

TYNDALE



# CORNERSTONE

BIBLICAL COMMENTARY

## 1-2 Chronicles

Mark J. Boda

GENERAL EDITOR

Philip W. Comfort



New Living  
Translation.



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*featuring the text of the*  
NEW LIVING TRANSLATION



TYNDALE HOUSE PUBLISHERS, INC. CAROL STREAM, ILLINOIS

Cornerstone Biblical Commentary, Volume 5a

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1 CHRONICLES

*1*

2 CHRONICLES

*224*

VOLUME 5a: 1–2 Chronicles

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## GENERAL EDITOR'S PREFACE

The *Cornerstone Biblical Commentary* is based on the second edition of the New Living Translation (2007). Nearly 100 scholars from various church backgrounds and from several countries (United States, Canada, England, and Australia) participated in the creation of the NLT. Many of these same scholars are contributors to this commentary series. All the commentators, whether participants in the NLT or not, believe that the Bible is God's inspired word and have a desire to make God's word clear and accessible to his people.

This Bible commentary is the natural extension of our vision for the New Living Translation, which we believe is both exegetically accurate and idiomatically powerful. The NLT attempts to communicate God's inspired word in a lucid English translation of the original languages so that English readers can understand and appreciate the thought of the original writers. In the same way, the *Cornerstone Biblical Commentary* aims at helping teachers, pastors, students, and laypeople understand every thought contained in the Bible. As such, the commentary focuses first on the words of Scripture, then on the theological truths of Scripture—inasmuch as the words express the truths.

The commentary itself has been structured in such a way as to help readers get at the meaning of Scripture, passage by passage, through the entire Bible. Each Bible book is prefaced by a substantial book introduction that gives general historical background important for understanding. Then the reader is taken through the Bible text, passage by passage, starting with the New Living Translation text printed in full. This is followed by a section called "Notes," wherein the commentator helps the reader understand the Hebrew or Greek behind the English of the NLT, interacts with other scholars on important interpretive issues, and points the reader to significant textual and contextual matters. The "Notes" are followed by the "Commentary," wherein each scholar presents a lucid interpretation of the passage, giving special attention to context and major theological themes.

The commentators represent a wide spectrum of theological positions within the evangelical community. We believe this is good because it reflects the rich variety in Christ's church. All the commentators uphold the authority of God's word and believe it is essential to heed the old adage: "Wholly apply yourself to the Scriptures and apply them wholly to you." May this commentary help you know the truths of Scripture, and may this knowledge help you "grow in your knowledge of God and Jesus our Lord" (2 Pet 1:2, NLT).

PHILIP W. COMFORT  
GENERAL EDITOR





# ABBREVIATIONS

## GENERAL ABBREVIATIONS

b.	Babylonian	Heb.	Hebrew	NT	New Testament
bar.	Gemara	ibid.	<i>ibidem</i> , in the same place	OL	Old Latin
c.	circa, around, approximately	i.e.	<i>id est</i> , the same	OS	Old Syriac
cf.	confer, compare	in loc.	<i>in loco</i> , in the place cited	OT	Old Testament
ch, chs	chapter, chapters	lit.	literally	p., pp.	page, pages
contra	in contrast to	LXX	Septuagint	pl.	plural
DSS	Dead Sea Scrolls	M	Majority Text	Q	Quelle ("Sayings" as Gospel source)
ed.	edition, editor	m.	Mishnah	rev.	revision
e.g.	<i>exempli gratia</i> , for example	masc.	masculine	sg.	singular
et al.	<i>et alli</i> , and others	mg	margin	t.	Tosefta
fem.	feminine	ms	manuscript	TR	Textus Receptus
ff	following (verses, pages)	mss	manuscripts	v., vv.	verse, verses
fl.	flourished	MT	Masoretic Text	vid.	<i>videtur</i> , it seems
Gr.	Greek	n.d.	no date	viz.	<i>videlicet</i> , namely
		neut.	neuter	vol.	volume
		no.	number	γ.	Jerusalem Gemara

## ABBREVIATIONS FOR BIBLE TRANSLATIONS

ASV	American Standard Version	NCV	New Century Version	NKJV	New King James Version
CEV	Contemporary English Version	NEB	New English Bible	NRSV	New Revised Standard Version
ESV	English Standard Version	NET	The NET Bible	NLT	New Living Translation
GW	God's Word	NIV	New International Version	REB	Revised English Bible
HCSB	Holman Christian Standard Bible	NIRV	New International Reader's Version	RSV	Revised Standard Version
JB	Jerusalem Bible	NJB	New Jerusalem Bible	TEV	Today's English Version
KJV	King James Version	NJPS	The New Jewish Publication Society Translation	TLB	The Living Bible
NAB	New American Bible				
NASB	New American Standard Bible				

## ABBREVIATIONS FOR DICTIONARIES, LEXICONS, COLLECTIONS OF TEXTS, ORIGINAL LANGUAGE EDITIONS

ABD	<i>Anchor Bible Dictionary</i> (6 vols., Freedman) [1992]	BAGD	<i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , 2nd ed. (Bauer, Arndt, Gingrich, Danker) [1979]	BDB	<i>A Hebrew and English Lexicon of the Old Testament</i> (Brown, Driver, Briggs) [1907]
ANEP	<i>The Ancient Near East in Pictures</i> (Pritchard) [1965]	BDAG	<i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , 3rd ed. (Bauer, Danker, Arndt, Gingrich) [2000]	BDF	<i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> (Blass, Debrunner, Funk) [1961]
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> (Pritchard) [1969]				

- BHS *Biblia Hebraica Stuttgartensia* (Elliger and Rudolph) [1983]
- CAD *Assyrian Dictionary of the Oriental Institute of the University of Chicago* [1956]
- COS *The Context of Scripture* (3 vols., Hallo and Younger) [1997–2002]
- DBI *Dictionary of Biblical Imagery* (Ryken, Wilhoit, Longman) [1998]
- DBT *Dictionary of Biblical Theology* (2nd ed., Leon-Dufour) [1972]
- DCH *Dictionary of Classical Hebrew* (5 vols., D. Clines) [2000]
- DLNTD *Dictionary of the Later New Testament and Its Development* (R. Martin, P. Davids) [1997]
- DJD *Discoveries in the Judean Desert* [1955–]
- DJG *Dictionary of Jesus and the Gospels* (Green, McKnight, Marshall) [1992]
- DOTP *Dictionary of the Old Testament: Pentateuch* (T. Alexander, D.W. Baker) [2003]
- DPL *Dictionary of Paul and His Letters* (Hawthorne, Martin, Reid) [1993]
- DTIB *Dictionary of Theological Interpretation of the Bible* (Vanhoozer) [2005]
- EDNT *Exegetical Dictionary of the New Testament* (3 vols., H. Balz, G. Schneider. ET) [1990–1993]
- GKC *Gesenius' Hebrew Grammar* (Gesenius, Kautzsch, trans. Cowley) [1910]
- HALOT *The Hebrew and Aramaic Lexicon of the Old Testament* (L. Koehler, W. Baumgartner, J. Stamm; trans. M. Richardson) [1994–1999]
- IBD *Illustrated Bible Dictionary* (3 vols., Douglas, Wiseman) [1980]
- IDB *The Interpreter's Dictionary of the Bible* (4 vols., Buttrick) [1962]
- ISBE *International Standard Bible Encyclopedia* (4 vols., Bromiley) [1979–1988]
- KBL *Lexicon in Veteris Testamenti libros* (Koehler, Baumgartner) [1958]
- LCL *Loeb Classical Library*
- L&N *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (Louw and Nida) [1989]
- LSJ *A Greek-English Lexicon* (9th ed., Liddell, Scott, Jones) [1996]
- MM *The Vocabulary of the Greek New Testament* (Moulton and Milligan) [1930; 1997]
- NA<sup>26</sup> *Novum Testamentum Graece* (26th ed., Nestle-Aland) [1979]
- NA<sup>27</sup> *Novum Testamentum Graece* (27th ed., Nestle-Aland) [1993]
- NBD *New Bible Dictionary* (2nd ed., Douglas, Hillyer) [1982]
- NIDB *New International Dictionary of the Bible* (Douglas, Tenney) [1987]
- NIDBA *New International Dictionary of Biblical Archaeology* (Blaiklock and Harrison) [1983]
- NIDNTT *New International Dictionary of New Testament Theology* (4 vols., C. Brown) [1975–1985]
- NIDOTTE *New International Dictionary of Old Testament Theology and Exegesis* (5 vols., W. A. VanGemeren) [1997]
- PG *Patrologia Graecae* (J. P. Migne) [1857–1886]
- PGM *Papyri graecae magicae: Die griechischen Zauberpapyri*. (Preisendanz) [1928]
- TBD *Tyndale Bible Dictionary* (Elwell, Comfort) [2001]
- TDNT *Theological Dictionary of the New Testament* (10 vols., Kittel, Friedrich; trans. Bromiley) [1964–1976]
- TDOT *Theological Dictionary of the Old Testament* (8 vols., Botterweck, Ringgren; trans. Willis, Bromiley, Green) [1974–]
- TLNT *Theological Lexicon of the New Testament* (3 vols., C. Spicq) [1994]
- TLOT *Theological Lexicon of the Old Testament* (3 vols., E. Jenni) [1997]
- TWOT *Theological Wordbook of the Old Testament* (2 vols., Harris, Archer) [1980]
- UBS<sup>3</sup> *United Bible Societies' Greek New Testament* (3rd ed., Metzger et al.) [1975]
- UBS<sup>4</sup> *United Bible Societies' Greek New Testament* (4th corrected ed., Metzger et al.) [1993]
- WH *The New Testament in the Original Greek* (Westcott and Hort) [1882]

## ABBREVIATIONS FOR BOOKS OF THE BIBLE

### Old Testament

Gen	Genesis	Deut	Deuteronomy	1 Sam	1 Samuel
Exod	Exodus	Josh	Joshua	2 Sam	2 Samuel
Lev	Leviticus	Judg	Judges	1 Kgs	1 Kings
Num	Numbers	Ruth	Ruth	2 Kgs	2 Kings

1 Chr	1 Chronicles	Song	Song of Songs	Obad	Obadiah
2 Chr	2 Chronicles	Isa	Isaiah	Jonah	Jonah
Ezra	Ezra	Jer	Jeremiah	Mic	Micah
Neh	Nehemiah	Lam	Lamentations	Nah	Nahum
Esth	Esther	Ezek	Ezekiel	Hab	Habakkuk
Job	Job	Dan	Daniel	Zeph	Zephaniah
Ps, Pss	Psalms, Psalms	Hos	Hosea	Hag	Haggai
Prov	Proverbs	Joel	Joel	Zech	Zechariah
Eccl	Ecclesiastes	Amos	Amos	Mal	Malachi

### New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	Jas	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thess	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thess	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phlm	Philemon	Rev	Revelation

### Deuterocanonical

Bar	Baruch	1–2 Esdr	1–2 Esdras	Ps 151	Psalms 151
Add Dan	Additions to Daniel	Add Esth	Additions to Esther	Sir	Sirach
Pr Azar	Prayer of Azariah	Ep Jer	Epistle of Jeremiah	Tob	Tobit
Bel	Bel and the Dragon	Jdt	Judith	Wis	Wisdom of Solomon
Sg Three	Song of the Three Children	1–2 Macc	1–2 Maccabees		
		3–4 Macc	3–4 Maccabees		
Sus	Susanna	Pr Man	Prayer of Manasseh		

## MANUSCRIPTS AND LITERATURE FROM QUMRAN

Initial numerals followed by “Q” indicate particular caves at Qumran. For example, the notation 4Q267 indicates text 267 from cave 4 at Qumran. Further, 1QS 4:9–10 indicates column 4, lines 9–10 of the *Rule of the Community*; and 4Q166 1 ii 2 indicates fragment 1, column ii, line 2 of text 166 from cave 4. More examples of common abbreviations are listed below.

