

Dr. August Konkel, 1 & 2 Chronicles, Session 4, The Lion of Judah Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Konkel, 1 & 2 Chronicles, Session 4, The Lion of Judah, Biblicalelearning.org, BeL

Dr. Konkel's session focuses on the tribe of Judah in Chronicles, tracing David's lineage and highlighting Judah's significance. The session explores the story of Jabez, emphasizing prayer and trust in God rather than a "prosperity gospel" interpretation. **The lecture analyzes the Chronicler's perspective on why Judah became the leading tribe, referencing Reuben's transgression and Joseph's birthright.** It also discusses the territories and expansion of tribes like Simeon, Reuben, Gad, and Manasseh, noting their eventual exile. **The session is an exploration of selected Old Testament texts and interpretations of their meanings.** The lecture uses geography to explain how the tribes relate to each other.

2. 17 - minute Audio Podcast Created on the basis of Dr. Konkel, 1 & 2 Chronicles, Session 4 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Chronicles).



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3. Briefing Document: Konkel, 1 & 2 Chronicles, Session 4, The Lion of Judah

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. August Konkel's Session 4 lecture on Chronicles, "The Lion of Judah."

Briefing Document: Konkel on Chronicles, Session 4 - The Lion of Judah

Overview:

This session focuses on understanding why Chronicles begins with genealogies, specifically the line of Judah. Dr. Konkel explores the theological significance of these genealogies, particularly the stories of Jabez, the expansion of the tribes (Simeon, Reuben, Gad, Manasseh), and the justification for Judah being the "ruling tribe." He also provides a cautionary note regarding the "prosperity gospel" and its misinterpretation of the Chronicler's message.

Key Themes and Ideas:

- **The Importance of Judah:** The session begins by establishing David's lineage through Judah (Perez, Hezron, Ram), anchoring him in Israel's history. Dr. Konkel explains that Chronicles emphasizes Judah because it's the tribe from which the Messiah ("Lion of Judah") will come, referencing Genesis 49.
- **The Story of Jabez: A Theological Interlude:**
 - The story of Jabez is presented as a pivotal example of seeking the Lord to overcome pain and expand one's boundaries. The name "Jabez" is linked to the Hebrew word *etzev*, meaning pain, associated with the curse upon Eve.
 - *"This guy suffered a lot of things that went wrong. Maybe he also did a lot of things that were wrong. But anyway, he got this reputation for being one who caused pain or suffered pain, who suffered great loss. And what he did is pray."*
 - Jabez's prayer for blessing and expanded territory is viewed by the Chronicler as a testament to the power of seeking God, but Konkel cautions against misinterpreting this as a guarantee of prosperity.
- **Critique of the Prosperity Gospel:**
 - Konkel strongly cautions against the "prosperity gospel," which he defines as the belief that blessing *always* equals material prosperity. He points out that this is a

misreading of the Chronicler's intent. The chronicler is not saying, that God *only* comforts through enlarged boundaries and prosperity.

- *"In the continent of North America especially, we have often dealt with something that has been loosely referred to as the prosperity gospel. In other words, blessing means that God will prosper you and enlarge your boundaries."*
- He mentions Bruce Wilkinson's book, "The Prayer of Jabez," as an example of how this idea has been popularized and potentially misapplied.
- *"The Chronicler intended to say, you have to depend on God. You have to know the limitations of your humanity. It isn't that you tell God what he must do, and that you know what God is going to do. That's not the way that it works. The chronicler's point is, trust in God."*
- Konkil emphasizes that true blessing involves trusting God and accepting the form that His blessing takes, which may include suffering and mourning.
- He then uses the failure of Bruce Wilkinson's project in Africa to illustrate how a prosperity gospel approach to helping people is likely to fail.
- **The Tribes of Simeon, Reuben, Gad, and Manasseh:**
- Simeon: noted for being warlike and expanding to the west (Philistines) and south/east (Edom).
- Reuben forfeited their leadership role because Reuben tried to take over the tribes prematurely.
- Gad, Reuben, and Manasseh: these tribes expanded to the east.
- Konkil briefly describes the expansion of these tribes and their eventual exile, emphasizing that the Chronicler does not focus on their post-exile history. He discusses some geography of these tribes to clarify their locations in relation to each other. He notes that the way the chronicler explains the areas these tribes occupied isn't quite the same way as one might see on the average map.
- **Justification for Judah as the Ruling Tribe:** The chronicler justifies Judah being the ruling tribe through two examples:
 - Reuben forfeited his birthright.
 - Joseph received the right of birthright from Isaac.
 - Joseph being sold into slavery and Judah's reaction to it.

