person and say, “Help me see myself. Help me get sharper for Christ.” And if no other person in your church is good enough to play that role for you, the problem is you. If you do not know anyone well enough yet to trust them at that level, are you seeking that person out?

You must pursue this because, in one sense, you do not need a friend. Biologically you do not need a friend. Financially you can thrive without a friend. And as busy as we are these days, unless we are seeking Christ, friendship will end up at the bottom of the to-do list. But you cannot become wise without a Christian friend speaking into your life. It can be painful. But the wounds of an honest friend are faithful to help you grow.

There is something more here in these two proverbs. I wonder if you see it. When iron sharpens iron, it creates friction. When a friend wounds you, it hurts. So, do you see? There is a difference between hurting someone and harming someone. There is a difference between someone being loved and someone feeling loved. Jesus loved everyone well, and some people felt hurt. They were not harmed by him. They were loved by him. But they felt hurt. So they crucified him. If we don’t understand this, then every time we feel hurt we will look for someone to blame and punish. We will make our emotional state someone else’s fault. We might spread that version of events to other people in slander. But the truth is, a friend will inevitably hurt you with words that are respectful, true, and blunt. If you will receive it, you will grow in wisdom. The Beatles were right: “I get by with a little help from my friends.”  
How Can Friendship Go Wrong?

Whoever covers an offense seeks love,

but he who repeats a matter separates close friends. (Proverbs 17:9)

We disappoint our friends. We don’t want to, but we do. So there will always be offenses. The wise person covers them with forgiveness, the way God does: “Blessed is the one ... whose sin is covered” (Psalm 32:1). Why doesn’t God keep embarrassing us with our failures? Because he wants our friendship. He covers our sins through Christ. It’s what we do too, because we want our sinning friend more than we want payback. That is the mind of Christ.

Gossips do not understand that. Gossips do repeat a matter—not that they dredge it up over and over again. The word translated “repeats” means to mention the offense a second time. Just one repeat. So that person who sinned against you—did he admit it and ask your forgiveness? Then drop it. Don’t mention it even one more time. You have regained a close friend! See the word “close”? A gossip can destroy a friendship that is close and has taken years to build through hard times. But now the gossip, the nag, the finger-pointer intensifies the offense to the point of alienation. God wants us to think carefully about what we say. It doesn’t matter if what we feel like saying is factually true. Is it helpful? Is it creating a better future? What matters is the impact our words will have. We are constantly creating the conditions we will be stuck with five minutes from now. So how do we create the future we want? We keep remembering that all our sins have been forgiven by God and forgotten by him forever. He is creating those new conditions where we sinners can *live* again. Okay. Now we know how to treat each other.

Whoever belittles his neighbor lacks sense,

but a man of understanding remains silent. (Proverbs 11:12)

The scenario here is one person in a power position, someone who is in the right, looking down on someone else, making him feel small. But a wise man knows that it is not enough to be right. Even if we are right, God wants us to humble ourselves with restraint. Don’t answer every insult. Silence can preserve a friendship, a partnership, a marriage, a church.

Let your foot be seldom in your neighbor’s house,

lest he have his fill of you and hate you. (Proverbs 25:17)

Friends need time together, and friends need time *not* together. As Kenny Rogers sang, “You gotta know when to hold ’em and know when to fold ’em.” In Heaven there will be a gazillion people, every one of them will like you, and they will never get tired of you. But until we are there, we are all weak enough that it is wise to ask ourselves when enough is enough. Benjamin Franklin said, “Guests, like fish, stink after three days.” My dad understood that. Whenever he came to us for a visit, it always seemed too short. When he left, we wanted more. It added eagerness to our friendship.

A brother offended is more unyielding than a strong city,

and quarreling is like the bars of a castle. (Proverbs 18:19)

The beginning of strife is like letting out water,  
so quit before the quarrel breaks out. (Proverbs 17:14)  
Drive out a scoffer, and strife will go out,  
and quarreling and abuse will cease. (Proverbs 22:10)

It is so hard to stop a fight once it starts. No one ends up happy and satisfied. Everyone feels injured and misunderstood. And then what do we do? Typically, we retreat into the castles of our minds: “Quarreling is like the bars of a castle.” We bolt the door so tightly, only God can get through. How do we avoid going into that dark and lonely place? When the Christians in Corinth were suing each other, Paul got right to the point: “Why not rather suffer wrong? Why not rather be defrauded?” (1 Corinthians 6:7). If we are willing to lose the argument, we might win the friend.

Sadly, sometimes this doesn’t work. Some people are impossible. For some people, facts don’t matter, truth doesn’t matter, fairness doesn’t matter, finding a win-win doesn’t matter. They are unsatisfiable. What then? “Drive out a scoffer.” That makes a church safe for sinners who do want to grow and change.

But who is a “scoffer”? The Bible says, “Scoffer is the name of the arrogant, haughty man who acts with arrogant pride” (Proverbs 21:24). A scoffer is above everybody else—or so he thinks. He will not listen and fit in. So, what can you do when the scoffer is too superior to recognize common ground? Drive him out—and everyone else will breathe a sigh of relief. This is what elders are responsible to do in a church. The Bible says to church elders, “As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him” (Titus 3:10). There comes a definite point when the troublemaker is shown the door. And if the elders chicken out, they then share in the sin and the destruction.

How Can Friendship Be Revived?

Do not say, “I will repay evil”;  
wait for the LORD, and he will deliver you. (Proverbs 20:22)  
Whoever conceals his transgressions will not prosper,  
but he who confesses and forsakes them will obtain mercy. (Proverbs 28:13)  
If your enemy is hungry, give him bread to eat,  
and if he is thirsty, give him water to drink,  
for you will heap burning coals on his head,  
and the LORD will reward you. (Proverbs 25:21, 22)

God has brought some of us into the study of the book of Proverbs just for this. There is so much injury today, so much sin, so much brokenness. Here is what God wants you to know: The best revenge is love. Whoever is mad at you—if you will relieve the pangs of his hunger, you will increase the pangs of his conscience. You might bring him to repentance. You might save his very soul. Isn’t that reward enough? Paul quotes this proverb in Romans 12:20. He makes the point clear: “Do not be overcome by evil, but overcome evil with good” (Romans 12:21). Your hateful enemy expects you to be hateful in return. It’s how the whole world works. But love will surprise that person the way Jesus keeps on surprising us. We treat him poorly, but he keeps on treating us like royalty, and it melts our hearts. Maybe you’ve seen the 1951 sci-fi movie *The Thing from Another World*. One of the members of an Arctic research team betrays all his comrades and nearly gets them killed. But when the report is filed by radio back to headquarters, the man speaking tells the story as if the offender had been the hero. All the other team members standing around, listening in, are saying, “Way to go.”

When Christ calls in his report on your life, he does not mention a single one of your betrayals. He absorbed them all into himself at the cross. What he says about you is his own heroism. He gives it to you freely. He loves us, his enemies, to make us his friends. If your former friend, now your enemy, can be won back, the love of Christ is the only way. His love is the only power in the universe that can change a human heart.

Who Is Our Truest Friend Always?

A man of many companions may come to ruin,  
but there is a friend who sticks closer than a brother. (Proverbs 18:24)  
Greater love has no one than this, that someone lay down his life for his friends. (John 15:13)

You might have many pseudo-friends who will let you down, even when everything is on the line. But you can also have one Super-Friend who sticks closer than a brother. When the Apostle Paul was put on trial before Caesar, all his friends hightailed it. But it was okay with Paul. He was not even angry. Why? “The Lord stood by me and strengthened me” (2 Timothy 4:17). Proverbs 18:24 is saying, real friends are not found in quantity but in quality. And no one offers us higher quality friendship than Jesus Christ.



When he laid down his life for his friends at the cross, he was forsaken, though he was loyal, so that we would never be forsaken, though we are disloyal. He was the offended brother, but he opened the castle of his heart. We put our feet frequently in his house, but he never wishes we would go away.

C. S. Lewis, in his essay on friendship, says that a new friendship starts out like this: “What? You too? I thought I was the only one.” Friends do not need to be alike. They just discover how much they have in common. Guess what you have in common with Christ? *Everything you care about the most*. He cares about you. He cares about your sin. He cares about your future. He thinks about you. He understands you. He loves you. You are not alone. He is here. You can receive him now.

Will you let the eternal friendship begin for you today?<sup>19</sup>

## July 8

### 1 Chronicles 5:18-6:81

**5:18 The Reubenites, the Gadites, and the half-tribe of Manasseh** The tribes of the Transjordan are often mentioned together (e.g., Deut 3:12–16; 29:7–8; Josh 13:8–31; 1 Chr 12:37). They are unified by their inheritance of territory east of the Jordan River, separate from the other tribes.

**5:19 Jetur, Naphish** Descendants of Ishmael according to 1:30–31 (compare Gen 25:15).

**5:20 for they cried out to God** As with the prayer of Jabez (1 Chron 4:10 and note), the Chronicler emphasizes that God answers prayers. See Num 32:33 and note.

**5:23 Manasseh** The half-tribe of Manasseh lived in the Bashan region of the Transjordan, north of the territory of Gad.