CD	Cairo Geniza copy of the <i>Damascus Document</i>	1QIsa <sup>b</sup>	Isaiah copy <sup>b</sup>	4QLam <sup>a</sup>	Lamentations
		1QM	<i>War Scroll</i>	11QPs <sup>a</sup>	Psalms
		1QpHab	<i>Pesher Habakkuk</i>	11QTemple <sup>a,b</sup>	<i>Temple Scroll</i>
1QH	<i>Thanksgiving Hymns</i>	1QS	<i>Rule of the Community</i>	11QtgJob	<i>Targum of Job</i>
1QIsa <sup>a</sup>	Isaiah copy <sup>a</sup>				

## IMPORTANT NEW TESTAMENT MANUSCRIPTS

(all dates given are AD; ordinal numbers refer to centuries)

### Significant Papyri (P = Papyrus)

P1 Matt 1; early 3rd	same codex)	1 Cor 7–8,	P30 1 Thess 4–5; 2 Thess 1;
P4+P64+P67 Matt 3, 5, 26;	Phil 3–4; late 3rd		early 3rd
Luke 1–6; late 2nd	P20 Jas 2–3; 3rd		P32 Titus 1–2; late 2nd
P5 John 1, 16, 20; early 3rd	P22 John 15–16; mid 3rd		P37 Matt 26; late 3rd
P13 Heb 2–5, 10–12; early 3rd	P23 Jas 1; c. 200		P39 John 8; first half of 3rd
P15+P16 (probably part of	P27 Rom 8–9; 3rd		P40 Rom 1–4, 6, 9; 3rd

- P45 Gospels and Acts;  
   early 3rd  
 P46 Paul's Major Epistles (less  
   Pastorals); late 2nd  
 P47 Rev 9–17; 3rd  
 P49+P65 Eph 4–5; 1 Thess  
   1–2; 3rd  
 P52 John 18; c. 125  
 P53 Matt 26, Acts 9–10;  
   middle 3rd
- P66 John; late 2nd  
 P70 Matt 2–3, 11–12, 24; 3rd  
 P72 1–2 Peter, Jude; c. 300  
 P74 Acts, General Epistles; 7th  
 P75 Luke and John; c. 200  
 P77+P103 (probably part of  
   same codex) Matt 13–14,  
   23; late 2nd  
 P87 Philemon; late 2nd
- P90 John 18–19; late 2nd  
 P91 Acts 2–3; 3rd  
 P92 Eph 1, 2 Thess 1; c. 300  
 P98 Rev 1:13–20; late 2nd  
 P100 Jas 3–5; c. 300  
 P101 Matt 3–4; 3rd  
 P104 Matt 21; 2nd  
 P106 John 1; 3rd  
 P115 Rev 2–3, 5–6, 8–15; 3rd

### Significant Uncials

- K (Sinaiticus) most of NT; 4th  
 A (Alexandrinus) most of NT;  
   5th  
 B (Vaticanus) most of NT; 4th  
 C (Ephraemi Rescriptus) most  
   of NT with many lacunae;  
   5th  
 D (Bezae) Gospels, Acts; 5th  
 D (Claramontanus), Paul's  
   Epistles; 6th (different MS  
   than Bezae)  
 E (Laudianus 35) Acts; 6th  
 F (Augensis) Paul's  
   Epistles; 9th  
 G (Boernerianus) Paul's  
   Epistles; 9th
- H (Coislinianus) Paul's  
   Epistles; 6th  
 I (Freerianus or Washington)  
   Paul's Epistles; 5th  
 L (Regius) Gospels; 8th  
 P (Porphyrrianus) Acts—  
   Revelation; 9th  
 Q (Guelferbytanus B) Luke,  
   John; 5th  
 T (Borgianus) Luke, John; 5th  
 W (Washingtonianus or the  
   Freer Gospels) Gospels; 5th  
 Z (Dublinensis) Matthew; 6th  
 037 (Δ; Sangallensis) Gospels;  
   9th
- 038 (Θ; Koridethi) Gospels;  
   9th  
 040 (Ξ; Zacynthius) Luke; 6th  
 043 (Φ; Beratinus) Matthew,  
   Mark; 6th  
 044 (Ψ; Athous Laurae)  
   Gospels, Acts, Paul's  
   Epistles; 9th  
 048 Acts, Paul's Epistles,  
   General Epistles; 5th  
 0171 Matt 10, Luke 22;  
   c. 300  
 0189 Acts 5; c. 200

### Significant Minuscules

- 1 Gospels, Acts, Paul's Epistles;  
   12th  
 33 All NT except Rev; 9th  
 81 Acts, Paul's Epistles,  
   General Epistles; 1044  
 565 Gospels; 9th  
 700 Gospels; 11th
- 1424 (or Family 1424—a  
   group of 29 manuscripts  
   sharing nearly the same  
   text) most of NT; 9th–10th  
 1739 Acts, Paul's Epistles; 10th  
 2053 Rev; 13th  
 2344 Rev; 11th
- f<sup>i</sup> (a family of manuscripts  
   including 1, 118, 131, 209)  
   Gospels; 12th–14th  
 f<sup>13</sup> (a family of manuscripts  
   including 13, 69, 124, 174,  
   230, 346, 543, 788, 826,  
   828, 983, 1689, 1709—  
   known as the Ferrar group)  
   Gospels; 11th–15th

### Significant Ancient Versions

- SYRIAC (SYR)  
 syr<sup>c</sup> (Syriac Curetonian)  
   Gospels; 5th  
 syr<sup>s</sup> (Syriac Sinaiticus)  
   Gospels; 4th  
 syr<sup>h</sup> (Syriac Harklensis) Entire  
   NT; 616
- OLD LATIN (IT)  
 it<sup>a</sup> (Vercellensis) Gospels; 4th  
 it<sup>b</sup> (Veronensis) Gospels; 5th  
 it<sup>d</sup> (Cantabrigiensis—the Latin  
   text of Bezae) Gospels, Acts,  
   3 John; 5th  
 it<sup>e</sup> (Palantinus) Gospels; 5th  
 it<sup>k</sup> (Bobiensis) Matthew, Mark;  
   c. 400
- COPTIC (COP)  
 cop<sup>bo</sup> (Boharic—north Egypt)  
 cop<sup>fab</sup> (Fayyumic—central Egypt)  
 cop<sup>sa</sup> (Sahidic—southern Egypt)
- OTHER VERSIONS  
 arm (Armenian)  
 eth (Ethiopic)  
 geo (Georgian)

# TRANSLITERATION AND NUMBERING SYSTEM

*Note:* For words and roots from nonbiblical languages (e.g., Arabic, Ugaritic), only approximate transliterations are given.

## HEBREW/ARAMAIC

### Consonants

א	<i>aleph</i>	= '	מ, ם	<i>mem</i>	= m
ב, ך	<i>beth</i>	= b	נ, ן	<i>nun</i>	= n
ג, ך	<i>gimel</i>	= g	ס	<i>samekh</i>	= s
ד, ך	<i>daleth</i>	= d	ע	<i>ayin</i>	= '
ה	<i>he</i>	= h	פ, ף, ץ	<i>pe</i>	= p
ו	<i>waw</i>	= w	צ, ץ	<i>tsadhe</i>	= ts
ז	<i>zayin</i>	= z	ק	<i>qoph</i>	= q
ח	<i>heth</i>	= kh	ר	<i>resh</i>	= r
ט	<i>teth</i>	= t	ש	<i>shin</i>	= sh
י	<i>yodh</i>	= y	שׁ	<i>sin</i>	= s
כ, ך, ן	<i>kaph</i>	= k	ת, ת	<i>taw</i>	= t, th (spirant)
ל	<i>lamedh</i>	= l			

### Vowels

ֿ	<i>patakh</i>	= a	ֿ	<i>qamets khatuf</i>	= o
ֿ	<i>furtive patakh</i>	= a	ֿ	<i>holem</i>	= o
ֿ	<i>qamets</i>	= a	ֿ	<i>full holem</i>	= o
ֿֿ	<i>final qamets he</i>	= ah	ֿֿ	<i>short qibbutz</i>	= u
ֿֿֿ	<i>segol</i>	= e	ֿֿֿ	<i>long qibbutz</i>	= u
ֿֿֿֿ	<i>tsere</i>	= e	ֿֿֿֿ	<i>shureq</i>	= u
ֿֿֿֿֿ	<i>tsere yod</i>	= e	ֿֿֿֿֿ	<i>khatef patakh</i>	= a
ֿֿֿֿֿֿ	<i>short hireq</i>	= i	ֿֿֿֿֿֿ	<i>khatef qamets</i>	= o
ֿֿֿֿֿֿֿ	<i>long hireq</i>	= i	ֿֿֿֿֿֿֿ	<i>vocalic shewa</i>	= e
ֿֿֿֿֿֿֿֿ	<i>hireq yod</i>	= i	ֿֿֿֿֿֿֿֿ	<i>patakh yodh</i>	= a

## GREEK

α	<i>alpha</i>	= a	ι	<i>iota</i>	= i
β	<i>beta</i>	= b	κ	<i>kappa</i>	= k
γ	<i>gamma</i>	= g, n (before γ, κ, ξ, χ)	λ	<i>lamda</i>	= l
			μ	<i>mu</i>	= m
δ	<i>delta</i>	= d	ν	<i>nu</i>	= n
ε	<i>epsilon</i>	= e	ξ	<i>ksi</i>	= x
ζ	<i>zeta</i>	= z	ο	<i>omicron</i>	= o
η	<i>eta</i>	= ē	π	<i>pi</i>	= p
θ	<i>theta</i>	= th	ρ	<i>rho</i>	= r (ῥ = rh)

σ, ζ	<i>sigma</i>	= s	ψ	<i>psi</i>	= ps
τ	<i>tau</i>	= t	ω	<i>omega</i>	= ō
υ	<i>upsilon</i>	= u	·	<i>rough</i>	= h (with
φ	<i>phi</i>	= ph		<i>breathing</i>	vowel or
χ	<i>chi</i>	= ch		<i>mark</i>	diphthong)

## THE TYNDALE-STRONG'S NUMBERING SYSTEM

The Cornerstone Biblical Commentary series uses a word-study numbering system to give both newer and more advanced Bible students alike quicker, more convenient access to helpful original-language tools (e.g., concordances, lexicons, and theological dictionaries). Those who are unfamiliar with the ancient Hebrew, Aramaic, and Greek alphabets can quickly find information on a given word by looking up the appropriate index number. Advanced students will find the system helpful because it allows them to quickly find the lexical form of obscure conjugations and inflections.

