

CORNERSTONE  
B I B L I C A L  
COMMENTARY

**General Editor**

Philip W. Comfort

*D. Litt. et Phil., University of South Africa;*

*Tyndale House Publishers;*

*Coastal Carolina University.*

**Consulting Editor, Old Testament**

Tremper Longman III

*PhD, Yale University;*

*Robert H. Gundry Professor of Biblical Studies, Westmont College.*

**Consulting Editor, New Testament**

Grant Osborne

*PhD, University of Aberdeen;*

*Professor of New Testament, Trinity Evangelical Divinity School.*

**Associate Editors**

Jason Driesbach

*MA, Biblical Exegesis and Linguistics, Dallas Theological Seminary;*

*Tyndale House Publishers.*

Mark R. Norton

*MA, Theological Studies, Wheaton Graduate School;*

*Tyndale House Publishers.*

James A. Swanson

*MSM, Multnomah Biblical Seminary;*

*MTh, University of South Africa;*

*Tyndale House Publishers.*



# CORNERSTONE BIBLICAL COMMENTARY

## 1-2 Chronicles

Mark J. Boda

GENERAL EDITOR

Philip W. Comfort

*featuring the text of the*

NEW LIVING TRANSLATION



TYNDALE HOUSE PUBLISHERS, INC. CAROL STREAM, ILLINOIS

Cornerstone Biblical Commentary, Volume 5a

Visit Tyndale's exciting Web site at [www.tyndale.com](http://www.tyndale.com)

1–2 Chronicles copyright © 2010 by Mark J. Boda. All rights reserved.

Designed by Luke Daab and Timothy R. Botts.

Unless otherwise indicated, all Scripture quotations are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2007 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

TYNDALE, *New Living Translation*, *NLT*, Tyndale's quill logo, and the New Living Translation logo are registered trademarks of Tyndale House Publishers, Inc.

---

**Library of Congress Cataloging-in-Publication Data**

Cornerstone biblical commentary.

p. cm.

Includes bibliographical references and index.

ISBN 978-0-8423-3431-0 (hc : alk. paper)

1. Bible—Commentaries. I. Boda, Mark J.

BS491.3.C67 2006

220.77—dc22

2005026928

---

Printed in the United States of America

16 15 14 13 12 11 10  
7 6 5 4 3 2 1

C O N T E N T S

Biographical Note

*vi*

General Editor's Preface

*vii*

Abbreviations

*ix*

Transliteration and Numbering System

*xiii*

1 CHRONICLES

*1*

2 CHRONICLES

*224*

VOLUME 5a: 1–2 Chronicles

**Mark J. Boda**

*BTh, Ambrose University College;*

*MDiv, Westminster Theological Seminary;*

*PhD, University of Cambridge;*

*Professor of Old Testament, McMaster Divinity College.*

## 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 Gemara	Heb.	Hebrew	NT	New Testament
bar.	baraita	ibid.	<i>ibidem</i> , in the same place	OL	Old Latin
c.	<i>circa</i> , around, approximately	i.e.	<i>id est</i> , the same	OS	Old Syriac
cf.	<i>confer</i> , 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>Peshar Habakkuk</i>	11QTemple <sup>ab</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

- Ⲙ (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 (Porphyrianus) 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>1</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

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

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

### Vowels

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

## GREEK

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

σ, ς	<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>ZG</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>