**5:24 mighty men of strength** The Hebrew phrase used here, *gibbor chayil*, denotes men of strength or men of ability. It often refers to warriors (1 Chron 28:1; see 26:6 and note).

**5:25 they transgressed against the God of their ancestors** The Chronicler attributes this first phase of the Assyrian exile to the tribes’ breach of faith, using the Hebrew word *ma’al*.

#### Ma’al

The Hebrew word used here, *ma’al*, indicates a violation of covenant trust (e.g., Lev 5:15). It is used to describe adultery in terms of a woman being unfaithful to her husband (Num 5:12, 27). More often, however, it is used to describe idolatry or unfaithfulness to Yahweh (e.g., Deut 32:51; Josh 7:1). The word is used throughout Chronicles (e.g., 1 Chr 2:7; 2 Chr 12:2; 26:16–18) and is listed as the reason for the exile (1 Chr 5:25; 2 Chr 36:14–21).

**6:1–81** In his genealogy of the Levites, the Chronicler adapts genealogies in Exodus and Numbers, as well as material in Joshua about the allotment of the land. The placement, as well as the detail given to the genealogy of the Levites, highlights the importance of the priestly function and temple worship. The Chronicler often focuses on the role of the Levites in the events of Israel’s history. See note on 1 Chron 1:1–9:44.

**6:1 The sons of Levi** The families of the Levites are introduced in Exod 6:16–25, which lists the generations from Levi to Aaron’s grandson Phinehas. The major Levitical clans are descended from Gershon, Kohath, and Merari (see note on Num 26:57).

**6:2 Kohath** The list here in 1 Chron 6:1–15 covers the line of Kohath. Since Kohath was the ancestor of Aaron and Moses, the members of the Kohathite clan who were descended from Aaron were priests. This genealogy follows the line of Aaron down to the time of the exile. This list probably does not identify all the high priests; rather, it demonstrates continuity from a line of priests in postexilic Judah back to priests who were serving before the temple’s destruction in 586 BC (compare Neh 7:63–64).

**Izhar** Father of Korah and uncle to Aaron, Moses, and Miriam. Korah’s rebellion in Num 16 likely reflects a family dispute over the prominence of two different clans of Kohathites (compare Num 3:27; Num 16:10).

**6:3 Aaron, Moses, and Miriam** Prominent leaders of Israel during the exodus (Exod 6:26–27; 15:20).

<sup>19</sup> Ortlund, R. C., Jr. (2012). *Preaching the Word: Proverbs—Wisdom that Works*. (R. K. Hughes, Ed.) (pp. 165–172). Wheaton, IL: Crossway.

**Nadab, Abihu, Eleazar, and Ithamar** The four sons of Aaron have prominent roles in the narrative of Lev 10. The eldest two sons—Nadab and Abihu—die for not following appropriate procedures in offering incense before Yahweh (Lev 10:1).

**6:4 Eleazar** Became high priest after the death of Aaron (see Num 20:26–28).

**6:8 Zadok** Served as high priest under David and Solomon (2 Sam 8:17; 1 Kgs 2:35). See note on Ezek 40:46.

**6:10 Azariah** Perhaps the son of Zadok who was a priest during Solomon's reign (1 Kgs 4:2).

**6:13 Azariah** Possibly the priest who opposed King Uzziah's attempt to burn incense in the temple (2 Chr 26:16–18).

**6:15 Jehozadak** The conclusion of this priestly genealogy with Jehozadak (also rendered “Jozadak”) offers a clue as to the list's purpose. The high priest of the Jewish community re-established after the exile was Joshua son of Jehozadak (see Ezra 3:2; Hag 1:1; Zech 6:11)

**6:16 The sons of Levi** The previous section focused on descendants of Kohath through Amram (see note on 1 Chron 6:2). This list includes the descendants from Gershon and Merari, as well as descendants of Kohath through his son Izhar (called “Amminadab” in v. 22). See note on v. 1.

**Gershom** Throughout the remainder of this chapter (vv. 16–80), the name of Gershon, son of Levi, is spelled “Gershom” in the traditional Hebrew text. Elsewhere in 1 Chronicles and the rest of the OT, the name is consistently spelled “Gershon” (Gen 46:11; Exod 6:16; Num 3:17; 1 Chr 6:1; 23:6–7).

**6:22 Amminadab** Elsewhere the father of Korah and son of Kohath is known as “Izhar” (see vv. 37–38; compare Exod 6:18, 21; Num 3:19; 16:1). See note on 1 Chron 6:2.

**6:27 Elkanah his son** Apart from minor differences that are likely the result of spelling variations, the genealogies of Elkanah given here and in vv. 34–35 agree substantially with the lineage of Elkanah given in 1 Sam 1:1. Some Septuagint manuscripts add “and Samuel his son” to the end of this verse (compare 1 Chron 6:33–35).

**6:28 The sons of Samuel** The sons of Samuel were unjust judges. Their failure as leaders was instrumental in the people asking that Samuel appoint a king. See 1 Sam 8:1–9.

**6:31 whom David appointed** After moving the ark to Jerusalem, David appointed certain Levites to minister before the ark. Later, he organized some Levites to serve as temple musicians (see 1 Chr 25:1–31 and note). The following list (vv. 31–47) provides the genealogies for the Levites in charge of music.

**6:39 Asaph** Associated with many Psalms. See note on Psa 73:title.

**6:48 were appointed for all the service** Besides serving as musicians, the Levites had a variety of other responsibilities, such as assisting with sacrifices and offerings and seeing to the maintenance of the temple facility (see 1 Chron 23:24–32).

**6:49 But Aaron and his sons** The writer digresses from genealogical lists in order to emphasize the division of labor in the temple. Only the priests, descendants of Aaron, were allowed to present sacrifices on the altar.

**6:54–81** This list of cities allotted to the priests and Levites is substantially similar to the description of the allotment in Josh 21:1–40 (see note on Josh 21:1–45). Providing information about settlements after information about descent is a common pattern in this part of 1 Chronicles (compare 1 Chr 4:24–43; 5:1–26).

**6:61 ten cities** Based on vv. 66–70 and the parallel in Josh 21:5, it appears that this verse has lost the references to the tribes of Ephraim and Dan. Comparison between the list in Joshua and other textual witnesses for this passage suggest a fair number of copying errors throughout. For example, the details from Josh 21:23 appear to have dropped out completely between 1 Chron 6:68 and 6:69.<sup>20</sup>

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<sup>20</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (1 Ch 5:18–6:61). Bellingham, WA: Lexham Press.

### Acts 26:1-32

VS 32:

<sup>32</sup> And Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”

#### (Acts 20:22-24)

<sup>22</sup> And now, behold, I am going to Jerusalem, constrained by<sup>[d]</sup> the Spirit, not knowing what will happen to me there,<sup>23</sup> except that the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. <sup>24</sup> But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God

#### (Acts 21:12)

<sup>12</sup> When we heard this, we and the people there urged him not to go up to Jerusalem. <sup>13</sup> Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus.”

### S/G WHY did Paul appeal to Caesar?

**26:6** See note on 24:14.

**26:12** This is the third account in Acts of Paul’s conversion (see 9:1-19; 22:6-21). **Kick against the goads:** See note on 9:5.

**26:16** These promises are not included in the other conversion accounts. In v. 17 Jesus promises His personal protection to Paul, and His promise is fulfilled. Acts ends with Paul unharmed by the Jews and preaching the gospel freely in Rome.

### KINGDOM DYNAMICS

**26:19 Total Commitment, LEADER TRAITS.** Paul was totally committed to his call to spread the gospel and establish churches throughout the known world. He lived what he wrote, that “the gifts and the calling of God *are* irrevocable” (Rom. 11:29). His life demonstrated three basic concepts of leadership: 1) He was committed to the goals and spirit of his call (Phil. 3:7, 8). 2) He translated his objectives into the lives of his followers (2 Tim. 2:1, 2) and bore with all necessary hardship in pursuing that end (2 Cor. 4:8-11; 11:23-33). 3) He was alert to change. He adapted to cultural, social, and political changes and thus never lost his relevancy (1 Cor. 9:19-22).

**26:19** God guides through supernatural means (**the heavenly vision**), but all such special guidance must be grounded in the unchanging revelation of the Bible.

**26:20** Works befitting repentance indicates that a true relationship with God will result in a godly life-style. We are not saved by our own good works, but salvation by grace will certainly change us.

### WORD WEALTH

**26:22 witnessing, martureo** (mar-too-reh-oh); Strong’s #3140: Giving evidence, attesting, confirming, confessing, bearing record, speaking well of, giving a good report, testifying, affirming that one has seen, heard, or experienced something. In the NT it is used particularly for presenting the gospel with evidence. The English word “martyr” comes from this word, suggesting that a witness is one willing to die for his testimony.