There are two main numbering systems used for biblical words today. The one familiar to most people is the Strong's numbering system (made popular by the *Strong's Exhaustive Concordance to the Bible*). Although the original Strong's system is still quite useful, the most up-to-date research has shed new light on the biblical languages and allows for more precision than is found in the original Strong's system. The Cornerstone Biblical Commentary series, therefore, features a newly revised version of the Strong's system, the Tyndale-Strong's numbering system. The Tyndale-Strong's system brings together the familiarity of the Strong's system and the best of modern scholarship. In most cases, the original Strong's numbers are preserved. In places where new research dictates, new or related numbers have been added.<sup>1</sup>

The second major numbering system today is the Goodrick-Kohlenberger system used in a number of study tools published by Zondervan. In order to give students broad access to a number of helpful tools, the Commentary provides index numbers for the Zondervan system as well.

The different index systems are designated as follows:

TG	Tyndale-Strong's Greek number	ZH	Zondervan Hebrew number
ZG	Zondervan Greek number	TA/ZA	Tyndale/Zondervan Aramaic number
TH	Tyndale-Strong's Hebrew number	S	Strong's Aramaic number

So in the example, "love" *agapē* [<sup>TC</sup>26, <sup>ZC</sup>27], the first number is the one to use with Greek tools keyed to the Tyndale-Strong's system, and the second applies to tools that use the Zondervan system.

The indexing of Aramaic terms differs slightly from that of Greek and Hebrew. Strong's original system mixed the Aramaic terms in with the Hebrew, but the Tyndale-Strong's system indexes Aramaic with a new set of numbers starting at 10,000. Since Tyndale's system for Aramaic diverges completely from original Strong's, the original Strong's number is listed separately so that those using tools keyed to Strong's can locate the information. This number is designated with an S, as in the example, "son" *bar* [<sup>TA/ZA</sup>10120, <sup>S</sup>1247].

1. Generally, one may simply use the original four-digit Strong's number to identify words in tools using Strong's system. If a Tyndale-Strong's number is followed by a capital letter (e.g., <sup>TC</sup>1692A), it generally indicates an added subdivision of meaning for the given term. Whenever a Tyndale-Strong's number has a number following a decimal point (e.g., <sup>TC</sup>2013.1), it reflects an instance where new research has yielded a separate, new classification of use for a biblical word. Forthcoming tools from Tyndale House Publishers will include these entries, which were not part of the original Strong's system.



# *1–2 Chronicles*

MARK J. BODA





## INTRODUCTION TO *1–2 Chronicles*

IT WAS DURING MY SEMINARY DAYS that I first took a serious look at the books of Chronicles. Up to that point my attitude had been that expressed by the title of these books in the Septuagint. There they are called *Paraleipomenōn* or “omissions,” implying that they contain material that was not included in the books of Samuel and Kings. Chronicles was just “the leftovers”; Samuel—Kings was “the main course.” But it was under the tutelage of Raymond Dillard that I saw for the first time that these “leftovers” could be “the main course.” His riveting lectures left me on the edge of my seat as we discussed the significance of the Chronicler’s version of Israel’s story and its implications for theology.<sup>1</sup>

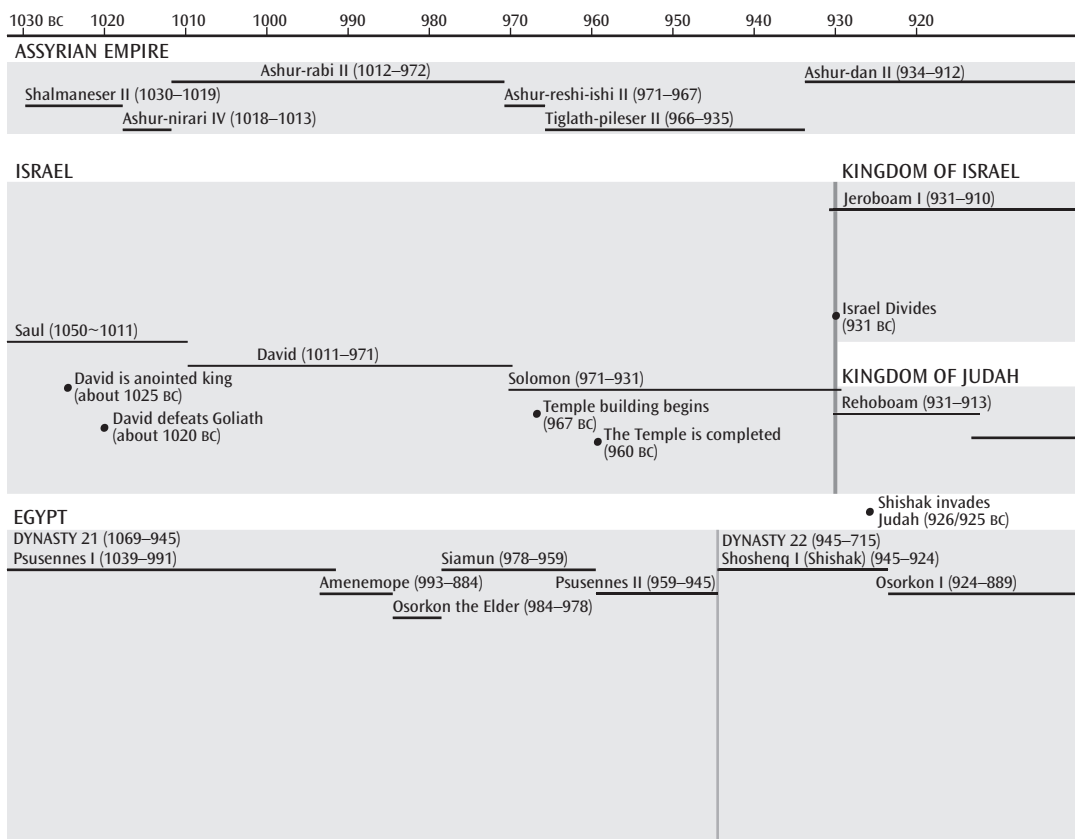
The first line of the work now known as 1 and 2 Chronicles begins with the words “The descendants of Adam” (1 Chr 1:1), while the final pericope of the work begins with the words “In the first year of King Cyrus of Persia” (2 Chr 36:22). These two citations reveal the scale of the accomplishment of this work: It is nothing short of a history of the world from the creation of humanity to the restoration of the Jews from Babylonian exile; it is, as Jerome once called it, “the chronicle of the whole of sacred history.” Until recently, however, the work as a whole has often been maligned by (and, probably even worse, ignored in) critical scholarship.

Jerome’s statement above is the most likely origin of the book’s English name, “Chronicles.” This name is closely aligned with the Hebrew tradition, which calls this work *dibre hayyamim*, or “events of the days,” a title that is used to refer to the official royal histories used as a source in the book of Kings (1 Kgs 14:19; 15:31; 16:5, 14, 20, 27). The name in the Greek tradition (*Paraleipomenōn*, or “omissions”), however, does little to encourage its readership. As noted above, this title reflects a common attitude toward Chronicles: It is simply to be used as a supplement to the more important works of Samuel and Kings.

There are other reasons why Chronicles has been ignored and maligned in biblical studies, both on literary and historical levels. In terms of its literary character, although Chronicles reviews the “whole of sacred history,” the vast majority of this “sacred history” is covered efficiently through the genre of genealogical lists, which fill the first nine chapters of the work (1 Chr 1–9)—not the most riveting introduction to capture the imagination of modern readers. When the Chronicler finally does get to the key narratives of David and Solomon in 1 Chronicles 10–2 Chronicles 9, he lessens the tension of the plot by removing nearly all references to the failures of these kings and inserts long lists of people (1 Chr 11–12, 23–27). In the rest of his account (2 Chr 10–36), the Chronicler excises from his source the story of the northern kingdom with its fascinating parallel plot to the enduring Davidic kingdom.

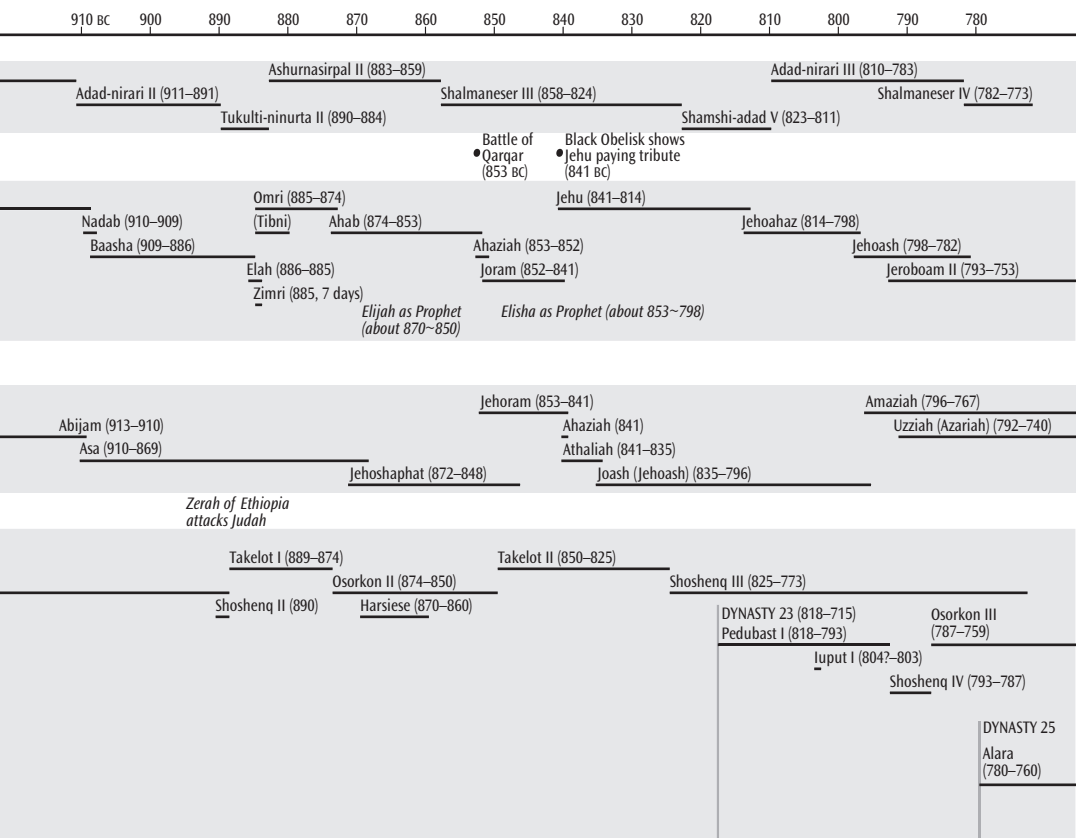
In addition, Chronicles is often ignored and maligned in biblical studies because of its perceived lack of historical worth. There is no question that the Chronicler was at some distance from the events he related, indicated by the final recorded incident in the book, which places it in the Persian period. The Chronicler raises questions for many historians in the way he rehearses the history of Israel. His results not only diverge from Samuel and Kings but also reflect a consistent agenda and style. In the sections that are not found in Samuel and Kings, one can discern a common vocabulary that reveals the personality of the Chronicler. This vocabulary occurs not only in the “direct narrative,” that is, those sections where the Chronicler is describing events in the third person, but also in the “dramatic narrative,” that is, those sections that cite speeches or prayers. Many have questioned the veracity of the *Paraleipomenōn* or “omissions” that the Chronicler has added into his account.