- *"The Chronicler uses this as his basis for saying that God designated Judah, of whom David is the descendant, to be the ruling tribe and the fulfillment of the promise."*

Key Quotes:

- "For the Chronicler, there is nothing that cannot be resolved if you seek that ash is his word, the Lord. And if you pray."
- "The chronicler's point is, trust in God. And God will bring you the blessing, as he did to Jabez, in whatever way God determines to bring the blessing."

Implications:

- The genealogies in Chronicles are not simply lists of names, but theologically significant narratives that establish the lineage of David and justify the prominence of Judah.
- The story of Jabez is a powerful illustration of God's response to prayer, but it should not be misinterpreted as a guarantee of material prosperity.
- The Chronicler's message is about trusting in God's will, even in the face of suffering, and recognizing that blessing can take many forms.

4. Study Guide: Konkel, 1 & 2 Chronicles, Session 4, The Lion of Judah

Chronicles: The Lion of Judah - Study Guide

I. Review of Key Concepts

- **Genealogy and Lineage:** The Chronicler emphasizes lineage, particularly David's descent from Judah, tracing it back to Perez, Hezron, and Ram.
- **Judah as the Ruling Tribe:** The Chronicler establishes why Judah is the leading tribe, highlighting Reuben's forfeited birthright and Judah's actions in the story of Joseph.
- **The Story of Jabez:** The inclusion of Jabez's story is primarily for theological reasons. It illustrates how seeking the Lord can transform suffering and loss into blessing and expansion.
- **The Chronicler's Theological Perspective:** The Chronicler's emphasis on seeking God and trusting in Him as the source of blessing, not necessarily material prosperity. A counterpoint to the "prosperity gospel."
- **Tribal Territories:** The Chronicler describes the tribal territories east of the Jordan River, focusing on Reuben, Gad, and Manasseh, and their expansion to the east.
- **The Exile of the Northern Tribes:** The Chronicler acknowledges the exile of the northern tribes by Sargon II, marking the end of their historical significance in his narrative.
- **David as the Lion of Judah:** The Chronicler connects David to the prophecy of the "Lion of Judah" from Genesis 49, solidifying his role as the divinely appointed ruler.
- **The Importance of Prayer:** The Chronicler demonstrates the importance of prayer. It can resolve issues and provide an opportunity for believers to seek blessing.
- **Relationship between the Chronicler and Jesus:** The Chronicler's writing does not contradict Jesus. We must accept that we are human, unable to overcome pain without a higher power.

- **Genealogy and Purpose:** Some genealogies are not given direct links because the Chronicler sees them as somewhat of a distance. Jabez is not related but included for theological purposes.

II. Quiz (Short Answer)

1. Why is the genealogy of Judah important in Chronicles?
2. According to the Chronicler, why did Reuben forfeit his birthright?
3. Explain the significance of the story of Jabez within the context of Chronicles.
4. How does the Chronicler's perspective on blessing differ from the "prosperity gospel"?
5. Which tribes are discussed in relation to the territories east of the Jordan River, and what was their activity?
6. Why does the Chronicler end the account of the northern tribes with their exile?
7. How does the Chronicler use the story of Joseph to support Judah's position as the ruling tribe?
8. What does the name Jabez mean, and how does this relate to his story?
9. According to the Chronicler, what is the most important action an individual or group of people can do at any point in time?
10. In what ways did Bruce Wilkinson misinterpret the Chronicler's message?