**26:22** See note on 24:14.

**26:24** See note on 22:23.

**26:27** Paul’s challenge to **Agrippa**, who had a Jewish heritage, put the king in an embarrassing position. If he agreed with Paul he would lose credibility with Festus, who had just declared Paul to be mad (v. 24). Yet if he renounced **the prophets** he would lose favor with the Jews. Therefore, he attempted to escape his dilemma by

responding to Paul with what most interpreters feel to be an insincere and cynical comment: “In a short time you think to make me a Christian!”<sup>21</sup>

Psalm 6:1-10  
Proverbs 18:20-21

## July 9

### 1 Chronicles 7:1-8:40

**7:1–5** This passage provides a brief genealogy of the descendants of Issachar. The priorities of the Chronicler can be deduced from the lengthy treatment of the tribes of Judah (chs. 2–4) and Levi (ch. 6) compared to the other tribes (chs. 5; 7). Six tribes, mainly representing the northern kingdom of Israel, are covered in the 40 verses of ch. 7. The Chronicler is concerned primarily with establishing the ethnic boundaries of the postexilic community of Judah—especially identifying those who belong to the tribes of Judah, Benjamin, and Levi.

**7:1 Issachar** Ninth son of Jacob; his mother was Leah (Gen 30:17–18). Issachar’s four sons are consistently identified as Tola, Puah, Jashub, and Shimron (Gen 46:13; Num 26:23–24).

**7:2 Tola** This brief genealogy covers only the descendants of Issachar’s oldest son, Tola. The other clans are referenced only indirectly, through the total given in 1 Chron 7:5.

**mighty warriors of their generations** Identifies them as prominent leaders and warriors. See note on 5:24.

**7:6–12** The genealogy of Benjamin is continued in 8:1–40, where it primarily follows the line of Bela. The last verse in the segment appears to have been corrupted in copying over time. Initially, it might have contained the missing genealogy for the tribe of Dan (see note on v. 12).

**7:6 Benjamin** Jacob’s 12th and youngest son, Benjamin, was his second son by Rachel, who died in childbirth (Gen 35:16–19). Benjamin’s sons Bela and Becher are listed in Gen 46:21, but Jediahel is not.

**three** While this verse lists only three sons of Benjamin, 1 Chron 8:1 indicates that he had five sons. In Gen 46:21, 10 names are given as sons of Benjamin. Based on comparison with 1 Chr 8:1–5, the lists of the sons of Benjamin in Gen 46:21 and the clans in Num 26:38–39 also must include grandsons.

**7:12 Shupim and Hupim** These names appear to be variations on descendants of Benjamin listed in Gen 46:21 and Num 26:39. The inclusion of the names here outside the syntax of the main genealogy of Benjamin in 1 Chron 7:6–11 suggests that the names possibly were inserted so as not to omit the names of two clans of Benjamin.

**the sons of Ir** The name “Ir” is otherwise unknown, but the word also is a Hebrew noun for “city.” The absence of a genealogy for Dan in this passage supports the possibility that “Ir” is a corruption of “Dan.” The likelihood that this verse contained a genealogy of Dan is strengthened by the parallel sequence of Benjamin, Dan, and Naphtali in the genealogies of Gen 46:21–24 and Num 26:38–50. Further, the following reference to Hushim (Hushites) is best explained as a reference to the son of Dan from Gen 46:23. The genealogy of Naphtali in 1 Chron 7:13 concludes by mentioning the descendants of Bilhah—a reference to Dan and Naphtali (Gen 30:4–8).

**Hushim** Identified as the only son of Dan in Gen 46:23 and the only clan of Danites according to Num 26:42–43. The spelling difference between the name “Hushim” (compare Gen 46:23) and “Shuham” in Num 26:42 reflects a transposition of the first two Hebrew letters.

**the son of Aher** As with “Ir,” the Hebrew word used here, *acher*, is a common noun, not a proper name. *Acher* means “another,” so the full phrase used here, *benei acher*, technically means “sons of another.” The plural “sons” also is unusual since only one name is given. Both of these difficulties are explained by connecting Hushim with the tribe of Dan. The phrase *benei acher* contains two of the letters most easily misread in the handwriting of ancient Hebrew manuscripts. When those two letters are changed to the alternatives, the phrase becomes *beno echad* (“his one son”). This reading aligns this verse with Gen 46:23, which lists Hushim as Dan’s only son. Alternately, Aher could be equated with Aharah from 1 Chron 8:1 or Ahiram from Num 26:38 to keep Hushim associated with the tribe of Benjamin.

**7:13 The sons of Naphtali** Jacob’s son Naphtali was his second son by Bilhah (Gen 30:8). The same four sons of Naphtali are named in Gen 46:24–25 and Num 26:48–49.

<sup>21</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Ac 25:13–26:27). Nashville, TN: Thomas Nelson.

**7:14–19** The tribe of Manasseh was mentioned briefly in 1 Chron 5:23–24. Some of the people listed in this passage also are known from Josh 17:1–3. The Hebrew text has numerous textual difficulties that complicate a clear understanding of the relationships here when compared to Num 26:29–34 and Josh 17:1–3.

**7:14 The sons of Manasseh** Joseph's oldest son was Manasseh (Gen 41:50–51). Jacob's blessing in Gen 48 placed Manasseh and Ephraim at the same level as their uncles, as founders of tribes of Israel. Manasseh's son Machir and grandson Gilead are mentioned in Num 26:29 and Josh 17:1.

**7:15 Zelophehad had daughters** The fact that Zelophehad had only daughters and not sons was the basis for the legal question of whether daughters could inherit. See note on Num 27:1–11; compare Josh 17:3–4.

**7:20–29** The clans of Ephraim are noted in Num 26:35–37. Some of the names here likely refer to the same men as those listed in Num 26:35. This genealogy contains a short narrative recounting how two of Ephraim's sons died in a conflict with the men of Gath (1 Chr 7:21–23). The tribe of Ephraim had been the dominant tribe of the northern kingdom, and the name "Ephraim" commonly is used to refer to all 10 tribes of the northern kingdom of Israel (Isa 7:2–5; Hos 6:4).

**7:20 The sons of Ephraim** Joseph's younger son (Gen 41:50–52). Shuthelah is known from Num 26:35. The names of the sons Bered and Tahath might be alternatives or misspellings for Becher and Tahan from Num 26:35.

**7:23 disaster had been upon his house** The Hebrew word here for disaster, *bera'ah*, is very similar to the Hebrew spelling of "Beriah" (*beriah*).

**7:24 Lower and Upper Beth-Horon** Upper and Lower Beth-horon represent the southern border of Ephraim. Solomon fortifies these cities during his reign (2 Chr 8:5).

**7:27 Joshua his son** The successor to Moses who led the Israelites' conquest of Canaan. See note on Josh 1:1.

**7:28 their property** The territory indicated in 1 Chron 7:28–29 is substantially the same as the allotment given to Ephraim in Josh 16:1–9 (compare Josh 17:11).

**7:30–40** Asher's descendants listed in 1 Chron 7:30–31 are consistent with the genealogical information from Gen 46:17 and Num 26:44–45. Asher and his older brother Gad were Jacob's sons by Zilpah, Leah's maid (Gen 30:10–13). A similar genealogy for Gad is not provided in 1 Chr 1–9. In the genealogy of Gen 46, Gad's descendants are listed immediately before Asher's (Gen 46:16–17). Gad generally is mentioned alongside Asher (Gen 35:26; Exod 1:4; Deut 27:13; 1 Chr 2:2), and the clans of Gad are given in Num 26:15–18, making his omission here somewhat surprising. However, the tribe of Gad later became associated more closely with the tribes of Reuben and eastern Manasseh, after settling with them in the Transjordan region (Num 34:14; Josh 18:7; 20:8; 22:9–34). This affiliation likely explains why Gad appears in 1 Chr 1–9 only in connection with the tribes of the Transjordan in 5:11–18. See note on 5:11–26.

**7:30 The sons of Asher** Jacob's eighth son, Asher, was his second son by Zilpah. This verse and Gen 46:17 list four sons for Asher—Imnah, Ishvah, Ishvi, and Beriah. However, the identification of the clans of Asher in Num 26:44 lists only three clans—Imnites, Ishvites, and Beriites. The extremely similar spelling of "Ishvah" and "Ishvi" raises the possibility that Asher had only three sons (and that a copying error produced the repetition in Gen 46:17).

**7:40 mighty warriors** See note on 1 Chron 5:24.

**8:1–40** The genealogy of Israel with an expanded genealogy of Benjamin (7:6–12). The return to Benjamin might reflect the Chronicler's concern for the tribes of the southern kingdom (Judah and Benjamin). It also provides the background for the main historical narrative in ch. 10, which begins with the death of Saul, a Benjaminite and Israel's first king. The final section (vv. 29–40) gives the genealogy of Saul's family, and much of the same material is essentially repeated in 9:35–44, as the Chronicler shifts from the genealogy to historical narrative (10:1–14).

**8:1 Benjamin** See note on 7:6.

**Bela his firstborn** Aside from listing the names of other sons in v. 1, the genealogy follows only the line of Bela, Benjamin's oldest son.

**8:6 Ehud** A judge who delivered Israel by killing Eglon, the king of Moab (Judg 3:12–30). He is identified as a son of Gera in Judg 3:15 (compare 1 Chron 8:5). The circumstances surrounding the exile of his sons are unclear as this is the only reference to the incident.