These critiques are the product of our modern fixation on literature and history. It may be difficult for us to appreciate a literary work in which long lists and genealogies form a key component, but this does not appear to be true for ancient writers and readers. Although not testing the limits of our modern patience, the New Testament Gospel of Matthew begins in similar fashion, drawing the reader into the story of Jesus by tracing his human origins in the line of Abraham and David. Modern readers may want the story of Israel to be told with more brilliant colors, but the Chronicler had an agenda that sought to capture the imagination of his own generation rather than a modern one. It is this agenda that has often



been the subject of modern debate over the historical character of the Chronicler, yet all the while the greatest detractors seem to think that modern historiography itself is devoid of an agenda. Fundamental to the task of writing history, whether in the ancient or modern world, is linking cause and effect and establishing a rationale for understanding events in a certain way. Throughout time, all history writing has highlighted certain themes by emphasizing particular parts of history over others through including or excluding various events. It is true that there are dimensions of ancient historiography, such as the creation and shaping of speeches to reflect the sentiments of a character (see Thucydides) or the inclusion of supernatural causes, which are seen as inappropriate for many modern historians, but these were accepted modes of historical writing in the ancient world and would not have been considered faulty or inferior.<sup>2</sup> The Chronicler has also shaped his historical presentation in a certain way to highlight historiographical principles that were key to his worldview and theology and helpful to his readers, who lived in a unique period in history. Understanding these principles is key to using Chronicles for reconstructing the history of Israel as well as for highlighting its theological significance for believers today. Some of these principles will be highlighted under “Major Themes” below (see also the introductions to 1 Chr 1-9, 10-29, 2 Chr 1-9, and 10-36 for historiographic principles key to each section of the work).

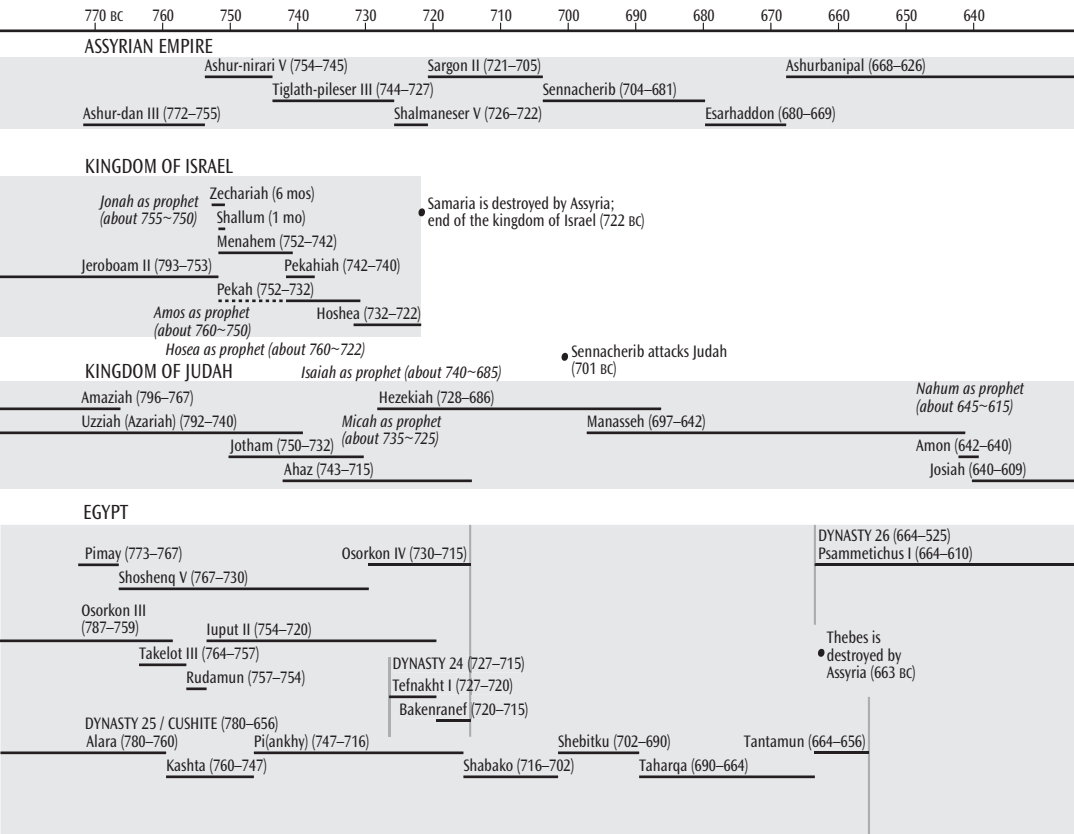
In order to investigate the Chronicler’s work, we need to look more closely at introductory issues of history, text, and literature. First, we need to discover when



this work was written, who was responsible for it, and to whom it was written. Second, we need to evaluate the textual sources for the study of Chronicles, that is, evaluate the various ancient manuscripts in Hebrew and other languages that bear witness to the original text. Part of the textual study is to ascertain the textual limits of the work itself, whether it comprised 1 and 2 Chronicles or whether it included Ezra and Nehemiah as well. Finally, in light of this, we need to determine what evidence can be drawn from the resulting work that offers clues into the historiography of the writer, that is, what the agenda of the writer and the potential for theology is.

AUTHOR

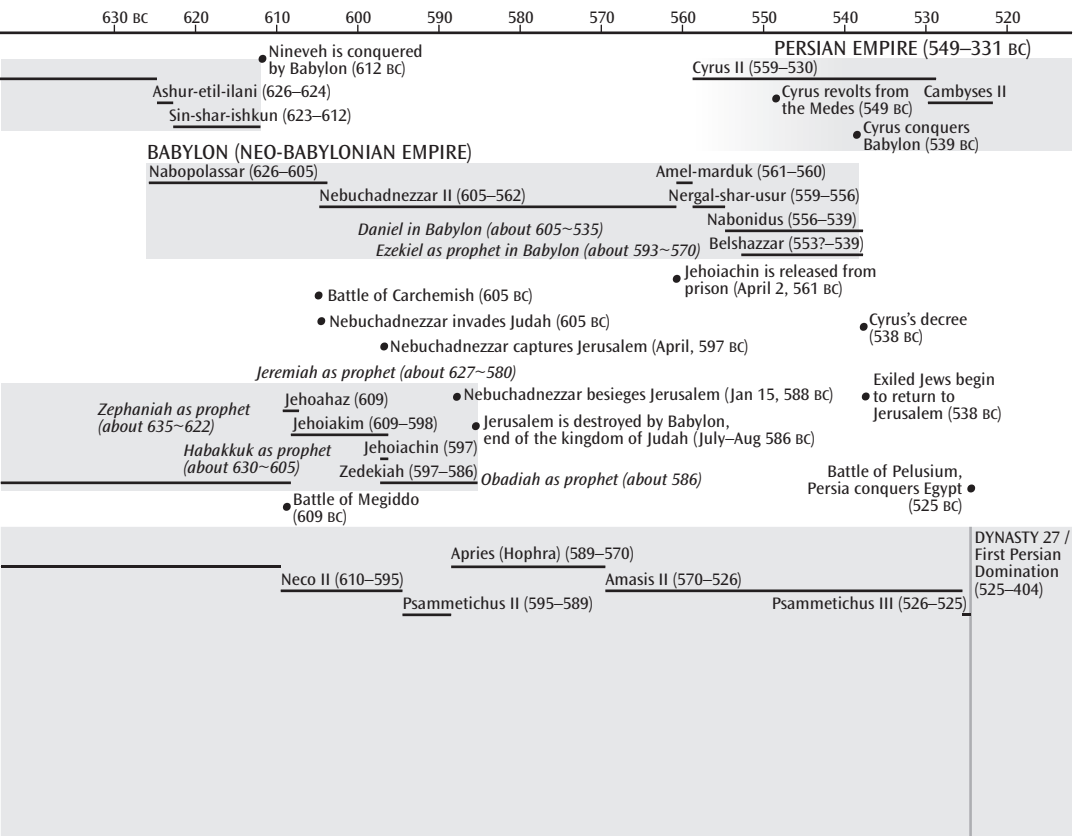
Jewish tradition largely associated the authorship of Chronicles with Ezra. The Babylonian Talmud (*b. Bava Batra* 15a) claimed that Ezra wrote the book that bears his own name and the genealogies of the book of Chronicles up until his own time and that Nehemiah finished it. It is unclear what is meant here, whether Ezra just updated the genealogies in Chronicles or wrote beginning with the genealogies and up until Ezra 10. However, the identity of the author (or authors) of this work is never revealed in the book, a characteristic that is the rule rather than the exception for Old Testament books. Evidence within the book suggests that the author was closely associated with the Temple. The book emphasizes the Temple and its services and provides extensive detail about it. Further evidence for the author’s close association with the Temple can be found in the fact that the Temple played a key



role in supporting the development of Jewish literature in the Second Temple period (the period in which Chronicles was written). Furthermore, the prominence given to Levites (and within that group to Levitical musicians) suggests someone among that sacred guild in the Second Temple period. The consistent focus on Jerusalem and the Temple suggests that those responsible for composing the Chronicles were living in the Persian province of Yehud (comprised primarily of Jerusalem and its surrounding suburbs).

## DATE AND OCCASION OF WRITING

Chronicles offers only a few pieces of evidence for ascertaining the date of its origin. First, its extensive use of the books of Samuel and Kings means that it must have been written after the final event in that composition, which is cited in 2 Kings 25:27-30 as the 37th year of Jehoiachin's exile during the reign of Amel-Marduk (Evil-merodach) of Babylon (Nebuchadnezzar's son), who reigned from 562–560 BC. Second, the final pericope of Chronicles cites a proclamation that was written in the first year of the Persian King Cyrus, encouraging the Jews to return to their land and rebuild the Temple in Jerusalem. Although Cyrus rose to prominence in the ancient Near East in 553 BC, when he revolted against his grandfather, the Median king Astyages, and inherited his kingdom, it was not until 539 BC that Cyrus finally marched into Babylon and took full control of the ancient Near East from Nabonidus. On a famous cylinder discovered in Mesopotamia and written in the early months of Cyrus's control of the former Babylonian Empire,



## COMMENTARY ON *1 Chronicles*

### INTRODUCTION TO 1 CHRONICLES 1–9

It is the genealogies at the outset of the book of Chronicles—lists that comprise 25 to 30 percent of the entire work (Knoppers 2004)—that have earned the book a notorious reputation among ancient and modern readers alike.<sup>1</sup> Genealogical lists elsewhere in the Old Testament are usually brief and placed within narratives, making them more palatable to the modern reader. The narrative of Genesis, for instance, is structured according to what are called *toledoth* [TH8435, ZH9352] (Gen 2:4; 5:1; 6:9; 10:1, 32; 11:10, 27; 25:12, 13, 19; 36:1, 9; 37:2), a word whose verbal root connotes bearing or siring a child (*yalad* [TH3205, ZH3528]). At the various junctures cited above, the narrative employs the term *toledoth* to signal the beginning of a new section of the book. In some cases the term is followed by genealogical information (e.g., Gen 10:1), while in others it is followed by simple narrative description (e.g., Gen 37:2). The term *toledoth* probably has its origins in genealogies as suggested by its use in Genesis 10:32; 11:10, 27; 25:12–13, 19; 36:1, 9, and thus shows the key role that genealogies can play in a narrative. For the first section of his work, the Chronicler has taken the many genealogies within Genesis and stripped them from their surrounding narratives. These lists introduce an elongated genealogy that stretches for nine chapters and tests the patience of even the most committed Hebrew scholar. But the Chronicler, by collating these lists and placing them at the outset of his grand narrative, shows that for him the lists were not only significant as ancient records of Israel but essential for the reading of the subsequent narrative in 1 Chronicles 10—2 Chronicles 36. This introduction to chapters 1–9 seeks to orient the modern reader to the sociology, rhetoric, sources, and purposes of the genealogies in the Chronicler's work.<sup>2</sup>

**Sociology.** Although literary in character, ancient genealogies presume an underlying sociological reality, not only in terms of the world of those represented in the genealogy, but more importantly, in terms of the world of those reproducing the genealogy. They are reflections, as well as projections, of sociological structure.

