

## July 18

### 1 Chronicles 26:12-27:34

**26:1-19** Continuing with his preparations for the temple, David now divides the gatekeepers and assigns them to specific gates.

**26:1 the gatekeepers** Responsible for guarding the temple and preventing unlawful entry (2 Chr 23:19; see Num 3:10 and note). They also collected money (2 Kgs 12:9-10) and the freewill offering (2 Chr 31:14), assisted with some religious duties, and participated in purification rites (Neh 12:44).

**26:5 God blessed him** Having many children was seen as a blessing from God.

**26:6 ability** The Hebrew phrase used here, *gibbor chayil*, can refer to capability (1 Kgs 11:28), wealth (2 Kgs 15:20), bravery (Judg 6:12), or character (Ruth 2:1). It probably indicates strength here, as being a gatekeeper would require some physical strength (2 Chr 26:17-18).

**26:13 they cast lots** As with the division of priests (see 1 Chron 24:5 and note) and musicians (see 25:8 and note), they cast lots to determine their roles.

**26:14 lot fell to the east** The position of most responsibility. The east gate was known as the “King’s Gate” (9:18). There were more gatekeepers posted there than at the other gates (vv. 17-18).

**26:15 to his sons, the storehouses** Used to store temple vessels (2 Chr 25:24).

**26:18 court** The Hebrew word *parbar* occurs only here and in 2 Kgs 23:11. Its meaning is uncertain, but it probably indicates some kind of court.

**26:20-32** The section on temple personnel concludes with a list of treasurers (1 Chron 26:20-28) and positions of service outside the temple (vv. 29-32).

**26:20 the treasuries of the house of God** The treasurers are split into two groups: one group is in charge of the temple treasuries (see note on v. 22) and the other is in charge of the treasury of dedicated gifts (see note on v. 26).

**26:22 the treasuries of the house of Yahweh** Probably refers to treasuries at the gatehouses (9:26; 26:15).

**26:26 the treasuries of the sanctified objects** Most likely refers to the spoils of war that were dedicated to God (18:11; compare note on Josh 6:17). These included spoils taken by David (1 Chron 26:27) as well as other leaders (v. 28).

**26:28 Samuel the seer** Prophet and leader of Israel before Saul. See note on 1 Sam 1:20.

**Saul** Israel’s first king (1 Chr 10:1-14).

**Abner** Saul’s cousin and commander of his army (1 Sam 14:50).

**Joab** Commander of David’s army (1 Chr 11:6).

**26:29 duties outside** David also appointed Levites to serve areas outside the temple. These officials had both religious and administrative responsibilities. They were to perform the “work of Yahweh” as well as the “service of the king” (vv. 30, 32).

**26:30 Israel beyond the Jordan westward** Refers to all the tribes except those listed in v. 32.

**26:32 the Reubenites, the Gadites, and the half-tribe of Manasseh** These tribes lived east of the Jordan River.

**27:1-34** The Chronicler shows the organization of the military (vv. 1-15) and other appointed leaders (vv. 16-34). The military is separated into 12 divisions of 24,000 men, who rotated on a monthly basis.

**27:2 Jashobeam** One of David’s mighty men (11:11).

**27:3 the sons of Perez** David was descended from Perez (2:5-15; Ruth 4:18-22).

**27:4 Dodai the Ahohite** The father of Eleazar, who was one of David’s mighty men (1 Chron 11:12).

**27:5 Benaiah** See 11:22-25.

**27:7 Asahel** See 11:26 and note.

**his son Zebadiah** Probably mentioned because, according to 2 Sam 2:18-23, Asahel died before David became king.

**27:8–15** The division leaders identified here are listed among David’s mighty men in 1 Chron 11:27–31.

**27:11 Sibbecai** Killed one of the Philistine giants (20:4).

**27:16–22** The tribes of Asher and Gad are not included in this list (perhaps because the names of their leaders were not available to the Chronicler). Nevertheless, 12 groups are presented here, as Aaron is listed separately from Levi (v. 17) and both halves of Manasseh are listed separately (vv. 20–21).

**27:18 Elihu** Possibly a scribal error; Eliab was David’s oldest brother (2:13).

**27:23 make Israel more numerous than the stars of heaven** Alludes to God’s promise to Abraham (Gen 15:5–6).

**27:24 began to count** A reference to the census David ordered (1 Chr 21:1–2).

**he did not finish** In the earlier report about the census, Joab did not count the tribes of Levi or Benjamin. See 21:6 and note.

**wrath came upon Israel** See note on 21:7.

**the chronicles of King David** Probably refers to an official royal record of the events of David’s reign.

**27:25 the treasury rooms of the king** The Hebrew word *otsar* can refer to a treasury or a storehouse.

**27:28 Shephelah** Refers to the low hills in Judah between the coastal plain and Jerusalem. This was a fertile area known for its vineyards, grain, and olive groves.

**27:29 Sharon** A fertile plane on the Mediterranean coast.

**27:33 Ahithophel** A key figure in Absalom’s rebellion (2 Sam 15:12). He killed himself after Absalom did not follow his counsel (2 Sam 17:23).

**Hushai the Arkite** Hushai pretended to be loyal to Absalom in order to counter the counsel of Ahithophel (2 Sam 15:32–37). He gave Absalom bad advice, which eventually caused his defeat (2 Sam 17:1–16).

**27:34 Abiathar** Served as a priest with Zadok (2 Sam 15:29, 35).

**Joab** See note on 2 Sam 2:13.<sup>1</sup>

**26:12, 13** The foregoing list appears to have identified the head gatekeepers only, that is, the **chief men**. Like their Levitical brethren in music (25:7) and the priests (24:31), these officials served right along with the four thousand others who made up the whole contingent of gatekeepers (23:5). They were not excused from such work because of their leadership positions.

**26:14 The East Gate** was the most important because it led straight into the main entrance of the temple. It was therefore assigned to Shelemiah (or Meshelemiah, v. 1) himself. **North Gate:** This was the responsibility of the oldest son of Shelemiah.

**26:15 South Gate:** Obed-Edom was in charge of the gate itself, and **his sons** (vv. 4, 5) took charge of the **storehouse**. This was undoubtedly the same as the treasuries (v. 20). Because these sons were gatekeepers, it is likely that their involvement with the storehouse was limited to its gates or doors. This position required utmost honesty and integrity, for the precious metals and other trophies of war that were dedicated to Yahweh were kept there (18:7, 8, 11).

**26:16 Shuppim:** This individual is otherwise unknown, but it is reasonable to assume that he, with Hosah, was a Merarite (v. 10). **Shalleketh Gate** appears to be based on the Hebrew verb meaning “to cast forth,” which may refer to the portal through which the refuse of the temple was carried.

**26:17 Two by two** probably refers to two on each side of the storehouse gate, or four in all. If so, there were eight on the **south** side.

**26:18 Parbar** is usually left untranslated, but it likely refers to a place, perhaps a roadway or an open space, on the **west** side. The context here favors the view that it was a **highway** leading from a space adjacent to the temple. There were two gatekeepers at the entrance to the space itself (the Parbar) and four

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<sup>1</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 26:1–27:34). Bellingham, WA: Lexham Press.

on the roadway leading to it. Depending on how one takes the “two by two” of v. 17, there were either twenty-two or twenty-four gatekeepers all told. These, of course, would be only the head gatekeepers, because there were 4,000 in all (23:5), no doubt several hundred serving in each shift.

**26:19 Korah ... Merari:** This makes explicit the inference from vv. 1–11 that only the descendants of Kohath and Merari served as **gatekeepers**. The reason for the exclusion of the Gershonites is not stated, but it may be that they simply could not provide the manpower. They were also short in supplying musicians (25:2).

**26:20 house of God:** This likely referred to the storage area where regular tabernacle or temple paraphernalia were kept at hand for the worship services (9:28, 29). **dedicated things:** The second storehouse would contain the items taken as spoils of war that were used exclusively for holy purposes. David had already obtained a great amount of these (vv. 26–28).

**26:21–24** The Levites listed in vv. 21–23 were in charge of the regular storehouse (v. 22; 23:8). **Shebuel** seems to have had general oversight of the regular storehouse. The Gershonites and other Kohathites of vv. 21–23 were under his direction.

**26:25** The descendants of **Eliezer** became directors of the second storehouse, that of “the dedicated things” (v. 20). All the Levites who attended to the affairs of the tabernacle and temple treasuries traced their lineage back to Moses.

**26:26, 27** The **treasuries of the dedicated things** fell under **Shelomith’s** jurisdiction. These spoils of war were kept in storage until they could be used in the building and decoration of the temple (22:14; 29:2; 2 Chr. 5:1).

**26:28** Showing the long-standing commitment of the nation to build and furnish the house of God, the chronicler listed leaders of the past who had **dedicated** spoils of war as readily as David had done.

**26:29** Kohathites of the clan of **Izhar** provided **officials and judges** for conducting legal and religious affairs **outside Jerusalem**. This probably was restricted to questions pertaining to the Law of Moses and not to normal civil or political cases (23:4). Their leader was **Cheraniah**, not likely the music master of 15:22.

**26:30** This third Kohathite clan was responsible specifically for Israel **on the west side of the Jordan**.

**26:31** Since Hashabiah directed the Hebronites on the west (v. 30), **Jerijah** took charge of those on the east. He must have been over Hashabiah as well because he is called here **head of the Hebronites**. **fortieth year:** David reigned for 40 years (29:27), so these arrangements were completed in his very last year. **Jazer of Gilead:** This Levitical city (6:81) was located in the tribal territory of Gad, about seven miles west of Rabbah.

**26:32 Reubenites ... Gadites ... half-tribe of Manasseh:** These were the tribes of Israel who occupied the east side of the Jordan, often called the Transjordan.

**27:1 heads of fathers’ houses:** This probably referred to tribal units, since the order appears to be in decreasing size through thousands and hundreds. **month by month:** The view that *fathers’ houses* meant *tribes* is strengthened by the fact that there were twelve divisions, one for each month. Apparently a professional standing army is being described here, one broken up into twelve corps that served a month at a time on a rotating basis. **twenty-four thousand:** The total available manpower throughout Israel would be 288,000.

**27:2, 3** A connection can be made here to the list of David’s mighty men, which is also headed by **Jashobeam** (11:11). He was one of “the three,” which meant he was regarded as unusually heroic.

**27:4** Dodai’s son Eleazar was the second of the mighty men included in the first trio along with Jashobeam (11:12).

**27:5, 6** As the son of a priest, **Benaiah** was from the tribe of Levi. In the earlier list of mighty men he was celebrated for having killed a lion and a gigantic Egyptian (11:22, 23). Because of this kind of courage, he became part of the second group of “the three” (11:24). Later he was named commander of the entire Israelite army (1 Kin. 4:4). His son served with him (v. 6).

**27:7** David’s nephew **Asahel** (2:15, 16) was among the thirty mighty men but did not achieve a position among “the three” (11:26). His son also served with him.

**27:8** If, as some scholars believe, **Izrahite** is the same as “Zerahite,” then this **Shammuth** is also a man of Judah. In the list of heroes he is called “Shammoth the Harorite” (11:27), Haror perhaps being the name of his home city (Harod in 2 Sam. 23:25).

**27:9** A **Tekoite** was a person from the village of Tekoa, some five or six miles southeast of Bethlehem. This would make Ira a member of the tribe of Judah. It is clear that even if the military divisions were made up along tribal lines, their commanders were often David’s own fellow Judeans. This appears to be so for Jashobeam (v. 2), Asahel (v. 7), Shammuth (v. 8), and now Ira.

**27:10 Helez:** The leadership of the army was not limited to Judeans (27:9), since Helez was an Ephraimite in such a position.

**27:11** Since Husha was a Judean (4:4), **Sibbechai** also came from the tribe of Judah. **Zarhites** likely referred to descendants of Zerah, a son of Judah (2:4; Num. 26:20). The present passage apparently placed the Hushathites in a position subsidiary to the Zarhites. In any case, Sibbechai was one of the thirty heroes, having distinguished himself by killing a Philistine giant (11:29; 2 Sam. 21:18).

**27:12** A Benjamite commander, **Abiezer** came from the Levitical town of Anathoth, just north of Jerusalem. He was also a member of the elite thirty (11:28).

**27:13** Since Netophah was a village near Bethlehem, **Maharai** was still another of David’s fellow tribesmen named as commander of a **division** and member of the valorous thirty (11:30).

**27:14** Another Ephraimite, this **Benaiah** (v. 5) came from Pirathon, five miles south of Samaria. Like the others he was one of the thirty mighty men (11:31).

**27:15** Like Maharai (v. 13), this captain came from Netophah. Besides being one of the thirty (11:30), **Heldai** could claim descent from Israel’s first judge, **Othniel**.

**27:16 officer:** The list that begins here (vv. 16–22) is clearly nonmilitary and tribal in nature. The description of these officers is much more political than the descriptions of the captains and officers of the military divisions (v. 1).

**27:17 Aaronites:** This is not a separate tribe but the priestly division of the tribe of **Levi**. **Zadok** the priest was naturally the leader of this segment of the tribe. The reason the tribe of Levi is listed here (contrary to many tribal lists) is to make up for two missing tribes and to bring the total to the ideal number of twelve.

**27:18, 19 Elihu:** This brother of David is usually called Eliab (1 Sam. 16:6).

**27:20–22** This **Manasseh** and the one in v. 21 are counted as separate tribes here to make up for two missing tribes (v. 17). Levi was not normally counted, so with Levi and the other two tribes lacking there would be only nine. When Levi and two Manassehs (rather than one) are added, there are eleven. The twelfth was Simeon (v. 16), usually not counted since it was considered to be a sub-tribe of Judah (4:31; Josh. 19:1–9). The two missing tribes are Asher and Gad. The reason they are not included may be that they were dominated or occupied by the Phoenicians and Ammonites respectively at this particular time (2 Sam. 17:27–29). But this is speculative.

**27:23 take the number:** This ties in the previous list of tribes and leaders with David’s ill-fated census near the end of his reign (v. 24; 21:1–17). So confident was David that his military might would be sufficient for any encounter, he omitted from his census all **those twenty years old and under**. Even so, the result of this census was over a million men (21:5), a multitude very much like **the stars of the heavens**—the words of God’s promise to Abraham (Gen. 12:2; 15:5).

**27:24** Joab’s count included all the tribes except for Levi and Benjamin (21:6). Although these two tribes are included in the present list (vv. 17, 21), nothing is said of their being counted. On the other hand, Asher and Gad, missing in this list (v. 16–22), must have been included in Joab’s **census**.

**27:25** As opposed to the “treasuries of the house of God” and the “treasuries of the dedicated things” (26:20), the **king’s treasuries** were the royal storehouses. They contained the revenues of the state in the form of precious metals (29:3–5) and other goods and commodities gained through taxation, tribute, and other means (2 Chr. 9:13, 14). **storehouses:** These were regional collection facilities ranging no doubt from granaries to warehouses to places of safe deposit of valuables. According to the following list, their primary purpose was to store agricultural produce.

**27:26 Tilling the ground** speaks of the production and storage of field crops such as wheat, barley, and vegetables.

**27:27 vineyards:** This industry was in two divisions, one to grow the grapes and the other to make wine.

**27:28 sycamore:** This word refers to a tree that yielded figs. It could also be a kind of mulberry.

**27:29** A fertile plain between Israelite and Philistine territory, **Sharon** was ideal for grazing cattle and sheep. It is appropriate that someone from Sharon, who knew the land and all its seasonal changes, should be in charge of the livestock of that region.

**27:30** Inhabitants of the desert were at home with the breeding and use of camels (Gen. 37:25), so naturally an **Ishmaelite** would be in charge of such animals.

**27:31** Since there was no essential difference between the king and his state, the **property** of the king consisted of the assets of the nation.

**27:32** The Hebrew word translated **uncle** here might be better translated “kinsman.”

**27:33** The only other **Ahithophel** mentioned in the Bible is the well-known **counselor** of Absalom, who advised him to attack his father David at the time of Absalom’s rebellion. When his advice was spurned, he took his own life (2 Sam. 15:12; 16:15–23). If the counselor here is that Ahithophel, the list must be describing an office held some years earlier. However, it is entirely possible that the earlier counselor had a son by the same name, who eventually succeeded his father in that role. **king’s companion:** This is likely a technical term signifying the king’s closest confidant. It is interesting that he appears in the narrative of Absalom’s rebellion as the counselor who contradicted Ahithaphel’s advice and who evidently went on to replace him as chief adviser to the king (2 Sam. 17:5–23; 15:37; 16:16–19).

**27:34 Jehoiada the son of Benaiah:** In the list of military officers there was also a “Benaiah who was a son of Jehoiada” (v. 5). This is probably an example of the custom in which a man is named after his grandfather. The counselor Jehoiada was probably the grandson of Jehoiada the priest and son of the famous warrior Benaiah (v. 5). **Joab:** From the days of David’s conquest of Jerusalem, Joab held the position of commander of the army of Israel (11:6), a post he kept until Solomon became king (1 Kin. 2:28–35).<sup>2</sup>

## BOOK OF ROMANS

**ROMANS, LETTER TO THE** The longest and—since the Reformation—most theologically controversial of Paul’s letters. Romans often is regarded as Paul’s fullest expression of his theology, with key passages addressing many overlapping themes, including:

- sin and judgment (1:18–3:20; 7:7–25);
- righteousness (3:1–4:12; 5:17–21; 6:15–20; 9:30–10:13);
- salvation (3:21–26; 5:1–11; 6:1–7:6; 8:1–39);
- faith (3:21–4:25);
- the death and resurrection of Christ (3:21–26; 5:6–21; 6:1–11; 8:1–4);
- the law (3:27–4:25; 7:7–25);
- the Holy Spirit (8:1–27);
- the role and status of Israel (9:1–11:36); and
- obedience and self-sacrificial love (12:1–15:13).

Romans most likely was written during the mid- to late AD 50s and was sent from Corinth. Most scholars contend that the churches in Rome that received the letter were predominantly Gentile with a Jewish minority, although the ethnic composition is a key point of debate (see below: “Recipients”). Other scholarly topics include Paul’s reason for writing Romans (see below: “Purpose”), the letter’s original form (see below: “Integrity of the Letter”), and its support for the doctrine of justification by faith (see below: “Ongoing Debate over Justification in Romans”).

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<sup>2</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (pp. 526–528). Nashville: T. Nelson Publishers.

## Outline of Romans

(For an expanded outline with passage summaries, see below: “The Content of Romans.”)

- 1:1–17—Letter opening
- 1:18–3:20—God’s impartial wrath against sin
  - 1:18–32—The wickedness of humanity
  - 2:1–16—Impartial judgment
  - 2:17–3:8—Jewish identity and circumcision as a potential exception to God’s impartiality
  - 3:9–20—All humanity is sinful
- 3:21–5:11—God’s saving righteousness
  - 3:21–26—The demonstration of God’s saving righteousness in the death of Jesus
  - 3:27–31—The law from the viewpoint of faith excludes boasting
  - 4:1–25—Abraham as the father of all who believe
  - 5:1–11—The basis for the hope of salvation
- 5:12–8:39—The struggle between sin and grace, the weakness of the law, and the power of the spirit
  - 5:12–21—Humanity in Adam and in Christ
  - 6:1–7:6—The “already” of sanctification
  - 7:7–25—Is the law sin?
  - 8:1–39—The agent and certainty of new life
- 9:1–11:36—God’s faithfulness to Israel
  - 9:1–5—The problem of Paul’s own people
  - 9:6–29—God’s right to choose
  - 9:30–10:21—Israel’s rejection
  - 11:1–36—The current remnant and all Israel
- 12:1–15:13—A living sacrifice in response to the mercies of God
  - 12:1–21—Conduct within the body of Christ toward others
  - 13:1–14—Conduct toward the governing authorities
  - 14:1–15:13—The relationship between the weak and the strong
- 15:14–16:27—Conclusion and final greetings

## Author, Place, and Date

Paul identifies himself as the author of the letter in 1:1. Scholars are confident of the letter’s authenticity. Paul, as was his custom, used an amanuensis (a scribe or secretary; in this case, Tertius) for assistance in writing (16:22; Richards, *Paul*; Klauck, *Ancient Letters*, 54–58).

Paul likely wrote Romans from Corinth in Greece. He sends greetings from Gaius, who is serving as the apostle’s host (16:23) and is a member of the Corinthian church (1 Cor 1:14). Paul also sends greetings from Erastus, a city treasurer (Rom 16:23; see also 2 Tim 4:20). A mid-first-century inscription identifies an Erastus as the city manager of Corinth. The Erastus of Corinth and of 16:23 are most likely the same individual (Jewett, *Romans*, 981–83). Paul also commends Phoebe, who hailed from Cenchreae, one of the ports of Corinth (16:1).

Paul wrote Romans in the mid- to late 50s. Paul’s admonition that the Romans pay their taxes (13:6–7) may reflect the unrest and formal protest over taxes in Rome under Nero that took place prior to AD 58 (Tacitus, *Annals*, 13.50–52). In that case, the letter would be dated after AD 55 and the beginning of that unrest.

Paul notes his plans to travel to Jerusalem, then to Rome, and finally to Spain (Rom 15:25). This itinerary, along with the Corinthian origin of the letter, may be linked to Luke’s narrative in the book of Acts. In Acts 20:2–3 Paul spent three months in Greece (as promised in 1 Cor 16:6; see also 2 Cor 13:1, 10) before traveling to Jerusalem. Paul announces that he has finished his missionary labors from Jerusalem to Illyricum (north of Greece in the Balkans; Rom 15:19–23)—the geographical targets of the missionary journeys narrated in Acts. Therefore, Romans may be dated in conjunction with chronologies based on Acts. Acts 18:12–17 narrates Paul’s trial before the Roman proconsul Gallio in Corinth; the trial can be dated by means of the renowned Gallio inscription to the summer of AD 51 (Das, *Galatians*, 43–45). Paul returned to Antioch from Corinth before setting out again on another round of missionary labors, including a two-year stint in Ephesus (Acts 19:10) before arriving in Corinth (Acts 20:2–3). The intervening travel and the two years in Ephesus between Paul’s departure from Corinth and subsequent return indicate that his letter to the Romans would be, at the very earliest, in AD 54. Most scholars therefore date the letter between AD 55 and 58.

## Recipients

The churches at Rome were the original audience of this letter. Some manuscripts omit the Roman addressees in 1:7 (see also 1:15) in an apparently deliberate attempt to universalize the letter's value for Christians elsewhere (Metzger, *Textual Commentary*, 446).

Although the Roman congregations have been in existence “for many years” by the time of the letter (15:22–23), Paul has not yet visited them (1:10, 13; 15:14, 22–23; 16:5). As he writes during the mid- to late 50s, he does not betray any awareness that Peter had been to Rome. The book of Acts does not record any missionary work by Peter as far as Rome during the early years of the Christian movement, despite the author's interest in Peter's ministry. Later authors such as Irenaeus in AD 180 celebrated Peter and Paul's laying the foundations of the Roman church in their preaching (*Adversus Haereses* 3.1.1, 3.3.2; see also *1 Clem.* 5–6), but this may refer to their final ministry and martyrdom in Rome.

#### *Jewish Origins of the Roman Church*

Paul does not say how the churches in Rome originated. Merchants and immigrants may have brought the message of Christ to the hub of the empire as early as AD 30. Roman Jews converted by Peter's Pentecost sermon (Acts 2:5, 10) also may have taken the gospel message back to Rome. Ambrosiaster writes that the Roman churches were not founded by an apostle but began in Jewish communities (CSEL 81.1.5–6).

The Jewish population in first-century Rome has been estimated between 15,000 and 60,000. Pompey brought Jewish captives to Rome in 62 BC after annexing the Judean province. Ancient historians report that 4,000 draftable-age Jewish men were expelled in AD 19 by Emperor Tiberius (Josephus, *Antiquities* 18.3.5 §§83–84; Tacitus, *Annals* 2.85; Suetonius, *Tib.* 36; Dio Cassius, *Hist.* 57.18.5). Rome was home to 13 Jewish synagogues (Das, *Solving*, 163–64), which likely were the starting points for the Christian community in Rome.

Paul quotes the Jewish Scriptures throughout Romans. The intended audience's appreciation for these Scriptures betrays exposure to the Jewish synagogues. Gentile authors of the day do not display any awareness of the content of the Jewish Scriptures beyond Genesis 1 (Longinus, [*Subl.*] 9.9; Ocellus Lucanus). Many interpreters think that Gentiles were initially a minority within the mostly Jewish Christ-believing movement in the synagogues. *Separation from Jewish Community*

At the time of Paul's letter, the Roman Christians were no longer meeting as a subgroup within the Roman synagogues (Das, *Solving*, 115–48; Gagnon, “Why the ‘Weak’ at Rome”; contra Nanos, *Mystery*). Paul addresses the Roman Christians as separate and distinct assemblies (note the assembly that meets in the home of Prisca and Aquila in 16:5). Paul calls the addressees his brothers and sisters (*adelphoi*) at the beginning of the letter (1:3). These “brothers and sisters” have died to the Jewish law through the body of Christ (7:4, 6), received Christ's Spirit (8:9, 12), are “heirs with Christ” (8:17), and are one body of Christ (12:1–8)—in effect, they are in Christ. Paul therefore distinguishes the “brothers and sisters” from “Israel” in Rom 10:1. In the one instance where Paul applies the term “brothers and sisters” to his own ethnic people in 9:3, he is very careful to signal the departure from his normal usage for Christ-believers with the qualifications “my brothers and sisters” and “according to the flesh.”

Paul admonishes the “weak” in Rom 14:3 not to judge the strong and admonishes them again in 14:19 and 15:5. Such authoritative exhortation could not have been directed toward non—Christ-believing synagogue Jews. Paul's apostolic authority would carry no weight in the synagogues. Such exhortations indicate that the “weak” numbered among the Christ-believing members of Paul's audience. In fact, the “weak” observe the day in honor of the Lord (14:6), whom Paul repeatedly identifies as Jesus Christ (Rom 14:9, 14; 15:6). Nothing in Paul's exhortation of the “weak” identifies them as non—Christ-believers who are meeting within a synagogue context—a context Paul fails to identify either here or elsewhere in the letter. The Christ-believers thus appear to have already made a break from the synagogues in their worship of the Lord. This conclusion agrees with the available external evidence, especially in the wake of Claudius' edict to expel Jews from the city.