III. Quiz Answer Key

1. The genealogy of Judah is important because it establishes David's lineage and connects him to the prophecy of the "Lion of Judah," legitimizing his kingship and divine favor. The Chronicler traces David back to Perez, Hezron, and Ram to solidify his connection to the tribe of Judah.
2. Reuben forfeited his birthright by attempting to assert leadership prematurely. He tried to claim status by sleeping with Bilhah, Rachel's handmaiden, which was offensive to Judah and violated tribal customs.
3. The story of Jabez serves as a theological example of how seeking the Lord can transform suffering into blessing. Jabez, known for causing or experiencing pain, prayed for expanded territory and God granted his request, showing the power of prayer.

4. The Chronicler emphasizes seeking God and trusting in Him for blessing, but not necessarily in the form of material prosperity. Unlike the "prosperity gospel," the Chronicler recognizes that blessing can come through pain and mourning, acknowledging human limitations.
5. The tribes discussed in relation to the territories east of the Jordan River are Reuben, Gad, and Manasseh. They were engaged in wars of expansion, particularly against groups like the Hagarites, extending their territory to the east.
6. The Chronicler ends the account of the northern tribes with their exile because he does not consider their continuing history after being exiled by Sargon II to be of great significance.
7. The Chronicler uses the story of Joseph to show that Judah's actions in the narrative, particularly in contrast to his brothers, demonstrated leadership qualities and a commitment to doing what was right. This led to God designating Judah as the ruling tribe.
8. The name Jabez is a play on the Hebrew word "Etzev," which means pain or sorrow. His name reflects his reputation for causing or experiencing pain and loss, which he sought to overcome through prayer.
9. According to the Chronicler, at any point in time, an individual or group of people can seek the Lord. This can help one to overcome pain and allow God to expand their boundaries.
10. Bruce Wilkinson misinterpreted the Chronicler's message by reducing it to the idea that God always wants believers to be prosperous. He failed to emphasize the importance of trusting in God's will, and he did not emphasize human limitation.

IV. Essay Questions

1. Discuss the theological significance of the story of Jabez in 1 Chronicles 4:9-10. How does the Chronicler use this narrative to convey a message about prayer and divine intervention?
2. Analyze the Chronicler's portrayal of Judah as the ruling tribe. What arguments does he present to support this claim, and how do these arguments relate to the broader themes of his historical narrative?
3. Compare and contrast the Chronicler's view of blessing with the "prosperity gospel." How does the Chronicler's emphasis on seeking God and trusting in Him align with or diverge from the principles of material prosperity?
4. Examine the role of genealogy in Chronicles, focusing on its function in establishing lineage, legitimizing leadership, and connecting individuals to their tribal identities. Provide specific examples from the text to support your analysis.
5. Discuss the Chronicler's treatment of the tribes east of the Jordan River, including their territories, activities, and eventual exile. How does the Chronicler's narrative contribute to a broader understanding of the historical context of the kingdoms of Israel and Judah?

V. Glossary of Key Terms

- **Chronicler:** The author or compiler of the books of Chronicles in the Hebrew Bible.
- **Genealogy:** A record of ancestry or lineage, tracing the descent of individuals or families.
- **Judah:** One of the twelve tribes of Israel, from which King David descended, and the southern kingdom after the split.
- **Lion of Judah:** A symbolic reference to the tribe of Judah, derived from Genesis 49:9-10, often associated with kingship and messianic expectations.
- **Jabez:** A figure in 1 Chronicles 4:9-10 known for his prayer for blessing and expanded territory.
- **Etzev:** Hebrew word meaning pain or sorrow, related to the name Jabez and the curse upon Eve.
- **Prosperity Gospel:** A theological belief that material wealth and success are signs of divine favor and can be obtained through faith and prayer.
- **Reuben:** The eldest son of Jacob, who forfeited his birthright due to his actions.
- **Ephraim and Manasseh:** The sons of Joseph, who were blessed by Isaac and considered to have the birthright.
- **Exile:** The forced removal of a population from their homeland, specifically referring to the exile of the northern tribes of Israel by the Assyrians.
- **Sargon II:** The Assyrian king who conquered the northern kingdom of Israel and exiled its inhabitants.
- **Hagarites:** Descendants of Ishmael who lived east of the Jordan River and were involved in conflicts with the tribes of Reuben, Gad, and Manasseh.
- **Bilhah:** Rachel's handmaiden, with whom Reuben slept, leading to the forfeiture of his birthright.
- **Hezron:** An ancestor of David through the line of Judah.
- **Perez:** An ancestor of David through the line of Judah.
- **Ram:** An ancestor of David through the line of Judah.

