

Dr. August Konkel, 1 & 2 Chronicles, Session 25, Future of Israel 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 25, Future of Israel, Biblicalelearning.org, BeL

Dr. Konkel's session focuses on the book of Chronicles and the future of Israel. He examines the historical context of Judah's final kings and the Babylonian exile, emphasizing the Chronicler's perspective on these events. **The Chronicler viewed the exile as a consequence of the nation's unfaithfulness to God's covenant.** Konkel explores the concept of a new covenant as prophesied by Jeremiah and its connection to the Chronicler's theology of the Sabbath. **He analyzes Paul's interpretation of "all Israel" in Romans, aligning it with the Chronicler's view of Israel as a people of promise and faith, not merely a political entity or genetic lineage.** Ultimately, Konkel argues that manifesting God's kingdom involves collective worship and praise, with the church serving as a vital gathering place for God's people.

2. 23 - minute Audio Podcast Created on the basis of Dr. Konkel, 1 & 2 Chronicles, Session 25 – 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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on25.mp3**

3. Briefing Document: Konkel, 1 & 2 Chronicles, Session 25, Future of Israel

Okay, here's a briefing document summarizing the main themes and ideas from Dr. August Konkel's Session 25 on the Future of Israel from the Book of Chronicles.

Briefing Document: Dr. August Konkel on Chronicles & the Future of Israel

Overview: Dr. Konkel's lecture focuses on the Book of Chronicles' perspective on the future of Israel, particularly in light of the Babylonian exile and its aftermath. He connects the Chronicler's viewpoint with the prophecies of Jeremiah and the teachings of Paul in Romans 9-11, emphasizing the importance of faith and worship as central to understanding God's plan for Israel. He stresses that Chronicles provides a hopeful vision of the future, not a lament for the past.

Key Themes and Ideas:

- **Judgment and Hope:** Konkel highlights the dual message of judgment and hope present in Jeremiah's prophecies, which he sees reflected in the Book of Chronicles. The Babylonian exile is presented as a judgment for unfaithfulness, specifically the failure to observe the Sabbath rest for the land, but it also sets the stage for a new covenant and restoration. "In other words, there was a judgment coming. But there was another dimension to Jeremiah's prophecy, and that was that there's a new covenant and that there's hope. Now, I think Chronicles is very much in keeping with the vision of Jeremiah."
- **Chronicles: Not the End, but a Question about the Future:** Konkel argues that Chronicles shouldn't be read as a tragic ending to the kingdom of Judah, but rather as an inquiry into the future of all Israel. The Chronicler, writing after the exile, focuses on the small community around the temple as the embodiment of the nation of God. "So, I think that in Chronicles, what we have is not the sad end of the kingdom of Judah but rather the question about the future of all Israel... And here they are, a small community, and they are around the temple. They're in no sense a political state or a nation, but they are the nation of God. And the Chronicler sees them as being the kingdom of God."

- **Theological Significance of the Exile (70 Years):** Konkel emphasizes the theological importance of the 70-year exile. The Chronicler connects it to the failure of the Israelites to observe the Sabbath years for the land, as prescribed in Leviticus. The exile becomes a period of rest for the land, fulfilling God's law. "So, the 70 years of the Babylonian exile are a kind of theological statement. God gave the land rest from the Israelites for all of the years that they had neglected it during the 490 years that they were there."
- **Defining "All Israel":** Konkel explores the complex and multifaceted meaning of the term "Israel" in Scripture. He notes that "Israel" can refer to Jacob, the northern kingdom, or other specific entities. However, the Chronicler defines Israel in terms of *promise, ethnicity, and those people through whom God is going to bring about his kingdom.*
- **Paul's Understanding of Israel in Romans 9-11:** Konkel sees a strong connection between the Chronicler's understanding of Israel and Paul's argument in Romans 9-11. Paul grapples with the question of God's plan for Israel in light of the Gentiles' embrace of the Gospel. Konkel argues that Paul, like the Chronicler, sees "all Israel" not as a political state or a genetic lineage, but as a *people of faith.* "And so, for Paul, all Israel, and by that, he means the Israel of faith. He doesn't mean a state. He doesn't mean some political entity. He doesn't mean some genetic descendancy... No, rather, it's a people. It's a people. And at points in time, they have a king. And at points in time, they do function as a state. But all Israel is all of the people so at his point in time, he can still talk about all Israel as being the people of faith. The ones that God has redeemed."
- **Manifesting God's Kingdom through Worship:** Konkel concludes by emphasizing the importance of worship, especially corporate worship in church, as a way for Christians to manifest God's kingdom. He connects this to the Chronicler's focus on the temple and the importance of praise. "And what is God's purpose and his will? Well, that we manifest his glory. That we represent him. And how does that happen? The Chronicler is clear. It happens in our giving of praise, in our collective giving of praise, and, frankly, it happens in church, where God's people gather together." He argues that the concept of Christians not needing church is contrary to scripture, emphasizing belonging to the people of God.