#### *Expulsion of Jews from Rome*

Suetonius records Claudius' expulsion of the Jews from Rome at the “instigation of *Chrestus*” (*Claudius* 25; trans. Rolfe). There is no extant instance of a Jewish male with this name in the first-century Mediterranean world; *Chrestus* appears to be a misunderstanding of the Greek *Christos* (“Christ”), which was pronounced the same way (Das, *Solving*, 150–58). The ancient author Orosius dates the expulsion to AD 49, which is consistent with Claudius's actions at that point in his reign (Das, *Solving*, 158–61, 170). Luke reports that Prisca (or Priscilla) and Aquila ended up in Corinth (Acts 18:2) after they, along with other Jews, were expelled from Rome. Some scholars have raised doubts about a mass expulsion of Rome's entire Jewish community (15,000–60,000 Jews) and its supposed implications (Das, *Solving*, 162–66). In this view, Suetonius' report likely is referring to a limited action against the ringleaders in the conflict—Jewish Christians.

#### *Ethnic Composition*

Many scholars think that Romans was written to a mixed audience of Jewish and Gentile Christians. Others, a minority, contend that Paul was writing to an almost exclusively Gentile audience (Stowers, *Rereading*; Das, *Solving*, 53–114; Thorsteinsson, *Paul's Interlocutor*).

If the letter was composed after Claudius's edict expired (when Nero became emperor in AD 54), as many scholars believe, then the exiled Jewish Christians would have returned to Rome and, finding themselves no longer welcome in the synagogues, joined Gentile Christ-believers in mixed assemblies. During the expulsion period, the Roman congregations may have added Gentile converts, meaning that the returning Jewish Christians—formerly a majority in the churches—now found themselves in the minority (see Rom 14:1–15:6; 16:3). Under this scenario, Paul wrote the letter to both Jewish and Gentile Christ-believers to assist them in their relationships with each other and to remind them of their indebtedness to the spiritual heritage of the Jewish people.

If Romans was written earlier, *during* the period of Jewish expulsion, then the churches to which Paul is writing were composed entirely or almost entirely of Gentiles. Paul repeatedly identifies the audience as Gentiles (see 1:5, 13; 6:19; 11:13; 15:15–16; Das, “Praise the Lord,” 90–110; “Gentile Encoded Audience”). Paul urges the audience to greet Prisca and Aquila, who were Jewish co-laborers in his missionary work among the Gentiles (16:3; compare Acts 18:2). Prisca, Aquila, Andronicus, Junia, and Herodion are called Paul's “kinsmen” (Rom 16:7, 11), a word that may be translated instead as “relatives” (note the familial language in Rom 16). Andronicus and Junia, Paul's “fellow captives,” are a missionary couple and thus were likely involved in his missionary labors among the Gentiles—further evidence that the Roman audience is Gentile.

Paul's references to his readers as those who are no longer under the law (6:14–15; 7:4) and who know the law (7:1) may refer to Jews or to Gentiles who had prior exposure to Moses' law in the synagogues. Some Gentiles would have been sympathetic to the customs of the Jewish law, and others less so. The reference to Abraham as “our” forefather “according to the flesh” (4:1) may be construed very differently (Hays, “Have We Found Abraham,” Stowers, *Rereading*, 241–42; Moo, *Romans*, 259–60; Schreiner, *Romans*, 213–14).

Paul appears to be addressing conflicts in the Roman community over Jewish dietary and calendrical observances (14:1–15:7; Donfried, “False Presuppositions,” 107–11). These customs were fairly popular among some of the Gentiles in Rome (Das, *Solving*, 106–13) and are of no help in identifying the ethnic identity of the audience.

### **Purpose**

Paul does not explicitly identify a purpose for Romans. The various proposals may be grouped into five categories:

1. Instructional: Paul is writing to convey theological truths.
2. Apologetic: The letter is a response to Paul's potential opponents.
3. Missionary: Paul's primary aim is to support the churches in Rome—perhaps so that they, in turn, could support his intended mission to Spain.
4. Pastoral: Paul is addressing conflict between Jewish and Gentile believers about the Jewish law.
5. Complex: The letter is shaped by multiple objectives.

### *Instructional Purpose*

Already at the time of the 16th-century Reformation, Melancthon considered Romans to be a compendium of Christian doctrine (Stuhlmacher, *Paul's Letter*, 2). Ancient manuscripts that omit the identification of the Roman addressees (Rom 1:7, 15) and the last two chapters of the letter bolster this perspective. From early on, the letter was understood as intended for a broader audience, perhaps as a comprehensive statement of Paul's gospel and doctrine. However, Romans does not offer a comprehensive overview of Paul's thought. The letter is missing any discussion about, among other topics, Paul's understanding of the Church (12:3–8 is rather meager), the Lord's Supper (1 Cor 11:17–34), the resurrection (1 Cor 15; 1 Thess 4:13–5:11), or Christology (Phil 2:6–11).

The view that Romans is intended as timeless theology appears to overlook the evidence for a specific situation and audience, especially at the beginning and end of the letter. Paul's remarks indicate his awareness of the situation at Rome, as he praises the Romans' renowned faith (Rom 1:8), knowledge (15:14), and obedience (16:19). He refers to teaching they have received (6:17; 16:17), and he is confident that his instructions will serve as a “reminder” (15:14–15). His comments about taxes may reflect the Roman milieu (13:6–7), and he assumes that his audience has prior knowledge of the Jerusalem collection (15:26). Nygren advocates reading Romans as a theological treatise, but his commentary does not give attention to some portions of the letter that appear to be directed to the needs of a particular audience that is facing specific circumstances.

Bornkamm theorizes that the letter represents Paul's reflections on his gospel message in view of his impending trip to Jerusalem (Bornkamm, “Letter to the Romans”). On the contrary, Paul does not identify specific Jerusalem groups and their positions, and it is not clear why a summary that has Jerusalem in view should be directed to Rome, to churches that Paul had neither founded nor visited. If this is Paul's self-introduction to the Romans, then the letter



is not in the form an introduction would take. Bornkamm has to minimize those aspects of the letter that appear to be directed to a specific situation in Rome.

#### *Apologetic Purpose*

Jervell (“Letter”) concludes that Paul was anticipating the concerns he would encounter at Jerusalem (Rom 6:1; 7:7; 15:25–26, 31). Other scholars, such as Stuhlmacher (“Purpose”; *Paul’s Letter*) and Campbell (“Determining the Gospel”) propose that Romans confronts opponents of Paul’s ministry who were present or soon to be present in Rome (3:8; 16:17–20). Both proposals take Paul as responding to potential opponents, whether in Jerusalem or in Rome.

Jervell’s view—that Paul is outlining what he intended to say when he arrived at Jerusalem with the collection—does not explain why Paul would send this letter to the churches in Rome. Paul does not identify any particular conflict with the Jerusalem Christians and never raises the potential issue of Gentile circumcision (note the Jerusalem agreement in Gal 2:1–10). An emphasis on the upcoming Jerusalem visit must also ignore the letter’s evidence for a specific situation at Rome (for further problems with this overemphasis on the Jerusalem visit, see Das, *Solving*, 29–32).

As for opponents in Rome (the view of Stuhlmacher and Campbell), Rom 3:8 (note the related question in 6:1) and 16:17–20 do not offer particularly concrete evidence. Commentators regularly note the vagueness of 3:8; this vagueness speaks against an identification with individuals in the Roman congregations (Dunn, *Romans 1–8*, 137). For that matter, Paul never identifies individuals nor connects his teachings or exhortations to particular individuals. He likely is reflecting on objections that emerged elsewhere in his ministry as a means of furthering the argument of his letter.

#### *Missionary Purpose*

Paul may have written the letter in order to garner support for his intended missionary labors in Spain (Zeller, *Juden und Heiden*; Reichert, *Römerbrief*; Jewett, *Romans*, esp. 80, 87–91, 926). According to this view, Paul wanted to present his gospel message to the churches in Rome, which he had yet to visit, so that they would provide a firm launching point and support for his Spanish mission (15:24, 28). Jewett goes further, suggesting that Paul is trying to unify the churches at Rome, lest that secure base for his work in Spain be compromised. Alternatively, Paul’s references to his upcoming Spanish mission could be intended to show the wide scope of his ministry—from Jerusalem in the east to Spain in the west—and support his apostolic authority over Roman churches he has yet to visit (Das, *Solving*, 32–34; “Paul of Tarshish”).

Klein contends that Paul wanted to provide an apostolic foundation to the churches in Rome (1:13–15, 15:20; Klein, “Paul’s Purpose”; compare Das, *Solving*, 34–37.). He would be doing work in an area not reached by another apostle (15:20).

#### *Pastoral Purpose*

Donfried and others have contended that Paul wrote the letter to resolve a conflict between Jewish and Gentile members of the Roman churches over their relationship to Moses’ law (Donfried, “Short Note,” 46–52; Das, *Solving*). Romans 1–11 lays a foundation in the gospel for a proper understanding of the Jewish law. Paul then applies that understanding in 14:1–15:13, where he admonishes the strong and the weak with respect to Jewish customs. These chapters may be mending the relationship between Jewish and Gentile Christ-believers, or they may be arbitrating between differing views among the Gentiles about their relationship to the Jewish law. The adherents of these approaches do not deny an intended mission to Spain or an upcoming visit to Jerusalem, but recognize that these places are mentioned only briefly and do not figure throughout the remainder of the letter.

#### *Complex Purpose*

Some have contended that none of these purposes can fully explain all of the issues raised by the letter. Paul’s purpose in writing the letter is multifaceted (thus Wedderburn, *Reasons for Romans*; Dunn, *Romans 1–8*, liv–lviii). For a detailed discussion of the various views, see Das, *Solving*, 26–52; Jewett, *Romans*, 80–91.)

#### **Integrity of the Letter**

The manuscript tradition for the letter to the Romans presents several difficulties. First, some manuscripts omit 1:7 and 15—verses that identify the Roman addressees. Second, some manuscripts omit Romans 16, and others omit both Romans 15 and 16. Third, the doxology (16:25–27) is positioned at the end of chapter 14 in some manuscripts, at the end of chapter 15 in others, and in its current location in still others (Kümmel, *Introduction*, 315; Gamble, *Textual History*, 23–24). The omission of 1:7, 1:15, and chapter 15 and/or chapter 16 would eliminate key references to the audience and occasion of the letter.

**The Various Locations of the Doxology (Rom 16:25–27) in Manuscripts:**

*A 14-Chapter Version of Romans*

A number of manuscripts place the doxology (16:25–27) after 14:23, thus supporting a 14-chapter version of the letter. In some manuscripts, the doxology follows *both* 14:23 and 16:24. An early Vulgate manuscript (Codex Amiatinus) contains short summaries of each section of the letter, with the 50th summary (14:13–23) followed by the 51st and final summary (16:25–27); other Vulgate manuscripts follow the same pattern of paragraph divisions (Gamble, *Textual History*, 16–18). The Marcionite prologue, which claims that Romans was written from Athens, seems to reflect a form of the letter without Rom 15–16—that is, without the chapters that point to a Corinthian origin. The church fathers Irenaeus, Tertullian, and Cyprian do not quote Rom 15–16, and Tertullian considered Rom 14 the conclusion of the letter. Lake concludes that Paul wrote a 14-chapter version of Romans and then added 1:7, 1:15, and chapter 15 when he sent the letter to Rome (Lake, *Earlier Epistles*, 335–50, 361–65, and especially 365–69). In this view, a letter to Ephesus (Rom 16) was later appended.

This 14-chapter version of Romans is likely not the letter's original form. Romans 15:1–16:16, if not also 16:17–24, are Pauline in style and content. Paul's discussion of the weak and the strong, which he commences in 14:1, does not naturally conclude until 15:6 or 15:13. Some scholars, following a comment in Origen, trace the 14-chapter form of the letter to Marcion, but this hypothesis remains uncorroborated and problematic (Das, *Solving*, 15). Romans may have been deliberately shortened into a 14-chapter form for the sake of a wider audience: The Western bilingual manuscripts without Rom 15–16 also omit "in Rome" in 1:7 and "to those in Rome" in 1:15—thus removing any trace of the Roman addressees (Gamble, *Textual History*, 29–33, 114–24; Lightfoot, *Biblical Essays*, 311–20, 352–74). Nevertheless, it is not clear why the shortened version of the letter ends at 14:23 and not at 15:6 or 15:13.

*A 15-Chapter Version of the Letter*

Manson advances Schulz's 1829 proposal that Paul wrote Rom 1–15 to the church at Rome and then added chapter 16, with its extensive list of greetings, for the church at Ephesus (Manson, "Letter to the Romans," 10–12; Kümmel, *Introduction*, 318n45). P<sup>46</sup> places the doxology (16:25–27) after Rom 15. Manson considers it unrealistic that Paul would have 26 personal friends in the Roman churches, which he had never visited (1:10–15; 15:19–23); Ephesus would have been a different matter, in view of Paul's extensive ministry there. Several of the people listed in Rom 16 are associated with Asia, if not Ephesus itself (e.g., Prisca and Aquila, Acts 18:18; 1 Cor 16:19; 2 Tim 2:19; Epänetus, "the first convert in Asia," Rom 16:5). Manson thinks that the warnings of Rom 16:17–20 parallel the warning against false teachers in Ephesus in Acts 20:29–32 (Manson, "St. Paul's Letter," 13n23; Gamble, *Textual History*, 39–40). Manson speculates that as Paul reflected on the conflicts he had endured at Corinth and Galatia over the new faith and its Jewish roots, he sent a summary of his thoughts to Rome (Rom 1–15). He then sent a copy of the letter to Ephesus with Rom 16 serving as a cover letter (also Schmithals, *Römerbrief: Ein Kommentar*, 546–49). Romans 16 also may have served as a letter of recommendation for Phoebe (McDonald, "Was Romans XVI," 369–72).

On the other hand, even P<sup>46</sup> includes Rom 16:1–23 immediately after the doxology, and this papyrus would not explain the origin of the other versions of Romans. (According to the principles of textual criticism, the earliest reading is the one that can explain the origin of all the variants.) The only manuscript including Rom 15 but not 16:1–23 is miniscule 1506, but even in 1506 a blank half-page separates Rom 15 and 16:25–27; the copyist apparently was aware of 16:1–23 (Lampe, "Roman Christians," 217). Lampe demonstrates several parallels in vocabulary and style between Rom 1–15 and Rom 16 (Lampe, *Paul to Valentinus*, 160–64). The Greek *de* in 16:1 proves that chapter 16 was not its own letter since it presupposes preceding text (Ollrog, "Abfassungsverhältnisse," 226–27; Lampe, "Roman Christians," 217).

Paul very well could have known 26 people in Rome in view of travel to and from the capital (Lampe, "Roman Christians," 219, citing *CIG* 3920). Such extensive greetings would have served as his credentials for congregations that he had yet to visit (Wedderburn, *Reasons for Romans*, 14), and his companions Prisca and Aquila were no strangers to Rome (Acts 18:2; 2 Tim 4:19; Ollrog, "Abfassungsverhältnisse," 226). Ancient inscriptions corroborate people in the capital with such names as in Rom 16 (Gamble, *Textual History*, 51). Narcissus (16:10–11) was perhaps the powerful Roman freedman who exerted influence in Claudius' circles, and Aristobulus of Rome may have been the grandson of Herod the Great and brother of Agrippa I (Gamble, *Textual History*, 50). Identifying Epänetus as the first convert *in Asia* (16:5) makes little sense if addressed to Asian Ephesians who would already know Epänetus (Morris, *Romans*, 27). Similarly, the Ephesians already would have known that Prisca, Aquila (16:3), and Timothy (16:21) were Paul's coworkers. At the same time, the lack of specific details in the greetings of many of the others suggests less knowledge about these individuals on Paul's part, which would be unlikely were he greeting familiar Ephesian associates (Ollrog, "Abfassungsverhältnisse," 236–41; Jewett, "Paul, Phoebe," 148). Paul did not send such an extensive list of greetings to any of the churches he had visited or founded, and he would have

surely known in Ephesus more than the 26 individuals mentioned. For Rome, on the other hand, Paul would want to list all his contacts, since they would serve as his references (Weima, “Preaching the Gospel,” 362). Paul—strangely, if Romans 16 were directed to Ephesus—does not mention any plans to visit or his experiences there. The ecumenical greeting of “all the churches” (16:16) also would make sense if directed from the eastern churches toward Rome.

Hellenistic and Pauline epistolary conclusions typically include, in some form or another: hortatory remarks, a wish of peace, greetings, and a grace benediction. Romans 16 includes the standard elements of a letter closing: greetings (16:3–15), kiss of peace (16:16), admonition (16:17–20), and grace benediction (16:20; Gamble, *Textual History*, 84–95; Ollrog, “Abfassungsverhältnisse,” 226–27). Romans 15:33 would not likely be the conclusion of a letter since no other Pauline letter concludes with a wish of peace, and such wishes of peace precede Pauline greetings (as is the case with Rom 16, and also elsewhere in the New Testament: Phil 4:9; 2 Cor 13:11; 1 Thess 5:23; 2 Thess 3:16; Heb 13:20; 3 John 15; Gamble, *Textual History*, 54). The final grace benediction (Rom 16:20b, 24) is typical of a Pauline letter closing. Conversely, a letter consisting almost exclusively of greetings is simply unattested in antiquity (Gamble, *Textual History*, 85; Kümmel, *Introduction*, 319). Weima notes how 15:33–16:27 refers to several of the concerns of the letter (Weima, “Preaching the Gospel,” 359). Donfried describes a shift in scholarship, with Rom 16 now considered an integral part of the letter (Donfried, *The Romans Debate*, lxx; see also Das, *Solving*, 10–23; Gamble, *Textual History*, especially 84–95).

#### *Romans 16:24–27*

The majority of Pauline specialists consider 16:24–27 secondary, perhaps an addition to Marcion’s shortened version of Romans (Kümmel, *Introduction*, 316; Lietzmann, *Einführung*, 130–31; Collins, “Case,” 293–303; Jewett, *Romans*, 7–8). Later, when Marcion’s text was compared with the original reading, the added doxology remained after 14:23 was deleted or was moved after 15:33 or 16:23. Recently, several scholars have argued for the authenticity of the doxology, noting connections to 14:1–15:6 as well as to the rest of the Pauline corpus (Schreiner, *Romans*, 810–17; Marshall, “Romans 16:25–27,” 170–84; Hurtado, “Doxology,” 185–99; Weima, “Preaching the Gospel,” 364–65; Borse, “Schlußwort,” 173–78).<sup>3</sup>

### **Romans 4:13-5:5**

**4:13** The **promise** to Abraham was not through circumcision (vv. 9–12) nor **through the law** (vv. 13–16), but **through the righteousness of faith**. **Heir of the world** means that Abraham and his **seed**, in particular Christ, will inherit the earth, a promise that will be fulfilled in the kingdom to be established when Christ returns.

**4:14** **Those who are of the law** is not a reference to the Jewish people but to any who depend on the law for their righteousness.

**4:15** **Transgression** means “stepping over.” The law draws the line that should not be crossed.

**4:16** **Therefore it is of faith**: Paul concludes that God’s promises to Abraham were founded on his faith so that it would be acknowledged that salvation was only through **grace**, that is, God’s favor. Since the promise was not based on adherence to any law or the performance of any ritual, such as circumcision, Abraham is the forefather of all who believe.

**4:17** **Gives life to the dead** is a reference to the birth of Isaac from Abraham’s “dead” body and Sarah’s “dead” womb; both were far beyond the age of childbearing (v. 19).

**4:18** When Abraham was physically beyond any **hope** of having a child, he based his hope on God’s promises instead. He believed that his offspring would be as numerous as the stars of the heavens, because the all-powerful God had promised it.

**4:19** **deadness of ... womb**: Sarah had no children previously in her life, and by the time God gave this promise she was well past childbearing age.

**4:20** **glory**: Glorifying God means declaring who God is. Abraham, by his faith, acknowledged that God was faithful and powerful enough to keep His promise.

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<sup>3</sup> Das, A. A. (2016). [Romans, Letter to the](#). 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.

**4:21** Abraham was not just wistfully hoping that God would make him the father of many nations, but was **fully convinced that what He had promised He was also able to perform**. History teaches us that what God promises, He also performs.

**4:22** Abraham's faith was credited to him as **righteousness** (v. 3, note).

**4:23, 24** God had Abraham's faith recorded in Scripture not to immortalize Abraham but to be a model for others. **who raised up**: Abraham's faith was a model because he believed in a God who can raise the dead. We follow Abraham's example when we have faith, when we believe that God raised Jesus from the dead and will grant us eternal life also. Belief in Jesus' resurrection and ours is central to the gospel (1 Cor. 15:4).

**4:25** Jesus was **delivered up** to death, taking the penalty of our sin on Himself. Just as God brought life from Abraham and Sarah, who thought they were unable to have children, so God **raised** Jesus back to life. Jesus' resurrection brought us justification before God because the Resurrection proves that God accepted Jesus' sacrifice for us.

**5:1-11** Justification brings **peace with God** (v. 1), **grace** for present living (v. 2), **hope** for the future (v. 2), victory in **tribulations** (vv. 3, 4), and assurance brought by God's love put in our hearts by the **Holy Spirit** (v. 5). Because of God's great justifying love (vv. 6-8), we can rejoice that our **hope** of eternal reward will be fulfilled (vv. 9-11).

**5:1 Peace** here is not a subjective feeling of peace. Rather, this peace is the state of being at peace instead of at war. The hostility between God and the believer has ceased. The believer has been reconciled to God.

**5:2 To have access** means "to approach," as if by introduction into a king's throne room. Believers have been granted admission to stand before God. Even though they were once rebels, they do not have to face His judgment. Instead they approach His throne in the realm of **grace**, or in the King's favor. **Rejoice** means "to boast" and **hope** means "expectation." Believers boast in the sure expectation of the **glory of God**. They are confident, for God Himself has placed the Holy Spirit in their hearts (v. 5).

## **"justification"**

(Gk. *dikaiōsis*) (4:25; 5:18) Strong's #1347: The Greek noun for *justification* is derived from the Greek verb *dikaioō*, meaning "to acquit" or "to declare righteous" (used by Paul in 4:2, 5; 5:1). It is a legal term used of a favorable verdict in a trial. The word depicts a courtroom setting, with God presiding as the Judge, determining the faithfulness of each person to the Law. In the first section of Romans, Paul makes it clear that no one can withstand God's judgment (3:9-20). The Law was not given to justify sinners but to expose their sin. To remedy this deplorable situation, God sent His Son to die for our sins, in our place. When we believe in Jesus, God imputes His righteousness to us, and we are declared righteous before God. In this way, God demonstrates that He is both a righteous Judge and the One who declares us righteous, our Justifier (3:26).

**5:3 Glory** is the same Greek word that is translated "rejoice" in v. 2. Believers can rejoice, glory, and boast not only in their future hope (v. 2) but also in their present troubles. **Tribulations** refers to physical hardship, suffering, and distress. **Perseverance** means "endurance." Trials and tribulation produce endurance when we exercise faith during those difficult times (James 1:2, 3). Such faith produces its own reward (Matt. 5:10-12; 2 Tim. 2:12).

**5:4 Perseverance** produces **character**, the quality of being approved. As believers endure tribulation, God works in them to develop certain qualities and virtues that will strengthen them and draw them closer to Him. The result is fortified **hope** in God and His promises.

**5:5 The hope** that believers have of their future glory with God will not **disappoint** them by being unfulfilled. They will not be put to shame or humiliated because of their hope. The reason the believer can

be so confident is that **the love of God has been poured out**. The moment a person trusts in Christ, that person receives the Holy Spirit (8:9), who constantly encourages them in their hope in God.<sup>4</sup>

**Psalm 14:1-7**

**Proverbs 19:17**

**July 19**

**1 Chronicles 28:1-29:30**

**28:1-21** David addresses all the leaders of Israel, presenting Solomon as God's choice to succeed him and build the temple (1 Chr 28:2-7). He emphasizes faithfulness as he encourages them to keep God's commandments (v. 8). He then addresses Solomon directly and instructs him to faithfully seek God (vv. 9-10). David also hands off the plans for the temple (vv. 11-19) and gives Solomon a final commission (vv. 20-21).

**1 Chronicles 28:20**

<sup>20</sup> *Then David said to Solomon his son, "Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the Lord God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the Lord is finished.*

**[Be strong. Be courageous. Do the work.]**

**1 Chronicles 29:9**

<sup>9</sup> *Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the Lord. David the king also rejoiced greatly.*

**[Giving freely produces what?]**

**28:1 the commanders of the tribes** Listed in 27:16-22.

**the commanders of working groups who served the king** Listed in 27:1-15.

**the commanders over all the property** Listed in 27:25-31.

**court officials** Listed in 27:32-34.

**mighty warriors** Listed in 11:10-47.

**28:2 a house of rest** David explains his intention to build the temple to the assembly. See 17:1-15 and note.

**28:3 you have shed blood** See 22:8.

**28:4 chose me** David emphasizes God's initiative and support for his kingship.

**28:5 many sons** A list of David's sons is found in 1 Chron 3:1-9. By mentioning the number of his sons, David emphasizes God's specific election of Solomon (see note on v. 4).

**28:6 a father to him** See note on 2 Sam 7:14.

**28:7 I will establish his kingdom** The Chronicler closely associates the Davidic dynasty with God's kingdom. See 1 Chr 17:14 and note.

**he firmly performs my commandments and my judgments** David emphasizes the need for obedience and faithfulness to the Law (see 22:12 and note).

**28:8 you may take possession of this good land** David's language is reminiscent of Moses' charges to Israel before they entered the land (see Deut 30:16 and note).