**8:29–40** The remainder of the Benjaminite genealogy focuses on the line of Saul, Israel's first king. The people listed in vv. 33–34 are some of the ones involved in the events of the early monarchy under Saul and David—including Saul himself, his sons Jonathan (1 Sam 13–14) and Eshbaal (2 Sam 2:8), and his grandson

Merib-baal (Mephibosheth; 2 Sam 4:4). The line of Saul survived only through Merib-baal (also called “Mephibosheth”; see 1 Chron 8:34–40).

**8:33 Ner fathered Kish** According to 1 Samuel, Abiel was father of both Kish and Ner, making Ner the uncle of Saul (see 1 Sam 9:1; 1 Sam 14:50–51). It is unclear why Ner would be listed here and in 1 Chron 9:39 as father of Kish and grandfather of Saul.

**Eshbaal** Known in 2 Samuel as Ish-bosheth (compare 2 Sam 2:8 and note). The Hebrew word used here, *eshbaal*, means “man of Baal.” The writer of 2 Samuel may have wanted to avoid giving prominence to the name of the Canaanite god Baal and changed it to “Ish-bosheth,” meaning “man of shame.” For biblical names containing the element *baal*, it was not unusual for some biblical writers to substitute *bosheth* for *baal* (compare Judg 6:32; 2 Sam 11:21).

**8:34 Merib-baal** In 2 Sam 4:4, his name is given as “Mephibosheth.” The variations of his name reflect the substitution of *bosheth* for *baal* made by some biblical writers to avoid names containing a reference to the Canaanite god Baal.<sup>22</sup>

### Acts 27:1-20

**27:1** This is the beginning of Paul’s fourth trip, which takes him to Rome (see map of Paul’s fourth journey). Luke shows a remarkably detailed understanding of ancient seamanship. **Augustan Regiment** was one of five Roman regiments stationed near the seaport city of Caesarea.

**27:2** Adramyttium was a seaport of the Roman province of Asia (modern Turkey). The ship Paul boarded was based there. **We put to sea** indicates that Luke was accompanying Paul on his final journey.

**27:4** Paul’s ship sailed to the north of **Cyprus** to protect itself from strong southerly winds.

**27:5** Myra is a city in southern Asia Minor (modern Turkey).

**27:6** The **Alexandrian ship**, probably a grain ship (v. 38), had its registry in Alexandria, the Roman capital of Egypt. Egypt was the principal source of grain for Rome, and the grain fleet was the lifeblood of the empire.

**27:9** The Fast is a reference to the Day of Atonement in late September or early October. It was already past, which was a way of saying winter’s dangerous sailing weather was about to begin. The dangerous period for sailing began in mid-September and lasted until early November. After that, all navigation on the open sea halted until winter was over.

### WORD WEALTH

**27:10 disaster**, *hubris* (*hoo-bris*); Strong’s #5196: Hurt, loss, injury arising from violence, damage caused by the elements, hardship, detriment, trouble, and danger. In 2 Cor. 12:10, where Paul described the reproaches he endured for the Lord’s sake, *hubris* denotes insolence, impudence, a haughty attitude, insult, injury, outrage, persecution, and affront. The word is definitely adversarial. (Compare “hubristic” and “hybrid.”)

**27:16** The skiff was a smaller rowboat, or dinghy, used to transport people from a larger craft to the shore (see v. 30).

**On to Rome (Paul’s Fourth Journey, Acts 27:1–28:16).** In Jerusalem following his third missionary journey, Paul struggled with Jews who accused him of profaning the temple (Acts 21:26–34). He was placed in Roman custody in Caesarea for two years, but after appealing to Caesar, was sent by ship to Rome. After departing the island of Crete, Paul’s party was shipwrecked on Malta by a great storm. Three months later he finally arrived at the imperial city.

**27:17** Cables were used **to undergird the ship** to prevent its breaking apart. **Syrtis**: Quicksands off the coast of north Africa.

**27:18** It was common for a ship’s crew in a storm, in order to make the craft more buoyant, to throw virtually everything but the passengers overboard. They later disposed of their cargo and remaining food (v. 38).

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<sup>22</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (1 Ch 7:1–8:34). Bellingham, WA: Lexham Press.

**27:31** Now everyone believed Paul (see vv. 10, 11, 21). The Roman **centurion** and his **soldiers** assumed command of this nonmilitary vessel.

**27:38** See note on vv. 18, 19.<sup>23</sup>

## Psalm 7:1-17

## Proverbs 18:22

## July 10

### 1 Chronicles 9:1-10:14

**9:1-34** In this passage, the Chronicler shifts from a mostly pre-exilic genealogy to a catalog of the returned exiles, but the list is almost completely devoted to information about returning priests and Levites (1 Chron 9:10-34), aside from the brief mention of some members of other tribes (vv. 3-9). The passage is substantially paralleled by Neh 11:3-19.

**9:1 the book of the kings of** The Chronicler refers to this source several times (e.g., 2 Chr 27:7; 35:27). The exact nature of the source is unknown, but it most likely is not the same work as the biblical 1-2 Kings, which includes no such genealogies. Also, 1-2 Chronicles refers to this source in contexts for which 1-2 Kings gives no further information (compare 2 Chr 27:1-9; 2 Kgs 15:32-38).

**on account of their sin** The Chronicler attributes Judah's exile to its unfaithfulness to the covenant with Yahweh (2 Chr 36:14; see note on 1 Chron 5:25).

**9:3 lived in Jerusalem** Similar material appears in Neh 11:4-9. Despite the reference to Ephraim and Manasseh here, the list of names in 1 Chron 9:4-9 and the comparable list in Neh 11:4-9 appear to refer only to returnees from Judah and Benjamin.

**9:5 Shilonites** Possibly a surviving clan from Ephraim, since Shiloh was a city of Ephraim located northeast of Bethel (Judg 21:19). The prophet Ahijah is called a Shilonite (1 Kgs 11:29; 2 Chr 10:15). However, the parallel reference to a Shilonite in Neh 11:5 connects to the tribe of Judah.

**9:10-34** This list of religious workers closely aligns with the material from Neh 11:10-19. Both lists cover the same offices in the same order, identifying those who served as priests (1 Chron 9:10-13; Neh 11:10-14), Levites (1 Chron 9:14-16; Neh 11:15-18), and gatekeepers (1 Chron 9:17-27; Neh 11:19).

**9:22 by David and Samuel the seer** The authorization for these Levitical families to serve as the official temple guards or gatekeepers goes all the way back to the time of King David and Samuel the prophet. Samuel's early duties at the tabernacle might have involved serving as a guard to protect the sanctuary from defilement (1 Sam 3:1-3). The Chronicler generally refers to Samuel as "seer" (*ro'eh*), not "prophet" (*navi*; see 1 Chron 26:28; 29:29).

**9:35-44** The Chronicler concludes his lengthy genealogical section (1:1-9:44) by repeating information from the genealogy of Saul given in 8:29-33. After the digression about returned exiles in vv. 1-34, the repeated material returns the reader to the chronological context of the main historical narrative beginning in ch. 10. See note on 8:1-40.

**9:39 Saul** As Israel's first king, Saul reigned from about 1051 to 1011 BC.

**10:1-14** The historical narrative of 1-2 Chronicles begins with the story of Saul's death (see 1 Sam 31:1-13). The Chronicler does not devote any attention to Saul's reign or to David's rise to prominence (topics covered by 1 Sam 9-30). Instead, 1-2 Chronicles focuses entirely on the Davidic monarchy. This chapter mostly follows the narrative of Samuel, ending with an assessment of Saul's death (see 1 Chr 10:13-14).

**10:1 the Philistines** Israel's main enemies during this period (1 Sam 4:1-2).

Philistines

**Mount Gilboa** Located roughly 25 miles (40 kilometers) southwest of the Sea of Galilee.

<sup>23</sup> Hayford, J. W. (Ed.). (1997). *Spirit filled life study Bible* (electronic ed., Ac 26:27-27:38). Nashville, TN: Thomas Nelson.

**10:2 Jonathan, Abinadab, and Malki-Shua** The Samuel account reveals that Saul’s son, Jonathan, had a very close friendship with David (1 Sam 13:2; 18:1–5). After Jonathan’s death, David lamented him (2 Sam 1:17–27).

**10:4 deal harshly with me** See note on 1 Sam 31:4.

**he was very afraid** The armor-bearer did not want to be responsible for the death of God’s anointed king. An Amalekite later takes credit for killing Saul, thinking it would gain him favor with David (2 Sam 1:6–10). David, however, responds by executing him (2 Sam 1:14–16).

**10:5 fell upon the sword** He probably feared being captured and tortured, just as Saul did. See note on 1 Sam 31:5.

**10:6 all his house died** The account in Samuel has “and all his men” (1 Sam 31:6). The Chronicler mentions the demise of Saul’s entire house to emphasize the end of Saul’s kingdom and the beginning of David’s.