5. FAQs on Konkel, 1 & 2 Chronicles, Session 4, The Lion of Judah, Biblicalelearning.org (BeL)

Here is an 8-question FAQ based on the provided text:

FAQ on Dr. August Konkel's Session 4, "The Lion of Judah"

- **Why does the Chronicler begin with the genealogy of Judah?**
- The Chronicler emphasizes Judah because they are the ruling tribe, from whom David descends. Reuben forfeited his birthright due to inappropriate actions, and while Joseph received the right of the firstborn through Ephraim and Manasseh, Judah ultimately became the leading tribe by God's designation. The Chronicler points to Judah's actions in the story of Joseph being sold into slavery to demonstrate that Judah is the leader of the brothers.
- **What is the significance of Jabez in the genealogy of Judah, considering he lacks a direct genealogical link?**
- Jabez is included for theological reasons, not genealogical. His story exemplifies that seeking the Lord can overcome pain and loss. Despite being known for causing or suffering pain, Jabez prayed for enlarged territory and received blessing. This serves as an example of seeking the Lord to overcome pain and to experience the blessing of the Lord.
- **How does the Chronicler's account of Jabez relate to the "prosperity gospel," and what theological points does the Chronicler make about this idea?**
- The Chronicler's account of Jabez has been sometimes misinterpreted as support for the "prosperity gospel," the belief that God always wills prosperity for those who seek Him. However, the Chronicler's main point is that one must depend on God. Comfort and blessing may come in various forms, not exclusively through material prosperity. The Chronicler emphasizes trusting in God and recognizing human limitations.
- **What were the actions that resulted in the tribe of Reuben losing its birthright?**
- Reuben forfeited his birthright by attempting to assert leadership prematurely. Specifically, he tried to make Bilhah, Rachel's handmaiden, his own, which was offensive and interpreted as an attempt to seize rights of property and birthright while Judah was still alive.

- **How did Joseph and his sons, Ephraim and Manasseh, factor into the birthright story?**
- Joseph, through his sons Ephraim and Manasseh, received the right of the firstborn from Isaac (Genesis 48). This is why Ephraim and Manasseh become dominant tribes in historical Israel, wielding the birthright.
- **How does the Chronicler describe the tribes of Reuben, Gad, and Manasseh located on the east side of the Jordan River, and what happened to them?**
- The Chronicler notes the tribes of Reuben and Gad expanded their territories eastward, engaging in warfare with groups like the Hagarites. Manasseh also had territory on the east side of the Jordan. Ultimately, these tribes were exiled, a historical event the Chronicler acknowledges, though without detailed continuation of their history after exile by Sargon II.
- **How did the tribe of Simeon operate, and what was its relationship with the territory of Judah?**
- Simeon never had a distinct territory of its own but occupied cities within Judah. They were known for being warlike and expanding into Philistine and Edomite territories. Despite lacking a separate territory, Simeon was considered part of Judah and the other tribes, engaging in territorial expansion through aggression.
- **What is the role of trusting in God in the chronicler's story?**
- The Chronicler's primary message is about the importance of trusting in God, acknowledging human limitations, and recognizing that God will bring blessings in ways He determines. The story of Jabez is used to show that through prayer and seeking God, one can overcome pain and expand one's boundaries, which, in turn, highlights the importance of human dependence on God.