**28:9 know** The Hebrew verb used here, *yada'*, implies recognizing God's power and sovereignty.

**a whole heart** The Hebrew phrase used here, *levav shalem*, is common in 1-2 Chronicles and often refers to national unity (1 Chr 12:38; 29:9). David uses it here to encourage Solomon to serve God completely.

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<sup>4</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 1431-1432). Nashville: T. Nelson Publishers.

**28:10 Yahweh has chosen** David again emphasizes that Solomon was God's choice. See note on v. 4.  
Election

**28:11 the plan of the vestibule** David gives Solomon the plan for the temple. The plan is complete, covering all the different rooms and courts. These plans do not come from David, but from the hand of Yahweh (v. 19).

**28:12 all that he had in mind** See 2 Chr 3:3–9.

**28:13 the working groups of the priests and the Levites** Described in 1 Chron 23:1–26:32.

**28:15 the weight of the golden lampstands** See 2 Chr 4:7.

**28:16 for the tables of the arranged bread, each table** See 2 Chr 4:8.

**28:18 gold for the plan for the chariot—the cherubim** See 2 Chr 3:10–14.

**28:19 the hand of Yahweh** Just as Moses' plans for the tabernacle came from God (Exod 25:40), so also David's plans and instructions for the temple came from God.

**28:20 Be strong and courageous** David repeats his earlier charge to Solomon. See 1 Chron 22:13 and note.

**28:21 for all your commands** Earlier, David had charged the leaders to support Solomon (22:17–19).

**29:1–9** David completes his preparations by taking an offering for the temple.

**29:1 to all the assembly** Which David assembled in 28:1.

**has chosen** See note on 28:4.

**29:3 I have given** David leads by example. He uses his generosity to encourage all the leaders of Israel to also give freely to the temple (v. 5).

**29:4 three thousand talents of gold** See note on 22:14.

**Ophir** A region (likely in Arabia) known for fine gold (Job 28:16; Isa 13:12).

**29:6 offered themselves willingly** Refers to making a voluntary sacrifice. While this kind of offering can sometimes indicate an animal sacrifice (Lev 22:18–19), here it indicates a financial gift.

**29:8 Jehiel the Gershonite** Jehiel's family was in charge of the temple treasuries (1 Chron 26:21–22).

**29:9 the people rejoiced** The Chronicler emphasizes the joy associated with the people's freewill offering. See note on 12:40.

**a whole heart** Refers to a unified purpose. See note on 28:9.

**29:10–19** David's final action in 1–2 Chronicles is a public prayer of thanksgiving to God. In response to the people's freewill offering, David blesses God. He asserts that God is the source of riches and honor as everything ultimately belongs to God. David thanks God for the abundance He has given, which has allowed the people to provide for the temple. Finally, he petitions God to keep the people's hearts directed toward Him and to give Solomon a faithful heart as he builds the temple.

**29:10 God of Israel, our father** See note on Exod 3:6.

**29:11 Yours, O Yahweh, is the kingdom** See note on 1 Chron 17:14.

**head** While the Hebrew word used here, *rosh*, literally means "head," it often is used to mean "first" (Prov 8:26) or "chief" (Deut 1:13; 33:5). Here, it indicates that God is exalted as the ultimate ruler of all creation.

**29:12 And wealth and glory are from you** David attributes his success and wealth to God's blessing.

**29:14 who are my people** Compared to the greatness and sovereignty of God, David recognizes their humble position. He acknowledges their place as sojourners in God's creation and recognizes their mortality.

**29:15 strangers before you** See Lev 25:23, where Yahweh describes the Israelites as travelers on His land.

**29:18 establish their heart toward you** David asks for God to help them keep faithful to His covenant.

**29:19 a heart of peace** See note on 1 Chron 28:9.

**29:20–25** The Chronicler describes the anointing of Solomon as a great celebration. It lasts two days, and the people offer sacrifices and feast.

**29:21 burnt offerings** See Exod 29:38–42 and note.

**29:22 they anointed him commander** This description of Solomon’s anointing leaves out some of the conflict described in 1 Kgs 1:5–53.

**they anointed him commander for Yahweh, and Zadok the priest** See note on 1 Kgs 1:8.

**29:27 forty years** Approximately 1011–971 BC.

**In Hebron he reigned seven years** David ruled in Hebron as king over Judah for two years while Saul’s son, Ish-bosheth, was king over Israel (2 Sam 2:4–4:12).

**29:29** The Chronicler seems to be referencing three different sources associated with the spiritual figures of Samuel, Nathan, and Gad (1 Sam 1; 2 Sam 7; 24:11–14)—presumably these were works about, or by, each of these prophetic figures. It could also be that this is a broad reference to a collective work involving information pertaining to the ministries of prophetic figures (compare note on 2 Chr 33:19).

**the words of King David** A common epitaph for the deceased kings (1 Kgs 11:41; 14:19).<sup>5</sup>

**28:1** These were the individuals of 27:1–34, plus others no doubt, who were **the leaders** of all the branches and extensions of Israel’s government. The occasion was of such significance that a total assembly of dignitaries was essential.

**28:2–4** The word **footstool** is a metaphor describing either the ark of the covenant or the tabernacle as the earthly base of God’s activity. He sits on a throne in heaven, and His connection with the earth is focused in his earthly dwelling place, the tent or the ark. Elsewhere, the whole earth is described as God’s footstool (Is. 66:1).

**28:5** The call to rule was not limited to David, but included his descendants (17:11). Since only one of his **sons** could reign in his place, a choice had to be made (14:3, 4), and God chose Solomon to succeed David as the king of Israel (22:9, 10; 2 Sam. 12:24; 1 Kin. 1:13, 30).

**28:6 My son ... his Father:** This remarkable statement not only shows that the Davidic kings enjoyed unparalleled access to the Lord as His adopted sons (17:3; Ps. 2:7), but it anticipates the absolute sonship of the Son of David, Jesus Christ (Acts 13:33; Heb. 1:5).

**28:7, 8** The conditional aspect of the covenant with David and his dynasty is real, not hypothetical. Not one of the kings, including David, was able to **observe** the **commandments** and **judgments** perfectly. Therefore they were unable in themselves to reign forever or even set the stage for an everlasting rule. But One would come who would be able to do so and who would fulfill the covenant perfectly. This One was Jesus, the Son of David (Matt. 5:7; 21:9).

**28:9, 10** True service of God is more than rational and intellectual. It requires a commitment of the emotions as well. This was precisely where Solomon failed. Even though he had great wisdom (2 Chr. 1:12; 9:3, 22, 23), he allowed his **heart** to turn aside from God because he loved foreign women (1 Kin. 11:1–4). Loyalty of heart is essential for faithful, effective service.

**28:11** The **plans** for the temple, as v. 12 makes clear, were not from David’s own creative imagination but from the Spirit of God. **vestibule:** This was a porch in front of the temple (2 Chr. 3:4). **treasuries:** These, also called storehouses (26:15, 17), included “treasuries of the house of God” and “treasuries of the dedicated things” (26:20). **upper chambers:** Besides the main temple building, there were rooms of all kinds attached to it to accommodate the priests, the Levites, and all the equipment and items they needed to carry out the temple worship (Neh. 13:4, 5). Some of these chambers were built high on the outside of the temple walls (1 Kin. 6:6, 8). **the place of the mercy seat:** This was the Most Holy Place, the inner room that housed the ark of the covenant, the cover of which was known as the mercy seat (Ex. 25:17).

**28:12, 13 by the Spirit:** Moses had received the plans for the tabernacle by direct revelation from God (Ex. 25:8, 9). David explained that he received the plans for the temple in the same way. David wanted

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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* (1 Ch 28:1–29:29). Bellingham, WA: Lexham Press.

it to be known that even the assignments he gave to the **priests and the Levites** (23:1–26:32) were revealed to him by God.

**28:14–18 The chariot** was a way of referring to the cherubim who hovered over the ark with outstretched wings, symbolizing the holiness of God. Cherubim appear in the story of the expulsion of man and woman from the Garden of Eden (Gen. 3:24) and as guardians of the “throne” of God in the tabernacle (Ex. 25:18–20) and temple (2 Chr. 3:10–13). They overshadowed the mercy seat of the ark of the covenant, enhancing its glory and protecting its holiness.

**28:19** David asserted that **all the works of these plans** existed in written form from the hand of the Lord. David himself may have been the scribe, for he said that God’s hand was upon him in the production of the plans. The detailed precision of the temple plans (vv. 11–18) attests to the clarity of the revelation and to its faithful recording by David.

**28:20, 21 Be strong and of good courage:** David’s charge to Solomon is very similar to the charge given to Joshua when Moses handed over the leadership of Israel to him. For Moses’ charge to Joshua, read Deut. 31:7, 8; for God’s charge to Joshua, read Josh. 1:6–9.

**29:1, 2** God Himself had **chosen** David out of all his brothers (28:4). Now He chose Solomon out of all of his brothers to succeed David on the throne (28:5). **the work is great:** The project was great not only because of its size and complexity, but because it was for God Himself. Since the very plans and specifications had been revealed to David by God (28:19), David was fully aware of the significance of his charge to Solomon. God’s work could not be undertaken lightly. Solomon himself was aware of his limitations in this respect and of his need for supernatural direction (2 Chr. 1:10; 2:2–7).

**29:3, 4** Because David loved God, he loved the work of God. **my own special treasure:** As a testimony to his professed affection for the house of his God, David pledged generous gifts from his own resources.

**29:5, 6** This magnanimous gesture by David gave him the boldness to solicit a similar response from those under him. It is important to note that David asked the others to **consecrate** themselves, not their treasures. David knew that those who first consecrated themselves to God would have no difficulty in being generous to the work of God.

**29:7 five thousand talents:** About 190 tons. **ten thousand darics:** About 185 pounds of gold. **eighteen thousand talents of bronze:** This was equivalent to about 675 tons. **one hundred thousand talents of iron:** This was approximately 3,750 tons.

**29:8** These **precious stones** provided the adornments worn on the shoulders and breastplate of the high priest (Ex. 28:9–12, 17–21).

**29:9 loyal heart:** The Hebrew is literally “with a fullness of heart.” This parallels the word **willingly**, and the two words together suggest that coercion played no part in the offering.

**29:10 David blessed the LORD:** Upon the completion of the offerings, David offered praise, using a song no doubt composed especially for this occasion (vv. 10–12), followed by a prayer of confession and petition.

**29:11** The purpose of the temple was to exalt the **LORD** and to acknowledge the universality of His **kingdom**. David modeled before the people the worship of the living God. It typically starts with praise for God’s eternity, His complete control over the universe, and His great power. He is the glorious Master over all (Ps. 134:3).

**29:12–14** David confessed that the **riches and honor** he enjoyed had come from God’s generosity. The offerings he and his people had just made were possible only because God first had given to them. **able to offer so willingly:** Not only the ability to give, but the willingness to give, is a gift of God (2 Cor. 9:7, 8).

**29:15 aliens and strangers:** David asserts that life on earth is transitory and even nomadic. Only when a person becomes conscious of his or her place within the care and blessing of a sovereign God does life become more than a **shadow**. Suddenly the **hope** of a future with God illuminates that person’s journey on this earth (Heb. 11:13–16; 13:14).

**29:16 all your own:** Once more David reiterates that he has nothing that did not first come to him from Yahweh. Therefore, it is impossible in the strict sense to speak of giving him anything.



**29:17** If people truly can give nothing of value to God, why does He ask His people to give? David answers this question. God enjoys a person's **uprightness** or righteousness. With gifts, offerings, and sacrifices, a person tangibly demonstrates not only gratitude to God, but trust in Him (1 Sam. 15:22). A righteous life always produces a generous spirit. For this reason, David could proclaim that his giving was only out of the uprightness of his heart. Moreover, his **joy** was heightened all the more when he saw that his people also understood this principle of true giving.

**29:18** This formula **LORD** God of Abraham, Isaac, and Israel was associated with God's covenantal promises to the Israelites (Ex. 3:6, 15; 6:3, 4; Deut. 6:10). With this name of God, David was petitioning God to keep His people always in covenant fellowship with Himself.

**29:19** In his prayer, David used the language of the covenant—**commandments, testimonies, and statutes** (Deut. 6:1, 2, 20; 8:11; 11:1). Unlike v. 18, David uses this language not as much for the nation as a whole as for his son Solomon. God had already made a covenant with David (17:7–14) and promised to renew it with his descendants. As with giving (v. 14), zeal for faithfulness to God's covenant must also come from God Himself (v. 14). Therefore, David prayed that God would give Solomon a **loyal heart** to be obedient. In Solomon's case, David's particular concern was that his son would keep his pledge **to build the temple**.

**29:20, 21 the LORD** and the king: David's special role as covenant son of God and theocratic mediator (17:13) meant that in the eyes of the people there was little practical or functional difference between prostrating themselves before God or the king. This does not mean, of course, that they failed to see the essential difference between the two, for in Israelite thought there was never any confusion about the utter dissimilarity and distance between the Divine and the human (Ps. 8:3–5).

**29:22 ate and drank before the LORD:** The scene here is one of covenant communion and confirmation as the participation of Yahweh and the people in a common meal here and elsewhere makes clear (Ex. 24:3–11; Gen. 26:26–30; 31:53, 54). **the second time:** This unusual phrase can only refer to the ratification of Solomon's kingship, not to its original establishment. David had appointed his son to be king at least two years earlier (23:1), an appointment that made Solomon a coregent rather than a true king, since he ruled alongside his father David. **Zadok ... priest:** Zadok had remained loyal to David and Solomon. But Abiathar defected to Adonijah, David's other son who attempted to overthrow Solomon's succession (1 Kin. 1:1–8).

**29:23, 24** Once more the chronicler ties the kingship of David and that of God closely together. As God's son (17:13), Solomon would sit on the throne as God's representative. In that sense, the royal throne was also **the throne of the LORD** (v. 20). Eventually, Jesus as the Son of David and the Son of God would sit on that throne and reign forever (Luke 1:32).

**29:25, 26 any king before him:** Obviously this included only Saul and David, but it is still a remarkable statement in light of David's widely recognized power and magnificence (11:9; 14:2; 18:1–13; 29:28).

**29:27, 28** In comparison to the patriarchs and even to such men as Eli and Samuel, David's 70 years seem short. However, in his time this was a **good old age**. Moses used it as the standard for reasonable longevity (Ps. 90:10).

**29:29, 30** Here the chronicler revealed three sources he used in writing, and the reader interested in more information about **the acts of King David** is referred to those books. This note shows that the author of Chronicles did not invent the account or depend on oral tradition. Instead the chronicler cited texts available in his day.<sup>6</sup>

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<sup>6</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 528–532). Nashville: T. Nelson Publishers.

## Romans 5:6-21

**5:6** Paul now explains the nature of God's love. God loved us when **we were still without strength and ungodly**. God loved us so much that He sent His Son to die for us (v. 8). God loves us just the way we are, but He loves us too much to leave us the way we are (John 15:16; Phil. 1:6).

**5:7, 8** God's love is truly remarkable. It is unlikely that anyone would die for a **righteous** man (Gk. *dikaiōs*); the just man; the upright, respected citizen; or a **good** man (Gk. *agathos*); the helpful, benevolent man. **while we were still sinners, Christ died for us** (Gk. *hamartolos*): This is a clear demonstration of God's love. He receives us just as we are and then begins to make something beautiful.

**5:9, 10** If God loved us when we were helpless, ungodly **enemies**, how much more will He love us now that we are His children? **By His blood ... through the death of His Son** we have been **justified**, that is "declared righteous," and **reconciled**, meaning our state of alienation from God has been changed. Believers are no longer enemies of God; they are at peace with God (v. 1). **we shall be saved**: Many take these verses to refer to final salvation from the presence of sin. But in this context, Paul goes on to discuss being saved from the power of sin (ch. 6). Thus, *wrath* here is God's present wrath (1:18), and *His life* is the life of Christ in believers (v. 18). The point is that since God's love and the death of Christ have brought us justification, then as a result of that love, we can also expect salvation from God's wrath. To experience this truth, the believer must fully cooperate with the process that is explained in 6:1–14 (John 8:32). The believer must die to sin and present himself or herself to God as an "instrument of righteousness" (6:14).

**5:11** Not only shall the justified person escape the wrath of God by the death of Christ, but also he or she shall obtain joy in God because of Christ's life. The word translated **rejoice** is the same as is translated **glory** in v. 3. The blessings which justification brings to its recipients terminate in joy **through our Lord Jesus Christ**. This last expression is identical to that found in v. 1 of this chapter. All that we have we owe to Him, the Lord Jesus Christ.

**5:12–21** This paragraph contains a comparison between Adam and Christ which is interrupted with a parenthetical thought (vv. 13–17). The comparison begins in v. 12, is formally stated in v. 18 and then explained in v. 19.

### "reconciliation"

(Gk. *katallagē*) (5:11; 11:15; 2 Cor. 5:18, 19) Strong's #2643: The Greek word basically means "change" or "exchange." In the context of relationships between people, the term implies a change in attitude on the part of both individuals, a change from enmity to friendship. When used to describe the relationship existing between God and a person, the term implies the change of attitude on the part of both a person and God. The need to change the sinful ways of a human being is obvious; but some argue that no change is needed on the part of God. But inherent in the doctrine of justification is the changed attitude of God toward the sinner. God declares a person who was formerly His enemy to be righteous before Him.

**5:12** The **one man** is Adam. Through him **sin entered the world**. **Sin** brought **death**. The result is that death is now a universal experience. The phrase **because all sinned** does not mean just that "all have sinned" at some time in their lives, thus referring to individual sins. Paul takes his readers back to the beginning of human history, to the one sin that brought death upon us all. The unity of the human race is demonstrated here. In Adam, we all sinned (1 Cor. 15:22). The result is physical and spiritual death for everyone. From Adam we inherited a sin nature. Furthermore, as a result of our sin in Adam, we face a common judgment—death.

**5:13, 14** **Until the law**, that is until the Law of Moses was given, sin was not **imputed**. *Imputed* means "to charge to one's account," as by an entry made in a ledger. In other words, sin was present in the world from Adam to Moses, but God did not keep an account of sins before the giving of the Law because there was no Law to obey or disobey. **not sinned**: Those after Adam and before Moses did not sin like Adam

because there were no prohibitions similar to the Law of Moses. But they did sin, and the way we know this is that **death reigned**. They all died.

**5:15** Through one man, Adam, death came. Yet through **one Man**, Jesus Christ, grace and **the gift** of God, eternal life, was given. **much more:** The works of the two men, Adam and Jesus, are not merely antithetical. Christ's work is greater, for it brings God's grace to those stuck in the sinfulness which originated in Adam.

**5:16** Through Adam came **condemnation**, a word used only three times in the NT, and all three times in Romans (v. 18; 8:1). The word refers to "the punishment following a judicial sentence." In the face of this, through Christ came **the free gift that resulted in justification**. That is to say, the aim or goal of the gift is *justification*, or "righteousness." In v. 18, the same word is translated "righteous act." In other words, the goal of the gift of eternal life is righteous living. This does not refer to justification by faith but to the practical outworking of faith through righteous acts (6:16). Thus, this verse contrasts the penal servitude of a sinner with the righteous life of a believer.

**5:17** When **death** reigns, people are destroyed. When Christ reigns, we are given eternal **life** and share in His glory.

**5:18** Here Paul completes the comparison begun in v. 12 between the sinful work of Adam and the righteous work of Jesus. Through Adam came **condemnation**. Through Christ came **justification of life**, a justification that produces life.

**5:19** **Made** means "to make," "constitute." As the result of Adam's sin, people became sinners. By Christ's death **many will be made righteous** (in contrast to declared righteousness, see 4:3). That is, believers are actually being constituted or made righteous. Through the sanctifying work of the Holy Spirit, the believer who has been declared righteous by God is continually becoming more righteous.

**5:20** **the offense might abound:** Law magnified sin. What was inherently wrong became formally and explicitly wrong once the Law was revealed. **grace abounded much more:** The Greek term Paul uses means "superabounded." Not only can sin never exceed the grace provided by God, sin loses its threat when compared to the superabounding grace of God.

**5:21** This verse contains the double contrast between sin and righteousness and between death and life. From the very moment sin entered the universe it has reigned, bringing about physical and spiritual death. Its principle of rulership has been to separate mankind from his Creator and to cause his end to be a mortal one. But through the blood of Jesus Christ, sin has been dethroned and righteousness now rules in its stead. Whereas death was the order of the day in Adam's society, now life eternal is the order of the day for those who have believed in Jesus Christ. The contrast is a great one. It is a contrast between man's sin and Christ's obedience, between the wages of sin and the gift of God. Some have thought that universal salvation is taught in this passage, thinking that just because all were condemned, now all will be saved. Such is not the case. New birth is mandatory for eternal life and the qualifying expression, **those who receive** in v. 17, teaches that faith in Jesus Christ is absolutely essential for salvation.<sup>7</sup>

**Psalm 15:1-5**

**Proverbs 19:18-19**

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<sup>7</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 1432–1434). Nashville: T. Nelson Publishers.

July 20

## 2 Chronicles 1:1-3:17

[Worship producing intimate worship. Vs1-10]

### *The Second Book of Chronicles*

When it was first written, 2 Chronicles brought a ray of hope to a people desperately in need of encouragement. The Israelite community, reduced to a tiny minority in exile among the Babylonians, was struggling to understand its place. Had God's promises to Abraham and David been revoked because of the nation's sins? Was there any hope of reviving David's dynasty? Could Judaism survive without the temple? Second Chronicles addressed questions like these. Its answers came in a historical review of God's faithfulness to the Israelites. Although the nation had steadily declined over the centuries, God had always been faithful to those who remained true to Him. The good that God had done in the past would be the pattern for His future acts. God would keep His glorious promises to the Israelites.

The details of the history of Israel and Judah in 2 Chronicles communicate the great message of redemption—particularly God's blessing on David and his successors. First Chronicles focuses on the Davidic covenant during David's time; 2 Chronicles continues that theme in the period after David's death. Even though 2 Chronicles relates the experiences of Solomon and his successors, it continues to emphasize God's promise of an everlasting dynasty to David. Successors to David came and went. Some were true to the requirements of that covenant—they "walked in the former ways of their father David" (17:3)—and others were not. But God's commitment to the household of David continued throughout, even after the exile to Babylon.

Because of this emphasis on covenant, 2 Chronicles makes frequent mention of priests, Levites, the temple, and other elements of Israel's religious life. It tells how Solomon's temple was built and furnished (2:1–8:16) and includes a thorough description of the temple and its ministry (20:5–13, 24–30; 23:12–21; 24:4–14; 29:2–31:21; 34:2–35:19).

The centrality of the Davidic covenant also explains why 2 Chronicles devotes more attention to Judah than to Israel. Ever since the division into southern and northern kingdoms (10:16–19; 1 Kin. 11:9–13), Judah had become the inheritors of God's promises to David. Though David's successors ruled only the smaller kingdom of Judah, God had remained faithful to His unconditional covenant with David. Judah was the nucleus through which God would accomplish His work of redemption.

First and Second Chronicles were at first a single book (see Introduction to 1 Chronicles). The book itself does not state who wrote it, but the overall consistency of viewpoint and style indicates that it was probably the work of one person. Most commentators refer to this person as the "chronicler." One Jewish tradition identifies him as Ezra (c. 460–430 B.C.) because Chronicles and Ezra share common themes like extensive lists, the Levites, and the temple.

The chronicler had access to many official documents, which he often mentions by name. These include (1) the Book of the Kings of Israel and Judah (27:7; 35:27; 36:8); (2) the Book of the Kings of Judah and Israel (16:11; 25:26; 28:26; 32:32); (3) the Book of the Kings of Israel (20:34; 33:18); (4) the annals (commentary) of the Book of the Kings (24:27); (5) the Book of Nathan, the prophecy of Ahijah, and the visions of Iddo (9:29); (6) the history of Shemaiah (12:15); (7) the annals of Iddo (13:22); (8) the writings of the prophet Isaiah (26:22); (9) the sayings of Hozai (33:19); and (10) the Laments (35:25). The chronicler also cites the canonical books of 1 and 2 Kings.

#### Outline

- I. The reign of Solomon 1:1–9:31
  - A. Solomon's inauguration 1:1–17
  - B. Solomon's temple 2:1–7:22
  - C. Solomon's kingdom 8:1–9:31
- II. The kingdom of Judah 10:1–36:23
  - A. The division of the kingdom 10:1–11:23
  - B. The rulers of Judah 12:1–36:16
    - 1. Rehoboam 12:1–16
    - 2. Abijah 13:1–22
    - 3. Asa 14:1–16:14
    - 4. Jehoshaphat 17:1–20:37
    - 5. Jehoram 21:1–20
    - 6. Ahaziah 22:1–9

- 7. Athaliah 22:10–23:21
- 8. Joash 24:1–27
- 9. Amaziah 25:1–28
- 10. Uzziah (Azariah) 26:1–23
- 11. Jotham 27:1–9
- 12. Ahaz 28:1–27
- 13. Hezekiah 29:1–32:33
- 14. Manasseh 33:1–20
- 15. Amon 33:21–25
- 16. Josiah 34:1–35:27
- 17. Jehoahaz 36:1–4
- 18. Jehoikim 36:5–8
- 19. Jehoiachin 36:9, 10
- 20. Zedekiah 36:11–14
- C. The Exile 36:15–23

### Commentary

**1:1, 2 exalted him exceedingly:** The repetition here of the wording 1 Chr. 29:25 shows how 1 and 2 Chronicles were originally one book, even though it is customary to print the two parts separately.