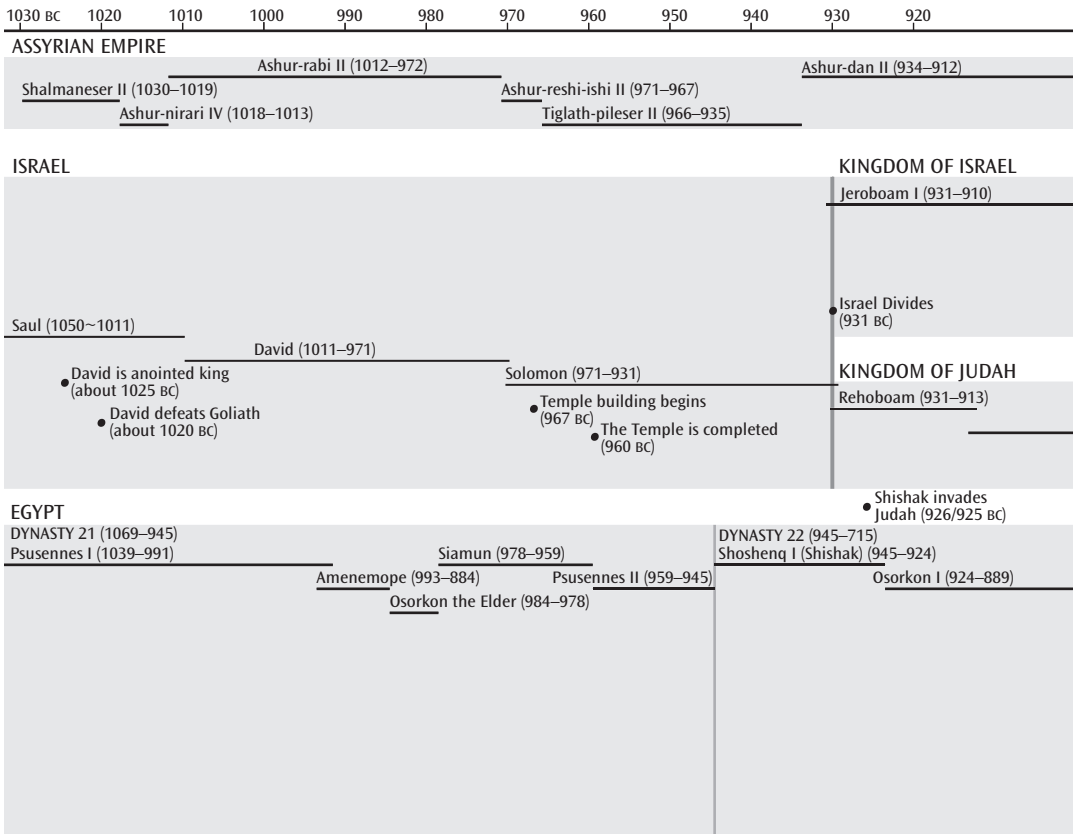
The first line of the work now known as 1 and 2 Chronicles begins with the words “The descendants of Adam” (1 Chr 1:1), while the final pericope of the work begins with the words “In the first year of King Cyrus of Persia” (2 Chr 36:22). These two citations reveal the scale of the accomplishment of this 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.

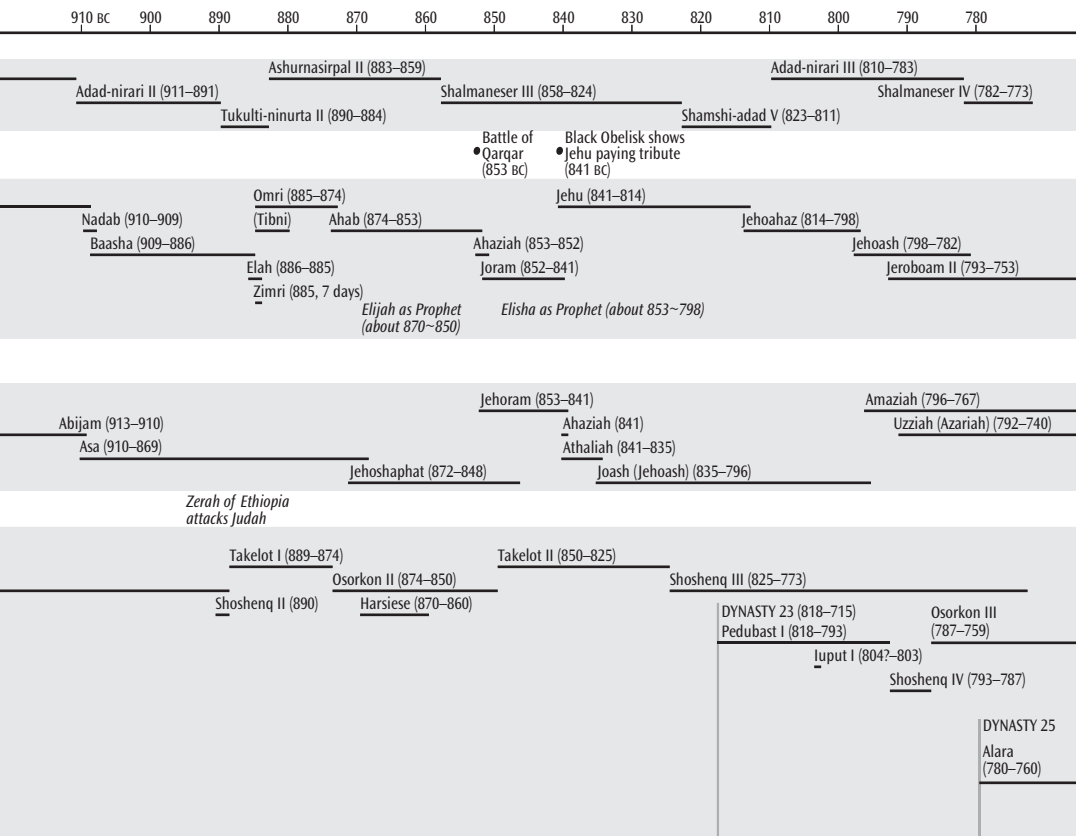
In addition, Chronicles is often ignored and maligned in biblical studies because of its perceived lack of historical worth. There is no question that the Chronicler was at some distance from the events he related, indicated by the final recorded incident in the book, which places it in the Persian period. 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).