- **Jesus as the Temple and the New Covenant:** Konkel draws a parallel between the temple in the Old Testament and Jesus in the New Testament. He cites Jesus' words and the book of Hebrews, portraying Jesus as the new temple and the embodiment of the new covenant, thereby extending the redemption plan to all of Israel. "So, as Christians, of course, we rally around Jesus. And that is how we show our worship. And Paul says, that is all Israel. It will also include the people that the Chronicler was talking about. They're here. They're present. And they shall come to be part of this great redemption that God began in Egypt."

Implications:

- This lecture provides a framework for understanding the Book of Chronicles as a message of hope and restoration, rather than simply a recounting of past failures.
- It highlights the importance of understanding the nuances of the term "Israel" in Scripture and avoiding simplistic definitions.
- It emphasizes the centrality of faith and worship in the Christian life as a means of participating in God's kingdom.
- It encourages a broader view of God's redemptive plan, encompassing both Jewish and Gentile believers.

4. Study Guide: Konkel, 1 & 2 Chronicles, Session 25, Future of Israel

Chronicles: The Future of Israel - A Study Guide

Quiz

Answer the following questions in 2-3 sentences each.

1. What was Jeremiah's prophetic message, and how does it relate to the Chronicler's perspective?
2. According to Dr. Konkel, what is the primary concern of the Chronicler regarding the future of Israel?
3. Describe the political situation in Judah after the death of Josiah.
4. Explain the theological significance of the 70 years of Babylonian exile, according to the Chronicler.
5. How does Paul's understanding of "all Israel" in Romans 9-11 align with the Chronicler's view?
6. According to Dr. Konkel, how does the Chronicler define "Israel"?
7. How does Paul use Deuteronomy 29 and 30 to describe the process of Israel coming to God?
8. What does Dr. Konkel say is the root of the tree that Paul discusses in Romans 11?
9. What does it mean to "manifest the kingdom of God," according to the Chronicler and Dr. Konkel?
10. How does Dr. Konkel connect Jesus and the temple to the book of Chronicles?

Quiz Answer Key

1. Jeremiah's message included judgment (uprooting, pulling down, and destroying) alongside hope for a new covenant. Dr. Konkel believes Chronicles echoes this vision, focusing not on the kingdom's end but on the future of all Israel.
2. The Chronicler is primarily concerned with the future of all Israel, specifically how this small community around the temple can be part of God's restored kingdom. He provides little specific detail but emphasizes participation in God's coming kingdom.

3. After Josiah's death, Judah became a subservient vassal state, paying taxes first to Egypt and then to Babylon. The kings were not independent and faced punishment for resistance or alliances.
4. The 70 years of Babylonian exile represent the consequences of the Israelites' failure to observe the Sabbath rest for the land as commanded in Leviticus. It was a period of rest for the land to compensate for the 490 years of neglect.
5. Paul's understanding of "all Israel" as the Israel of faith, not limited to a political state or genetic descent, aligns with the Chronicler's broader, less defined view of Israel as a people of promise.
6. Dr. Konkel explains that the Chronicler defines Israel in terms of promise, ethnicity, and as the people through whom God will bring about his kingdom. It's not limited to a political state or a specific genetic lineage.
7. Paul draws on Deuteronomy 29 to show how Israel came under the curse of the covenant, because of its failure to have faith and its disobedience. Then he uses Deuteronomy 30 to discuss how God will restore Israel and bring them back through the gospel.
8. According to Dr. Konkel, the original root of the tree in Romans 11 is Israel and the original promise, implying that God still has a plan for them even with Gentiles being grafted in.
9. To manifest the kingdom of God means to live according to God's purpose and will, representing Him and His glory on earth. The Chronicler emphasizes collective praise and worship as key ways to manifest this kingdom.
10. Dr. Konkel connects Jesus to the temple, referencing Jesus's own declaration and the book of Hebrews, and emphasizes that Christians, like the Israelites rallying around the temple, should rally around Jesus in worship.