**1:3, 4** The term **high place** comes from the fact that many ancient worshippers used hills for their sacred rites, thinking that such places were good “meeting points” between heaven and earth. Over time, *high place* came to mean any worship center, whether it was on a hill or not. In the OT, the high places were usually associated with pagan, particularly Canaanite, religion, but there was nothing inherently evil about using a hilltop as a place of worship. Thus the patriarchs (Gen. 12:8; 22:2) and other worshippers of God offered their sacrifices on high places (1 Sam. 9:12; 1 Kin. 18:19, 36–38). The evil was not in the place itself but in the pagan rituals that were usually practiced there. The high place at Gibeon was the location of the Mosaic **tabernacle** after Saul destroyed Nob (1 Sam. 22:19). It seems that the Israelites moved the tabernacle to Nob after they had stopped using Shiloh as the religious center of Israel (1 Sam. 4:21, 22; Jer. 7:12). The tabernacle remained in Gibeon together with the great bronze altar throughout David’s reign.

**1:5 Bezalel** was one of the two men chosen especially by God to build the tabernacle in the wilderness (Ex. 31:1–11). Aholiab was the other. The text here mentions Bezalel alone apparently because he was the master craftsman, while Aholiab was his assistant. **the assembly sought Him there:** This phrase is important because **Solomon** and the people, as a congregation, usually worshiped God at Gibeon.

**1:6 went up:** Solomon’s worship at Gibeon affirmed the covenant that bound God and the Davidic dynasty together (1 Chr. 17:7–14) and showed that Solomon accepted the religious responsibilities of his office (v. 3). Solomon had been appointed vice-regent by his father two years earlier (1 Chr. 23:1). He had been elevated to full kingship (“made king the second time”) in a service of anointing and public acclamation (1 Chr. 29:21–23), and now his selection as the Davidic heir was being sanctioned by the community as a whole, in line with already established precedent (1 Sam. 10:1, 24, 25; 11:14, 15; 16:13; 2 Sam. 5:3; 1 Chr. 11:1–3; 12:38–40).

#### Solomon: Successful But Not Satisfied

Thanks to the Lord’s help, Solomon apparently became the wealthiest and wisest man of his era (2 Chr. 1:1). No one, it seems, accumulated or accomplished as much as he did (Eccl. 2:1–9). Yet by his own admission (assuming that Solomon wrote Ecclesiastes), his life was far from satisfying (2:11, 16).

Solomon is a case study in how a person can be successful in terms of power, wealth, and prestige, yet lack the true success that comes from knowing and honoring God the way someone should. Notice how those who came after him remembered his legacy:

- Nehemiah (a leader of the returning Babylonian exiles): Presented Solomon as an illustration of disobedience through his intermarriage with foreign—and therefore idolatrous—wives (Neh. 13:26, 27; compare 1 Kin. 11:1–8). In effect, Nehemiah warned that just as God had punished the nation for Solomon’s sins, so he would punish His people again if they continued in Solomon’s ways rather than God’s.
- Jesus: Used Solomon and his splendor as an illustration of how His followers needed to concentrate on trusting, loving, and serving God rather than on material gain or even the problems of day-to-day life (Matt. 6:28–32). Later, Jesus challenged His enemies with the fact that the Queen of Sheba, a Gentile, had shown more faith in coming to Jerusalem to inquire of Solomon than they had shown after seeing His miracles and hearing His teaching (12:42).
- Stephen (a leader in the early church): In detailing the history of Israel, mentioned Solomon as the one who built a house for God, but praised Solomon’s father David as the one who “found favor before God” (Acts 7:45–48).
- Paul (also a leader in the early church): In reviewing the history of Israel from the OT, mentioned several of the great leaders of Israel, including Samuel, the judges, Saul, and David—but not Solomon (Acts 13:22).
- The author of Hebrews: Catalogued the great models of faith from Israel’s history (Heb. 11), but did not include Solomon.

Solomon wasn’t all bad, but his life shows us that great achievements and success—whether in business, government, academia, or any other field—pale in comparison to being faithful to God.

**1:7-9** Solomon knew about the Abrahamic covenant and God's promise to make Abraham's descendants like **the dust of the earth** (Gen. 13:16). Solomon believed that the promise had come to pass, and he was confident that God would fulfill His **promise to David** as well. This meant that he saw his own succession (1 Chr. 17:11) and the building of the temple as fulfillment of God's promises (1 Chr. 17:12, 13).

**1:10 wisdom and knowledge:** These words are frequently in parallel and are essentially synonymous. However, Hebrew *hohmah*, translated "wisdom," denotes insight, usually of a spiritual kind, whereas *madda*, "knowledge," pertains to the accumulation of information or facts and their proper use. Solomon knows already of his limitations because of his youth and inexperience (1 Chr. 29:1), but he also knows that "the fear of the LORD is the beginning of knowledge" (Prov. 1:7). **go out and come in:** This figure of speech refers to the totality of Solomon's life. As king he would lead by example as well as by edict.

### The Spread of Solomon's Fame

Solomon's influence in economic and political affairs was enhanced by the transportation and trade routes that intersected his kingdom. That Solomon acquired much through trade is suggested by the response of the queen of Sheba on her visit to Solomon, and by the mention of traders and merchants (9:14) in the account of his wealth. Solomon may have fortified Tadmor (8:4) in order to have a safe and direct trade route from Asia Minor to Damascus.

**1:11, 12** Solomon's request for wisdom centered on God's **people** and how he could best serve them, not on his own gain. Once Solomon had demonstrated this spirit of servanthood, God granted many unsolicited blessings.

**1:13, 14** Solomon located his **chariots** in other **cities** besides Jerusalem, possibly in Hazor, Megiddo, and Gezer (1 Kin. 9:15, 19). The 1,400 chariots and twelve thousand horsemen here compare to four thousand stalls for horses and chariots and twelve thousand horsemen in 9:25. A chariot force of 1,400 units was a significant achievement for Israel, a nation located primarily in hilly terrain where chariots were of limited value.

**1:15, 16 Keveh** was probably an ancient name for what later came to be known as Cilicia. This city was on the northeast Mediterranean coast, a region famous for horses. The **horses imported from Egypt** were larger horses bred in Nubia and used mainly for pulling chariots.

**1:17 six hundred shekels of silver:** It is often impossible to assign a price in a modern currency to the goods and services of the ancient world. But this verse suggests that a chariot cost as much as four horses. **they exported them:** Solomon had a thriving business in horses and chariots. Because Israel was on the route between Asia and Africa, such goods would go through Israel and become subject to Solomon's heavy import and export taxes. **Hittites** were the peoples of the ancient nation of Hatti in central Asia Minor. They reached the height of their power at about 1350-1300 B.C., but were nearly exterminated by the Sea Peoples in about 1200 B.C. There were pockets of Hittites in Solomon's day, mainly north of Israel among the Syrians.

**2:1, 2 a royal house for himself:** It was customary for a new king to build a palace as a physical and visible sign of his newly won sovereignty, though this usually was done right after a military conquest (1 Chr. 14:1, 2).

**2:3 Hiram king of Tyre** was the same Phoenician ruler who had provided men and materials for David's palace (1 Chr. 14:1).

**2:4 a temple for the name:** This is a round about way of saying that he is **building** the temple for Yahweh. Solomon is very much aware of the holiness and transcendence of God and of the impossibility of imagining that God can be confined to a building or even be said to live in a building (v. 6; 6:18). Therefore, the temple does not house God but only His name, that is, that which represents Him (Deut. 12:5, 11, 21).

**2:5** Solomon's statement that **our God is greater than all gods** means that God is the only true God, not that He is the greatest one among many lesser ones. All pagan "gods" are actually imaginary.

**2:6** Solomon could not **build** a dwelling place for God because God could never be contained within any physical structure. The **temple** provided a place for God's people to go and offer sacrifices of worship to the Lord.

**2:7, 8 The skillful men ... with me** refers to the ones **David** had already selected and organized for the purpose of building the temple (1 Chr. 22:15, 16). The chronicler emphasized David's intense interest in the temple and the elaborate steps he took to prepare for its building (1 Chr. 22:1–19). **Algum logs** probably refers to a kind of exotic tree imported from Ophir—south Arabia, perhaps Yemen.

### Solomon's Temple

Solomon's temple was the first of three temples that Israel built in its long history. David wanted to build it, but as a man of war he was unqualified to build such a holy place. So with the plans that God gave David and which David passed on to him, King Solomon built the house of God. As God had instructed, Solomon built it on Mount Moriah just north of the ancient City of David.

Solomon wanted to build a temple worthy of being the center of worship for the entire nation, so he used only the best craftsmen and materials. The materials included cedar and algum logs, gold and silver, cut stone, and fine linen. Most of the temple's beams, posts, walls, and doors were overlaid with gold, decorated with carvings of palm trees, garlands, and cherubim. The Most Holy Place alone was overlaid with twenty-three tons of fine gold. In this room two giant gold cherubim, with seven-and-a-half-foot wings overshadowed the ark of the covenant. A veil of crimson and fine linen separated the Most Holy Place from the holy place. The temple's furnishings included ten lampstands of gold, ten tables, and one hundred bowls of gold. Only the most skilled craftsmen worked on these details. The temple was sixty cubits long and twenty cubits wide or ninety by thirty feet.

It took seven years for Solomon's workers to complete this grand building, and the finished structure dazzled all who saw it. Yet for all its beauty, Solomon knew that no manmade building could contain God, as heaven itself could not contain Him (6:18). The temple served mainly as a reminder of God's covenant. To all who came and worshiped there, God held out his promised presence. However, the temple was no guarantee of that presence. God had promised to live among the Israelites forever, and the temple was God's so-called "dwelling place," but for the Holy God to live among His people they had to remain faithful to Him. Unfortunately they did not remain faithful, and consequently the temple was looted and destroyed as were the second and third temples after it.

**2:9, 10** The amount of **ground wheat** here is about 125,000 bushels or 3,750 tons. **Twenty thousand baths** is approximately 115,000 gallons.

**2:11, 12 Blessed be the LORD God of Israel:** Most likely a polite salutation to Solomon rather than a sincere recognition of God as the one true God. **a wise son:** It is clear from his letter that Hiram knew a great deal about Solomon, including: (1) the background of Solomon's request for materials and workmen, (2) Solomon's selection by God to be king (v. 2:11), (3) Solomon's unusual wisdom, and (4) Solomon's call to build the temple. Apparently Hiram, David, and Solomon maintained close contact.

**2:13 Huram:** This name, spelled alternatively Hiram, is the same as the name of the King of Tyre but obviously refers here to a different man, the one to be sent in response to Solomon's request for a skillful man (v. 7).

**2:14** Hiram had an Israelite mother and a Phoenician **father**. Moses had warned the Israelites not to take spouses committed to pagan religions (Deut. 7:1–5).

**2:15, 16 Joppa**, now known as Jaffa, was the only seaport on the Israelite Mediterranean coast between Dor on the north and Philistia to the south. Jonah sailed from Joppa to escape God's call to Nineveh (Jon. 1:3). Though Hiram's rafts helped transport the timber from Lebanon to Israel, the route from Joppa to **Jerusalem** was not so easy—it was a winding, steep ascent of nearly 40 miles.

### **Mount Moriah**

Mount Moriah was the name the hill just north of the City of David on which Solomon built the temple (2 Chr. 3:1). The name Moriah is used only one other time in the Bible, in connection with “the land of Moriah,” where God told Abraham to take Isaac and sacrifice him as a burnt offering (Gen. 22:2). Presumably the temple was located at that site. David purchased the land that was later used for the temple from Ornan (Araunah in 1 Sam. 24:15–25) following David’s sin of numbering Israel (1 Chr. 21). Apparently the purchase, and perhaps the census as well, was part of David’s abiding desire to build the temple, which God delayed until Solomon’s time (17:1–6; 22:1–10).

**2:17** Solomon’s policy of forced labor drafted **aliens** first into the hard work of carrying loads and quarrying stone (v. 18). The term suggests any persons living in Israel who were not native Israelites. **The census** refers to David’s ill-advised count in the closing years of his reign (1 Chr. 21:1–5).

**3:1 Mount Moriah** was sacred and therefore an appropriate place for the temple not only because the **threshing floor of Ornan** was there (1 Chr. 21:18–30), but also because it was the “land of Moriah” to which Abraham took Isaac for sacrifice (Gen. 22:2). David had received explicit instructions from the Lord that the very site that he had purchased from Ornan, and where he had already built an altar, should be the location of the future temple (1 Chr. 21:18, 26). Mount Moriah is known today as the temple mount and the site of the Muslim Dome of the Rock. It is a hill directly north of Mount Zion, the location of David’s tabernacle (1 Chr. 15:1).

**3:2** The **second day of the second month** fell in April of the modern calendar. Making arrangements for the building, amassing building materials, and clearing the site could easily have required four years. This explains why Solomon did not begin the project in his first year. Also, 1 Kings indicates that Solomon was busy in his early reign putting down potential insurrection and dealing with other problems attendant to his succession (1 Kin. 1; 2).

**3:3** The Israelites had two standard **cubits**, one about 17.4 inches long and the other about 20.4 inches. Probably **the former measure** mentioned here was the 17.4–inch cubit, making the temple **foundation** about 90 feet long and 30 feet wide. The Mosaic tabernacle was 45 feet long and 15 feet wide (Ex. 26:15–37).

**3:4 vestibule:** This was a porch in front of the temple building proper. It was thirty feet long, thus stretching across the whole width of the temple, fifteen feet wide (1 Kin. 6:3), and 180 feet high (120 cubits) according to the Hebrew text here. Other ancient versions read twenty cubits (thirty feet) for the height, bringing that measurement more in line with the height of the temple itself as recorded in 1 Kin. 6:2, namely, thirty cubits or forty-five feet.

**3:5–7** The **larger room** was the holy place or “sanctuary” (1 Kin. 6:17). The parallel account in 1 Kin. 6:18 suggests that the **chainwork** may refer to an interlocking design of buds and flowers. If so, these, with the **carved palm trees**, call to mind a lush garden scene. Along with reference to carved cherubim (v. 7), this may identify the whole as a stylized representation of the garden of Eden (Gen. 3:24), the place where God originally met with His worshiping people.

**3:8** The **Most Holy Place** was the inner sanctuary, where the ark of the covenant (1 Kin. 6:19) was kept. This room was cubical in shape, **twenty cubits** (30 ft.) on a side (read 1 Kin. 6:20 for the height). **Six hundred talents** is approximately 23 tons of **gold**.

**3:9** **Gold** by itself is too soft to use for **nails**, so the nails mentioned here must have been decorative or else some other metal plated with gold. The weight **fifty shekels** (about 1.2 lbs.) implies that they were plated nails.

**3:10** The **cherubim** that Solomon had fashioned for the Most Holy Place were not the ones carved into the walls of the holy place (v. 7), but additional ones carved and plated with **gold** here in the Most Holy Place.



**3:11–13** The **cherubim** stood side by side with outstretched wings **touching** in the middle and overshadowing the ark. Since each wing was **five cubits** long and the room was twenty cubits across, the cherubim’s wings spanned the entire width of the room. Facing **inward** meant that the cherubim were facing the veil and the holy place.

**3:14** The **veil** was a heavy curtain between the holy place and the Most Holy Place. It shielded the ark and cherubim from view (5:9). Cherubim were woven into the fabric of the veil. The materials and colors used here—**blue, purple, crimson, and fine linen**—are the same as those of the veil of the tabernacle.

**3:15** The **two pillars** in front were freestanding and did not support any part of the temple. **Thirty-five cubits** was about 53 feet, and with the **five cubit capitals on top**, the pillars were about 60 feet tall. Because of the aesthetic and architectural problems caused by this, many prefer the measurements of the parallel 1 Kings account, which attributes eighteen cubits to each column plus the capital (1 Kin. 7:15). This yields a total height of thirty-four-and-a-half feet for each, making the pillars about four and a half feet higher than the temple porch but lower than its roof.

**3:16** As in v. 5, **chainwork** appears to be a network of fruits and plants, as the presence of **pomegranates** indicates. First Kings expands the description (1 Kin. 7:17–20). There were seven wreaths of chainwork on each capital and two rows of pomegranates above the wreaths. The capitals seem to have been in the form of lilies four cubits high with a one-cubit width band at their base. The wreaths and strands of pomegranates were intertwined around the base. The **one hundred pomegranates** were one of four strands, two to each pillar, or 400 pomegranates in all.

**3:17** The names **Jachin** and **Boaz** mean “He Establishes” and “In Him Is Strength.” Thus the two pillars were constant reminders of the presence and power of God.<sup>8</sup>

## 2 Chronicles

**1:1–13** First Chronicles ends with David’s death; 2 Chronicles begins with the continuation of the united monarchy under David’s son, Solomon (971 BC). The narrative of 1–2 Chronicles seems to be one work that was divided in antiquity because its length required two scrolls. Collectively, 1–2 Chronicles retells Israel’s history for the Jewish community living around Jerusalem in the fifth century BC. The book reminds the Jewish people of how great the nation once was, encouraging them to be completely committed to Yahweh.<sup>9</sup>

**1:1 Solomon the son of David** Solomon was the third and final king of a united Israel. He reigned from about 971–931 BC.

### Solomon

Solomon’s name, *shlomo*, is related to the word *shalom*, meaning “peace.” During his reign, Israel experienced an unparalleled period of peace and prosperity. He built the temple as well as other buildings. He also established positive relationships with other nations, which enabled him to import goods used for the temple’s construction. Solomon was renowned for his wisdom. His reputation spread far enough that the Queen of Sheba visited him to test him (1 Kgs 10:1–5). Solomon made marriage alliances with many foreign nations. These foreign wives eventually led him into idolatry (1 Kgs 11:1–8). His worship of foreign deities resulted in God’s punishment and the division of Israel into two nations (1 Kgs 11:9–13).

**1:2 Solomon spoke to all Israel** Solomon follows David’s model as he addresses the leaders of Israel (see 1 Chr 28:1).

**1:3 to the high place that was at Gibeon** See note on 1 Chr 16:39.

<sup>8</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (pp. 532–538). Nashville: T. Nelson Publishers.

<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* (2 Ch). Bellingham, WA: Lexham Press.

**the tent of assembly of God** See Exod 26:1 and note.

**1:4 the ark of God David had brought up** The story of David bringing the ark to Jerusalem is found in 1 Chr 13; 15; and 16.

**1:5 the bronze altar** See Exod 27:1–8.

**1:6 and he offered upon it a thousand burnt offerings** See 1 Kgs 3:4 and note.

**1:7 On that night God appeared to Solomon** The account in 1 Kgs adds that God appeared in a dream to Solomon (see 1 Kgs 3:5 and note).

**1:8 steadfast loyal love** The Hebrew word used here, *chesed*, refers to God's unfailing love. It is related to God's mercy, as God is said to forgive because of His *chesed* (e.g., Neh 9:17). The praise of God's *chesed* as something that endures forever, like in 2 Chr 5:13, emphasizes the unceasing nature of God's commitment to fulfilling His promises (see note on Psa 136:1).

Chesed Word Study

**have made me king in his place** See 1 Chr 28:5–7.

**1:9 Now, O Yahweh God, let your word to David my father be fulfilled** A reference to the promise God made to David to establish his kingdom forever. See 1 Chr 17:1–15 and note.

**a people as numerous as the dust of** A reference to God's promise to Abraham (Gen 13:16).

**1:10 Now, give to me wisdom and knowledge** In the account in 1 Kings, Solomon asks for an understanding mind (literally rendered from Hebrew as “heart of hearing”; see note on 1 Kgs 3:9). In 1 Kings this relates to his ability to discern between good and evil. Both accounts emphasize that Solomon desired wisdom to help him judge the people.

Wisdom and Related Terms

**1:12 wealth, possessions, and honor** Wealth and success are considered a natural by-product of wisdom in Proverbs. See note on Prov 3:2.

**1:14–17** This material is taken from 1 Kgs 10:26–29. The account in 1 Kings follows Solomon's request for wisdom with a story showing his wisdom (1 Kgs 3:16–28). The Chronicler follows it with this account of Solomon's wealth, to emphasize that God fulfilled His promise to give Solomon riches, possessions, and honor (2 Chron 1:12).

**1:14 the chariot cities** See 1 Kgs 10:26 and note.

**1:15 Shephelah** The low hills in Judah between the coastal plain and Jerusalem.

**1:16 from Egypt and from Kue** Importing horses, especially from Egypt, was forbidden in the law. See Deut 17:16 and note. Kue was a kingdom in southeast Asia Minor (modern-day Turkey).

**1:17 exported** Indicates that Solomon purchased horses and chariots to resell them.

**2:1–18** The Chronicler continues his emphasis on worship by moving to Solomon's greatest achievement: the building of the temple. He leaves out material found in 1 Kgs 3:16–4:34, focusing instead on the fulfillment of God's promise to David that David's son would build Him a house and God would establish his kingdom (see 1 Chr 22:10 and note).

**2:2 And Solomon assigned** The account in 1 Kings notes that he drafted laborers. Most likely these were foreigners (2 Chron 2:17–18; 1 Kgs 9:20–23), although the language of 1 Kgs 5:13 leaves more room for interpretation.

**2:3 Hiram king of Tyre** Hiram had showed kindness to David by sending him materials and workers to build a house shortly after David became king (1 Chr 14:1–2). Hiram's gift gave legitimacy to David's newly established monarchy (see 1 Chr 14:2).

**2:4 dedicate to him** In 1 Kings, the account of Solomon's message to Hiram focuses on God's word to David that Solomon would build the temple (1 Kgs 5:3–6). Here, the Chronicler emphasizes the worship of Yahweh and the greatness of Yahweh.

**for the regular rows of bread** See Exod 25:30 and note.

**burnt offerings for mornings, evenings** See note on Ezra 3:3.

**for mornings, evenings, Sabbaths** See note on Exod 20:8–11.

The Sabbath

**new moon festivals, and for appointed feasts of** See note on Isa 1:13.

**2:5 our God is greater than all gods** Solomon echoes David's concern that the temple be magnificent because it represents God's superiority and sovereignty (compare 1 Chr 22:5).

**2:6 are not able to contain him** Solomon recognizes that, while the temple would represent God's presence, it could not contain God's greatness. See Psa 11:4 and note.

**2:7 send to me skilled men to work** The Chronicler expands Solomon's request to Hiram. Instead of just asking for materials and workers (1 Kgs 5:6), Solomon asks for a skilled craftsman to help make the temple magnificent.

**2:8 trees of cedar, cypress, and alnum from Lebanon** An area famous for its cedar trees. By sending his servants to work alongside Hiram's crew, Solomon might have been seeking insights into timber-cutting.

**2:9 great and wonderful** See note on 2 Chron 2:5.

**2:10 twenty thousand dry measures of** Totalling about 4,400 cubic meters.

**crushed wheat** Wheat that had already been winnowed.

**2:12 who has made the heavens and the earth** Hiram's response in 2 Chronicles is longer than in the parallel account (1 Kgs 5:7). Not only does he bless Yahweh, but he also acknowledges Yahweh as Creator.

**knowing discretion and understanding** See note on 2 Chron 1:10.

**2:13 skilled** The Hebrew word used here, *chakham*, also can refer to wisdom.

Wisdom and Related Terms

**my master Hiram** This craftsman is identified as "Hiram" in 1 Kgs 7:13 (not to be confused with Hiram, the king of Tyre).

**2:14 knowledgeable for working** Hiram-abi is seen as a craftsman like Bezalel, who led the work on the tabernacle (Exod 31:1–11). Compare 1 Kgs 7:14.

**2:16 over the sea to Joppa** Hiram offers to bring the cedar to Solomon. See note on 1 Kgs 5:8.

**2:17 resident alien** The Hebrew word used here, *ger*, typically refers to a non-Israelite who is living peaceably in Israel (Lev 19:34). Here, it probably describes forced laborers.

**3:1–17** This chapter, which parallels 1 Kgs 6, describes the temple as Solomon builds it. After indicating the location and time of construction (2 Chron 3:1–2), the Chronicler gives the temple's exterior measurements (v. 3). He then provides measurements for the porch (v. 4), the main sanctuary (vv. 5–7), and the holy of holies (vv. 8–13). In addition, he describes the curtain (v. 14) and the front pillars (vv. 15–17).

**3:1 the house of Yahweh** See 1 Kgs 6:1 and note.

**Mount Moriah** In Genesis, Moriah is the place where Abraham went to sacrifice Isaac. It is unclear whether the two locations are the same. See Gen 22:2 and note.

**the threshing floor of Ornan the Jebusite** David had chosen this location for the temple after God responded to his sacrifices there. See 1 Chr 21:26–22:1.

**Ornan the Jebusite** The Hebrew name "Ornan" reflects a different spelling of "Araunah." See note on 1 Chr 21:15.

**3:2 the fourth year of his reign** Around 967 BC. The account in 1–2 Kings gives a more detailed date (see 1 Kgs 6:1).

**3:3 the measurements of Solomon** A cubit is approximately 18 inches in length. The total dimensions would have been about 90 feet long and 30 feet wide.

**3:4 The length of the portico that was in front was the same as the front of the width of the house** Refers to a porch or entrance hall.

**3:5 the great house** The Hebrew phrase used here, *habbayith haggadol*, means "the great house." It refers to the main sanctuary.

**3:6 Parvaim** This location is not mentioned elsewhere in the OT. It most likely refers to a place in Arabia.

**3:7 cherubim** The Hebrew word *cherubim* is a plural noun, derived from an Akkadian term referring to a being that guards a divine throne. These figures sometimes have the body of a lion and the head of a man; in other

contexts, they could be a composite of human, bird, and bovine features. In Genesis, God places cherubim at the garden of Eden (Gen 3:24); in Exodus, He instructs Moses to craft golden cherubim for the ark of the covenant (Exod 25:18–20) and to weave their image into the tabernacle curtains (Exod 26:1, 31). The prophet Ezekiel sees a vision involving cherubim (Ezek 10).

**3:8 the most holy place** The inner part of the temple where the ark—and Yahweh—would reside (2 Chron 5:7). Only the high priest could enter this area, and only on the Day of Atonement. See note on Lev 16:1–34.

**3:10 two sculpted wood cherubim** See note on 2 Chron 3:7, where images of cherubim were carved on the walls. Here, the cherubim seem to be free-standing statues.

**3:14 And he made the curtain** The account in 1–2 Kings does not mention this curtain (or “veil”). God instructed Moses to hang a similar curtain in the tabernacle (Exod 26:31–33).