**Structures.** There is no question that genealogies are dominated by family structures, beginning with the *beth 'ab* (house of the father), each of which belonged to a "clan" (*mishpakhah* [TH4940, ZH5476]; Ruth 2:1; Gen 12:3), which in turn belonged to a "tribe" (*shebet* [TH7626, ZH8657] or *matteh* [TH4294, ZH4751]) and even a nation (*bene yisra'el* [TH1121, ZH1201], the "children of Israel"; Josh 7:16–18; Judg 6:15; 1 Sam 9:21; 10:20–21). The *beth 'ab* [TH1004/1, ZH1074/3] (house) was larger than the modern Western nuclear family, including up to four generations and often the families of multiple brothers from a common father who lived in two or three houses architecturally connected

(see Gen 7:1, 7; 36:6; 45:10; cf. Gen 46:26; Exod 20:8-10, 17; Deut 5:12-15, 21; Josh 7:16-18; Judg 6:11, 27, 30; 8:20). This unit also included individuals who were not related by blood, such as debt servants, slaves, concubines, resident aliens, sojourners, and priests (see Judg 18:14-22, 25, 29). The diverse character of the core family unit helps the modern reader understand why the genealogies in the Old Testament may at times describe lines and link people who are not related by blood. At times geographical, social, economic, religious, and political relationships are also in view (cf. Braun 1986:4). This is evident in cases where the term “father” (*’ab* [TH1, ZH3]) is used for the founder of a city (see NLT mg on 2:24, 42, 55) or where a list reflects political succession (1:43-51a) or military organization (1:51b-54).

**Values.** The household in ancient Israel was patrilineal (descent was reckoned through the male line), patrilocal (the wife joined the household of her husband), patriarchal (the family was led by the eldest male), and patrimonial (land was transferred from father to sons, with the eldest son receiving the largest portion).<sup>3</sup> The dominance of these values in ancient Israelite sociology explains much of the content of the genealogies. Exceptions to these rules, then, should stand out to the reader and receive greater rhetorical attention. For instance, one should not miss cases where the one who is not firstborn carries on the line or is singled out within the line.

Most genealogies arising in patriarchal societies focus on the male line. The Chronicler, however, does not completely ignore women in his genealogies, a feature noted by Knoppers (2004:358) for the genealogy of Judah, which mentions wives (2:18, 24, 26, 29, 35; 3:3; 4:5, 7, 19), concubines (2:46, 48; 3:9; cf. 2:21, 24), sisters (2:16-17; 3:9, 19; 4:3, 19), daughters (2:4 [daughter-in-law], 21, 34, 35, 49; 3:2, 5; 4:18), and mothers (2:26; 4:9). Women appear in the genealogies for structural purposes, to differentiate between various children born to a patriarch (3:1-9), and/or for ideological purposes, to bring into view background narratives or developing themes for the line under discussion. For instance, the mention of Zerubbabel’s daughter Shelomith in 3:19 emphasizes her role in the Persian period community (see also 3:9).

At points, however, the genealogies are matrilineal. For example, both 2:21-23 and 7:14-19 trace the line of the Transjordan Manasseh clan of Makir, and in both instances these lines intersect the key tribes of Judah and Benjamin. The use of such matrilineal structure probably reflects sociological patterns in this region, but they may also have been used by the Chronicler to show that a remnant of this half-tribe of Joseph survived in Judah and Benjamin.

**Ethnicity.** The fact that Israel is singled out from all the nations traced in chapter 1 may suggest to some a focus on exclusivity in the Chronicler’s genealogy. However, the consistent mention of non-Israelites throughout the genealogies of Israel leads Knoppers (2004:358) to conclude that “the genealogy does affirm a range of humans—male and female, ancestor and slave, Israelite, Canaanite, Edomite, Moabite, Ishmaelite, and Egyptian—had a role to play in Judah’s development.” In this Japhet (1993:74) finds evidence that “one of the goals of these genealogies is the inclusion, rather than exclusion, of the non-Israelite elements in the people of Israel, by presenting them as an organic part of the tribes, mainly in the status of



‘wives’ or ‘concubines.’ It is geographical rather than ethnic affiliation which constitutes the unifying element, especially in Judah.”

**Rhetoric.** Genealogies in the ancient world in general and the Old Testament in particular are not all cut from the same cloth. One can discern a diversity of rhetorical principles used for the genealogical lists of Chronicles. This diversity can be traced to a variety of factors, including the makeup of the family unit, the purpose of the genealogist, and the preference of a particular group or era.

**Focus.** Some genealogies in Chronicles have *breadth*, offering a comprehensive list of members of a single generation (intragenerational), while others restrict the focus by concentrating on *depth*, focusing the list on one individual each in multiple generations (intergenerational). Genealogies dominated by breadth are often called *segmented* genealogies, while those dominated by depth are called *linear*. Combinations of these two types are found (see below under “Purposes”).

**Order.** Some genealogies in Chronicles (either linear or segmented) trace the generations in *descending* chronological order, from parent to child, from oldest child to youngest, while other genealogies trace them in *ascending* chronological order, from child to parent, from youngest to oldest child. Still other genealogies use an ordering principle other than chronology, related to ideological or narrative principles. As already noted, at times lists are employed that are not explicitly genealogical but rather related to political succession (1:43–51a) or military organization (1:51b–54).

**Design.** Usually genealogies of Chronicles are presented in sequential fashion, which is not surprising since lineage moves methodically from generation to generation. One can discern at times a penchant for symbolic enumeration, with focus on birth order (3:1–3) and patterns of three (e.g., 2:3, 9, 27; 3:23), six (3:4), seven (2:10–13a, 13b–15; 3:24), twelve (2:1–2), and fourteen (2:34–41). At times the sequence is punctuated with structural summaries (as in ch 1). Sometimes instead of a sequential design, one finds a chiastic design that identifies the importance of the figures placed at the beginning, middle, and end of the list. For example, Knoppers (2004:257) claims that there is a chiastic design in the priestly lists in 6:2–15 [5:28–41] that places Kohath (son of Levi) at the outset, Zadok (the high priest serving in the court of David-Solomon) in the center, and Jehozadak (the final high priest before the Exile) at the end.

Chiastic design can also be discerned on the macrolevel, even alongside sequential patterns. Knoppers (2004:260–265) highlights these in his work on the overall shape of chapters 1–9.<sup>4</sup> One can discern a sequential flow to the genealogy. First Chronicles 1 identifies Israel’s relationship with the nations of the world, chapters 2–8 note its privileged place among the nations, and chapter 9 emphasizes continuity between privileged Israel and the restoration community centered around Jerusalem and the Temple. Furthermore, “If the universal lineage sets the stage for the appearance of Israel (1 Chr 2–8), the tribal lineages set the stage for the reestablishment of an Israel centered around Jerusalem (9:2–34)” (Knoppers 2004:264). At the same time, a chiastic pattern (see below) shows that for the Chronicler Levi stands at the center of the community and that Judah and Benjamin are related as the surviving tribes who now inhabit the province of Yehud, while the other tribes

are not ignored (Simeon, Transjordan, and northern tribes). First Chronicles 1 and 9 both highlight Israel's emergence from the nations of the world, first in creation and second in restoration. The design is as follows:

- A. The peoples of the world (1:1–2:2)
- B. Judah with Simeon (2:3–4:43)
  - C. Transjordan tribes (5:1–26)
  - D. Levi (6:1–81)
  - C'. The northern tribes (7:1–40)
- B'. Benjamin (8:1–40)
- A'. Persian-period inhabitants of Jerusalem (9:2–34)

**Formula.** In Chronicles, various formulae are used to introduce each generation within a genealogy. The most prevalent formula is “the son(s) of FATHER: SON 1 . . .” (Heb., *ben(ey)* [TH1121, ZH1201]; e.g., 1:28), with “daughter” (Heb., *bath* [TH1323, ZH1426]) replacing “son(s)” in limited cases (e.g., 2:49). At times the formula will be preceded by the demonstrative pronoun “these” (Heb., *'elleh* [TH428, ZH465]; “these are the son(s) of FATHER: SON 1 . . .”), and this secondary formula can also function to terminate a list (1:23b, 31b, 33b, 54b). Other formulae are also used, including:

“FATHER *sired* SON” (Hebrew root *yalad* [TH3205, ZH3528], Qal/Hiphil; e.g., 2:22)

“MOTHER *gave birth to* SON” (*yalad*, in Qal; e.g., 2:49)

“FATHER, *the father of* SON” (Heb., *'abi* [TH1, ZH3]; e.g., 2:49)

“SON, *son of* FATHER” (Heb., *ben* [TH1121, ZH1201]; e.g., 4:34)

“FATHER, *his son* SON” (Heb., *beno*; e.g., 3:10–14; 7:25–27)

One should keep in mind that the terms “father/mother” and “son/daughter” do not always signify immediately successive generations but can designate “ancestor” and “descendant” and even at times the “founder” of a city (see 2:24, 42, 55, NLT mg). The technique of telescoping generations (see 2:10–17; Klein 2006:95) may serve the purpose of creating literary structure,<sup>5</sup> conserving space, or bringing key generations into closer proximity.

**Extranominal information.** While the backbone of any genealogy is the bare list of names joined by one of the formulae, at times the genealogy will contain other material. This may be short descriptions (1:46, 50; 3:17), brief narratives (4:9–10), numbering (either ordinal or cardinal, 3:1–9),<sup>6</sup> or chronological information (1:19, 43).

In general, variations in these various structuring principles within a genealogy will serve a rhetorical purpose, and such variations should be noted by the reader.

**Sources.** In 4:22 the Chronicler makes the claim that “these names all come from ancient records.” In some cases these records are most likely the books that now comprise the Old Testament canon. For example, chapter 1 relies heavily upon materials now found in the book of Genesis, if not the book of Genesis itself, while 3:1–4 relies on 2 Samuel 3:1–5. In other cases the source used by the Chronicler has not survived. Knoppers (2004:286) notes several key techniques employed by the Chronicler. Sometimes he would excise his lists from long narratives (1:1–4, 24–27). At other times, he would rearrange blocks of material from his source (1:29–31, 32–33, 35–54; 2:1–2). He was free to transform the original headings of the material

and even create new transitions that would fit the new literary context better. He displays liberty in omitting or abridging details, whether geographical, anecdotal, or chronological.