Essay Questions

1. Discuss the Chronicler's eschatology. How specific is it? How might we benefit from it?
2. Explain how the Chronicler uses the concept of the Sabbath to interpret the Babylonian exile. What does this reveal about his theological perspective?
3. Compare and contrast the different ways the term "Israel" is used in the Old Testament, highlighting the Chronicler's specific understanding.
4. Analyze Dr. Konkel's claim that Paul's understanding of "all Israel" in Romans 9-11 aligns with the Chronicler's view. Provide specific examples from both texts to support your argument.
5. Explore the Chronicler's emphasis on worship and its significance for Christians today. How can the Chronicler's perspective challenge or enrich contemporary Christian practices?

Glossary of Key Terms

- **Eschatology:** The study of the end times or last things, including beliefs about death, judgment, and the final destiny of humanity and the world.
- **Vassal State:** A state that is subordinate to another, more powerful state, often paying tribute and following its lead in foreign policy.
- **Covenant:** A binding agreement or promise, particularly between God and humanity in biblical theology.
- **Exile:** The state of being barred from one's native country, typically for political or punitive reasons; in this context, referring to the Babylonian exile of the Israelites.
- **Restoration:** The act of returning something to its former condition; in this context, the return of the Israelites to their land after the Babylonian exile.
- **All Israel:** A term used with varying meaning to designate all the people of Israel and their ethnic and/or faith identity.
- **Gentiles:** People who are not Jewish.
- **Grafted In:** A metaphor used by Paul to describe the inclusion of Gentiles into God's covenant community (Romans 11).
- **Manifest:** To display or show a quality or feeling by one's acts or appearance; to make something clear or evident.
- **Kingdom of God:** The spiritual realm over which God reigns, both present and future; the fulfillment of God's will on earth as it is in heaven.

5. FAQs on Konkel, 1 & 2 Chronicles, Session 25, Future of Israel, Biblicalelearning.org (BeL)

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

FAQ: The Future of Israel in Chronicles

- **What was Jeremiah's message, and how does it relate to the book of Chronicles?**
- Jeremiah's message involved both a warning of judgment through uprooting, pulling down, and destroying and a promise of a new covenant and hope. Chronicles aligns with this vision by acknowledging the destruction of Judah but focusing on the future of all Israel and the restoration of God's kingdom.
- **How does the Chronicler view the small community around the temple after the fall of Jerusalem?**
- The Chronicler sees the community around the temple, even though they lack political power or nationhood, as the nation of God and the embodiment of God's kingdom. They are the continuation of Israel, even in exile, representing the hope for future restoration.
- **How did the Babylonian exile relate to the concept of the Sabbath?**
- The Chronicler explains that the 70 years of Babylonian exile served as a theological Sabbath rest for the land. This rest compensated for the approximately 490 years that the Israelites failed to observe the Sabbath years, as instructed in Leviticus. The exile was thus seen as a consequence of covenantal unfaithfulness.
- **According to the Chronicler, what does it mean for the nation to be unfaithful?**
- For the Chronicler, unfaithfulness is not simply sin, but it represents a failure of trust in God and a violation of the covenant. This lack of trust was particularly evident in the actions of the last kings of Judah, who did not heed the warnings of prophets like Jeremiah.

- **How does the Apostle Paul's understanding of "all Israel" in Romans 9-11 connect with the Chronicler's perspective?**
- Paul's understanding of "all Israel" in Romans 9-11 aligns with the Chronicler's view of Israel as a people defined by promise, ethnicity, and their role in bringing about God's kingdom. Paul argues that God has not forgotten Israel, and that they will be brought to himself through the gospel. The Gentiles being grafted in is not to replace, but to exist with, the "original root."
- **According to the Chronicler (and supported by Paul) what does "Israel" refer to?**
- "Israel" can refer to multiple things. It began with the man Jacob, but can also be used to reference the Northern Kingdom. The Chronicler uses it to define in terms of promise, ethnicity, and in terms of those people through whom God is going to bring about his kingdom. Paul does not consider Israel to be limited to a specific genetic descendancy, nor does it refer to a specific political state. It refers to the people of faith, those who God has redeemed.
- **How should Christians today manifest the Kingdom of God, according to the Chronicler?**
- Christians manifest the Kingdom of God by living according to God's purpose and will, which involves giving collective praise and gathering together in worship. This includes participating in church, singing, music, and rituals. The Chronicler emphasizes the importance of showing faith and confessing belief through communal worship.
- **What is the ultimate hope that the Chronicler offers?**
- The Chronicler offers a message of hope that the kingdom of God is coming and that all of Israel will be part of this redemption, which began in Egypt and was fulfilled in Jesus' work on the cross. As Christians rally around Jesus (the new temple), they participate in God's plan for the world and the redemption of all of Israel.