**3:16 pomegranate ornaments** A symbol of abundance in the ancient Near East.

**3:17 Jakin** This Hebrew word means “he will establish.” See note on 1 Kgs 7:21.

**Boaz** This Hebrew word means “in strength.”<sup>10</sup>

## Romans 6:1-23

### [Vs. How do we run from sin?]

**6:1–14** As Christians we died to sin when we identified with Christ in faith (vv. 1–4); thus, we have been freed from the dominion of sin to live a life of obedience to God (vv. 5–11). This new beginning should become a continuing reality in our lives (vv. 12–14).

**6:1** Since sin in a way makes grace more abundant (5:20, 21) why not **continue in sin**? This is certainly a possible conclusion, though a wrong one, from the teaching about grace in ch. 5. Apparently Paul had been accused of teaching this false doctrine, called antinomianism. To silence his accusers, Paul shows in this chapter that a believer who continues in sin would be denying his or her own identity in Christ.

### “united together”

(Gk. *sumphutos*) (6:5) Strong’s #4854: The expression, which occurs only here in the NT, means “to grow in union” or “to plant in union.” The word describes two plants that have been planted together and are growing together, closely entwined or even united. The context speaks of union, our union with Christ in His death (6:4) and resurrection (6:5). Our union with Christ in death is like being planted with Him. Like a seed, our sinful natures must die with Christ so that we might grow in Christ and bear spiritual fruit (John 12:24). Our union with Christ is now a loving union, in which we are growing with Him “in the likeness of His resurrection.”

**6:2 Certainly not:** The Greek expresses a response of shock, that has even been translated “God forbid.” The thought of a believer living in sin in order to take advantage of grace was abhorrent to Paul. The reason believers should not live in sin is that they have **died to sin**, as is explained in vv. 3, 4.

**6:3 baptized:** Paul uses the common experience of believers being baptized as a picture of being identified with Jesus Christ. Baptism expresses faith the way a word expresses an idea. There can be an idea without words, but normally they are expressed in words. Water baptism is a symbol of the spiritual union of Christ and the believer. When a person trusts Christ, he or she is incorporated into, united to, Jesus Christ, which includes being united to **His death**. Jesus’ death becomes our death. Christian baptism makes these spiritual realities vivid.

**6:4, 5 newness of life:** If the believer’s identification with Christ means being identified with His death, then it logically follows that the believer also identifies with Jesus’ resurrection. Having died and having been raised with Christ, the believer should live a new kind of life.

<sup>10</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (2 Ch 1:1–3:17). Bellingham, WA: Lexham Press.

**6:5–11** Verse 5 states that participation in Christ's death assures us that we shall share in His resurrection. Verses 6, 7 show that by this crucifixion we are freed (i.e., "justified") from sin. Verses 8–10 assure us that having been made free from sin, we are prepared to live with Christ. Verse 11 is a plea that this experience of having died to sin shall become a reality in our lives.

**6:6** Some say **old man** refers to part of us, namely our old nature, our sinful disposition. However, the word *man* does not refer to part of a person; instead, the word describes the entire inner person before conversion, the person connected to the sin nature of Adam. The *old man* was **crucified with** Christ (Gal. 2:20). Simply put, a believer is not the same person he or she was before conversion; a believer is a new creation in Christ (2 Cor. 5:17). There are two reasons (see the two clauses that begin with **that**) for crucifying the *old man*. First is **that the body of sin might be done away**. The *body of sin* is either a reference to the physical body, that is, the body that is enslaved to sin, or the phrase is a figurative expression for the sin in a believer's life. Colossians 2:11, a parallel passage, indicates that sin in a believer's life is meant. The sinful nature of a believer is abolished when the old self is crucified with Christ. The second purpose is **that we should no longer be slaves of sin**. Believers are new people who are no longer enslaved to the old sinful nature.

**6:7 Freed** here translates the Greek word for "justification," which is a legal term. The idea is that the believer no longer has any obligation to sin.

**6:8** Dying and living with Christ summarizes vv. 3–7. **Believe** introduces a new idea. Christians must not only know that they have died to sin (vv. 6–8) and have been made alive with Christ, they must also *believe* it.

**6:9, 10** Christ died for sin once for all. He is now alive at the right hand of God. Since believers have been joined to Christ and to His **death** and resurrection, they can now believe that they too are alive to God.

### **The Perilous Nature of Sin**

Some people scoff at the concept of sin by defining it as a prohibition against fun made by the few who hate it against the many who enjoy it. In a way, this was the original lie that the serpent told Eve. He suggested that God was withholding things from her that she truly needed and would benefit from (Gen. 3:4, 5).

But Scripture presents sin as anything but fun or beneficial. Sin has devastating consequences of which we need to be aware. As the Book of Romans points out, sin enslaves people and demands that they obey its lusts (Rom. 6:6, 12, 20).

Several phrases in the NT help to define the perilous nature of sin:

- To sin is to "fall short of the glory of God" (Rom. 3:23). People trapped in sin's tight snare cannot live up to the holy lifestyle that God intended when He created them.
- "Sin is lawlessness" (1 John 3:4). It involves living for "me first" rather than for God, being "a law unto oneself."
- "All unrighteousness is sin" (1 John 5:17). When we sin, we offend the God who loves justice and righteousness (Rom. 1:18).
- If we know what is good and yet do not do it, we sin (James 4:17). Thus sin involves conscious disobedience against what is right, even to the point of approving the sin of others (Rom. 1:32).

This is a sobering picture, but even more startling is that every human being is a part of this picture. "There is none righteous, no, not one" (Rom. 3:10; compare 2 Chr. 6:36; Rom. 5:12). "All have sinned and fall short of the glory of God" (Rom. 3:23).

Nor is sin limited to a few matters of religion or personal habits. Because God is the sovereign owner of the whole world—its lands, nations, people, and all resources—misuse

of any part of the creation means sinning against Him. We are accountable for every dimension of life. Nothing is really “secular” in the sense of being outside His concern.

**6:11 Reckon** is an accounting term that means “to take into account,” “calculate,” or “decide.” Verses 3–10 reveal the truth that believers have already died to sin because they have participated in Jesus’ death. Since believers have died with Christ and have also been raised with Him, Paul now urges Christians to consider themselves **dead ... to sin**. Although before conversion they were still enslaved to the power of sin, now they are free to resist it.

**6:12** Though believers in Christ have died to sin, sin is still a problem. The sin principle is still present and can express itself through the **mortal body**, the body that is subject to death. The difference is that sin has no right to **reign**. Thus, Paul admonishes the believer not to **obey** it.

**6:13** Verse 12 has the whole body in view; v. 13 focuses on the individual parts of the body such as the hands or mouth. Believers are not to **present** the parts of their bodies as a means of sinning. Simply put: Do not use your hands to steal or your tongue to lie. Rather, believers should **present** themselves to God and the parts of their bodies as **instruments of righteousness**.

**6:14 Not under law** means not under the Law of Moses. Yet the believer with God’s help, the believer **under grace**, fulfills the law (3:31; 13:8–10). The Mosaic system consisted of external laws which revealed the sin prevalent in human hearts. In contrast, God’s grace places the believer in Christ, and the Holy Spirit in the believer. Therefore, a Christian does not have to sin; he or she can resist temptation and do what is right (2 Cor. 3:15–18).

**6:15** Since believers are **not under law but under grace** (v. 14) and grace cancels sin (Col. 2:14), why not sin? This is similar to the question in 6:1. There the issue was whether believers should sin so grace could be displayed. Here it is whether believers should sin because they are not under the Mosaic law system.

**6:16 slaves to obey:** Paul highlights the principle that everyone is a slave to someone or something—whether it is a person, possession, or activity. But a Christian should be a slave to God’s righteousness.

**6:17 you:** Paul moves from the principle (v. 16) to the experience of the Roman believers. **Form of doctrine** is a unique expression. *Form* means “pattern,” “type,” or “example.” The gospel message is the pattern. It is the message that Christ died for our sins and rose from the dead (1 Cor. 15:3, 4). This message demands a response from the hearer and with it must be the command to believe (Acts 16:31). **Obedied from the heart:** The Roman believers voluntarily obeyed the message. There was no external law imposed on them.

**6:18 slaves of righteousness:** Being a slave in the ancient world meant being owned by a master. Whether slaves obeyed did not change their status as slaves, although it would affect the relationship between slave and master (Luke 19:20–26). The question is one of obligation. A person who has been freed from sin can act as though still a slave to sin (v. 16), or that person can live as a “slave” to righteousness, as a servant to a kind master who gives great rewards.

**6:19 In human terms** refers to Paul’s illustration of slavery. The analogy of slavery to the Christian life is imperfect, because Christians are God’s children (8:15, 16). Having been set free from sin and having become a slave of righteousness (v. 18), the believer should serve righteousness **just as** he or she served sin before trusting Christ. The result will be **holiness**.

**6:20, 21** The result of sin is **death**. The child of God who lives in sin lives in the sphere of death (1 John 3:14, 15). The ultimate result is physical death (James 1:13–15).

**6:22 free from sin:** (v. 7). The new relationship with God results in a new person, which makes a new kind of **fruit** possible: righteousness. This verse and the next present the beginning and end of the salvation process. Christians have been freed from sin so that they can be given eternal life. Eternal life is a gift (John 3:16) from God to each believer.

### **A Slave to Sin**

The apostle Paul was willing to take a long, hard look at his deepest, darkest inner life. What he saw there was troubling, but true: he was a slave to sin (Rom. 7:15). In fact, he realized that nothing good lived in his flesh (7:18)—a fact that caused him to cry out in wretchedness (7:24).

Paul was not just having a bad day when he wrote Rom. 7. He was not merely suffering from a sense of inadequacy and low self-esteem. Paul’s realistic appraisal of his spiritual life came from

measuring himself against the high and holy expectations that God has for all of us, what the Book of Romans calls the law (7:7). The more Paul became aware of what God wanted, the more aware he became of his inability, in his own strength, to live as God wanted.

The only answer to Paul's wretched condition—and to our own—is Jesus Christ (7:25). Only Jesus makes it possible to fulfill the righteous requirements of a holy God (8:3, 4). Thus, Paul's honesty led to hope.

The same is true for us. In confession we can find God's forgiveness. In admitting our weakness we can find His strength. If we deny our true condition, we deceive ourselves, and doom ourselves to lives enslaved to sin (1 John 1:8-10).

**6:23** Paul explains that **sin** results in **death**, but God gives the **gift** of **eternal life**. Most often this verse has been used as a promise of regeneration. The phrase *eternal life* is used 42 times in the NT, and it usually refers to something we receive as a gift at the moment of belief in the gospel (John 3:16; 5:24; 6:40). But 11 of these 42 times, *eternal life* is presented as something to be attained (v. 22; 2:7; Matt. 19:16, 29; Mark 10:17, 30; Luke 10:25; 18:18-30; John 12:25, 26; Gal. 6:8). Thus, we learn from the Bible that eternal life is not simply a static entity. It is a dynamic and growing relationship with Jesus Christ Himself (John 10:10; 17:3). Through living in faith and obedience, Christians can fully enjoy God's free gift of eternal life.<sup>11</sup>

**Psalm 16:1-11**

**Proverbs 19:20-21**

**July 21**

**2 Chronicles 4:1-6:11**

**4:1-5:1** Second Chronicles does not include a description of Solomon's palace (compare 1 Kgs 7:1-12). Instead, it shifts directly to describing the temple's furnishings. As with the report of the temple itself (2 Chron 3:1-17), 2 Chronicles provides fewer details than 1 Kings (compare 1 Kgs 7:13-51).

**4:1 he made an altar of bronze** Compare Ezek 43:13-27 and note.

**4:2 from brim to brim it was ten cubits** About 15 feet in diameter (a cubit is roughly 1.5 feet).

**4:3 cast as one piece with it** Indicates that the sea and its decorations were made from a single piece of bronze.

**4:4 standing upon twelve oxen** See 1 Kgs 7:25 and note.

**4:5 a handbreadth** Refers to the width of a person's four fingers held together, approximately three inches.

**it held three thousand baths** Approximately 17,500 gallons. The volume given here differs from that in 1 Kgs 7:26 (2,000 baths).

**4:6 And he made ten basins** According to the account in 1 Kings, each of these held 40 baths, or approximately 230 gallons (1 Kgs 7:38-39).

**4:7 ten golden lampstands** In connection with the tabernacle, Yahweh gave Moses instructions for a single lampstand (see Exod 25:31 and note).

**4:8 And he made ten tables** Most likely for the showbread (2 Chron 4:19; 1 Chr 28:16).

**4:10 And he set the sea** See 2 Chron 4:2-5.

**4:11 the pots, the shovels, and the drinking bowls** Utensils used for sacrifices. See 1 Kgs 7:40 and note; Exod 27:3.

**4:12 the two columns** Described in 2 Chron 3:15-17.

**4:15 the one sea** See vv. 2-5.

**4:16 Hiram-abi** The craftsman from Tyre (introduced in 2:13-14).

**polished bronze** See 1 Kgs 7:45 and note.

**4:17 Succoth and Zeredah** Cities along the eastern bank of the Jordan River.

<sup>11</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 1434-1436). Nashville: T. Nelson Publishers.

**4:19 the altar of gold** Modeled after the altar of incense in the tabernacle (Exod 30:1–10).

**the bread of the presence** See Lev 24:5–9; note on Lev 24:6.

**4:22 dishes** Probably refers to a spoon-shaped utensil used for incense (Exod 25:29).

**the entrance to the house** The Hebrew phrase used here, *phethach habbayith*, may be literally rendered as “the opening of the house.” The account in 1 Kings uses the word *pothoth*, which can indicate door hinges (1 Kgs 7:50).

**5:1 was finished** Solomon completed the temple approximately 960 BC. See 1 Kgs 7:51 and note.

Event	Date
Solomon becomes king	971 BC
Solomon begins construction on the temple	967 BC
Solomon finishes the temple	960 BC

**the holy objects of David his father** Refers to the spoils of war collected by David (1 Chr 18:7–11).  
**into the storehouses of the house of God** See 1 Chr 26:22–28; note on 26:26.

**5:2–14** After completing the temple, Solomon’s first task is to bring the ark to the most holy place (holy of holies). While 2 Chronicles provides fewer details than 1 Kings about the temple’s construction and furnishings, it includes more information about moving the ark (compare 1 Kgs 8:1–11). This reflects the Chronicler’s emphasis on the temple as God’s dwelling place and the center of Israel’s worship.

**5:2 Solomon assembled** Just as his father, David, did, Solomon gathers the leaders of Israel to move the ark, this time to its permanent residence (compare 1 Chr 13; 15).

**the ark of the covenant of** A wooden box or chest that contained the tablets of the law and symbolized Yahweh’s presence among the Israelites. See note on Exod 25:10.

**5:3 the feast that is in the seventh month** Refers to the Feast of Booths (Lev 23:33–44).

Israelite Festivals Table

**5:4 and the Levites took up the ark** Solomon ensures that the ark is carried in the proper way (see note on 1 Chr 15:2).

**5:6 sacrificing sheep and cattle** Just as it was with David, the processional of the ark was accompanied by sacrifices of worship (see 1 Chr 15:26).

**5:7 the inner sanctuary of** See 1 Kgs 6:5 and note.

**the most holy place** Compare Lev 16.

**underneath the wings of the cherubim** These cherubim are described in 2 Chr 3:10–13.

**5:9 the ends of the poles** See 1 Kgs 8:8 and note.

**5:10 the two stone tablets** Refers to the tablets on which the Ten Commandments were inscribed (Exod 34:1–5; Deut 10:1–5). Later tradition indicates that the ark also contained Aaron’s staff and a jar of manna (compare Heb 9:4).

**5:11 sanctified themselves** See note on Exod 29:1.

**without keeping their divisions** The Chronicler emphasizes the priests’ commitment to unity and worship.

**5:12 all the Levitical singers** See 1 Chr 25:1–31 and note.

**Asaph, Heman, Jeduthun** These same men led the worship when David moved the ark to Jerusalem (1 Chr 16:37, 42). David later appointed them as the temple musicians (1 Chr 25:1).

**5:13 for he is good, because his loyal love is everlasting** This refrain is part of the thanksgiving psalm sung when David brought the ark to Jerusalem (1 Chr 16:8–36 and note). The quotation here most



likely reflects Psa 106:1, but the phrase is common throughout Psalms (e.g., Pss 107:1; 118:1; 136:1). See note on 2 Chron 1:8.

**was filled with a cloud** Just as He does in the wilderness, God appears in the temple as a cloud. See Exod 19:9 and note.

Theophany in the Old Testament

**5:14 were not able to stand to minister** See 1 Kgs 8:11 and note.

**6:1–11** The Chronicler's account of Solomon's blessing closely follows 1 Kgs 8:12–21.

**6:1 deep gloom** Refers to God's appearance at Mount Sinai (compare Exod 19:9).

**6:2 a place for you to dwell in forever** While Solomon viewed the temple as God's dwelling, he recognized that God does not dwell in a house (2 Chron 6:18).

**6:4 spoke with his mouth** A reference to God's covenant with David (1 Chr 17:1–15).

**6:5 I did not choose a city** Echoes God's words to David (1 Chr 17:6).

**6:6 I have chosen my name to be there in Jerusalem** Second Chronicles 6:5–6 expands on the statement in 1 Kgs 8:16. He emphasizes God's choice of Jerusalem as the site of His temple along with His choice of David to be king over His people.

**6:7 in the heart of David my father** See 2 Sam 7:2–3.

**6:10 Yahweh has fulfilled** See 1 Chr 22:10 and note.

**6:11 And I have there the ark** See 2 Chron 5:2–14.

**in which is the covenant of Yahweh** Specifically the tablets bearing the Ten Commandments (see 5:10 and note).<sup>12</sup>

**4:1 The bronze altar** was for burnt offerings in the courtyard of the temple.

**4:2 The Sea** was a large receptacle for water corresponding to the much smaller bronze laver of the Mosaic tabernacle (Ex. 30:17–21). That laver provided water for the priests to wash their hands and feet in preparation for ministering at the altar. The Sea served the same purpose (v. 6). It was huge—15 feet in diameter and 45 feet in **circumference**.

**4:3 The oxen** stood for strength and fertility. Other Bible passages use the ox's horn to signify this (1 Sam. 2:10).

**4:4 The twelve oxen** were in addition to the ones engraved on the outside of the Sea, and like them they symbolized strength and productivity. Their number corresponds to the twelve tribes of Israel.

**4:5** The Sea was very heavy even when empty. When filled with **three thousand baths** (about 27,000 gallons) of water, it would have weighed about 110 tons more.

**4:6** The **ten lavers** were arranged in two rows of **five**, on the north and south sides of the Sea. According to 1 Kin. 7:38, each held 40 baths or about 230 gallons. They could accommodate large animals such as oxen. The law of **burnt offerings** required that certain parts of the animal be washed in water before being placed on the altar (Lev. 1:9, 13).

**4:7** Whereas the wilderness tabernacle had only one lampstand, this temple had **ten** (Ex. 25:31), five on the north side of the holy place and five on the south. They probably had the same form as the one in the tabernacle—a central stand with three branches extending from each side, making a total of seven lamps per unit (Ex. 25:32, 37). They symbolized the light of God's creation (Gen. 1:3–5) and the fact that God Himself is light (John 8:12).

**4:8** There had been only one **table** in the tabernacle (Ex. 25:23), but the temple had **ten**. They held the loaves of showbread (Ex. 25:30). **bowls of gold:** The word for bowls here is derived from the Hebrew verb meaning "to sprinkle." The priests used the bowls to hold liquids that were sprinkled.

**4:9** There were areas in and about the temple that only the priests could enter. One of these was the area immediately surrounding it and enclosed by a separating wall, the **court of the priests**. The **great court** was an outer area where the people in general could go.

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<sup>12</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (2 Ch 4:1–6:11). Bellingham, WA: Lexham Press.

**4:10–13** The **Sea** was placed to one side of the entrance to the temple, to the **southeast**. The temple faced east.

**4:14–16** **Carts** were mobile stands designed as bases for the ten **lavens** referred to in v. 6. They were four cubits on a side and three cubits high, had four bronze wheels, and were covered on the sides by richly decorated panels (1 Kin 7:27–37).

*Photo by Ben Chapman*

The modern city of Jerusalem, showing the Dome of the Rock mosque (upper left) on the site on which Solomon's temple once stood (2 Chr. 5:1).

**4:17, 18** Many bronze products were made at a place in the Jordan valley about 35 miles north of the Dead Sea. Archaeologists have uncovered evidence of this work in an area where the **clay** is suitable for bronze casting.

**4:19–21** This is the first mention of the **altar of gold** in Chronicles (Ex. 30:1–10; 1 Kin. 7:48). This altar was used for offering incense. It was in the holy place just in front of the veil (3:14).

**4:22 inner doors:** The tabernacle had only a veil between the holy place, here called **the sanctuary**, and the **Most Holy Place** (Ex. 26:31–33). Solomon's temple had a set of doors there as well.

**5:1** **The treasuries of the house of God** listed here were dedicated by David in the sense that he had allotted them to the building and maintenance of the temple (1 Chr. 18:7, 8; 29:3–5). Solomon put them in the regular temple treasuries.

**5:2** Though David had built a tabernacle on Mount Zion to house the **ark** (1 Chr. 15:1), it was still separate from the original tabernacle at Gibeon and thus was not yet in a permanent location. Completing Solomon's temple made it possible at last to place the ark in its proper setting.

**5:3, 4** Since this was in the **seventh month** (that is, Ethanim or Tishri; 1 Kin. 8:2), the feast was Tabernacles. This feast was an appropriate occasion for moving the ark to a permanent location, because the Feast of Tabernacles commemorated Israel's wandering in the wilderness, when the ark had no permanent place (Lev. 23:39–43).

**5:5** The term **tabernacle of meeting** refers to the Mosaic tabernacle. Solomon ended worship at the high place at Gibeon by dismantling the Mosaic tabernacle located there (1:3) and by bringing it and all its **furnishings** to Jerusalem.

**5:6, 7** Like David before him, Solomon, a priestly **king**, exercised the privileges of his office by offering sacrifices (1 Chr. 16:1–3).

**5:8** According to Moses' instructions (Ex. 25:12–15; Num. 4:6), the ark had rings attached to each corner, through which **poles** were inserted to carry it. These poles were about 20 cubits (30 feet) long, since those who ministered in the holy place could see them at either end of the veil (v. 9).

**5:9 to this day:** This statement would be charged with emotion for any Israelite who lived through the Babylonian exile years later, when Nebuchadnezzar's army destroyed Solomon's temple and carried away many of its furnishings.

**5:10** The passage in Heb. 9:4, which states that the **ark** also contained the golden pot of manna and Aaron's rod that budded, seems to contradict the chronicler here. It may be that all of these items were in the ark in Moses's time but that everything but the **two** stone **tablets** had been removed some time later. The chronicler, then, is relating the situation in Solomon's day.

**5:11** On this day of inaugurating the temple **all the priests** participated in the services regardless of their priestly **divisions**. From then on they would serve in rotation according to their division (1 Chr. 24:1–19). **The Most Holy Place** was normally restricted to the high priest only (Lev. 16:15; Heb. 9:7); on this occasion the regular priests had entered it to bring in the ark (v. 7).

**“assembly”**

(Heb. *qahal*) (2 Chr. 6:3; Deut. 18:16; Judg. 20:2) Strong's #6951: The Hebrew term denotes a gathering of people for any type of occasion. It is used in a secular sense to designate civil meetings, war counsels, a gathering of evildoers, and even an assembly of the dead (1 Sam.

17:47; 1 Kin. 12:3; Ps. 26:5; Prov. 21:16). But the word is also used to speak of the gathering of individuals for religious purposes, such as the receiving of the Mosaic law and the celebration of religious festivals before the Lord (30:23; Deut. 5:22). Sometimes the term applies to groups of men only—most frequently with assemblies for war, but once, apparently, for those gathered to hear Joshua’s reading of the Law (Josh. 8:35). During the time of Ezra, women, children, and even servants were specifically included in one religious assembly (Ezra 2:64–65; 10:1). The expression “assembly of the LORD” occurs several times in the OT to indicate a gathering of God’s people for religious or secular purposes—including once to grumble against Moses (Num. 20:4; Deut. 23:1–3; 1 Chr. 28:8; Neh. 13:1).

**5:12 Asaph, Heman, and Jeduthun** were the heads of the divisions of Levitical musicians (1 Chr. 6:33, 39, 44; 15:17; 16:37, 42; 25:1). The **east end of the altar** was between the east gate of the inner court and the great bronze altar. Altogether there were far more than **one hundred and twenty priests**; the ones numbered here were probably a select group of instrumentalists.

**5:13, 14** As v. 14 suggests, the **cloud** was a manifestation of God’s glory. In a sense, the cloud both revealed and concealed the glory of God, which is too awesome for human eyes to see (Ex. 19:16, 18; 20:18, 21; 24:16–18; 33:9, 10, 22; 40:34–38).

**6:1, 2 The dark cloud** which had represented the glory of God now filled the temple (5:14). This was in line with God’s own promise to David when He said, in response to David’s decision to build a temple, that He had lived in a portable tabernacle (1 Chr. 17:5). Although David’s son built a temple for God, the time would come when God would build David an eternal **house** or dynasty. With David’s permanent dynasty would come God’s permanent relationship with His people (1 Chr. 17:7–14). Thus Solomon built the “house” in which God could live among them.

**6:3, 4 fulfilled with His hands:** A direct reference to the covenant that God had made with David, when He promised him an everlasting house (1 Chr. 17:11, 12). Solomon, as David’s chosen heir, had lived to see God’s words of promise come true. God had made Solomon king and built the temple. Solomon may have hired Phoenician craftsmen, but he knew that the project’s success lay with God, and that “His hands” really had done the work.