**10:8 they found Saul** See 1 Sam 31:8 and note.

**10:9 took his head** See 1 Sam 31:9 and note.

**10:10 to the temple of Dagon** The main Philistine deity. See note on Judg 16:23 (compare 1 Sam 5:2).

**10:11 Jabesh-Gilead** A town Saul had saved from the Ammonites (1 Sam 11:1–11; 31:11–13).

**10:12 they buried their bones** The account in Samuel says that the men from Jabesh burned the bodies of Saul and his sons before burying their bones (1 Sam 31:12–13).

**10:13 sin** See note on 1 Chr 5:25.

**the command of Yahweh that he did not keep** Saul was originally rejected as king for disobeying Samuel’s instructions about sacrificing (1 Sam 13:8–23).

**He also consulted a medium** The story of Saul consulting a medium is found in 1 Sam 28:3–25.<sup>24</sup>

## Acts 27:21-44

### Psalm 8:1-9

### Proverbs 18:23-24

## NOTES:

**Amasai** *uh MAY sigh* <sup>25</sup>  
“Burden bearer”

## I Chronicles

**1:1–4 Genealogies** of the ancient Near East were fluid in nature. The relationship between names might change: names might be added, or names might be omitted (see chart, The Kings with Two Names). Genealogies were used to legitimize a person’s position by showing his relationship to a recognized and accepted ancestor (linear genealogy). They also demonstrated the relationships among members or segments of the same family (segmented or mixed genealogy; see 1 Chr. 23:6, note). The genealogies of 1 Chronicles provide evidence that God is sovereign over history from creation. Names within genealogies are reminders of what God has done in the past and often embody hope for the future as well (see Is. 45, The Naming of Children). Continuity with the past is also demonstrated in God’s hand at work in establishing and preserving Israel. The chronicler’s interest is in God’s choice—whether of an individual (Abraham), a nation (Israel), a tribe (Judah), or a king (David and Solomon).

**1:8 Geographical areas and genealogies.** Genealogies of the ancient Near East commonly treated a geographical area or a people group as an individual person with descendants. The sons of Ham included Mizraim (Egypt) and Canaan (see also vv. 11, 12, 13–16). This practice illustrates the relationship of Israel to the surrounding nations, with whom they sometimes had a degree of kinship, and further emphasizes God’s election of Israel from the nations of the earth.

<sup>24</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (1 Ch 9:1–10:13). Bellingham, WA: Lexham Press.

<sup>25</sup> Severance, W. M., & Eddinger, T. (1997). In *That’s easy for you to say: your quick guide to pronouncing Bible names* (p. 23). Nashville, TN: Broadman & Holman Publishers.



**1:28 The genealogies of the first chapter** are taken from the Book of Genesis and assume the historicity of the early chapters of Genesis (Gen. 5; 10; 11; 25; 36). The fact that Israel's history is rooted in creation is shown by an ancestry that extends back to Adam. Israel did not become a nation by accident but according to the purposes of God from creation.

**1:32, 33 Keturah, Abraham's second wife**, bore him many children (Gen. 25:1–4; see chart, The Family Tree of Abraham). Even so, Abraham gave Isaac all that he had, thereby granting to Isaac the position of privilege among all his children (Gen. 25:5).

**1:34 The chronicler preferred the name Israel** rather than Jacob for the second son of Isaac (Gen. 32:28). This preference is true throughout Chronicles with one exception (1 Chr. 16:8–36; see also Ps. 105). The chronicler's purpose was to focus attention on all Israel; thus the choice of this name is appropriate. The record of Israel's early history follows the pattern of Genesis, separating the genealogies with the flood. Chapter 1 introduces the sons of Israel (Jacob), the true interest of the chronicler.

**1:36 Timna**, as a daughter of Seir and sister of Lotan (vv. 38, 39), was the concubine of Eliphaz (son of Esau, Gen. 36:12). Her name was assigned to an Edomite chieftan and adopted by his district (Gen. 36:40; 1 Chr. 1:51). The reason she was so honored is not given.

**1:38 Sons of Seir** (vv. 38–42; Gen. 36:20–28). Seir is associated with Edom and is used as an alternate designation for Edom (Gen. 32:3; Ezek. 35). Edom is the name assigned to Esau (Gen. 25:30; 36:43).

**2:3–4:23 The chronicler** begins with the prominent tribe of Judah and its descendants (Gen. 49:8–12; 1 Chr. 28:4). The order of the sons in this genealogical section (Judah, 1 Chr. 2:3–3:24; 4:1–23; Simeon, 4:24–43; Reuben, Gad, half Manasseh, 5:1–26; Levi, 6:1–81; Issachar, Benjamin, Naphtali, half Manasseh, Ephraim, Asher, 7:1–40) illustrates the fluidity of ancient genealogies (see 1 Chr. 1:1–4, note). The chronicler does not use Joseph as a tribal name, referring instead to his sons, Ephraim and Manasseh (see 1 Chr. 5:23, 24, note; 6:28, 29). Genealogies for Zebulun and Dan are absent. Nevertheless, 12 tribes are listed, giving a sense of completeness and reinforcing the chronicler's notion of "all Israel" (see 1 Chr. 6:54; 12:23–37; 27:1, notes).

**2:6–8 The sons of Zerah** probably span the generations and are mentioned in relation to the temple musicians (Heman and Ethan in the titles of Ps. 88; 89) and to Solomon (1 Kin. 4:30, 31). These men from the tribe of Judah are not to be confused with the Levites Heman, Asaph, and Ethan who were David's musicians (1 Chr. 15:19). Achar, elsewhere Achan (Josh. 7:1, 18, 19, 24), is a deliberate word play in Hebrew. "Trouble" (Heb. *akar*) comes from the "troubler" (Heb. *oker*). The story of Achar is an example of the chronicler's theology of retribution (see also Josh. 7:1–26).

**2:9 This genealogy** legitimizes David's position as king over Israel by tracing his lineage back to Judah (Gen. 49:8–12). David is identified as Jesse's seventh son here but as the eighth son elsewhere (v. 15; see 1 Sam. 16:1–13; 17:12). This additional unnamed son may have died at an early age, or this could be an example of the fluid character of ancient genealogies. The sisters presumably were stepdaughters of Jesse (Zeruiah and Abigail), born to David's mother probably in an earlier marriage to Nahash (2 Sam. 17:25; see chart, The Family Tree of David). Women played an important role in the history of Israel, and the sons of these women were key individuals during the reign of David.

**2:18–20 Bezalel** is a key figure ending the genealogy of Caleb. Men bearing this name played a significant role in both the building of the tabernacle and the building of the temple (Ex. 31:2–5; 2 Chr. 1:5).

**2:22 Jair's descent** is traced through Segub's mother, the daughter of Machir rather than through his father Hezron and thus from Manasseh (vv. 21, 23; Num. 32:41; Deut. 3:14; Judg. 10:3; 1 Chr. 7:14). An association by marriage apparently exists between Judah through Hezron and Manasseh through Machir. These descendants of Hezron are then rightfully considered a part of Manasseh.

**2:42–55 Many of the place names and sites** are close to the city of Hebron (vv. 42–49). David was king of Judah at Hebron for seven years before becoming king over all Israel. Kirjath Jearim is located in the northern part

of Judah along the border with Dan and Benjamin (v. 50; Josh. 15:60; 18:14, 15). Since the early days of Samuel, the ark of the covenant was kept at Kirjath Jearim (1 Sam. 6:20–7:2). David attempted to bring the ark from there to Jerusalem but failed. He instead took it to Obed-Edom (2 Sam. 6:1–11; 1 Chr. 13:1–14). Bethlehem was the hometown of David (v. 51; 1 Sam. 16:1).

**2:49 Achsah** was the daughter of Caleb, the faithful companion of Joshua (1 Chr. 4:15). She married Caleb's nephew Othniel, who later became a judge of Israel (Josh. 15:16, 17; Judg. 1:12, 13; 3:9–11; see also Josh. 15, Achsah).

**3:1 The chronicler focused attention on David** as the central figure of all the descendants of Judah (see chart, The Family Tree of David). A previous genealogy showed the ancestry of David back to Judah (1 Chr. 2:3–17). Now David's line is extended to the generations that followed him. This genealogy divides into three historical sections: the reigns of David and Solomon, the preexilic kings of the southern kingdom, and the postexilic descendants of David. The sons of David during the reign of David (1 Chr. 3:1–9, with the reign of Solomon implied) were followed by the sons of Solomon, who ruled over the southern kingdom before the Exile (vv. 10–16). Zedekiah (v. 16) was placed on the throne by Nebuchadnezzar of Babylon after Jeconiah (Jehoiachin) had been put in prison in Babylon (2 Kin. 24:13–20; 2 Chr. 36:9, 10). Since Jeconiah was the legitimate king, the royal line after the Exile continued through him (1 Chr. 3:17, note).

**3:9 Adonijah tried to usurp the throne** before the death of David (v. 2; 1 Kin. 1). Luke traced Jesus' genealogy from David through Nathan (1 Chr. 3:5; Luke 3:31); Matthew, from David through Solomon (Matt. 1:6).