**Purposes.** To introduce a discussion of the purpose of the genealogies in Chronicles, Armin Siedlecki (1999:235) relates the story, told by Charles Kraft (1979:229), of a discussion between a Jewish and Gentile university student:

*The Gentile asked the Jewish student what his favorite passage of Scripture was. His immediate response was, 'The first eight chapters of First Chronicles'. These are Hebrew genealogies. From my (Gentile) point of view I have often wondered why God allowed so much space in his Word to be 'wasted' on such trivia. But to a Hebrew (and to many other kinship-oriented societies around the world) genealogical lists of this nature demonstrate in the deepest way the specificity of God's love and concern that lies at the heart of the Gospel.*

To many modern westerners these nine chapters may appear to be "wasted" space in revelatory history, but as the response of the Jewish student makes clear, such is not the view of many Jews today, nor was it of the Jewish community in the past. While Kraft has focused on one particular purpose of genealogy, there are probably a multitude of purposes for the use of genealogical lists in antiquity.

One purpose of genealogies was *to structure and validate sociological functions*, especially those related to war (military lists), worship (Temple personnel lists), and rule (royal lists). Thus, Ezra 2:62-63//Nehemiah 7:64-65 recounts how priests were required to prove their genealogy in order to serve, 1 Chronicles 27 records the military divisions that served in David's army, and 1 Chronicles 23-26 records the priestly and Levitical divisions for Israel's worship. Most note a difference in function between linear and segmented types of lists, with the former used to legitimize the terminal individual of the list by creating a link to a worthy ancestor, and the latter used to depict relationships between the various contemporaneous lines. So, for instance, a linear genealogy of priestly functionaries would be more useful for establishing the legitimacy of a later high priest (e.g., 6:4-15), while a segmented genealogy of priestly functionaries would be more useful for describing the roles played by the various priestly families for the maintenance of worship (e.g., 6:16-30).

These purposes of establishing legitimacy and demonstrating relationships through genealogies are not mutually exclusive. Since segmented genealogies often have a linear dimension and a single genealogy may employ both structuring principles, there may be a dual purpose at work. For instance, while the Davidic genealogy in chapter 3 is dominated by a linear focus, it begins with a segmented focus for David's family, revealing the abundant potential of the dynasty at the outset from which the line of Solomon was chosen. After a linear focus from Solomon to Josiah, there is a return at the end to a form that combines the segmented and linear foci. After Josiah, the breadth of successive generations is described, showing the enduring potential of the royal line, but in each generation one line is always identified and traced forward to the next, showing an enduring election within this royal line (see commentary on ch 3; cf. Knoppers 2001:35-50).

Although similar to their original function as lists created as records of the community and preserved in archives, the range of purposes for these lists expands when they are incorporated creatively into a narrative work. Such genealogies continue to play the roles of legitimizing single lines and relating multiple lines. For the Chronicler's community, tracing the lines of Israel would have provided much needed continuity and thus legitimacy for a community living under imperial hegemony in the wake of the Exile. In addition, the lists function to legitimize or envision legitimization for various sociological groups, including tribal units and Levitical clans.<sup>7</sup> The inclusion of a list of those who returned from exile in chapter 9, as well as the focus on the genealogies of key figures from the Chronicler's own time, legitimizes families involved in leadership in the Second Temple community (Knoppers 2004:251). In addition, the segmented genealogies of the world in chapter 1 and of Israel in chapters 2–8 *highlight Israel's relationship with their world, as well as the relationships between the various tribes*.<sup>8</sup> A community living with the reality of imperial hegemony, confirmed by the inclusion of the list of returning exiles in chapter 9,<sup>9</sup> would need to understand their place within this world.<sup>10</sup> A community consisting merely of the remnant of Judah, Benjamin, and Levi and limited to the tribal territories of the south would need to reflect carefully on their relationship with the other tribes and territories and be reminded that the present reality was not necessarily the preferred future.

But these lists function in other ways within these narratives.<sup>11</sup> First, they *create narrative movement* as they trace the period from Adam (1:1) to Saul (9:35–44) and as a result place this story of David's dynasty and kingdom within the larger history of the world and Israel.<sup>12</sup> In this way the Chronicler was able to cover in his single book the entire history of Israel that consumes Genesis—Kings and thus to earn for his work Jerome's description of being a "Chronicle of All Divine History."<sup>13</sup> Another dimension of this narrative movement is highlighted by Japhet (1993:8), who compares 1 Chronicles 1:1 with 2 Chronicles 36:22–23, a movement from what she calls "beginning to 'beginning,'" that is, from the beginning of human history to the new beginning of Israel's history after exile. Additionally, Knoppers (2004:264) argues for a close literary relationship between chapters 1–9 and chapter 10—2 Chronicles 36, both ending with exile (9:1; 2 Chr 36:17–21), both identifying the people's "unfaithfulness" (*ma'al* [TH4604, ZH5086]) as the cause of the Exile (9:1; 2 Chr 36:12–16), and both announcing a return to the land (9:2–34; 2 Chr 36:22–23).

Second, especially by including extranominal information (see above), but also by inserting certain lists (the various northern tribes, the royal line, the priestly line), the genealogies *foreshadow some of the key theological themes, rhetorical structures, and narrative characters* of the Chronicler's work. Three recent descriptions of evidence for this foreshadowing are worthy of note:

Oeming (1990), summarized so nicely by Kleinig (1994:57), details the effects of the Chronicler's genealogies:

*True Israel is defined geographically as a land centered on Judah and Jerusalem, ethnically as twelve tribes coordinated around the tribe of Levi, politically as a nation unified by David and his descendants, theologically as a people obedient to God's law, cultically as a liturgical community participating in the sacrificial ritual at the temple*

*in Jerusalem, and sacrally as a holy people linked personally to the temple sanctuary via the Levites scattered throughout its territory. The genealogies are therefore taken to encapsulate the main elements of the Chronicler's theology.*

Johnstone (1998:107–113, here 107) argues that the thematic term *ma'al* binds the genealogical section together: "From start to finish on West Bank and on East, Israel's history has been blighted by מַעַל (1 Chron. 2.7; 5.25; 9.1)." Johnstone notes how the genealogies in chapter 1 identify the universal context of Israel's life and the central genealogies in chapters 2–8 portray the ideal tribal ordering of Israel so that it can realize its destiny (especially with Levi at its center) while at the same time revealing how Israel vitiated its destiny (exemplified in the behavior of Reuben, Nadab and Abihu, the inclusion of the Transjordanian tribes, the omission of Dan, the mention of the Exile). Finally, however, chapters 8–9 provide the remedial action necessary for Israel to realize its destiny (especially in the interweaving of the failure of the Benjaminite king Saul and the redemption of Benjaminite Jerusalem). Johnstone (1998:113) says, "The reason that Benjamin appears last in the tribal genealogies is, therefore, not merely that Benjamin, as one of the last survivors, constitutes an enclosing bracket around the more vulnerable northern tribes; rather, it is that Benjamin provides the Chronicler with the double link of both guilt and atonement forward into this account of Israel's history."

Duke (1990:56) argues that the narrative statements throughout the genealogies (2:3; 4:10; 5:20, 22, 25–26; 9:1) "signal to the audience the laws operating within the world of the narrative," which he sees as a "maxim of divine blessing/punishment." In addition, the repetition of the genealogy of Benjamin (7:6–12; 8:29–40) directs attention to the surviving tribe associated with Judah and provides movement toward the opening of the narrative.

One should analyze such genealogies embedded within biblical narratives by giving attention to the sociological and literary sources and forms of the genealogy and then to its functions within the narrative context of Chronicles.

#### ENDNOTES

1. Dillard cites one writer who called it "Scriptural Sominex," a reference to a popular North American sleeping pill; cf. Longman and Dillard 2006:190.
2. This introduction is based in part on the superb treatments of genealogies in Braun 1986:1–12; M. Johnson 1988; Johnstone 1998:106–114; Klein 2006:80–81; Kleinig 1994:43–76; Knoppers 2003:13–31; 2004:245–265; Oeming 1990; Selman 1994a:85–89; Snyman 2003:32–60; Williamson 1979b:351–359; 1982:38–40; R. Wilson 1975:169–189; 1977.
3. I am thankful to Sandra Richter (Asbury) for first alerting me to these categories; cf. Bendor (1996); Perdue (1997); ABD 2.761–769.
4. My presentation modifies Knoppers slightly. Most of the implications he draws from the outer frame (chs 1, 9) are actually comments relevant to the sequential pattern of chapters 1–9, rather than to the chiastic pattern. Another proposal has been suggested by Oeming (1990:200), who sees in the flow of chs 1–9 concentric circles: the outer circle contains the nations (ch 1), the second circle contains the tribes of Israel (chs 2–8), and the innermost circle contains the holy city and inhabitants (ch 9); cf. Kalimi 2002:556–562; Klein 2006:265.

5. Especially in order to place key figures on certain numbers, especially seventh and tenth generations, as in 2:10–17; see further Sasson (1978:171–185), who identifies the fifth and seventh spots as key.
6. Japhet (1993:93) refers to “the author’s propensity for numbers.”
7. Aufrecht (1988:205–235) and Snyman (2003:32–60) both show how genealogies function sociologically to establish and validate present structures. Snyman highlights that genealogies are helpful for boundary maintenance, conflict resolution, elite justification, group solidarity, and social order; in Chronicles they are focused on domestic (determining social position), juridical (regulating relations and controlling land), and religious purposes. Also note Knoppers (2004:251–253), who cites the evidence of 28:4–5 (for the genealogical function of legitimization) and 2 Chr 13:4–8 (for the genealogical function of disqualification).
8. The dominant connection is through shared lineage, but also note the geographical character of these relationships, as Kartveit (1989) argued, noting that Israel is placed at the center of the world with Judah and Jerusalem at its center; on Jerusalem, see also Kalimi 2005a:92.
9. Also note Knoppers’s chiastic connection between chs 1 and 9.
10. See also Knoppers (2004:256), who sees a more positive role for genealogies; comparing the Chronicler to Greek genealogies, he concludes that for the Chronicler, “The primary issue at stake is not so much the definition of the ethnos over against external groups as it is the relationships of the various groups who make up the ethnos.”
11. Although some have questioned whether the genealogies were original to the Chronicler’s work, evidence for these two additional purposes undermine this view; see especially Kartveit 1989; Knoppers 2004; and Oeming 1990 for ideological, stylistic and structural evidence for the unity of chapter 1–2 Chr 36; contra Cross 1975:4–18; Freedman 1961:436–442; Newsome 1975:201–217; cited in Williamson 1982:40.
12. See the evidence in Knoppers 2004:259 from ancient Greek biographers who begin accounts with an account of ancestry.
13. See Klein 2006:1; cf. Knoppers and Harvey 2002. Knoppers (2004:286) compares the genealogies of ch 1 to the ancient Greek genre of epitome, which represented “a short abridgement or compendium of an older work,” in this case, the book of Genesis; cf. Japhet 1993:52.

## ◆ I. Genealogies from Adam to Saul’s Family (1:1–9:44)

### A. Genealogies from Adam to Israel’s Family (1:1–2:2)

The descendants of Adam were Seth, Enosh, <sup>2</sup>Kenan, Mahalalel, Jared, <sup>3</sup>Enoch, Methuselah, Lamech, <sup>4</sup>and Noah.

The sons of Noah were\* Shem, Ham, and Japheth.

<sup>5</sup>The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

<sup>6</sup>The descendants of Gomer were Ashkenaz, Riphath,\* and Togarmah.

<sup>7</sup>The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim.

<sup>8</sup>The descendants of Ham were Cush, Mizraim,\* Put, and Canaan.