**6:5, 6 I have chosen Jerusalem:** This refers not so much to Jerusalem as a political capital, as it was for David and Solomon (1 Chr. 11:4–8), but as a place for God’s name. This emphasis is unmistakable in the narrative about Ornan’s threshing floor (1 Chr. 21:18–22:1). Only Jerusalem would be acceptable as a place for God’s earthly dwelling. **I have chosen David:** In His grace God chose David long before David actually took the throne, as Samuel’s anointing of him in his youth made clear (1 Sam. 16:1, 12, 13).

**6:7–11 The covenant of the Lord** refers to the stone tablets of the Ten Commandments (5:10).<sup>13</sup>

## Romans 7:1-13

**7:1–3** Paul returns to the question of 6:15: Shall we continue to sin while under grace? Paul’s answer is no, and now he illustrates his negative answer by a comparison with marriage. Marriage is lifelong. But if one partner dies, the other is no longer bound by the law and is free to marry someone else.

**7:4** An exact application of the illustration would be that the law died, and now the believer is free to “marry” grace. Paul’s words are that believers died **to the law**. Having died to the law, the believer is now free to marry God and **bear fruit** for Him. Out of the marriage relationship comes children. So out of intimacy with Christ comes the fruit of practical righteousness (6:22).

**7:5 In the flesh** refers to the period before the believer’s conversion. In this context, those *in the flesh* are unregenerate, or not born again, and those *in the Spirit* are regenerate. On the other hand, both believers and unbelievers may walk *according to the flesh*, but only believers can walk *according to the Spirit*. The law **aroused** sinful desires that were expressed through the **members** of the body and resulted in death.

<sup>13</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (pp. 538–541). Nashville: T. Nelson Publishers.

**7:6** At conversion, believers **died** to the law (v. 4), with the result that they are now able to serve in newness of life (6:4). They have a new life in the Holy Spirit, not in the old way of **the letter**, the old way of trying to gain life by means of the law.

**7:7–12** Sin and the law both held people in bondage. Is the law, then, something evil like sin? Not at all. The specific commandments of the law made the knowledge of sin clearer. Sin takes advantage of that clearer knowledge to stir us to rebel and thus leads us into greater sin. The good purpose of the law was to show us how to please God in order that we could have **life**. Sin twisted God's purpose for the law so that it actually brought spiritual **death** (v. 10).

**7:7** The next logical question (6:1, 15) is: **Is the law sin? Certainly not!** (6:2, 15). Paul emphatically denies that the law is sinful. **I:** Beginning here and in the rest of the chapter, Paul uses his personal experience as an illustration. **The law** reveals sin.

### Two Kinds of Sin

**S**in is what made necessary God's plan of salvation through Christ. In a technical sense any lack of conformity to God's will or standards is a sin—it is not in accord with His plan for us. Thus, in the OT there were sacrifices commanded for sins committed in ignorance. It is this broader conception of sin that leads some to believe that all Christians "sin in word, thought, and deed every day." The Scriptures, however, indicate that God holds us primarily accountable for *known* acts of transgression, rebellion, or omission (John 9:41; Rom. 1:20, 21; James 4:17).

The second form of sin described in the Bible is the quality of the fallen human nature that inclines people to commit individual acts of sin. Every person comes into the world with this inclination to evil, inherited from Adam (Rom. 5:12–14, 18, 19). This universal tendency to oppose God's will has been called "original sin," "the carnal mind," "inherited sin," "the old man," "inbred sin," "moral depravity," and "sinful nature." It is an inherent sinful disposition that inclines persons to sinful acts.

It is important to understand how Scripture distinguishes between acts of sin and a sinful nature. Acts of sin are commonly, though not always, referred to in the plural: "How many are my iniquities and sins?" (Job 13:23) and "forgive us our sins" (Luke 11:4). In contrast, the sinful nature is usually referred to as a single quality or disposition of the human spirit (Rom. 7:14, 17, 20, 25; 8:2).

When the difference between sin as nature and sin as an act is not indicated by the singular and plural terms for sin, the context must determine the writer's thought. Sin as nature is evident when the context emphasizes an inherent inclination to evil, as in Paul's criticism of the Corinthians in 1 Cor. 3:3, "Where there are envy, strife, and divisions among you, are you not carnal?" David's cry, "Create in me a clean heart, O God, and renew a steadfast spirit within me" (Ps. 51:10), reflects a sinful reality deeper than actions, a sinfulness that requires cleansing.

**7:8** The law also stirs up sin (v. 7). **sin was dead:** Sin can exist without the law (5:13), although without law it may be dormant. Without standards of right and wrong, there can be no judgment of what is sin and what is not. The law, however, with its commands against certain behaviors, can arouse the desire to perform those evil behaviors (v. 5).

**7:9 I was alive:** There was a time when Paul was alive to God (6:8, 11, 13) and without the law (vv. 4, 6; 6:14). Then some time after his conversion, when he was enjoying fellowship with God, he was confronted by the law, and he **died**. This is a figurative way of saying that his sin nature broke his fellowship with God.

**7:10, 11 bring life:** Since the law points out the path of righteousness, it points to life. But since sin reigns in our natures, the law means judgment and death for us. When we focus on the law we are **deceived** into sinning, which thus "kills" our spiritual lives.

**7:12** The conclusion is that **the law** as a whole and the individual commandments are **holy**. Our problem with sin is not the fault of the holy law of God, only of how our sinful nature (vv. 8, 11, 13) responds to the law.<sup>14</sup>

**Psalm 17:1-15**

**Proverbs 19:22-23**

**July 22**

**2 Chronicles 6:12-8:10**

**6:12-42** Solomon's prayer here parallels 1 Kgs 8:22-53.

**6:13 a platform of bronze** This verse does not appear in 1 Kings, which describes Solomon standing before the altar of Yahweh (1 Kgs 8:22). Nothing is known of this platform, which might have been used only for this occasion (compare Neh 8:4). It probably is a coincidence that the platform's dimensions match those of the bronze altar (Exod 27:1).

**then knelt down on his knees** A position of humility. Solomon, king of Israel, publicly shows proper respect for God.

**6:14 like you, a God** Echoes David's prayer of thanksgiving after God promised to establish his throne forever (1 Chr 17:20).

**covenant** See 1 Kgs 8:23 and note.

**loyal love** The Hebrew word used here, *chesed*, indicates God's faithful love (compare Exod 34:6). See note on 2 Chr 1:8.

*Chesed* Word Study

**6:15 what you spoke to him** See 1 Kgs 8:24 and note.

**6:16 your sons** The Hebrew terminology can refer to David's 17 sons or to all of his descendants. In this context, the broader meaning is probably intended. For a list of David's descendants, see 1 Chr 3:1-24.

**walk in my law** The parallel phrase in 1 Kgs 8:25 refers to walking before God, with no explicit mention of the law.

**6:18 cannot contain you** Even though the temple was considered God's dwelling, it only represented His presence. Solomon recognizes that no building can contain God's greatness (2 Chron 2:6).

**6:19 to hearken to the pleading** The Hebrew word used here, *rinnah*, can refer to a lament or a cry of praise. Solomon may have both in mind as he petitions God to hear all prayers offered toward the temple.

**6:20 to this house** See 1 Kgs 8:29 and note.

**6:21 that you yourself might hear from the place of your dwelling, from the heavens** As Solomon indicates in 2 Chron 6:18, the temple was only a symbol of God's dwelling place—an earthly representation of God's heavenly temple (compare Psa 11:4 and note). By praying toward the temple, the people were directing their prayers toward the symbol of God's presence. However, Solomon acknowledges that God would answer from heaven.

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<sup>14</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 1436-1437). Nashville: T. Nelson Publishers.

**6:23 and judge your servants** Solomon portrays God as a sovereign king who judges His people (compare Psa 9: 8 and note).

**6:24 they have sinned against you** See 1 Kgs 8:33 and note.

**6:26 there is no rain** One of the consequences of breaking the law (Deut 11:16–17).

**confess your name** Refers to recognizing God's sovereignty (compare note on 1 Chr 28:9).

**6:27 may you yourself hear from the heavens** See note on 2 Chron 6:21.

**6:28 locust, and caterpillar** Insects commonly associated with the destruction of agriculture (see note on 1 Kgs 8:37).

**6:30 according to all his ways** See note on 2 Chron 6:23.

**6:32 foreigner** Solomon extends his prayer to include foreigners. The Hebrew word used here, *nokhri*, indicates someone who lives outside Israel and visits. The inclusion of foreigners into God's blessing would be so that God would be known throughout the earth (see v. 33).

**6:34 that you have chosen** See note on v. 6.

**6:36 there is no person who does not sin** See note on 1 Kgs 8:46.

**6:37 in the land of their captivity** This section of Solomon's prayer undoubtedly held special significance for the Chronicler's audience of returned exiles.

**6:40–42** At this point, the two versions of the prayer diverge. The Chronicler concludes by having Solomon recite Psa 132:8–10 (2 Chr 6:41–42). In 1 Kings, the prayer has a longer ending that invokes Moses and the exodus (1 Kgs 8:50–53). It also describes Solomon rising to his feet, blessing the assembly, and calling the people to remain faithful to Yahweh (1 Kgs 8:54–61).

**7:1–3** God responds to Solomon's prayer of dedication (2 Chr 6:12–42) by filling the temple with His glory. His presence is signaled by fire coming down and consuming the sacrifices (compare 1 Kgs 18:38 and note). There is no indication that sacrifices have been made for the fire to consume, which suggests that 2 Chron 7:1–3 either acts as a type of preface (or summary) for the rest of the chapter or that the priests had already prepared the sacrifices. A similar event occurs in 1 Chr 21:26 and Lev 9:23–24.

**7:2 the glory of Yahweh** See note on Exod 16:10.

**7:3 gave thanks to Yahweh** The people viewed God's fire as evidence of His acceptance of their sacrifice. They respond by worshiping and giving Him thanks.

**his loyal love is everlasting** This is the same refrain that the Levitical singers sang earlier (2 Chron 5:13). It is found throughout Psalms (Pss 106:1; 107:1; 118:1; 136:1).

**7:4–10** This section describes the sacrifices offered by Solomon. It largely follows 1 Kgs 8:62–66, with the Chronicler inserting two verses that call attention to worship practices (2 Chr 7:6) and ceremonial rites (v. 9).

**7:6 the priests stood at their posts** See 1 Chr 24:1–31 and note.

**that King David had made** David made instruments as part of his preparation for the temple (1 Chr 23:5).

**his loyal love is everlasting** See note on 2 Chron 7:3.

**7:7 consecrated the middle of the courtyard** To consecrate is to make holy. See note on Lev 6:18.

**burnt offerings** See Exod 29:36–42 and note.

**the fat of the fellowship offerings** See note on Lev 3:1.

**7:8 held a feast at that time of seven days** Refers to the Feast of Booths (see note on 2 Chron 5:3).

**7:9 on the eighth day** See 1 Kgs 8:66 and note.

**7:11–22** Yahweh appears to Solomon and reaffirms the covenant; the parallel passage appears in 1 Kgs 9:1–9. The Chronicler adds to the 1 Kings material at 2 Chr 7:13–15: Yahweh affirms that, if the people will show humility and repentance, He will respond with forgiveness and healing.

**7:12 at night** This is the second time God appears to Solomon (see 1:7–13 and note).

**7:13 there is not rain** Recalls Solomon's prayer (see 6:26 and note).

**I command the locust to devour the earth** The account in Kings uses two different words for locust (see note on 1 Kgs 8:37). The term used here—*chagav*—is probably synonymous with the term *arbeh* used in Kings. They are used together elsewhere (Lev 11:22).

**7:14 heal their land** God's response in 2 Chronicles is somewhat different from in 1 Kings. While 1 Kings focuses on the faithfulness only of Solomon (1 Kgs 9:4–5), the additional material in 2 Chronicles expresses the need for God's people to be faithful. This call to return to Yahweh, along with His promise of restoration, would have been especially significant for the Chronicler's audience of returned exiles.

**7:16 I have chosen and consecrated** See 1 Kgs 9:3 and note.

**7:17 as David your father walked** See 1 Kgs 9:4 and note.

**7:18 A man shall not be cut off for you from ruling** See note on 1 Kgs 2:4.

**7:19 you turn yourselves away** The "you" here is plural. God might be addressing Solomon and his descendants or perhaps Solomon and all the people of Israel.

**and serve other gods** The northern and southern kingdoms eventually are exiled; in both cases, the text of 2 Kings identifies idolatry as the cause (2 Kgs 17:7–23; 21:10–18).

**7:20 a proverb and a taunt** Refers to a taunt or mocking saying (compare Isa 14:4 and note; Jer 24:9).

**7:21 Why has Yahweh done thus to this land and to this house?** Echoes the curses found in Deuteronomy (see Deut 29:24–28; note on 2 Chron 29:26).

**8:1–18** For the most part, this chapter runs parallel to 1 Kgs 9:10–28, offering an account of Solomon's achievements after building the temple. The passage addresses Solomon's other building work (2 Chron 8:1–6), his organization of laborers (vv. 7–10), and his placement of Pharaoh's daughter (v. 11). The Chronicler expands on the Kings account as he emphasizes Solomon's organization of temple worship (vv. 12–15). After a summary statement (v. 16), the Chronicler describes Solomon's international trade relationships (vv. 17–18).

**8:2 Hiram** The king of Tyre (see note on 2:3).

**8:3–6** This description of Solomon's military conquests and subsequent building projects is not found in the 1 Kings account.

**8:4 Tadmor in the desert** Tadmor, along with Hamath-zobah, represents the northern extent of Solomon's kingdom.

**8:5 Upper Beth-Horon** Upper and Lower Beth-horon were located near Jerusalem, most likely on trade routes.

**8:6 Baalath** A town in the tribe of Dan (Josh 19:44).

**the storage cities** See 1 Kgs 9:19 and note.

**8:7 All the people who remained** See 1 Kgs 9:20 and note.

**8:8 whom the Israelites had not destroyed** Before the Israelites had entered the promised land, God had instructed them to completely destroy these nations (Deut 7:1–6).

**8:9 Solomon did not give as servants** See 2 Chr 2:2 and note.<sup>15</sup>

**6:12 Solomon's presence ... before the altar** in the inner court, the place barred to any but priests and Levites, shows once more the priestly role and privileges of the Davidic monarchy. As a king-priest "according to the order of Melchizedek" (Ps. 110:4), he was entitled to be there as a theocratic mediator between God and the nation (1 Chr. 15:25–28; 2 Chr. 1:3).

**6:13 The bronze platform** was not a regular feature of the temple but a stage constructed for Solomon's speech, so the assembly outside the walls of the courtyard could see him. It was seven and a half feet square and four and a half feet high.

**6:14 no God ... like You:** God is different from all other "gods." He alone made and kept a **covenant** with His people, something unheard of in the religious traditions of the nations. Solomon's acclamation makes sense to every child of God who reflects on God's faithfulness. **covenant and mercy:** The word for *mercy* here connotes loyalty; it means that God is faithful to His **servants**—to those who **walk before Him with all their hearts**.

**6:15, 16** Solomon's very position as king attested to God's having fulfilled His **promise** (v. 10). But portions of God's promise depended on God's people obeying God's law. **Only if David's sons took heed to their way** would they enjoy the full benefits of God's favor. So Solomon prayed that his people would stay faithful. God would be faithful to them—would they be faithful to Him? No matter what their choice, however, God would carry out his ultimate plan to send the Messiah (Ps. 89:30–37).

**6:17, 18 will God ... dwell with men:** God is altogether separate from humanity (2:6), but He accommodates Himself to the low position of human beings in order to fellowship with them (Gen. 2:8; 11:5; 18:1, 2; Ex. 23:20–26). He did this in an ultimate sense in the incarnation of Jesus Christ (John 1:14).

**6:19, 20** The resolution of the tension between God being high and lifted up above all His creation (transcendence; Is. 6:1–4) and His nearness to each one of us (immanence) lies in such acts of God as localizing His **name**. Rather than contemplating the actual localizing of God in one place, even the **temple**, Solomon, along with an ancient preceding tradition (Deut. 12:5, 11; 16:2, 6), speaks of His presence in terms of the objectifying of His name. This is an early stage of the development of such doctrines as the personality of God, the being of God, and the union of God with humanity in the person of Jesus Christ.

**6:21** The temple was God's **dwelling place** in the sense that it gave God's people a place to pray to the living God. Yet God could not be contained within the four walls of a building (v. 18).

**6:22 comes and takes an oath:** A reference to legal oaths in which people swore their innocence before God (Ex. 22:8–11; Deut. 17:8, 9). Such oaths had to be sworn in the temple and before the **altar**, symbolic of God's presence among His people.

**6:23, 24** Solomon's request that God **hear from heaven** underscored God's transcendence. Although God had chosen to be present on earth at the temple, He also transcended the temple building.

**6:25–28 bring them back:** A hint of the future captivity and deportation of God's disobedient **people** (Deut. 28:29, 30). When the exile to Babylon became a reality, the temple was destroyed and no one could pray at that place as before. But even in those days, God's people directed their prayer toward Jerusalem. This is what Daniel did (Dan. 6:10).

**6:29–31** Israel was a community and could pray together as a nation. But each member was also responsible for his or her own sin (Ezek. 18:1–4) and each needed to seek God's forgiveness. Prayer toward the temple could be national or individual.

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<sup>15</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (2 Ch 6:12–8:9). Bellingham, WA: Lexham Press.



**6:32, 33** God made His covenant exclusively with Israel, the nation descended from Abraham, but He did so for the purpose of attracting the nations to Himself, the Creator of all people. A **foreigner** who embraced the Lord as God would be numbered among God's people.

**6:34–36 there is no one who does not sin:** This statement is repeated in the New Testament (Rom. 3:23; 1 John 1:8–10). All people sin and are guilty before God. **take them captive:** Solomon's speech anticipated the possibility of exile (v. 25), something that had already taken place by the time Chronicles were written.

**6:37–40 Let Your eyes be open:** God is Spirit (John 4:24) and doesn't have physical eyes and ears, but He is a Person who intimately knows us and hears our prayers. Solomon was praying that God would not ignore His people.

**6:41** In light of Ps. 132:8, 9 (the passage quoted by Solomon), the **resting place** is the temple. **Ark** is a synonym for the presence of God.

**6:42 Your Anointed:** A reference to Solomon, which shows that he understood his unique role as one set apart by God for royal service (1 Chr. 22:10, 11). Like David, Solomon, was a messianic figure who anticipated the goal of his royal line, the true Anointed One, Jesus Christ (1 Sam. 2:10; Pss. 2:2; 18:50; 89:38, 51; 132:17).

**7:1, 2** God responded positively to Solomon's prayer by igniting the sacrifices with heavenly **fire**, an act of approval recorded in other parts of the Bible as well (Judg. 6:21; 1 Kin. 18:38). **Glory ... filled:** This was in the form of a thick cloud that filled the **temple** with darkness. The **priests** could no longer minister because of their awe and reverence before the glory of the Lord.

**7:3–5** The people saw in God's **glory** His acceptance of the king and the temple, two central elements in His covenant promise to David (1 Chr. 17:11, 12).

**7:6, 7** It is not clear as to how the musicians arranged themselves in this service of **praise**, but the use of the refrain **for His mercy endures forever** (v. 3; 5:13) may suggest some kind of antiphonal or choral participation by some of the Levites or by the congregation.

### "pray"

(Heb. *palal*) (2 Chr. 7:14; Gen. 20:7; Num. 21:7; 1 Kin. 8:44; Is. 16:12; Jer. 7:16) Strong's #6419: The Hebrew verb translated *pray* in God's promise concerning the revival of Israel (7:14) can also mean "to intervene," "to interpose," "to arbitrate," or even "to judge." The Lord was asking His people to intercede for others in their prayers. During the dedication of the temple, Solomon modeled intercessory prayer (6:3–42). He pleaded with God on behalf of the people and continued to pray with determination until the Lord answered. According to the Lord, this type of prayer would be the catalyst for revival and restoration in the future (Dan. 9:3–19).

**7:8** The **feast** was the Feast of Tabernacles, which began on the fifteenth day of the seventh month and continued through the twenty-second day (Lev. 23:34–36). **Hamath** and **Brook of Egypt** specify the extent of Solomon's early kingdom from north to south. The Brook of Egypt is probably the Wadi el-Arish, a seasonal stream about 40 miles southwest of Gaza.

**7:9** The Feast of Tabernacles ended with an **eighth day** assembly, which fell always on the twenty-second day of the seventh month, Tishri. The seven-day **dedication of the altar** is the one referred to in 5:3.

**7:10 he sent them away to their tents:** Probably a reference to the huts or booths in which people stayed as part of the Feast of Tabernacles (Lev. 23:42, 43). Few if any Israelites used tents for their housing at this time.

**7:11 The king's house** refers to Solomon's own palace, a project much more elaborately explained in 1 Kings (1 Kin. 2:1; 7:1, 8). Since it took Solomon 13 years to build his palace and 20 years in all to build it and the temple (8:1), these events too are halfway through Solomon's 40-year reign.

**7:12** In the next several verses (vv. 13–15), the Lord reviews and answers the petitions of **Solomon** (6:14–42). Solomon's prayers had been **heard** and would be answered, but there were conditions (v. 14).

**7:13, 14** If God's people would do three things, God would respond in three ways. The Lord's people needed to become **humble**, that is, confess; they needed to **pray**, or repent; and they needed to **turn**, or come back to Him. If they did, God would **hear, forgive, and heal** them.

**7:15–18 if you walk:** The Lord challenged Solomon to remain faithful to Him and to the laws of the covenant so that he could enjoy the full benefit of God's blessing (vv. 17–20). **I will establish the throne:** The conditions for God's blessing on David and his line did not extend to the ongoing existence of that dynasty. The

covenant promises to David were unqualified. The Lord had told David that if his son—that is, Solomon—sinned he would be disciplined, but “my mercy shall not depart from him,” and “your house and your kingdom shall be established forever before you” (2 Sam. 7:15, 16; 1 Chr. 17:13, 14). Solomon might sin and be disciplined, but God’s promises would stand—David’s dynasty would go on.

**7:19 if you turn:** Here the word for *you* is plural. The Lord was speaking to the nation as a whole. The reference to **statutes** and **commandments** places this warning solidly within a covenant framework. Covenant disobedience, especially apostasy from Yahweh and the adoption of false **gods**, will bring dire consequences. Again, the covenant with David holds firm, but to enjoy its benefits his people must remain true to their God.

### **National Renewal**

As we struggle with the moral and spiritual chaos that seems to characterize life today, the promise that God will bring healing to the land (2 Chr. 7:14) looks attractive. Is this a verse on which Christians should base efforts at national renewal? In answering that question, it is important to notice that God was speaking to Israel, as indicated by the phrase, “My people who are called by My name” (6:5, 6, 33). Israel enjoyed a special covenant relationship with the Lord that no other nation has ever had. The words of the Lord (7:12–22), of which the promise of healing the land was a part, were essentially a restatement of the covenant (Lev. 26; Deut. 29).

It was not long after Solomon’s death that this conditional promise saw its first test. Solomon’s successor Rehoboam turned away from the Lord. As a result, God raised up the Egyptians to attack Israel. However, when Rehoboam and the leaders of Israel humbled themselves and turned back to God, the Lord heard their prayers and partially delivered them from the threat of the Egyptians (2 Chr. 12:1–12).

How, then, should Christians today regard this promise of God? It related directly to Israel. Does it relate at least indirectly to believers today? Yes, but only to a certain degree. Unlike Israel, Christians have not been called as a nation. Therefore, God’s promise of healing the land cannot be applied universally to all national and international arenas of public life today. Nevertheless, the principle still applies that when believers humble themselves by praying and confessing their individual and corporate sins, God hears them, forgives their sins, and brings a measure of healing (James 4:7–10).

**7:20, 21 proverb:** The nation of Israel would become an object lesson to other nations, who would see the temple lying in ruins and understand the clear message about sin and its cost.

**7:22 embraced other gods:** Idolatry would be the downfall of the nation (Deut. 28; 29).

**8:1, 2** This compressed account of transactions between Solomon and **Hiram** is more fully spelled out in 1 Kin. 9:10–14. In payment for the timber and gold that Hiram provided for Solomon’s construction projects, Solomon gave twenty Galilean cities to Hiram. The Phoenician did not like the cities, but he took them anyway and even paid 120 talents of gold for them. Eventually Solomon took back the cities, rebuilt them, and settled Israelites in them once more.

**8:3, 4** Solomon **built** and fortified cities such as **Tadmor** because they were on vital caravan routes. These fortified cities provided protection to his own caravans and became the customs points at which Solomon collected taxes. **storage cities:** Facilities were scattered throughout Solomon’s outlying provinces to provide warehouses for his armies and merchantmen, as well as to store produce and other tribute paid by the vassal states (1 Kin. 9:19).

**8:5 Upper Beth Horon and Lower Beth Horon** were strategically located near the border between Judah and the northern tribal districts, along a major mountain pass to the Mediterranean (Josh. 10:10; 1 Sam. 13:18).

**8:6 Baalath:** Otherwise known perhaps as Baalah, this may be none other than the village at or near Kirjath Jearim, where the ark of the covenant was kept prior to its later location in **Jerusalem** (1 Chr. 13:6). This too lay on a major route from Jerusalem to the coastal plain. If not the same as Baalah, it was probably the Baalath listed as one of the cities of Dan (Josh. 19:44).

**8:7, 8** The people groups named in this verse were remnants of the population of Canaan who survived the conquest. **Israel** reduced many of them to **forced labor** (2:17).<sup>16</sup>

## Romans 7:14-8:8

### S/G [What does living without condemnation look like? VS. 8:1-2]

[8:1-2 *There is therefore now no condemnation for those who are in Christ Jesus.<sup>2</sup> For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.*]

#### {See Roman 8 Notes Doc}

**7:13–25** Verse 13 picks up the theme of v. 5: life in the flesh under the control of sin, aggravated by the demands of the law. Verses 14–25 paint a picture of the experience of such an individual. Here is the moral person who attempts to deal with the demands of the law and the power of sin. But he is using only his own resources without the power of Christ and the enabling of the Holy Spirit. He wants to do what God requires, but he is not able. Non-Christians who have been convicted by the Holy Spirit live with this struggle. Also Christians who are not living a victorious life in the Spirit experience similar struggles, even though God has given them a measure of victory over sin (8:9; 1 Cor. 3:1–4).