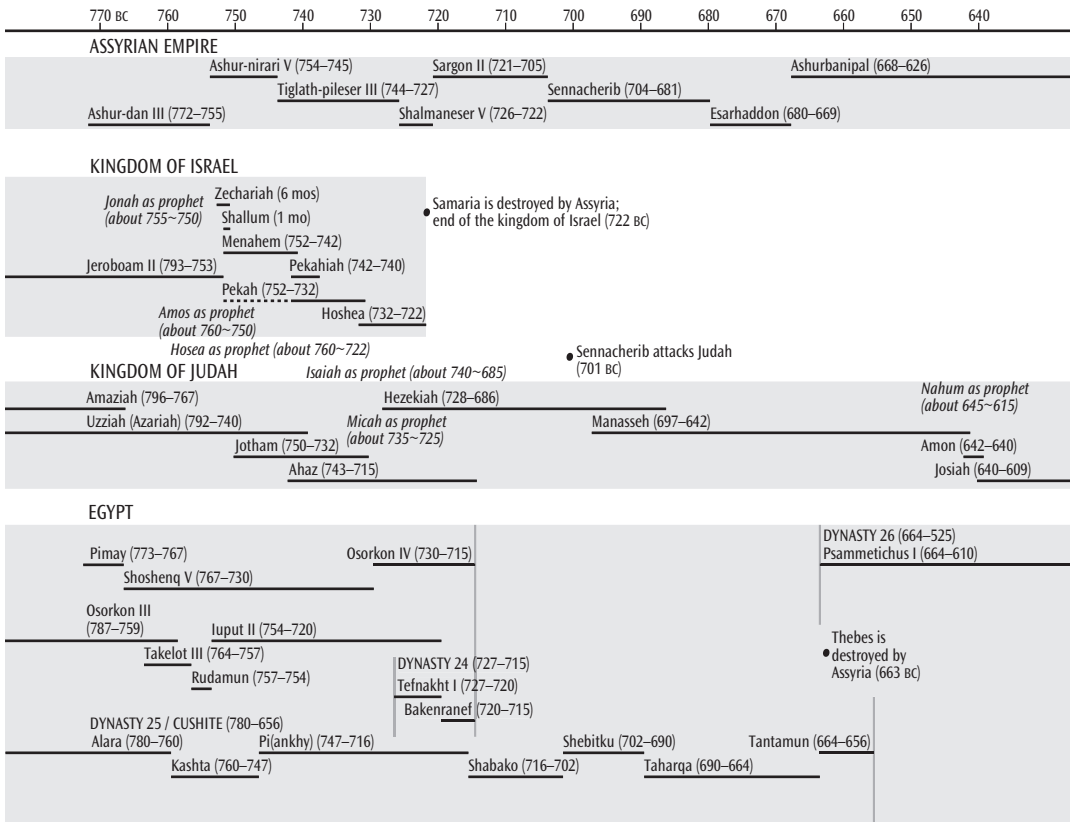
In order to investigate the Chronicler’s work, we need to look more closely at introductory issues of history, text, and literature. First, we need to discover when