**3:10–16 The descendants listed** ruled as kings over Judah during the approximately 350 years of the divided kingdom (2 Chr. 10–36; see also 1 Kin. 12–2 Kin. 25). Two omissions in this list are significant. Adonijah illegitimately proclaimed himself king (1 Chr. 3:2), but Solomon was made king instead (1 Kin. 1). Athaliah, the daughter of Jezebel, reigned over the southern kingdom after the death of her son Ahaziah (2 Kin. 11:1; 2 Chr. 22:10). She was not from the house of David and is not included here.

**3:17 This reference may be to Jeconiah** (see chart, The Kings with Two Names) during his time in a Babylonian prison (2 Kin. 24:15; 25:27–30; 2 Chr. 36:9, 10) rather than a reference to a son named "Assir" (Heb., lit. "prisoner").

**3:19 Zerubbabel** was the civil leader of the returned Jewish community in Jerusalem. He is a key figure in the books of Haggai, Zechariah, and Ezra. Although he never became king over Israel, he was the representative of David's eternal throne for the returned Jewish community (see Hag. 2:20–23; Zech. 4:8–10) and was included in the genealogies of Jesus (Matt. 1:12, 13; Luke 3:27).

**4:17 The wife of Mered** is identified as Bithiah, the daughter of a pharaoh (v. 18). For a Hebrew to marry into the Egyptian royal family may have been possible because of Joseph's prominence.

**4:24 The inheritance of Simeon** was located within the inheritance of Judah (Num. 26:12, 13; Josh. 19:1). Simeon never outgrew Judah and was probably incorporated within Judah early in Israel's history. This genealogy includes the sons of Simeon (1 Chr. 4:24–27), their dwelling places (vv. 28–33), and their leaders and victories (vv. 34–40). The dwelling places were in southern Judah, and some were resettled by those returning from Exile. The battles recorded here are unknown elsewhere in the OT (vv. 41–43).

**5:1 Reuben lost his firstborn rights**, including a double portion of inheritance (Deut. 21:17) because he committed incest with his father's concubine Bilhah (Gen. 35:22).

**5:6 Tiglath-Pileser III**, king of Assyria from 745–727 B.C., was also known as Pul in the OT (v. 26, see chart, The Kings of Assyria). After stabilizing his kingdom, he began military campaigns against smaller realms such as Palestine. Kings of the northern kingdom paid monetary tribute to Tiglath-Pileser for his protection (2 Kin. 15:19, 20). Ahaz, king of Judah, made an alliance with him against the king of Israel and the king of Syria (2 Kin. 16:5–9; see chart, The Kings and Their Conflicts). This episode may be Tiglath-Pileser's conquering of the Transjordan region and carrying the people into exile in 733 B.C. (2 Kin. 15:29). Although the date given to the captivity of the

northern kingdom by Assyria is 722 B.C., the deportation of Israel to other parts of the Assyrian Empire occurred in stages. This episode is consistent with the chronicler's theme of retribution. 5:10 The Hagrites, descendants of Hagar, the Egyptian mother of Ishmael, were traditional enemies of the Transjordan tribes (vv. 19, 20; Ps. 83:5–8).

**5:23, 24 The inheritance for Joseph** had been split between his two sons, Ephraim and Manasseh, on either side of the Jordan River (Gen. 48:1–22; Josh. 16:1–17:18; see 1 Chr. 7:28, 29, note). Here the “half-tribe of Manasseh” settled east of the Jordan in the Transjordan.

**5:25, 26 Israel continually acted unfaithfully before God** (2 Kin. 17:7–18). The metaphor of a harlot is used often to describe Israel's unfaithfulness (see the Book of Hosea). General unfaithfulness is a characteristic of Israel when the nation worshiped other gods (2 Kin. 5:25). Thus, the king of Assyria rose up against them (see 1 Chr. 5:6, note). In accord with the concept of retribution in Chronicles, unfaithfulness was punished. The Transjordan tribes were placed in captivity by the hand of God. The lands mentioned are the lands to which the northern kingdom was exiled in 722 B.C. by Shalmaneser V (727–722 B.C.), the son of Tiglath-Pileser III (see v. 6, note; 2 Kin. 17:6; see chart, The Kings of Assyria). The Assyrian method of dealing with conquered nations was to scatter them throughout the Assyrian Empire. Other conquered nations were then placed in Palestine (Samaria) in their stead (2 Kin. 17:24).

**6:1 The sons of Levi** are listed in this longest part of the genealogy of Israel (1 Chr. 4:1–7:40; compare with Judah's sole position in 1 Chr. 2:3–3:24). This emphasis on Levi and Judah is consistent with the chronicler's focus on David's throne and the temple. The genealogy of Levi is divided into four parts. The genealogy of the high priestly line of Aaron is given first (1 Chr. 6:1–15). Next, the sons of Levi are divided into three groups, each headed by a son: Gershon, Kohath, Merari (1 Chr. 6:16–30). The temple musicians were appointed by David, and other Levites were shown to be subordinate to the line of Aaron (vv. 31–53). Finally, the dwelling places of the Levites throughout Israel are given (vv. 54–81).

**6:3 The genealogy of the high priestly line**, which followed from Levi through Kohath to Aaron and Eleazar is noted (vv. 1–4). Aaron's sons Nadab and Abihu were put to death by the Lord because of their sin (Lev. 10:1–3; Num. 3:4). The dominant line of the high priest descending through Eleazar is extended to the time of Solomon and ends with the Exile (1 Chr. 6:10–15). Focus is placed on the temple with the explanation regarding Azariah (v. 10). Hilkiah was high priest during the reforms of Josiah (v. 13; 2 Chr. 34; 35). Seraiah was killed at the time of the Exile (1 Chr. 6:14; 2 Kin. 25:18–21). Some were omitted from this genealogy, such as Jehoiada (2 Chr. 22:11, Azariah (2 Chr. 31:10), Urijah (2 Kin. 16:11), and others.

**6:16 The Levites** (vv. 33–47; see Ex. 6:16–19) descended from the three sons of Levi: Gershon (1 Chr. 6:17, 20, 21); Kohath (v. 18, 22–24); Merari (vv. 19, 29, 30). The previous verses listed the high priestly line through Kohath's son Amram (vv. 1–15). Kohath's line through Amminadab is listed here (v. 22). Levitical tradition says that Kohath is the dominant line of Levi (vv. 18, 19). “Amminadab” may be an alternate for Izhar (v. 2; Num. 16:1) or may be a genealogical addition (see 1 Chr. 1:1, note). The use of the name by the chronicler is deliberate in order to establish a connection between the Levites and David. Aaron married the daughter of Amminadab from the tribe of Judah (Ex. 6:23; Ruth 4:19; 1 Chr. 2:10). Samuel, elsewhere called an Ephraimite (v. 28; 1 Sam. 1:1), exercised Levitical duties (1 Sam. 2:11, 18; 10:8).

**6:31 The temple musicians** (vv. 16–30; 1 Chr. 15:17–19) descended from the sons of Levi: Heman from Kohath (1 Chr. 6:33–38); Asaph from Gershon (vv. 39–43); Ethan from Merari (vv. 44–47). Although the musicians were appointed by David, tracing their lineage back to Levi legitimized their appointment according to the will of God (vv. 31, 32; 1 Chr. 15).

**6:54 The Levites** were not given a specific inheritance within the Promised Land but were scattered throughout Israel to areas donated by the other tribes (Josh. 21:1–42). The central cities of Hebron (of Judah, 1 Chr. 6:55) and Shechem (of Ephraim, v. 67) also head each summary. Judah and Ephraim, when appearing together, stand for all Israel. All other tribes contributed to the Levites.

**7:20–27 The genealogy of Ephraim** culminated with Joshua, the successor to Moses and the conqueror of the Promised Land (v. 27). The story of Ezer and Elead is otherwise unknown in Scripture but is placed here solely to explain the naming of Beriah, the ancestor of Joshua.

**7:28, 29 Joseph's inheritance** is not named for him but rather for his two sons Manasseh and Ephraim. Ephraim was the chosen son and therefore the dominant tribe (Gen. 48:11–20). The land occupied by the sons of Joseph was divided between Manasseh and Ephraim. Ephraim is a name equivalent to Israel and the northern kingdom (see chart, Terminology for the Land).

**8:1 The genealogy of Benjamin** is longer than any except those of Judah and Levi. This link may reflect the tradition that Benjamin remained loyal to Judah and to David's throne after the split of the kingdom. This is not a repetition of a previous genealogy (1 Chr. 7:6–12) but lists additional descendants with Saul as the central figure (1 Chr. 8:29–38, repeated in 1 Chr. 9:35–44).

**9:1 The book of the kings of Israel**, otherwise unknown, was probably used as a source for the chronicler's work. Judah's captivity is mentioned since the chronicler is interested only in the return to Judah, and specifically the return to Jerusalem. Judah was punished for unfaithfulness, but now the true inhabitants of Jerusalem must live in faithfulness. Only the faithful in Jerusalem can be called "all Israel" (see Introduction: Themes).