#### “law”

(Gk. *nomos*) (6:14; 7:21–23, 25; 8:2–4; Gal. 2:16; 5:3; Heb. 8:4) Strong’s #3551: The Greek term for *law* here means an inward principle of action—either good or evil—operating with the regularity of a law. The term also designates a standard for a person’s life. The apostle Paul described three such laws. The first is called “the law of sin” which was operating through his flesh, causing him to sin. Paul, like all other believers, needed another law to overcome “the law of sin”: this is “the law of the Spirit of life in Christ Jesus,” which makes us “free from the law of sin and death” (8:2). By following this law, believers can actually fulfill the righteous requirements of God’s law (8:4)—which is the third law in this section; it is the standard for human action that corresponds to the righteous nature of God.

**7:13** Paul asks another rhetorical question (v. 7; 6:1, 15). **Has then what is good** (that is, the law, v. 12) **become death to me? Certainly not** is again Paul’s emphatic denial (v. 7; 6:2, 15). The problem is not the law; the problem is **sin**. Sin used the good law to produce evil, that is, death. But through the law, sin is shown for what it is, and its evil and tragic consequences are clearly revealed.

**7:14 spiritual:** The law comes from God. In contrast, Paul said his problem (and that of all believers; see 1 Cor. 3:1–3) is that he was **carnal**, meaning he was like a slave **sold** over to **sin**. Even though Paul was a Christian dedicated to serving God (v. 25), he continued to fall short of God’s moral standards.

**7:15–17** Being fleshly, sold over to sin, involves a conflict that mystifies Paul and other believers. Paul feels he does not understand himself. He finds himself defeated, not doing what he wants to do, and doing what he hates to do. The conflict indicates that there is battle between two identities in the believer. First, there is something that acknowledges that the **law ... is good**. Second, there is something within, called **sin**, which produces evil.

**7:18** The problem is the **flesh**, the part of the believer in which there is **nothing good**. The **will** is the desire to do good (v. 12). Yet the ability to **perform** is lacking.

**7:19** Basically a repetition of v. 15.

**7:20** The same exact conclusion mentioned in v. 17.

**7:21** Paul confesses that he is carnal, sold unto sin (v. 14), that more specifically the problem is in his flesh in which nothing good dwells (v. 18) and now that **evil** (Gk. *kakon*) **is present**.

<sup>16</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (pp. 541–543). Nashville: T. Nelson Publishers.

**7:22** The **inward man** is virtually synonymous with the mind (v. 23; 2 Cor. 4:16; Eph. 3:16), and it finds **delight in the law of God**. This delight causes believers in Christ to want to align themselves with the new nature that God has imparted to them.

**7:23** The **law of sin** is a reference to the sinful nature's rejection of the law of the mind that seeks after God. The sinful nature seeks to draw us away from following God's work in us.

**7:24** The **wretched**, or "distressed, miserable," **man** is the believer whenever he or she is defeated by sin (vv. 14, 23). This defeat occurs whenever the believer fails to live in the power supplied by the Spirit. **body of death**: This is a figurative expression for the sin nature. Paul wants to be freed from sin, which leads to death.

**7:25** **thank God**: Paul breaks forth in jubilant praise to God that there is victory through **Jesus Christ**, who delivers believers from the body of death, the flesh. **So then**: Paul concludes that the problem is not the law; the problem is the flesh. From this argument, Paul moves into the solution—salvation found in Jesus Christ.

**8:1–30** Paul described life "in the flesh" (7:5). Now he describes the opposite—life "in the newness of the Spirit" (7:6). The person controlled by the Spirit is not condemned by the law because his past is forgiven, and through the Spirit he is enabled to do what the law requires as he waits for his final resurrection into glory (vv. 1–11). The Spirit makes us God's children (vv. 12–17) and assures us of a wonderful future hope (vv. 18–30).

**8:1** **therefore**: This Greek word does not draw a formal conclusion, but an informal inference, from 7:25. In contrast with the preceding vivid description of sinfulness, Paul depicts the freedom of living in the Spirit. **no condemnation**: In Christ, we are no longer under the sentence of the law, but empowered by the Spirit to live for Christ.

**8:2** **the law of the Spirit**: The *Spirit* refers to the Holy Spirit who energizes our renewed spirit. It is also possible that the word refers to the spirit in us that has now been brought to life.

**8:3** The law could pronounce judgment on sin, but **the law could not** do anything about sin itself. It had no power to put sin to death in a person's life. **God** accomplished what the law could not do **by sending His own Son**. Jesus came in **the likeness of sinful flesh**: Jesus, as God, took on our human nature, a nature that was susceptible to temptation. Although He was tempted, He never gave in. He never sinned.

**8:4** The purpose of the coming of Christ was that **the law might be fulfilled**. The believer gains the righteous standard of the law—love (13:8–10)—not by means of the law but by being in Christ and walking **according to the Spirit**.

**8:5** The Greek word rendered **set their minds** includes a person's will, thoughts, and emotions. It also includes assumptions, values, desires, and purposes. Setting the mind **on the things of the flesh** or on the things of **the Spirit** means being oriented to or governed by those things on which we focus.

**8:6** **Peace** is the resolution of the intense warfare described in ch. 7, as well as the inward harmony and tranquility that results from yielding to God.

**8:7–11** A believer can live according to the flesh with the result of death (James 1:13–15), or else by the renewed spirit, so as to experience life. In vv. 7–11, Paul elaborates on these two possibilities, showing the possibility and the benefit of living according to the spirit.

### **Transformed by the Spirit**

Paul's words about the Law being unable to produce righteousness because of the weakness of the flesh (Rom. 8:3) should not be interpreted as if he thought little of the Law. On the contrary, he took seriously the high calling and expectations that God revealed through Moses. In fact, walking "according to the Spirit" (8:4) involves the fulfillment of these expectations. That's why Paul urged believers to:

- Turn from evil to good (Rom. 12:2, 9).
- Seek love (1 Cor. 13).
- Not misuse liberty (Gal. 5:13–16).

- Choose to do good toward all people (Gal. 6:10).
- Live with a new, godly lifestyle (Eph. 2:1-3; 4:1-3).
- Learn how to serve others in humility, with love (Phil. 2:1-7).
- Undo patterns of sin within ourselves (Col. 3:5-11).
- Develop godly contentment with what we have (1 Tim. 6:6-11).

This is life in the Spirit—a lifelong adventure of reclaiming what God intended for us from the beginning (Eph. 5:8-10).

**8:7** The reason that being carnally minded results in death (v. 6) is that **the carnal mind** is an enemy of God. The mind of the flesh is hostile to God and can never submit itself **to the law of God**.

**8:8** Being **in the flesh** is different from “walking according to the flesh.” Being *in the flesh* means being unregenerate or sinful. People in that state **cannot please God**.<sup>17</sup>

**Psalm 18:1-15**

**Proverbs 19:24-25**

**July 23**

**2 Chronicles 8:11-10:19**

**S/G** [Rehoboam: **Who do you listen to? Trusting your familiar. Who are your mentors/advisors? The role of friends in your life.**] **V: 10:1-16**

**8:11 the daughter of Pharaoh** Previously unmentioned in the Chronicler’s account. Soon after becoming king, Solomon had married Pharaoh’s daughter to make an alliance with Egypt. This event is not narrated in 2 Chronicles; see 1 Kgs 3:1 and note.

**those places to which the ark of Yahweh has come are holy** Unlike 1 Kgs 9:24, the Chronicler’s report explains why Solomon built a house for Pharaoh’s daughter. Most likely, she was a foreigner who retained her pagan religion (see 1 Kgs 11:4-8).

**8:13 the commandments of Moses** In this addition to the 1 Kings account, the Chronicler emphasizes Solomon’s faithfulness in worship. Here, he shows Solomon’s adherence to the commands of Moses.

**for Sabbaths** See Num 28:9-10 and note.

**Sabbaths, new moon festivals** Refers to the required monthly sacrifices (Num 28:11-15).

**the three annual feasts** For details about these feasts, see Lev 23:9-22, 33-44.

**8:14 the ordinance of David** Solomon follows David’s plan for organizing the temple personnel (see 1 Chr 23:1-26:32).

**8:16 And Solomon accomplished** This completes the building of the temple that began in 2 Chr 2:1. Including David’s preparations, most of 1 Chr 22:2-2 Chr 8:16 is devoted to the temple—a reflection of the Chronicler’s emphasis on proper worship.

**8:18 by the hand of his servants** See 1 Kgs 9:27 and note.

**to Ophir** A region possibly located in Arabia and known for fine gold (Job 28:16; Isa 13:12).

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<sup>17</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (pp. 1437-1439). Nashville: T. Nelson Publishers.

**9:1–12** This account of Solomon's visit from the Queen of Sheba runs parallel to 1 Kgs 10:1–13.

**9:1 Sheba** May refer to an Arabian kingdom. See 1 Kgs 10:1 and note.

**hard questions** The Hebrew word used here, *chidah*, can describe a riddle or a teaching from elders (compare Judg 14:12–20; Prov 1:6; Psa 78:2).

**9:4 his burnt offerings** See 2 Chron 8:13 and note.

**there was no longer any breath in her** The Queen of Sheba is left breathless at the extravagance of Solomon's wisdom and wealth.

**9:8 put you on his throne** The account in 1 Kings refers to the throne of Israel rather than the throne of God (1 Kgs 10:9). In 1–2 Chronicles, the reign of the Davidic king is closely related to God's kingdom. See note on 1 Chr 17:14.

**do justice and righteousness** Solomon had asked for wisdom to govern the people wisely (2 Chron 1:10). The Queen of Sheba upholds Solomon as a king who judges justly and righteously. See note on Prov 1:3.

Justice

**9:9 one hundred and twenty talents of gold** This might be a tribute payment. See note on 1 Kgs 4:21.

**9:10 Ophir** See note on 2 Chr 8:18.

**algum wood and precious stones** The servants of Hiram and Solomon return (see 8:18). The kind of wood they bring is unknown, but it apparently was a luxury item.

**9:11 steps** See 1 Kgs 10:12 and note.

**9:13–28** This description of Solomon's wealth—also found in 1 Kgs 10:14–29—emphasizes God fulfilling His promise to grant Solomon riches, possessions, and honor (2 Chr 1:11–12). The passage repeats some material found in ch. 1 (see 1:14–17 and note).

**9:14 the governors of the land** Leaders of Israel's tribes (1 Chr 27:16–22).

**9:15 two hundred shields of** Refers to body-length shields. See 1 Kgs 10:16 and note.

**9:16 three hundred small shields of** Refers to smaller, handheld shields.

**the House of the Forest of Lebanon** Although Chronicles does not include a description of this house, it can be found in Kings. See 1 Kgs 7:1–12.

**9:17 a large ivory throne** Most likely wood with inlaid ivory. Such costly items were condemned by the prophet Amos (Amos 6:4 and note).

**9:18 two lions** Lions were associated with the tribe of Judah and the royal line of David (see Gen 49:9 and note). They also were symbols of strength and courage (2 Sam 17:10; Prov 28:1).

**9:19 there was nothing like it made** See 1 Kgs 10:20 and note.

**9:20 the House of the Forest of Lebanon** See note on 2 Chron 9:16.

**9:21 to Tarshish** The Hebrew text here references Tarshish, a distant port (see note on Jonah 1:3).

**apes, and peacocks** The translation of the Hebrew words used here, *qophim* and *thukkiyyim*, is uncertain. They represent exotic animals, most likely different species of monkeys.

**9:22–26** Expanding on 1 Kgs 10:23–25, the Chronicler emphasizes Solomon's place of prominence among the kings of the earth. He describes Solomon as superior to all the kings in riches and wisdom (2 Chron 9:22). All the kings seek Solomon's presence (v. 23), and they all bring him tribute (v. 24). Finally, the chronicler adds that Solomon rules over all the kings (v. 26).

**9:24 each of them brought his gifts** Most likely a tribute. See note on 1 Kgs 4:21.

**9:25 the chariot cities** See 1 Kgs 10:26 and note.

**9:26 from the River** The boundaries given here correspond with God's promise to Abraham. See Gen 15:7–8.

**9:27 Shephelah** A region of low hills between Jerusalem and the coastal plain.

**9:28 And the horses were imported** Importing horses, especially from Egypt, was forbidden in the law. See Deut 17:16 and note.

**9:29** The Chronicler references three other sources—one associated with Nathan the prophet (2 Sam 7), another with Ahijah the Shilonite (1 Kgs 11:29–39), and a third associated with Iddo, a figure known only from 2 Chronicles (compare note on 2 Chr 13:22). These seem to have been works about, or by, these prophetic figures.

**the words of Solomon from the first to the last** A common epitaph for deceased kings (compare 1 Kgs 11:41; 14:19).

**the visions of Iddo the seer** See note on 2 Chr 13:22.

**9:30 forty years** An idealized number, indicating a successful reign. David also reigned for 40 years (1 Chr 29:27).

**9:31 slept with his ancestors** An idiom meaning “died peacefully.” It also can have a literal meaning, denoting burial in a family plot (e.g., Gen 47:29–30).

**10:1–19** The Chronicler’s account of the division of the kingdom under Rehoboam largely follows the account in 1 Kgs 12:1–15. However, the Chronicler ignores any details of the northern kingdom (Israel) that do not relate to the southern kingdom (Judah), in part because his audience is composed of returned exiles from Judah. Also, the Chronicler emphasizes national unity and the importance of David’s royal line (see note on 1 Chr 1:1–9:44), both of which were rejected by the northern tribes (2 Chron 10:16, 19).

**10:1 Shechem** Located 40 miles north of Jerusalem. It is unclear why the Israelites held Rehoboam’s coronation at Shechem instead of Jerusalem, the capital.

**10:2 where he had fled from the presence of King Solomon** The Chronicler does not include the story of Jeroboam’s rebellion against Solomon (see 1 Kgs 11:26–40). It was part of God’s punishment for Solomon’s idolatry (see note on 2 Chron 9:29).

**10:4 Your father made our yoke heavy** Refers to Solomon’s heavy taxation and forced labor.

**10:5 In three days return to me again** See 1 Kgs 12:5 and note.

**10:6 with the elders** See 1 Kgs 12:6 and note.

**10:7 speak good words to them** The advice offered by the old men included lightening the people’s burden.

**10:8 young men** See 1 Kgs 12:8 and note.

**10:10 My little finger** The Hebrew phrase here is most likely a euphemism for the penis (see note on 1 Kgs 12:10). Rehoboam does not repeat this part of the young men’s advice (2 Chron 10:14).

**10:11 I myself will do so with scorpions** The Hebrew word here denoting “scorpions” may refer to barbed whips.

**10:15 so that Yahweh might fulfill his word** While the Chronicler does not include an account of this prophecy, he nevertheless attributes the division of the kingdom to God’s word (see 1 Kgs 11:29–39).

**10:16 And all Israel went to their own tents** This marks the division into two kingdoms—the northern kingdom of Israel (10 tribes), and the southern kingdom of Judah (the tribes of Judah and Benjamin). See note on 1 Kgs 12:16–24.

**10:18 Hadoram** In the Hebrew text, this figure is called both “Hadoram” and “Adoniram” (1 Kgs 4:6; 5:13–14). Considering his position over the forced labor, he was a foolish choice to mediate reconciliation.

**10:19 So Israel has rebelled** See 1 Kgs 12:19 and note.<sup>18</sup>

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<sup>18</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., . . . Bomar, D. (2012, 2016). *Faithlife Study Bible* (2 Ch 8:11–10:19). Bellingham, WA: Lexham Press.

**8:9–11 The daughter of Pharaoh** is not named here. Solomon had married her early in his reign (1 Kin. 3:1) and had provided her housing near **David's palace** on Mount Zion. She had been forbidden to live in the palace, presumably because she was neither Hebrew nor God-fearing.

**8:12, 13 The daily rate** refers to the morning and evening sacrifices of lambs, one on each occasion (Ex. 29:38–42).

**8:14, 15** Solomon, like all kings in David's line, had jurisdiction over **the priests and Levites**, as well as over civil, military, and political affairs.

**8:16, 17 Ezion Geber** and **Elath** were cities located close together at the northern end of the east branch of the Red Sea.

**8:18** The Phoenicians were world-famous mariners, so when Solomon undertook a merchant marine enterprise he called once more on his good friend **Hiram**, the King of Tyre. The land of **Ophir**, located apparently in South Arabia (1 Chr. 29:4), was a source of finest **gold**.

**9:1–3 Sheba** was more than a thousand miles south of Israel, at the southern end of the Arabian peninsula. **hard questions:** Solomon was known for his great wisdom (1:10–12; 1 Kin. 4:29–34), a trait much prized and admired in the ancient Middle East.

**9:4–7 No more spirit** may refer to an attitude of pride or arrogance with which the queen had approached Solomon, or, more likely, a way of saying that what she saw and heard was breathtaking.

### **The Queen of Sheba and International Trade**

The queen of Sheba (2 Chr. 9:1; 1 Kin. 10:1) came to Jerusalem not only because she had heard of the fame of Solomon, but also because she had heard of Solomon's God (1 Kin. 10:6–9). However, even though her ultimate purpose in coming was spiritual, she might also have negotiated political and economic agreements during her visit.

Sheba was probably located in the mountainous region of southwest Arabia (now Yemen). Its strategic placement on the Gulf of Aden at the southern end of the Red Sea enabled it to control much of the trade from India and east Africa with the Middle East. Caravan routes along the coast connected Sheba with trading centers to the north, such as Tyre, Damascus, and Babylon. Solomon's growing shipping industry out of Ezion Geber (1 Kin. 9:26) and his ties to the Phoenicians may have brought the kingdoms of Sheba and Israel into direct competition for business. Thus a visit to Jerusalem would have been a timely trade mission.

**9:8–12 Blessed be the LORD your God:** This was the language of politeness in the ancient world and does not suggest that the queen of Sheba was converted. Visiting dignitaries customarily praised the god of the host nation. Still, the queen's statements about God's love of **Israel** and election of **Solomon** were true enough (1 Chr. 17:11–14).

**9:13** Solomon's annual income in **gold** through taxes alone amounted to 25 tons. Since king and state were identified, this figure reflects the annual revenues of the entire nation through taxes.

**9:14** The **gold and silver** that the **kings** and **governors** brought to Solomon was tribute—a form of taxation on vassal states, not a voluntary gift.

**9:15, 16** The **shields of hammered gold** were for decorative or ceremonial purposes, not the armory. Gold was too expensive, too heavy, and too soft to use in battle.

**9:17–20** Most scholars take this to be a **throne** inlaid with **ivory**, since there are no sources of ivory sufficient to yield a block of the material that large. The throne, then, may have been of wood covered with **gold** plate into which ivory was embedded. Ivory, a product primarily of elephant tusks, certainly was available to Solomon (v. 21).

**9:21, 22 To Tarshish** is possibly a figure of speech, meaning “a great distance” or “to the ends of the earth.”

**9:23** In the context of Solomon's own time and place, **all kings** referred to the kings of the eastern Mediterranean world.



**9:24, 25 each man brought his present:** Ordinary presents are not given and received at a **set rate** so these presents were tribute paid to the king by vassals.

**9:26, 27** Most of the kings of Israel had continuing trouble with the **Philistines**, even though they were able to subdue every other surrounding neighbor. David had some success against the Philistines (1 Chr. 18:2), and later Jehoshaphat managed to exact tribute from some of them (17:11).

**9:28, 29 Nathan the prophet** had rebuked David for his adultery and murder (2 Sam. 12:1) and had become a confidant and counselor to both David and **Solomon** (1 Kin. 1:8, 11). **Ahijah the Shilonite** would select **Jeroboam** as the first king of the northern kingdom of Israel (1 Kin. 11:26–40) and later would announce God’s judgment on him (1 Kin. 14:1–16). **Iddo the seer** was a contemporary of Ahijah who compiled accounts of both Jeroboam and Rehoboam (12:15).

**9:30, 31 Rehoboam** was a son of Solomon by his wife Naamah of Ammon (12:13). Rehoboam was 41 when he began to rule, so he must have been born during the period when Solomon ruled alongside David (1 Chr. 29:22, 23).

**10:1** Why did Rehoboam go **to Shechem** to be crowned? First, Shechem had a rich history dating back to Abraham’s travels in the land (Gen. 12:6, 7; 35:4; Josh. 24:1–28). But more importantly, a rift had begun to develop between the northern and southern tribes (1 Kin. 11:26–40), and Shechem would be a more neutral place than Jerusalem.

**10:2, 3** As head of all of Solomon’s forced labor in the district of Ephraim, **Jeroboam** enjoyed great favor with the king. But the prophet Ahijah informed him that he would become ruler of the ten northern tribes because of Solomon’s idolatry (1 Kin. 11:26–33). When Solomon heard of this he tried to kill Jeroboam (1 Kin. 11:40), but Jeroboam fled to **Egypt**.

**10:4, 5** Solomon’s heavy **yoke** included taxation and forced labor (1 Sam. 8:11–18; 1 Kin. 4:7; 9:15).

**10:6–9** The term **elders** here should be taken not only to mean Solomon’s physically aged counselors but also a technical way of referring to his official cabinet (1 Kin. 4:2–6). Both in the policy decision and the manner of arriving at his decision, Rehoboam clearly lacked the wisdom of his father, Solomon.

**10:10, 11** Rehoboam promised that even the lesser evils of his reign—his **finger**—would be as hard as anything they knew under Solomon. The young men compared Solomon’s rule to a **whip** and Rehoboam’s to a **scourge**, a whip with sharp bits of metal that cut the flesh and caused excruciating pain.

**10:12–15 the turn of events was from God:** Human foolishness and decisions achieved God’s purposes. Solomon’s defection from God late in his reign had already disqualified his descendants from ruling over all Israel (1 Kin. 11:9–13). Rehoboam initiated the split with his own foolish actions.

**10:16, 17** In the people’s poem, **Israel** referred to the ten northern tribes, **David** to the southern kingdom of Judah. **Tents** here can be figurative—the dwelling places of **Israel** in general, even though few people actually lived in tents in that era—or it may be a reference to literal tents in which the delegates to the Shechem assembly were staying while they were there.

**10:18, 19 Hadoram**, called Adoniram in 1 Kin. 4:6, was Jeroboam’s counterpart in Judah as officer in charge of forced labor.<sup>19</sup>

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<sup>19</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson’s new illustrated Bible commentary* (pp. 543–545). Nashville: T. Nelson Publishers.

## Romans 8:9-25

### [Romans 8:13-17

<sup>13</sup> For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For all who are led by the Spirit of God are sons<sup>[a]</sup> of God. <sup>15</sup> For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. *ESV*

<sup>13</sup> For if you live by its dictates, you will die. But if through the power of the Spirit you put to death the deeds of your sinful nature,<sup>[a]</sup> you will live. <sup>14</sup> For all who are led by the Spirit of God are children<sup>[b]</sup> of God.

<sup>15</sup> So you have not received a spirit that makes you fearful slaves. Instead, you received God’s Spirit when he adopted you as his own children.<sup>[c]</sup> Now we call him, “Abba, Father.”<sup>[d]</sup> <sup>16</sup> For his Spirit joins with our spirit to affirm that we are God’s children. <sup>17</sup> And since we are his children, we are his heirs. In fact, together with Christ we are heirs of God’s glory. But if we are to share his glory, we must also share his suffering. *NLT*

### [How does this work? Verses 13-14. Does it have something to do with verses 15-17?]

**8:9** Christians no longer live according to the **flesh**, under control of their sinful human nature. Instead, with **the Spirit** living in them and empowering them, they can live in a way pleasing to God.

**8:10** **Dead because of sin** refers not to physical death but to the “body of death” of 7:24 (v. 6). The problem that Paul is dealing with in this passage is how the “dead” body, in which sin dwells, can be made the vehicle for expressing the life of God.

**8:11** The solution to the problem of the flesh is the Holy Spirit. He gives **life to your mortal bodies**. Being spiritually minded means overcoming the deadness of the body and experiencing life and peace. This is the resurrection life (Phil. 3:10).

**8:12, 13** **you will die:** Death here does not refer to physical death, because those who live according to the Spirit also die physically. It refers to the experience of those who live their lives apart from God. **by the Spirit:** By walking according to the Spirit (v. 4), by being spiritually minded (v. 6), the believer can **put to death** sinful deeds and **live** for God.

**8:14** Being **led by the Spirit** is virtually synonymous with walking according to the Spirit. “Walking” highlights the active participation and effort of the believer. “Being led” underscores the passive side, the submissive dependence of the believer on the Spirit. **these are sons of God:** Those led by the Spirit are God’s children, and the sovereign Lord, in turn, is their Father (2 Cor. 6:18).

**8:15** Believers are sons of God because they received **the Spirit of adoption**. In ancient Rome, an adopted son would possess all the rights of a son born into the family. Christians have been adopted into God’s family, receiving an eternal inheritance. **Abba:** Jesus Himself prayed to God using this Aramaic word for Father (Mark 14:36).

**8:16** A further indication of believers’ sonship is that the Holy Spirit **bears witness with** their spirits. When believers cry out to the Father in prayer (v. 15), the Holy Spirit intercedes for them (v. 26).

### “adoption”

(Gk. *huiothesia*) (8:15; Gal. 4:5; Eph. 1:5) Strong’s #5206: The Greek word for *adoption* is derived from the word *huios*, meaning “son,” and the word *thesis*, meaning “placement.” It is a legal term that in this context indicates that believers have been given the full privileges of sonship in God’s family. Concurrent with this placement into sonship, God places the Spirit of His Son into our hearts so that we become, in effect, His natural-born children. As such, we are not just “adopted” (in the sense the word now conveys) but genuinely “begotten” by God. God makes children of men into children of God, just the reverse of what happened to Christ when the Son of God became the Son of Man.