<sup>9</sup>The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan. <sup>10</sup>Cush was also the ancestor of Nimrod, who was the first heroic warrior on earth.

<sup>11</sup>Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, <sup>12</sup>Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came.\*



## INTRODUCTION TO 2 CHRONICLES 1-9: THE ACCOUNT OF SOLOMON

**The Chronicler's Solomon: Past, Present, and Future.** In the account of the initial phase of Solomon's reign in the book of Kings, the writer immediately highlighted Solomon's alliance with Pharaoh symbolized in his marriage to Pharaoh's daughter as well as his practice of visiting high places (1 Kgs 3:1-3). This short note about a foreign wife and the high places at the outset of the account forms a bracket with another short note that occurs at the very end of the account in 1 Kings 11:1-8, picking up precisely where 1 Kings 3 left off ("besides Pharaoh's daughter," 1 Kgs 11:1). This final note introduces a series of foreign wives who were instrumental in turning his heart away from the Lord to worshipping their gods at high places. This literary bracket around the account of Solomon's reign in Kings offers insight into the division of the kingdom and the ultimate spread of idolatry throughout the land (1 Kgs 11-12).

The Chronicler, however, leaves out 1 Kings 3:1-3, the first of many omissions that highlight the interests and themes of the Chronicler in his presentation of Solomon. The Chronicler presents a Solomon untarnished by the fatal flaw of his foreign wives and idolatry. At no place is a sinful action connected to Solomon. Even the schism in the nation following the death of Solomon is blamed on Jeroboam's sedition and Rehoboam's youth (13:6-7) rather than on Solomon's idolatry (1 Kgs 11:9-13).

A similar trend is evident in the Chronicler's presentation of David in 1 Chronicles 10-29, an account that omits the seven-year schism in the nation at the outset of

David's reign. It also omits the subsequent revolts by Absalom, Shimei, and Adonijah, as well as the sins against Bathsheba and Uriah, which were followed by the rape of Tamar and the murder of Amnon. In the account of David, however, the Chronicler did include two errors of the dynastic founder: the death of Uzzah due to inattention to ritual procedures related to the transport of the Ark (1 Chr 13; cf. 1 Chr 15:13) and the plague on the nation due to inattention to ritual procedures related to the census (1 Chr 21). David's errors in ritual judgment reveal the immaturity of the monarch in such affairs and were events essential to the establishment of worship in Jerusalem. Nevertheless, they do leave the image of David slightly tarnished. For Solomon, the one who, according to the Deuteronomic historian, was responsible for splitting the kingdom and laying the



Israel during Solomon's Reign 971-931 BC

foundation for idolatrous behavior that would prompt the Exile, there is not a single description of error or sin. He is, as Dillard describes, "a glorious, all-conquering"

figure who enjoys “divine blessing and support of the nation” (Longman and Dillard 2006:197).

There has been much debate over the purpose of this “sanitized” Solomon in Chronicles. The Chronicler provides an idealized portrait of the past, highlighting the Davidic-Solomonic era as the idyllic past. This ideal past is not constructed, however, as mere fantasy over past glory. In doing this the Chronicler highlights the key era that laid the foundation for the Second Temple community to whom he writes his narrative. Thus, an ideal past provides foundation and direction for present realities. Longman and Dillard (2006:197), however, see an additional purpose behind the Chronicler’s portrait of Solomon, calling it an example of “messianic historiography,” that is,

*David and Solomon in Chronicles are not just the David and Solomon who were, but the David and Solomon of the Chronicler’s eschatological hope. At a time when Israel was subject to the Persians, the Chronicler still cherished hope of a restoration of Davidic rule, and he describes the glorious rule of David and Solomon in the past in terms of his hope for the future.*<sup>1</sup>

For the Chronicler, the people were to find their past, present, and future in Solomon.

**Solomon and Recapitulative Historiography.** The character of the Chronicler’s account of Solomon, however, is defined by more than just its omissions of Solomon’s flaws. Rather, the material provided reveals that the Chronicler was forging links between Solomon and earlier figures in the history of Israel, a technique that has been named by Dillard “recapitulative historiography” (see commentary on 1 Chr 22:6-16).<sup>2</sup>

First, as already noted in the commentary on the account of David in 1 Chronicles 22-29, Solomon was intimately linked with his father David. The Chronicler reminds the reader of this at the outset of the account of Solomon in 1:1 when he adds to his source the phrase “son of David” (cf. 1 Kgs 2:46). Braun (1973:511) has offered the most compelling evidence for this, highlighting how the “Chronicler had obviously designed his narrative to present two kings of equal standing before Yahweh and Israel and of equal devotion to the cult. Neither is exalted or denigrated at the expense of the other, but the reigns of both are presented according to the same general framework.” Both are presented as kings by divine choice (1 Chr 17:11; 22:7-10; 28:6), as kings ruling with the unanimous consent of all Israel (1 Chr 11:2; 29:22b-25a), and as kings dedicated fully to the Temple and its services. Braun even suggests that Solomon seems to surpass David in that Solomon is presented as completely without fault and as the builder of the Temple and, along with David, responsible for the institution of its worship (7:10; 11:17; 30:26; 35:3-4; 1 Chr 22, 28-29).

Second, this link between Solomon and David is accentuated further by the Chronicler’s link between David-Solomon and Moses-Joshua, a technique highlighted especially by Williamson (1976:351-361) and described in detail in the commentary on 1 Chronicles 22 and 28-29. The evidence is also apparent in this opening pericope in the Chronicler’s account of Solomon with the link between



David and Moses (see 1:3-4) and the use of vocabulary associated with Joshua's assumption of the mantle of leadership: the statements that the "LORD his God was with him" (cf. Deut 31:6, 8, 23; Josh 1:5, 9 with 2 Chr 1:1; 1 Chr 22:11, 16; 28:20) and the Lord "made him very powerful" (Piel of *gadal* [TH1431, ZH1540]; cf. Josh 3:7; 4:14 with 2 Chr 1:1; 1 Chr 29:25). In doing this, the Chronicler accentuated the role that David and Solomon played in the history of Israel and highlighted the importance of the transfer of leadership from David to Solomon, but he also revealed that without Solomon David's quest for a Temple and dynasty would have been in vain.

Third, it appears that the Chronicler links Solomon to another figure in the history of Israel, that of Bezalel in the book of Exodus.<sup>3</sup> Bezalel was the craftsman responsible for the creation of the Tabernacle and its furnishings in the wilderness (Exod 31:1-11) and, with Oholiab working alongside him (Exod 38:23), instructed other laborers in the skills necessary for building the Tabernacle (Exod 35:30-36:7). Dillard (1987:4) notes that the only two books in the Bible to show any interest in the character of Bezalel are Exodus and Chronicles (1:5; Exod 31, 35, 36; 1 Chr 2:20). The Chronicler depicts Solomon's reception of wisdom from God at the very site of the bronze altar "made by Bezalel" (1:5), who in Exodus is described as one endowed "with the Spirit of God, giving him great wisdom" (Exod 35:30-31).<sup>4</sup> Both Solomon and Bezalel are members of the tribe of Judah (Exod 35:30). This link to Bezalel is accentuated further by the Chronicler's description of the figure of Hiram in his account of the construction of the Temple. According to the account of the building of the Temple in 1 Kings 7:13-47, Hiram was a craftsman responsible for decorations. Dillard has noted several key modifications that the Chronicler has made to his source account in Kings. While in Kings Hiram appears at the completion of the Temple (1 Kgs 7:13), in Chronicles he is present from the beginning (2:7, 13), similar to the appearance of Oholiab in the Tabernacle account. Furthermore, the skill list attributed to Hiram in Kings ("a craftsman in bronze," 1 Kgs 7:14), is expanded in Chronicles ("a master craftsman who can work with gold, silver, bronze, and iron, as well as with purple, scarlet, and blue cloth . . . a skilled engraver," 2:7; "skillful at making things from gold, silver, bronze, and iron, and . . . stone and wood . . . purple, blue, and scarlet cloth and fine linen . . . an engraver," 2:14) in line with the talents of Bezalel and Oholiab in Exodus 35:31-36:1 ("a master craftsman, expert in working with gold, silver, and bronze . . . skilled in engraving and mounting gemstones and in carving wood . . . engravers, designers, embroiderers in blue, purple, and scarlet thread on fine linen cloth, and weavers"). Additionally, the name of this craftsman in the Kings account is Hiram (see 1 Kgs 7:13 mg) or Hirom (1 Kgs 7:40), while in Chronicles it is Hiram (4:11, though NLT has Hiram-abi) and Hiram-abi (2:13; 4:16). This slight revision brings Hiram's name in line with that of Oholiab, each ending with the Hebrew word *'ab* [TH1, ZH3] (father). Finally, in 1 Kings 7:14 this figure is identified as the child of a "widow from the tribe of Naphtali," while in 2:14 the mother is a widow from the tribe of Dan, a lineage he shares with Oholiab (Exod 35:34). Through these various links the Chronicler successfully identifies Solomon and Hiram-abi, men associated with the first Temple, with Bezalel and Oholiab, those responsible for

work on the Tabernacle. In doing this, the Chronicler legitimizes the work on the Temple by appealing to the Tabernacle in the wilderness.<sup>5</sup>

Thus, Solomon in Chronicles is a second David, a figure intricately linked with David and upon whom was placed the task of building the Temple and securing the dynasty. He is also a second Joshua, receiving the commission from his predecessor and surpassing his accomplishments. And thirdly he is a second Bezalel, applying his gift of wisdom to the work of the Temple. Through this Solomon's reign is linked to earlier periods of grandeur in the life of Israel, to the glories of the early monarchy, to the challenge of the conquest of the land, and finally to the awesome task of building a dwelling place for God. In an age when people knew well the failings of the monarchy and had reason then to question the legitimacy of the Temple and its services, which owed their existence to the royal house, this reshaping of the Solomonic narrative was important because it showed that the characters and impulses of those responsible for the Temple were identical to those who first built the Tabernacle and conquered the land.

**Solomon and Temple Building in the Ancient Near East.** The narrative at the end of 1 Chronicles has been building toward the story of Solomon and the building of the Temple since the dynastic oracle from God in 1 Chronicles 17. This oracle informed David that he would not be the one to build the Temple. Instead, his son was the monarch chosen for this task. The tension has built throughout the ensuing account with repetitions of this oracle in 1 Chronicles 22 and 28.

The Chronicler's account of Solomon is bracketed by sections focusing on Solomon's wealth and wisdom (1:1-17; 9:13-28) and his interaction with foreign, Gentile royalty (2:1-16; 8:17-9:12).<sup>6</sup> Common to the sections on wealth and wisdom is a focus on Solomon's trade in horses and chariots, while common to the sections on his interaction with foreign Gentile royalty is the declaration by the foreign monarch that Solomon's enthronement is an expression of God's love for his people (2:11; 9:8). The Chronicler punctuated his account of Solomon at regular intervals with summarizing notes about the progress of the Temple project (2:1; 3:1-2; 5:1; 7:11; 8:1, 16).