**9:2 Postexilic Jerusalem.** The focus is on groups who returned from exile to Jerusalem (Neh. 11). The Israelites were from the tribes of Judah, Benjamin, Ephraim, and Manasseh (1 Chr. 9:3–9). These designations for the southern and northern kingdoms, respectively, picture all Israel as having returned and now living in Jerusalem. The priests (vv. 10–13) were to serve in the tabernacle/temple (see 1 Chr. 28:1, note), and the Levites returned to be available for service as well (1 Chr. 9:14–16). The "Nethinim" (Heb. *natan*, lit. "to give," v. 2), probably refers to those who were given to the service of the house of the Lord (see 1 Chr. 23:24, note). They acted as gatekeepers (1 Chr. 9:17–27; 1 Chr. 15:18, 23, 24; 23:5; 26:1–19). They were also in charge of serving vessels (1 Chr. 9:28) and cared for the furnishings and the implements of the sanctuary—the incense and ointment (vv. 29, 30) and the showbread (vv. 31, 32; 1 Chr. 23:29). They were also singers (1 Chr. 6:31–47; 25).

**9:35–44 A genealogical introduction of Saul** takes the reader to the time before the Exile (see 1 Chr. 8:29–38). It introduces Saul, whose reign is seen as merely a prelude to David (1 Chr. 10:1–14; chart, The Family Tree of Saul).

**10:4 The death of Saul** is interpreted by the chronicler as the destruction of Saul's entire family (v. 6), thereby eliminating all threats to David's throne (see 1 Sam. 31). The treatment of Saul's body emphasizes the total destruction of his dynasty (1 Chr. 9:8–10; 1 Sam. 31:9, 10). Saul's house was destroyed, but David's house would flourish (1 Chr. 17:9–12).

**10:13, 14 Saul's death** is explained as God's punishment for sin. These verses are unique to the chronicler. Saul did not look to the Lord but sought the advice of a medium for guidance (1 Sam. 28:3–25). In general, Saul's life was characterized by unfaithfulness. Thus, the kingdom was taken from Saul and given to David—the ideal and faithful king.

**11:4–9 Joab was David's nephew** and the general of David's army (1 Chr. 27:34). He was not mentioned in the 2 Samuel 5 account. Jebus is the former name of Jerusalem, and the Jebusites were the Canaanites living in that city (Josh. 15:8). The Millo is the steep slope to the east of the city.

**11:10–47 The mighty men of David.** David's faithfulness was blessed with loyal followers and victory in battle (2 Sam. 23:8–39).

**12:1 The mighty men of Benjamin and Gad.** Support for David was such that men from Saul's own tribe of Benjamin, even while he was king, pledged their allegiance to David. The emphasis here is not on Saul's opposition to David but on the loyalty of Benjamin to David.

**12:16–18 Amasai** was the chief of the captains in David’s army. He is significant for the manner in which his words align with the chronicler’s presentation of the complete support of all Israel for David from the beginning. The name “Amasai” may allude to Amasa, the head of Absalom’s army (2 Sam. 17:25). The disloyalty of Amasa to David, by contrast, serves to magnify the loyalty of Amasai and of all Israel to David.

**12:19 The men of Manasseh** joined David at Ziklag (see vv. 19–22). Manasseh is probably used here as a representative of the northern tribes (see 1 Chr. 9:3). The tribes closest to Judah had supported Judah, and now those farthest away would lend their support as well. All Israel was loyal to David.

**12:22 David’s army** was the army of God, just as David’s victories were God’s victories. The army of God is comprised only of those devoted to Him. In the same way, David’s army would lend complete devotion to its king.

**12:23–37 Twelve divisions** of David’s army at Hebron are listed (1 Chr. 11:1–3). With Reuben, Gad, and the half-tribe of Manasseh forming one Transjordan division (1 Chr. 12:37), there were 12 divisions representing all Israel (see 1 Chr. 2:3–7:40). Explanations continue concerning the exceedingly large numbers of each division. Such numbers may not be intended as actual totals but may be used to identify military leaders—as “six [commanders of] thousands, eight [commanders of] hundreds.” The numbers in Chronicles do demonstrate the complete and full support of all Israel for David.<sup>26</sup>

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<sup>26</sup> Thomas Nelson, I. (1995). [\*The Woman’s Study Bible\*](#) (1 Ch 1:1–12:23). Nashville: Thomas Nelson.

**BAIT OF SATAN NOTES:**

“Offense is rampant from ta lock of genuine love.” John Bevere

**S/G QUESTION** “When you have been truly mistreated do you have the right to be offended?” John Bevere

Genesis 50:19-20 Joseph: What you meant for harm, God meant for good.

1 Corinthians 8:1 – Knowledge puffs up but love edifies.

Psalm 55:12-14 Offense comes from those You Care For.

Mark 11:24-26 Forgive to be forgiven.

**CLOSING: 2 Timothy 2:24-26**

Our Calling

<sup>24</sup> And the Lord's servant<sup>[a]</sup> must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, <sup>25</sup> correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, <sup>26</sup> and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will. ESV

<sup>24</sup> A servant of the Lord must not quarrel but must be kind to everyone, be able to teach, and be patient with difficult people. <sup>25</sup> Gently instruct those who oppose the truth. Perhaps God will change those people's hearts, and they will learn the truth. <sup>26</sup> Then they will come to their senses and escape from the devil's trap. For they have been held captive by him to do whatever he wants. NLT

**RECONCILIATION: P.O.'s notes**

In the Beginning... God had a plan and you and I are part of that plan.

**Joseph: The Long Route of Reconciliation**

**Genesis:**

Antidulivian Age – Genesis 1-11

Abraham – Genesis 12-20

Isaac – Genesis 21-28

Jacob – Genesis 28-36

Joseph – Genesis 37-50

**JOSEPH: The Everyday Hero.** (Genesis 37-50)

- Unlike classical heroes, Joseph does not risk everything to perform a heroic act.
- He functions as a faithful servant of God;
- It is God who moves through the events to bring deliverance.
- We see Joseph as he is learning and what the Lord uses to teach him.
- Joseph **learns** to walk faithfully step by step, day by day and lets the Lord bring about the results.

**JOSEPH: THE LONG ROUTE OF RECONCILIATION**

1. **1A.** Establish Truth –What HAS happened  
Brothers sold him into slavery **Genesis 37:18-28**

<sup>18</sup> They saw him from afar, and before he came near to them they conspired against him to kill him. <sup>19</sup> They said to one another, "Here comes this dreamer. <sup>20</sup> Come now, let us kill him and throw him into one of the pits.<sup>[a]</sup> Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams." <sup>21</sup> But when Reuben heard it, he rescued him out of their hands, saying, "Let us not take his life." <sup>22</sup> And Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but do not lay a hand on him"—that he might rescue him out of their hand to restore him to his father. <sup>23</sup> So when Joseph came to his brothers, they stripped him of his robe, the robe of many colors that he wore. <sup>24</sup> And they took him and threw him into a pit. The pit was empty; there was no water in it.

<sup>25</sup> Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm, and myrrh, on their way to carry it down to Egypt. <sup>26</sup> Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? <sup>27</sup> Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our own flesh." And his brothers listened to him. <sup>28</sup> Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels<sup>[b]</sup> of silver. They took Joseph to Egypt.

2. Process You (Your Part & Your Pain).

**Genesis 39-41** Joseph's life was used by God to test/train Joseph to Be and Become who the LORD needed to accomplish His will in the world.

3. Process Others (Others Part & Others Pain)

**1B.** Establish Truth - What IS happening  
Dreams of childhood are proving true

4. The TEST

Test the Waters (See if everyone has done their homework)

(God does not orchestrate this test through LIFE for the brother's but through Joseph himself. Does Joseph know this? Has he learned it so he is checking to see if the brothers have as well?)

(Joseph had personal desires involved in this. He wanted to see Benjamin. Did he know the LORD wanted the nation to come be housed in the fertile land of Egypt so it could grow?)

**Genesis 42:14-15; 18-25**

<sup>14</sup> But Joseph said to them, "It is as I said to you. You are spies. <sup>15</sup> **By this you shall be tested:** by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here.

<sup>18</sup> On the third day Joseph said to them, "Do this and you will live, for I fear God:<sup>19</sup> if you are honest men, let one of your brothers remain confined where you are in custody, and let the rest go and carry grain for the famine of your households,<sup>20</sup> and bring your youngest brother to me. So your words will be verified, and you shall not die." And they did so. <sup>21</sup> **Then they said to one another, "In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us."** <sup>22</sup> And Reuben answered them, "Did I not tell you not to sin against the boy? But you did not listen. So now there comes a reckoning for his blood." <sup>23</sup> They did not know that Joseph understood them, for there was an interpreter between them. <sup>24</sup> Then he turned away from them and wept. And he returned to them and spoke to them. And he

took Simeon from them and bound him before their eyes. <sup>25</sup> And Joseph gave orders to fill their bags with grain, and to replace every man's money in his sack, and to give them provisions for the journey. This was done for them.

**Genesis 44:13**

<sup>13</sup> Then they tore their clothes, and every man loaded his donkey, and they returned to the city.