**8:17 heirs:** All of God's children have an inheritance based on their relationship to God, which is incorruptible, undefiled, and is reserved in heaven (1 Pet. 1:4). Their inheritance includes an expectation of eternal life (Titus 3:4–7). As **joint heirs** with Christ, they share His suffering now (Phil. 3:10) and will share His glory later (Phil. 3:11–14).

**8:18** The **sufferings** of the present are slight when compared with the **glory** later. Paul calls the sufferings “light affliction” compared to the “eternal weight of glory” (2 Cor. 4:17). The divine compensation package is “a hundredfold” (Matt. 19:29).

**8:19–27** The creation (vv. 19–22), believers (vv. 23, 24) and even the Holy Spirit Himself (vv. 25–27) groans now for the glory later.

**8:19 Earnest expectation** literally means “to watch with outstretched neck.” **Creation** is impatient to see the revelation of the **sons of God**.

**8:20 Futility**, which means “vanity, emptiness,” refers to the curse on creation (Gen. 3:17–19).

**8:21 Creation** awaits the coming glory because it also will be **delivered**. **The bondage of corruption** further describes the futility of v. 20. Nature is a slave to decay and death because of sin.

**8:22, 23 The firstfruits of the Spirit** may refer to the first workings of the Holy Spirit (8:9–11), which is a pledge of more work to come, like **the redemption of our body**. Otherwise, the expression *firstfruits* may be in apposition to the word *Spirit*; thus, *firstfruits* is the Spirit. The firstfruits of a harvest was a foretaste of the harvest to come. So the Spirit, or His work, is God's assurance of the greater blessings to come. Elsewhere the Spirit is called a “guarantee of our inheritance” (Eph. 1:14).

**8:24 Hope** is a constant expectation of an unseen reality. We are saved by faith, but our hope is in the return of Christ in all His glory and our complete deliverance from our sinful natures.

**8:25** If we are expecting something unseen, we **wait** with **perseverance**; that is, we are willing to endure the present.<sup>20</sup>

**Psalm 18:16-36; Proverbs 19:26**

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<sup>20</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 1439–1440). Nashville: T. Nelson Publishers.

July 24

## 2 Chronicles 11:1-13:22

**11:1-23** While the beginning of the Rehoboam account follows 1 Kings (compare 2 Chr 11:1-4; 1 Kgs 12:21-24), the Chronicler adds details about Rehoboam's fortifications (2 Chr 11:5-12) and genealogy (vv. 18-23). The Chronicler also emphasizes that Jerusalem remained the center of proper worship. He explains that Jeroboam banished the priests and Levites, and that those who wanted to seek Yahweh came to Jerusalem (vv. 13-17).

**11:2 Shemaiah** See 1 Kgs 12:22 and note.

**11:3 to all Israel in Judah and Benjamin** The account in Kings has "all the house of Judah and Benjamin." By using the phrase "all Israel," the Chronicler emphasizes the relationship between the southern tribes of Judah and Benjamin and their "brothers" (see note on 2 Chron 11:4), the northern tribes.

**11:4 do not fight against your brothers** The Hebrew word here connotes the phrase "your brothers."  
**this matter has come from me** See note on 10:15.

**11:5-10** Rehoboam built up fortifications in cities spanning the southern, eastern, and western borders around Jerusalem. He does not build up defenses on the northern border. Rehoboam might have anticipated the attack from Egypt (12:1-12).

**11:5 cities as strongholds** Rehoboam's fortified cities are reminiscent of Solomon's defenses (8:5).

**11:11 stores of food, olive oil, and wine** Rehoboam stocked the cities with food and supplies as part of his fortification efforts. Extra food and supplies would help the cities survive a siege.

**11:13 the priests and the Levites** This account of the priests and Levites leaving the northern kingdom strengthens the Chronicler's emphasis on temple worship and the Davidic monarchy (see note on 6:6). Because of the apostasy of Jeroboam and the northern kingdom (see v. 15 and note), the priests and Levites travel to Jerusalem, the location of the temple and the center of proper worship.

**11:15 for the high places** While the Chronicler mostly ignores the account of Jeroboam, he alludes to Jeroboam's idolatry in this passage. See 1 Kgs 12:25-33 and note.

**for the goat idols** Sacrificing to "goat idols" or "goat demons" is specifically prohibited in the law. See Lev 17:7 and note.

**for the bull calves** See 1 Kgs 12:28 and note. Reminiscent of the golden calf that Aaron made while Moses was on Mount Sinai (Exod 32).

**11:16 seek Yahweh, the God of Israel** People from all the tribes who were seeking Yahweh came to Jerusalem to worship.

**11:17 in the way of David and Solomon** Indicates that Rehoboam was faithful for a time, during which Judah was secure and blessed.

**11:18 Yerimot son of David** Jerimoth is not mentioned elsewhere in David's genealogies (see 1 Chr 3:1-9). He may have been the son of one of David's concubines.

**Eliab** The oldest brother of David (1 Sam 17:13).

**11:20 Maacah the daughter of Absalom** Absalom only had one recorded daughter, Tamar (2 Sam 14:27). Maacah may be his granddaughter.

**11:22 in order to make him king** Abijah reigns after Rehoboam (2 Chron 13:1-2).

**11:23 and distributed some of his sons** Placing his sons in positions of power throughout the kingdom would help guard against rebellion.

**12:1-16** The Chronicler's report of Shishak's attack on Jerusalem differs from the account in 1 Kgs 14:21-28. It includes details about Rehoboam humbling himself and God relenting from destroying Jerusalem (2 Chron 12:5-8). It also largely downplays Rehoboam's sin (see note on v. 1).

**12:1 he forsook the law of Yahweh** Rehoboam stopped following the law of Moses after faithfully following the examples of David and Solomon for three years (11:17 and note).

**12:2 for they had acted unfaithfully against Yahweh** The Chronicler makes it clear that Shishak's attack is a direct result of Rehoboam's unfaithfulness.

**Shishak** First king of the 22nd Dynasty of Egypt (reigned circa 931–910 BC). Shishak had harbored Jeroboam after Solomon sought to kill him (1 Kgs 11:40).

**12:4 And he took the fortified cities that belonged to Judah** Rehoboam had fortified the cities surrounding Jerusalem (2 Chron 11:5–12). However, Shishak was still able to take them.

**12:5 I myself have surely abandoned you** By abandoning God's law, Rehoboam abandoned God Himself (see v. 1 and note). Because of this, God abandoned Rehoboam. This result is in line with David's warning to Solomon (see 1 Chr 28:9).

**12:6 Yahweh is righteous** Recognizing their sin, Rehoboam and the leaders of Israel humble themselves and acknowledge that God is just in punishing them.

**12:7 I will not destroy** In relenting from punishing Rehoboam, God fulfills the promise He made to Solomon (2 Chron 7:12–18). This message of God's mercy after repentance would have resonated with the Chronicler's audience of returned exiles.

**12:8 they might know my service** God allows Rehoboam to suffer some consequences for abandoning the law (see Deut 28:47–50).

**12:9 He took everything** Since Shishak did not take Jerusalem, it is likely that Rehoboam bought him off with a large, one-time tribute payment.

**the small shields of gold that Solomon had made** See 2 Chron 9:16 and note.

**12:10 into the hand of the commanders of** See 1 Kgs 14:27 and note.

**12:11 the alcove of the guards** See 1 Kgs 14:28 and note.

**12:12 And when he humbled himself** The Chronicler emphasizes that Rehoboam avoided the complete destruction of Jerusalem by humbling himself before God.

**12:13 and he reigned seventeen years in Jerusalem** See note on 2 Chron 9:30.

**the name of his mother was Naamah the Ammonite** See 1 Kgs 14:21 and note.

**12:14 to seek Yahweh** The importance of seeking God is a recurring theme in 1–2 Chronicles; see note on 2 Chron 11:16.

**12:15 the words of Rehoboam from the first to the last** A common epitaph for deceased kings (see 1 Kgs 11:41; 14:19).

**they not written** See note on 2 Chron 9:29.

**the chronicles of Shemaiah the prophet** This source was apparently information recorded by or about Shemaiah the prophet (11:2; 12:5–7).

**Iddo the seer** See note on 13:22.

**12:16 slept with his ancestors** See note on 9:31.

**13:1–22** Abijah's reign and his battle with Jeroboam receive more coverage in 2 Chronicles than in 1 Kings (1 Kgs 15:1–8). Here, Abijah is portrayed in a positive light as he rebukes Jeroboam for his idolatry (2 Chron 13:8–9) and expresses faithfulness to God (vv. 10–12). God rewards Abijah by giving him victory over Jeroboam (vv. 15–18).

**13:1 In the eighteenth year of King Jeroboam** According to 1 Kgs 14:20, Jeroboam reigned over the northern kingdom for 22 years (circa 930–909 BC).

Northern King	Date	Southern King	Date
Jeroboam	930–909 BC	Rehoboam	930–913 BC
Nadab	909–900 BC	Abijah	913–910 BC
Baasha	900–886 BC	Asa	910–873 BC

**13:2 Micaiah** The Hebrew text here identifies Abijah's mother as Micaiah, a variant form of Maacah (which appears in 2 Chron 11:20). There she is listed as the daughter of Absalom, but she is most likely his granddaughter.

**13:3 four hundred thousand battle-hardened warriors, chosen men** These numbers may be symbolic or exaggerated. The point is that Jeroboam's army outnumbered Abijah's army two to one.

**13:4 Then Abijah stood up** Abijah's speech is defensive, perhaps indicating that Jeroboam was the aggressor in this conflict.

**13:5 gave the kingdom to David over Israel forever** Abijah accuses Jeroboam of rejecting God's appointed ruler. God had promised that David's descendants would rule over Israel forever. See 1 Chr 17:11–14.

**a covenant of salt** Salt was used in certain sacrifices. See Num 18:19 and note.

**13:6 a servant of Solomon the son of David** See 1 Kgs 11:26.

**13:8 the kingdom of Yahweh** The Chronicler associates David's royal line with the kingdom of God (1 Chr 17:14). By rejecting the Davidic monarchy—God's chosen king—Jeroboam had rejected God's kingdom.

**bull calves of gold** Refers to idols built by Jeroboam. See 1 Kgs 12:25–33 and note.

**13:9 Did you not drive out the priests of Yahweh, the sons of Aaron, the Levites? Have you not made for yourselves priests like all the peoples of the lands?** Jeroboam also rejected temple worship of God and had driven out the priests and Levites, members of the tribe set apart for religious service. See 2 Chron 11:13 and note.

**13:11 bread upon the pure table** See Lev 24:5–6.

**golden lampstand** See 2 Chron 4:7 and note.

**13:12 for sounding blasts against you** See Num 10:9.

**13:14 in front and behind** Not only were Abijah and his army greatly outnumbered (2 Chron 13:3), they were also outmaneuvered by Jeroboam's army. The Chronicler portrays Abijah's situation as dire.

**13:15 God defeated Jeroboam and all Israel** While the victory is attributed to God, it most likely involved Abijah's army (v. 17).

**13:16 and God gave them into their hand** Because of their faithfulness, God gave Judah and Abijah victory over the larger army of Jeroboam (see note on v. 18).

**13:17 five hundred thousand chosen men** See note on 2 Chron 13:3.

**13:18 they relied upon Yahweh** The Chronicler emphasizes reliance on God as the means to victory. Earlier, Rehoboam had been defeated by Egypt because he forsook God (12:1–12). Here, Abijah is given victory because he is reliant on God while Jeroboam rejects Him (see note on v. 5; note on v. 8; note on v. 9).

**13:20 and he died** According to 1 Kings, Jeroboam died during the reign of Abijah's successor, Asa (1 Kgs 15:25). Most likely the Chronicler does not intend this note to be chronological. Instead, he is contrasting the success of Abijah with the eventual demise of Jeroboam.

**13:22 the rest of the words of** A common epitaph for deceased kings (compare 1 Kgs 11:41; 14:19). **are written in the story of the prophet Iddo** Iddo is earlier identified as a visionary (or seer); nothing else is known about him. He is mentioned only in the context of the Chronicler's source-materials (2 Chr 9:29; 12:15).<sup>21</sup>

**11:1** Shortly after the kingdom divided, the tribe of **Benjamin** joined **Judah** to form the southern kingdom. This is ironic because Saul was a Benjamite. However, Benjamites had shown great loyalty to David many years before (2 Sam. 19:16–20, 40–43). Also, Benjamin was closer geographically to Judah than to the northern tribes.

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<sup>21</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). *Faithlife Study Bible* (2 Ch 11:1–16:14). Bellingham, WA: Lexham Press.

**11:2–4** Like Nathan, Ahijah, and Iddo (9:29), **Shemaiah** was a prophet who wrote. The writer of Chronicles depended on Shemaiah's writings for some of his information (12:15).

**11:5–12 cities for defense:** Turning from an offensive strategy, **Rehoboam** decided to defend the small kingdom he had left by building fortifications throughout his land. They extended from Aijalon in the north (v. 10) to Ziph in the south (v. 8), and from Tekoa in the east (v. 6) to Gath in the west (v. 8).

**11:13, 14 all their territories:** Though Israel and Judah had split into two kingdoms, **the priests and the Levites** of Israel sided with Judah. One reason for this was that they knew that Rehoboam was David's offspring, and therefore the heir of God's covenant promise to David. Another reason was that Jeroboam had established his own religious cult which had no need for the true priests of God (1 Kin. 12:25–33).

**11:15** The **calf idols** were the golden calves that Jeroboam had installed at Bethel and Dan.

**11:16** Once the legitimate religious leaders had **left** Israel, the worshipers of God in the northern kingdom could no longer worship in good conscience, so they made pilgrimages **to Jerusalem** three times a year (1 Kin. 12:27, 32, 33).

**11:17** Jeroboam's program of establishing a new religious structure in Israel apparently took at least **three years**. Meanwhile, the pilgrimage of godly Israelites from the north to Jerusalem **strengthened** Rehoboam and weakened Jeroboam (1 Kin. 12:27).

**11:18, 19 Mahalath** may have been David's great-granddaughter. **Rehoboam** was David's grandson, so in any case this marriage was within the larger royal family.

### **"transgressed"**

(Heb. *ma'al*) (2 Chr. 12:2; Lev. 6:2; Ezek. 14:13) Strong's #4603: The principle sense of this word is "to break a trust," most often willfully but in some cases unintentionally (Lev. 5:15). The term is used in association with the word *sin* on several occasions (Lev. 5:15; 6:2; Ezek. 18:22–24). Transgression is almost always against the Lord and may be committed by individuals or communities, especially the covenant community (Num. 31:16; Neh. 1:6, 7; Ezek. 14:13). Also a wife can transgress against her husband, or a king can transgress by not rendering a true judgment (Num. 5:12; Prov. 16:10). The word occurs predominantly in the exilic and postexilic books. There death, military defeat, and exile are all viewed as divine judgments on Israel's transgressions (12:1–9; 1 Chr. 10:13; Ezek. 39:23; Dan. 9:7).

**11:20** Rehoboam's claims to legitimacy took further support from his marriage to **Maachah**, granddaughter of David's son Absalom. Their son **Abijah** would eventually succeed Rehoboam (12:16).

**11:21, 22** Rehoboam named his son Abijah to be the next **king** to ensure a smooth succession following his death. Abijah probably served under or alongside Rehoboam, just as Solomon had served under David (1 Chr. 23:1).

**11:23** In the context, **dealt wisely** pertains to how Rehoboam handled his many **sons**. He had selected one to be king, and to pacify the rest he gave them important assignments throughout the kingdom. The pampering extended even to generous material allowances and large harems.

**12:1 the law:** The normal Hebrew word for the Mosaic covenant, the Ten Commandments.

**12:2, 3 Egypt** was beginning to recover from a long period of decline and wanted to reestablish control over Palestine. God used their ambitions to discipline Rehoboam for abandoning the Lord. **The Lubim** were the Libyans. **The Sukkiim** were other desert tribes, perhaps from western Libya. **Ethiopians:** Sometimes referred to as Cushites, these famous warriors originated in the lands south of Egypt.

**12:4–8** In order that the Judeans might understand how privileged they were to serve God, He would allow them to become **servants** to the Egyptians. Only then would they appreciate again the joy of being God's servant people.

**12:9–11** The **treasures of the king's house** that the Egyptians seized had been spoils of war captured by David and dedicated to God (1 Chr. 18:6–8; 22:14). Judah was now a vassal state of Egypt.

**12:12, 13** The king's conduct had inevitable consequences on the nation. When a king obeyed God, the Lord would bless the nation. When the king turned away from the Lord, his subjects would suffer. But when the king repented and **humbled himself** before God, God's forgiveness and restoration would cover both him and his kingdom.

**12:14, 15** **did not prepare his heart to seek the LORD**: Note the differences between David, Solomon, Rehoboam, and Abijah (ch. 13). David, a man of God (8:14), died at a very old age with riches and honor. Solomon died wise, rich, and powerful. But Rehoboam **did evil**. As a result, he fought wars throughout most of his troubled reign. Abijah followed Rehoboam's example of not honoring God (13:8–18).

**12:16 Abijah**: Apparently Rehoboam's eldest son (11:20, 22), who had already been appointed by his father as king-elect. Now he assumed kingship on his own.

**13:1–4 Mount Zemaraim** was a few miles southwest of Bethel (Josh. 18:22).

**13:5 covenant of salt**: Salt was a preservative and symbolized durability—an apt description of the eternal Davidic covenant (Lev. 2:13; Num. 18:19). **Israel** refers to the whole nation, not just the northern kingdom.

**13:6** Abijah blamed the division of the kingdom on **Jeroboam**, not Rehoboam, or even Solomon (10:16). But Jeroboam's rebellion was fueled by Solomon's disobedience to the covenant and his harsh policies. Moreover, Rehoboam's foolish plan to increase the severity of those abuses infuriated the Israelites even more. The blame lay with all three—Jeroboam, Rehoboam, and Solomon.

**13:7, 8** Abijah's version of the nation's division put his father in a relatively good light. According to Abijah, if Rehoboam had made any mistakes, it was merely because he was **young and inexperienced**. Abijah further equated the kingdom of Judah with **the kingdom of the LORD**, making the victory of Judah over Israel sound like a foregone conclusion. This was a misrepresentation of the truth (v. 6) designed to scare the Israelites.

**13:9** Jeroboam's illicit religion filled the priestly ranks with anyone who had the means to purchase the office. Thus Abijah asserted that all a person had to do to **consecrate himself** was to come with the appropriate sacrifices (1 Kin. 12:31; Lev. 8:2). But Abijah's words were hypocritical, for the same evil deeds were going on in his own kingdom (14:2–5).

**13:10, 11** The **priests** of Judah were true priests, who traced their ancestry to **Aaron** as the Law required (1 Chr. 6:1–15). Throughout the passage the contrast is between the authorized worship at Jerusalem and the illicit practice of religion at Dan and Bethel. In summary, Abijah argued that Judah had remained true to God while Israel had **forsaken Him**.

**13:12–16** The declaration that **God** is with them as their **head** and that the **priests** are there with **trumpets** is an assertion that the battle is being fought by God's people on His behalf. As in days of old when Joshua marched his armies out against Jericho in a procession headed by the ark of the covenant and accompanied by trumpets (Josh. 6:8, 9), so, Abijah says, would Yahweh lead the armies of Judah to victory now. In such a war it was useless for the enemy to resist, for the triumph of Yahweh was inevitable. In the **shout** are overtones of Joshua's hosts surrounding Jericho on the seventh day (Josh. 6:20). That **God delivered them** is also a way of affirming that the battle was the Lord's and not Judah's. They may have been His agents, but He gave the victory (Josh. 6:16). Yahweh did this for His people Judah in spite of their sin of inconsistency.

**13:17–19** Among the Israelite cities that fell to Judah was none other than **Bethel**, the southern center of the false religious cult that Jeroboam had established (1 Kin. 12:29). **Jeshanah** may have been some six miles north of Bethel. **Ephrain**, otherwise known as Ephron, lay four miles northeast of Bethel.

**13:20** Though there are no further reference to the details of Jeroboam's death, the verb **struck** here refers to a violent death either by sickness or by some outward act such as murder or assassination.

**13:21, 22** One of the gauges of a king's power and prosperity was the size of his family.<sup>22</sup>

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<sup>22</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 545–547). Nashville: T. Nelson Publishers.



## Romans 8:26-39

**S/G** [Vs 26-27. How do I identify my weakness? Open myself in my weakness for the Holy Spirit to help me?

**Vs. 33 – Who dares to accuse me?**

**Vs. 34 – Who can condemn me?**

**Vs. 35 – What can separate me from His love?**

**8:26** Though more may be involved in the concept of **weaknesses**, the primary reference here is to mental ignorance. The contrast offered by Paul in this verse is between our inability to know how to pray and the effective prayers of the Spirit Himself. The emphasis indicates that the Spirit Himself prays for us when we are incapable of praying. He intercedes on our behalf before the throne of God (1 John 2:1). But His intercession **cannot be uttered**, which means it is “unexpressed, unspoken.” No language is in view here, only the inner groanings of the Spirit.

**8:27, 28** As children of God, we do not always know what to pray for or how best to pray (v. 26), but we can know the purpose of God which the Holy Spirit desires to accomplish. **work together for good:** The primary reference of *all things* is the “sufferings of this present time” (v. 18). All circumstances will work together in cooperation for the believer’s good—that is, the believer will be conformed to Jesus Christ now and reign with Him later. **Those who love God** are in fact **those who are the called** by God. Our love is our response to the work of the Holy Spirit in us. We are called **according to His purpose**. God does everything, including redemption, in order to accomplish His overarching plan.

**8:29** God **foreknew**, which means simply “to know beforehand,” but carries more than mere knowledge of people or events. It expresses knowing people, not merely knowing about them. This has been interpreted by some as God’s free and merciful choice of certain people who receive His gift of salvation apart from any works they do. His knowledge of future events and people, however, do not determine His choice (1 Pet. 1:2). Instead, He chose those who would be saved out of His own free will and for His own purpose. *Only* God saves; people never earn salvation through any work.

**8:30** God not only foreknew and predestined (v. 29), He also **called** believers through the preaching of the gospel message (2 Thess. 2:14). This, however, is not the general call of the gospel to all people. If it were, we would be forced to *universalism*, the view that everyone will be saved. Instead, those who are called by God have been foreknown, predestined, and **justified**. This *call* refers to the internal work of the Spirit in the hearts of God’s elect to bring them to belief in Christ (Acts 16:14). Being justified means being “declared righteous.” Finally, God **glorified**. Though glorification is in the future, it is stated here in the past tense. Everyone then, who was foreknown by God in eternity past, has such a certain future that the apostle speaks of their glorification as already accomplished.

**8:31** Paul now asks a series of four rhetorical questions in relation to the eternal purpose of God. **What then shall we say to these things?** In essence, this verse is the conclusion Paul draws to the first eight chapters of Romans. What will our response be to what has been said? **If God is for us, who can be against us?** This is not one of the four rhetorical questions but rather the answer to the first question. Paul’s only response is he has complete assurance that the eternal purpose of God will come to fruition because God is God. **Who can be against us?** does not mean that we have no adversaries. Verses 35 and 36 list a great number of adversaries. By this Paul means that there is no adversary too great to thwart the eternal purpose of God.

### “predestined”

(Gk. *proorizō*) (8:29, 30; Acts 4:28; 1 Cor. 2:7; Eph. 1:5, 11) Strong’s #4309: To *predestine* means “to mark out beforehand,” “to establish one’s boundary, or one’s limits, beforehand.” Our English word *horizon* is a derivative of this Greek word. The Christian’s ultimate destiny or horizon has been fixed by God from all eternity: to be made like His Son. Note how the words *predestined*, *called*, *justified*, and especially *glorified* in Rom. 8:29, 30 are in the past tense. That is because God, from His eternal perspective, sees this process as having been completed already. From God’s perspective, we have been glorified already because He sees us righteous because of the work of Jesus on the Cross. But still, in the march of time, we must undergo the process of being conformed to the image of God’s Son.

**8:32** Paul answers the rhetorical question of v. 31 with a question. Since God has done the greatest thing, giving **His own Son**, will He not also **freely give us all things?**

**8:33** This is a rhetorical question equivalent to an emphatic denial. **Elect** recalls God's eternal program (vv. 28–30). If God, the Supreme Judge, **justifies**, then who is going to successfully bring a charge against us?

**8:34 Christ ... died ... makes intercession:** Since Christ had fully justified us and is presently interceding for us, then no one can possibly condemn us. The death of the Lord Jesus on our behalf would avail little apart from His resurrection. It is the living Lord that insures the security of God's eternal purpose. Consequently, He is now sitting at the right hand of God where He is highly exalted in glory and sovereignty. By the authority which is innate to His deity, the Lord Jesus makes intercession for us to God the Father. By His victorious death, His victorious resurrection, His victorious ascension into heaven, and His victorious intercession for us, the Lord Jesus has sealed the eternal purpose of God. In the whole universe there is nothing which can provide greater assurance than the finished work of Christ.

**8:35** If no one can successfully oppose us (v. 31), charge us (v. 33), or condemn us (v. 34) with regard to our personal relationship with God, then it follows that no one can **separate** us from Christ's love for us. The list in this verse covers the full range of experiences that could seem to pose a challenge to the reality of Christ's love.

**8:36 sheep for the slaughter:** Those who love God (Ps. 44:17–22) have always had to face death daily (2 Cor. 4:11).

**8:37** The trials and difficulties listed in v. 35 not only do not separate us from Christ's love; they make us **more than conquerors** by forcing us to depend even more on God.

**8:38, 39** Absolutely nothing can **separate** believers from God's love. The apostle struggles for words to describe the absolute certainty of God's love for believers. Nothing hard or dangerous, neither death nor life, can separate us. If God, the uncreated One, is for us, and no created thing can separate us, then our security in Him is absolute.<sup>23</sup>

**Psalm 18:37-50**

**Proverbs 19:27-29**

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<sup>23</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). *Nelson's new illustrated Bible commentary* (pp. 1440–1442). Nashville: T. Nelson Publishers.