This overall structure brings even greater focus on the Temple-building account than the source in 1 Kings from which the Chronicler has drawn his account. In addition, the key themes of wealth and wisdom now surround the Temple-building project, emphasizing that they were given to Solomon to enable the project rather than to assist Solomon in his royal rule. The connection between wisdom and Temple building is made explicit in 2:12 in the mouth of Hiram of Tyre, who describes Solomon as "a wise son, gifted with skill and understanding, who will build a Temple for the LORD" (see Japhet 1993:523). Further evidence can be discerned by comparing Chronicles with its source in Kings. In Kings, wisdom was given to Solomon to rule justly, and this is evidenced in the account of his wise judgment and ruling of the kingdom, which follows the theophany at Gibeon (1 Kgs 3:16-4:34).<sup>7</sup> The Chronicler, however, set aside these accounts and moved immediately to Solomon's construction projects in Jerusalem.

Ancient Near Eastern kings did not undertake the (re)construction of a Temple lightly. Scholars have uncovered a tradition for (re)constructing sanctuaries that stretches over two millennia in the ancient Near East (for details see Boda and Novotny 2009).

This tradition was preserved not only through ritual and oral tradition, but also through inscriptions consistently deposited in the foundations of the various buildings.

Among others, Kapelrud (1963) was instrumental in noting links between this tradition and Hebrew texts related to the construction of sacred space (Exodus, 1 Kings, Ezekiel). Hurowitz (1985, 1992, 1993) provides far more detail, focusing his attention on connections to 1 Kings, with some discussion of Exodus—Numbers and Ezra–Nehemiah. Working exclusively with the non-Hebrew ancient Near Eastern materials and focusing on foundation deposits, Ellis (1968) provides more detail on the earlier phases in Temple (re)construction. In recent work I have focused attention on the implications of Ellis’s work for the texts of Haggai and Zechariah 1–8 (Boda 2006c; Boda and Novotny 2009).

Hurowitz (1992:25) largely ignored Chronicles in his work, expressing skepticism for an account that was “demonstrably a tendentious reworking and expan-

Kapelrud 1963	Chronicles (texts identified by Dillard/Riley)		Ellis 1968 (with texts from Haggai and Zech 1–8 identified by Boda [2006c])	Hurowitz 1992
	David	Solomon		
Some indication that a Temple has to be built (Exod 25:1–8)	1 Chr 17:1; 28:11–21		The Decision to Build (Hag 1:1–11; Zech 1:7–17)	(1) a reason to build or restore a building along with the command or consent of the gods to the proposed project (1 Kgs 5:1–5 [15–19]; cf. Exod 24:15–31:18; Exod 34:29–35:19)
The king visits a Temple overnight (Exod 24:12–18; cf. 1 Kgs 3:5)		2 Chr 1:2–13		
A god tells him what to do, indicates plans (Exod 25:8–30:38)	1 Chr 28:2–3, 11–19	2 Chr 1:7–12		
The king announces his intention to build a Temple (Exod 35:4–10)	1 Chr 22:1, 7–10; 28:1–6	2 Chr 2:1–10		
Master builder is engaged, cedars from Lebanon, building stones, gold, silver, etc., procured for the task (Exod 31:1–6; 35:4–29; 36:3–7)	1 Chr 22:1–5, 14–15; 29:1–9	2 Chr 2:7–17	The Preparation of the Building Site (Hag 2:1–5; Zech 4:6b–7a[7b?])	(2) preparations for the project including enlisting workers, gathering and manufacturing building materials, and laying the foundations of the building (1 Kgs 5:1–12 [15–26]; cf. Exod 35:20–36:7)
			Preparing the Building Materials (Hag 2:6–9)	
			Laying the Foundations (Hag 2:10–23; Zech 4:[7b?], 8–10a; 8:9a, 10–13)	

sion of an earlier story.” Dillard (1987:10) and Riley (1993), however, provide some comment on the relationship between these ancient (re)building rituals and Chronicles. This may not appear significant since the Chronicler relied so heavily upon Kings, an account that Kapelrud had long ago connected to the ancient Near Eastern rituals. A closer look at the differences between Chronicles and its source in Kings, however, provides important insight into the Chronicler’s historiography (see further Boda 2009c). The following table presents three series of elements of Temple construction processes proposed by Kapelrud, Ellis, and Hurowitz, along with the Scriptures correlated with those elements by various scholars. A separate column shows the identification of passages from Chronicles with these elements by Dillard and by Riley.

The Temple finished according to plan (Exod 39:42-43)		2 Chr 3:1-5:1; 6:10	Later Stages of Construction, Including the Dedication of the Finished Building	(3) a description of the building process and of the edifice under construction (1 Kgs 6:1-8:11; cf. Exod 36:8-39:43)
Offerings and dedication, fixing of norms (Exod 40:9-11)	1 Chr 23:2-26:32	2 Chr 6:1-42; 7:4-10		(4) dedication of the building by populating it, along with celebrations and rituals (1 Kgs 8:1-11, 62-66; cf. Exod 40:1-38; Lev 8:12-13; 9:1-10:19; Num 7 )
Assembly of the people (Exod 39:32-33, 42-43)		2 Chr 5:2-14		
The god comes to his new house (Exod 40:34-35)		2 Chr 5:13-14; 7:1-3		
The king is blessed and promised everlasting dominion (1 Kgs 9:5)	1 Chr 17:10-14, 23-27	2 Chr 7:12-22		(5) a prayer or a blessing meant to assure a good future for the building and the builder (1 Kgs 8:12-61; Lev 9:22-23; Num 7:89)
				Optional element: (6) conditional blessings and curses addressed to a future king who will repair the building (1 Kgs 9:1-9)

While the ancient (re)building pattern is restricted in Samuel—Kings to the period of Solomon, in Chronicles it can be discerned in the account of David and Solomon. Riley (1993:61) concludes, "The Chronicler has taken the role of Temple-builder (which the Deuteronomistic historian had given to Solomon) and divides it between David for its inauguration and Solomon for its completion." Not only does this mixing of the various activities between these two characters bind their reigns together into a unified complex, but so also do the two incidents of fire falling from heaven. In the first (1 Chr 21:26), David sacrifices on his newly built altar on the Temple site; in the other (7:1), Solomon utters his dedicatory prayer at the completed Temple (Riley 1993:84).

There are other differences between Kings and Chronicles. At certain points the story of Temple construction in Chronicles appears to be more closely allied with the ancient ritual structure than its source in Kings. First of all, Dillard (1987:10) notes that in Kings the hiring of a wise master builder occurs at the end of the account (1 Kgs 7), while in Chronicles this occurs at the outset (ch 2). Second, the Chronicler lays greater stress on the divine origin of the plans for the Temple, noting in 1 Chronicles 28:11-19 that David had received "plans" (*tabnith* [TH8403, ZH9322]) for the Temple directly from Yahweh (1 Chr 28:11-12, 19; cf. Hurowitz 1992:169). Third, in contrast to his source in Kings, which places a considerable literary interval between the theophany at Gibeon in 1 Kings 3 and the building of the Temple in 1 Kings 5, the Chronicler places the Temple building directly after the visit to Gibeon. In this he echoes the broader ancient Near Eastern pattern of Temple building following a revelation to the royal figure. Fourth, while the account in Kings does depict an exchange of messages (through ambassadors) between Solomon and Hiram of Tyre (1 Kgs 5:1-2, 7-8), the Chronicler makes explicit mention of the use of a written letter for the exchange (2:11), the form used for acquiring building materials in the ancient Near Eastern construction texts (see Hurowitz 1992:131-223). Finally, while the account in Kings says nothing about the laying of the foundation, the Chronicler appears to be aware of its significance to the Temple-construction project, expanding his account at 3:3 and then noting it again in his summary at 8:16 (see commentary at 3:3 and 8:16).

In light of the Chronicler's close attention to ritual throughout his work, it would not be surprising if he wrote his account with an eye on such ancient patterns. However, it is more likely that these connections are due to other factors. First, his fixation on the Temple and its services explains why he brought the theophany into such close connection with the Temple construction. For the Chronicler Yahweh appeared to Solomon and endowed him with wisdom mainly for building the Temple. Second, most of the connections established above are more likely due to the Chronicler's technique of linking his story to patterns established in the construction of the Tabernacle. This probably explains the shift in the appearance of the master builder (see above) and may also explain the reference to David's reception of divine "plans," a term (*tabnith* [TH8403, ZH9322]) also used for Yahweh's revelation of the Tabernacle to Moses (Exod 25:9, 40; cf. Hurowitz 1992:168-169). Third, although the Chronicler does explicitly mention a letter in

his account, Hurowitz (1992:181) has argued cogently that the form of address used in the messages between Hiram and Solomon in the book of Kings “reveal very strong similarities in both language and content between the words of these two kings and a number of authentic ancient letters.”<sup>8</sup> Thus, the Chronicler was merely making explicit what is implicit in his source. Finally, the inclusion of a reference to the laying of the foundation may be related to patterns used in the reconstruction of the second Temple in the early Persian period (see especially Hag 2:15–19; Zech 4:6b–10a; 8:9–13; cf. Boda 2006c).

Therefore, although the Chronicler may have been drawing on the broader ancient Near Eastern patterns of Temple construction, it appears that this was mediated to him through the biblical accounts of the construction of the Tabernacle and the second Temple. In this the Chronicler legitimized the Temple through links to the past but also made it relevant through links to the present of his audience. The second Temple, through which his audience encountered their covenant God, was a sanctuary linked to the first Temple built in that ideal age of David and Solomon, which in turn was built in ways that resonate with the Tabernacle of old.

#### END NOTES

1. This view has not been accepted by all. Japhet (1993:48) sees these trends in Chronicles as the author's aversion to providing personal details in the lives of his characters.
2. For this evidence, see especially the superb review of Dillard (1981:289–300); cf. Braun 1973:503–516; 1976:581–590; Dillard 1987:2–4; Williamson 1976:351–361.
3. See Dillard 1981:289–300; 1987:4; Japhet 1993:540–541, 544–546.
4. Japhet (1993:545) notes a point of discontinuity between Exodus and Chronicles on this point: “According to Chronicles, craftsmanship is certainly ‘wisdom,’ but definitely not divine inspiration.”
5. As Japhet (1993:526) says, “This, then, is an important feature of Chronistic theology: the continuity linking the desert Tabernacle with Solomon's Temple. Gibeon, where the Aaronide Zadok was officiating, is seen as a transitional stage.”
6. There have been a few proposals on the literary structure of chs 1–9, often with a chiasmic structure, the most convincing of which is offered by Dillard (1984a:85–93; 1987:5–6); cf. De Vries 1989:233; Selman 1994b:285–286. Dillard's work on the inclusion that enfolds the account of Solomon (1:1–2:16; 8:17–9:28) is convincing, while the rest is not (see Boda 1996:55–70). Williamson (1982:192–193, 232) suggests that 2:1 and 8:16 function as brackets around the account, and Dillard (1987:17) and Japhet (1993:537) indicate that 2:1 and 7:11 function this way, but as I note, such summarizing notes on the progress of the project can be found throughout the Chronicler's account.
7. See especially the evidence of Japhet (1993:531): “In Kings, the main task anticipated by Solomon upon accession to the throne, is to ‘judge the people’” (cf. 1 Kgs 3:9). She notes that the verb *shapat* [𐤑𐤕𐤁𐤏𐤏, 𐤑𐤕𐤁𐤏𐤏] (judge), recurs in Kings six more times, a total of seven (cf. 1 Kgs 3:9, 28; 7:7; 8:32; 2 Kgs 15:5; 23:22).
8. Hurowitz (1992:181) also notes the Chronicler's penchant for highlighting written materials in his account.