They passed the final test, they would not let Benjamin pay for their crimes. THEY ALL WENT BACK.

**Genesis 44:14-34**

<sup>14</sup> When Judah and his brothers came to Joseph's house, he was still there. They fell before him to the ground. <sup>15</sup> Joseph said to them, "What deed is this that you have done? Do you not know that a man like me can indeed practice divination?" <sup>16</sup> And Judah said, "What shall we say to my lord? What shall we speak? Or how can we clear ourselves? God has found out the guilt of your servants; behold, we are my lord's servants, both we and he also in whose hand the cup has been found." <sup>17</sup> But he said, "Far be it from me that I should do so! Only the man in whose hand the cup was found shall be my servant. But as for you, go up in peace to your father."

<sup>18</sup> Then Judah went up to him and said, "Oh, my lord, please let your servant speak a word in my lord's ears, and let not your anger burn against your servant, for you are like Pharaoh himself. <sup>19</sup> My lord asked his servants, saying, 'Have you a father, or a brother?' <sup>20</sup> And we said to my lord, 'We have a father, an old man, and a young brother, the child of his old age. His brother is dead, and he alone is left of his mother's children, and his father loves him.' <sup>21</sup> Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.' <sup>22</sup> We said to my lord, 'The boy cannot leave his father, for if he should leave his father, his father would die.' <sup>23</sup> Then you said to your servants, 'Unless your youngest brother comes down with you, you shall not see my face again.'

<sup>24</sup> "When we went back to your servant my father, we told him the words of my lord. <sup>25</sup> And when our father said, 'Go again, buy us a little food,' <sup>26</sup> we said, 'We cannot go down. If our youngest brother goes with us, then we will go down. For we cannot see the man's face unless our youngest brother is with us.' <sup>27</sup> Then your servant my father said to us, 'You know that my wife bore me two sons. <sup>28</sup> One left me, and I said, "Surely he has been torn to pieces," and I have never seen him since. <sup>29</sup> If you take this one also from me, and harm happens to him, you will bring down my gray hairs in evil to Sheol.'

<sup>30</sup> "Now therefore, as soon as I come to your servant my father, and the boy is not with us, then, as his life is bound up in the boy's life, <sup>31</sup> as soon as he sees that the boy is not with us, he will die, and your servants will bring down the gray hairs of your servant our father with sorrow to Sheol. <sup>32</sup> For your servant became a pledge of safety for the boy to my father, saying, 'If I do not bring him back to you, then I shall bear the blame before my father all my life.' <sup>33</sup> Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. <sup>34</sup> For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father."

**5. Identify Boundaries**

Joseph did not reveal himself until 3R's were established (reckoning, remorse, repentance)  
Joseph put safety nets in place (See Benjamin, Keeping Simeon, Having authority/power)

**Genesis 42:35-38**



<sup>35</sup> As they emptied their sacks, behold, every man's bundle of money was in his sack. And when they and their father saw their bundles of money, they were afraid.<sup>36</sup> And Jacob their father said to them, "You have bereaved me of my children: Joseph is no more, and Simeon is no more, and now you would take Benjamin. All this has come against me."<sup>37</sup> Then Reuben said to his father, "Kill my two sons if I do not bring him back to you. Put him in my hands, and I will bring him back to you."<sup>38</sup> But he said, "My son shall not go down with you, for his brother is dead, and he is the only one left. If harm should happen to him on the journey that you are to make, you would bring down my gray hairs with sorrow to Sheol."

### Genesis 43:1-11

Now the famine was severe in the land. <sup>2</sup> And when they had eaten the grain that they had brought from Egypt, their father said to them, "Go again, buy us a little food." <sup>3</sup> But Judah said to him, "The man solemnly warned us, saying, 'You shall not see my face unless your brother is with you.' <sup>4</sup> If you will send our brother with us, we will go down and buy you food. <sup>5</sup> But if you will not send him, we will not go down, for the man said to us, 'You shall not see my face, unless your brother is with you.'" <sup>6</sup> Israel said, "Why did you treat me so badly as to tell the man that you had another brother?" <sup>7</sup> They replied, "The man questioned us carefully about ourselves and our kindred, saying, 'Is your father still alive? Do you have another brother?' What we told him was in answer to these questions. Could we in any way know that he would say, 'Bring your brother down?'" <sup>8</sup> And Judah said to Israel his father, "Send the boy with me, and we will arise and go, that we may live and not die, both we and you and also our little ones. <sup>9</sup> I will be a pledge of his safety. From my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. <sup>10</sup> If we had not delayed, we would now have returned twice."

<sup>11</sup> Then their father Israel said to them, "**If it must be so**, then do this:

Did Joseph's behavior/the boundaries he set AWAKEN THEIR CONSCIENCES?  
Is this the role of boundaries?

Is it the role of boundaries to bring these three things into view?

- Reckoning
- Remorse
- Repentance

Jacob had some growing to do as well

### Genesis 43:14

<sup>14</sup> May God Almighty grant you mercy before the man, and may he send back your other brother and Benjamin. And as for me, **if I am bereaved of my children, I am bereaved.**"

## 6. Set Up Structure

### Genesis 45:1-28

Then Joseph could not control himself before all those who stood by him. He cried, "Make everyone go out from me." So no one stayed with him when Joseph made himself known to his brothers. <sup>2</sup> And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. <sup>3</sup> And Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.

<sup>4</sup> So Joseph said to his brothers, "Come near to me, please." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt. <sup>5</sup> And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. <sup>6</sup> For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. <sup>7</sup> And God sent me before you to preserve for

you a remnant on earth, and to keep alive for you many survivors. <sup>8</sup> So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. <sup>9</sup> Hurry and go up to my father and say to him, 'Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. <sup>10</sup> You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. <sup>11</sup> There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.' <sup>12</sup> And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. <sup>13</sup> You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here." <sup>14</sup> Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck. <sup>15</sup> And he kissed all his brothers and wept upon them. After that his brothers talked with him.

<sup>16</sup> When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants. <sup>17</sup> And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go back to the land of Canaan, <sup>18</sup> and take your father and your households, and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land.' <sup>19</sup> And you, Joseph, are commanded to say, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come. <sup>20</sup> Have no concern for<sup>a</sup> your goods, for the best of all the land of Egypt is yours.'"

<sup>21</sup> The sons of Israel did so: and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey. <sup>22</sup> To each and all of them he gave a change of clothes, but to Benjamin he gave three hundred shekels<sup>b</sup> of silver and five changes of clothes. <sup>23</sup> To his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey. <sup>24</sup> Then he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the way."

<sup>25</sup> So they went up out of Egypt and came to the land of Canaan to their father Jacob. <sup>26</sup> And they told him, "Joseph is still alive, and he is ruler over all the land of Egypt." And his heart became numb, for he did not believe them. <sup>27</sup> But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived. <sup>28</sup> And Israel said, "It is enough; Joseph my son is still alive. I will go and see him before I die."

### **Genesis 46:28-33**

<sup>28</sup> He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. <sup>29</sup> Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while. <sup>30</sup> Israel said to Joseph, "Now let me die, since I have seen your face and know that you are still alive." <sup>31</sup> Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. <sup>32</sup> And the men are shepherds, for they have been keepers of livestock, and they have brought their flocks and their herds and all that they have.' <sup>33</sup> When Pharaoh calls you and says, 'What is your occupation?' <sup>34</sup> you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians."

### **Genesis 47:27-28**

<sup>27</sup> Thus Israel settled in the land of Egypt, in the land of Goshen. And they gained possessions in it, and were fruitful and multiplied greatly. <sup>28</sup> And Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were 147 years.

## **7. Move Forward**

Genesis 48 & 49 – The Blessing of Jacob

**Genesis 49:28-33**

*<sup>28</sup> All these are the twelve tribes of Israel. This is what their father said to them as he blessed them, blessing each with the blessing suitable to him. <sup>29</sup> Then he commanded them and said to them, “I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, <sup>30</sup> in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place. <sup>31</sup> There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah— <sup>32</sup> the field and the cave that is in it were bought from the Hittites.” <sup>33</sup> When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people.*

**Genesis 50:15-21. God's Good Purposes**

*<sup>15</sup> When Joseph's brothers saw that their father was dead, they said, “It may be that Joseph will hate us and pay us back for all the evil that we did to him.” <sup>16</sup> So they sent a message to Joseph, saying, “Your father gave this command before he died: <sup>17</sup> ‘Say to Joseph, “Please forgive the transgression of your brothers and their sin, because they did evil to you.”’ And now, please forgive the transgression of the servants of the God of your father.” Joseph wept when they spoke to him. <sup>18</sup> His brothers also came and fell down before him and said, “Behold, we are your servants.” <sup>19</sup> But Joseph said to them, “Do not fear, for am I in the place of God? <sup>20</sup> As for you, you meant evil against me, but God meant it for good, to bring it about that many people<sup>[b]</sup> should be kept alive, as they are today. <sup>21</sup> So do not fear; I will provide for you and your little ones.” Thus he comforted them and spoke kindly to them.*

[NOTE: There are safety checks along the way]