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

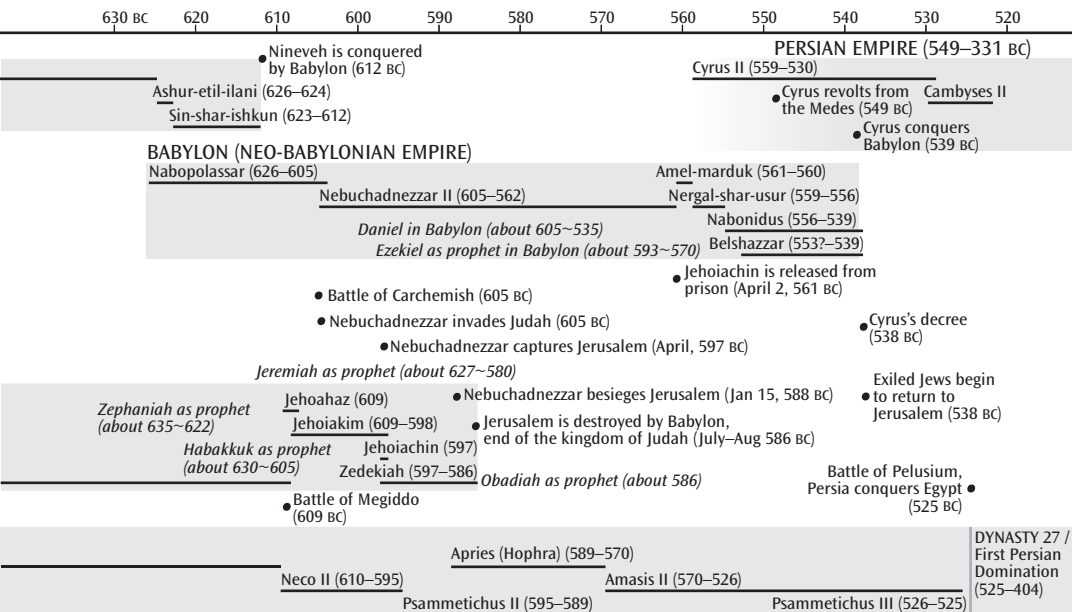
Jewish tradition largely associated the authorship of Chronicles with Ezra. The Babylonian Talmud (*b. Bava Batra* 15a) claimed that Ezra wrote the book that bears his own name and the genealogies of the book of Chronicles up until his own time and that Nehemiah finished it. It is unclear what is meant 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,



Cyrus not only describes his defeat of Nabonidus and enthusiastic acceptance by the residents of Babylon, but also his policy of returning various gods to their respective cities and rebuilding their sanctuaries. The proclamation now recorded in 2 Chronicles 36:22-23<sup>3</sup> reflects the policies of Cyrus in the period immediately after Cyrus's conquest of Babylon. Third, in 1 Chronicles 29:7 one of the valuable items ("10,000 gold coins") is referred to as "darics" (gold coins), a coin that was minted during the reign of Darius I no earlier than 515 BC and would not have reached the province of Yehud until some time after that. Fourth, the lack of details on Solomon's building project and the greater attention to the worship systems and services suggest that it was not written in the period when the Temple was being built, that is, during the period from 539–515 BC, but rather in a period when the Temple had been operational for a time (Dillard 1987:31; Knoppers 2004:111). Fifth, the genealogy of the Davidic royal line in 1 Chronicles 3:17-24 extends at least two generations after Zerubbabel, who was governor of Yehud in 520 BC (see Ezra 1–6, Haggai, Zechariah), and some have suggested that it extends as many as 14 generations after his time (see commentary on 1 Chr 3). This commentary will follow Klein (2006:113) in dating the final generation in this genealogy to the latter half of the fifth century BC.

These various pieces of evidence suggest that the earliest date for the writing of Chronicles is 425 BC. Regarding the latest possible date for the book's composition, there is strong evidence of the use of Chronicles in several books in the Second Temple period (Daniel, 1 Maccabees, Sirach, and various of the DSS). This, together with the fact that Chronicles is part of the Greek translation of the Old Testament (LXX), "points to a mid-third century date as the latest reasonable time for composition" (Knoppers 2004:111).<sup>4</sup> Thus, the Chronicler was at work somewhere between 425 and 250 BC, writing to a community of Jews who needed to return to Jerusalem to the reconstructed Temple and to participate in its worship as they awaited the full realization of the restoration of the kingdom of David.

## AUDIENCE

The dates and location that have been given for Chronicles identify the readership as those who lived in the province of Yehud sometime during the Persian (539–333 BC) and early Hellenistic (333–250 BC) periods. Although this is a wide range, there are certain characteristics of this community that may help us understand the book.

One cannot overestimate the powerful impact of the Babylonian conquest of Judah in the early sixth century BC. In at least four waves (605, 597, 587, 582 BC), a portion of the upper echelon of the Judean kingdom was deported to areas in Mesopotamia, leaving behind a decimated community and destroyed infrastructure. Although in the waning days of the Judean monarchy foreign powers had controlled the southern kingdom, there was at least some semblance of independence and identity for the nation. But the destruction of Jerusalem in 587/6 would result in the removal of key identity markers: king, Temple, and capital. Until 539 BC Jews would live in communities stretching from Mesopotamia to Egypt under foreign hegemony.

With Babylonian control over the ancient Near East finally broken by Cyrus in 539 BC, the Jewish people began to return to the land in at least four waves to join those who had remained behind, first under Sheshbazzar in 539–537, then under Zerubbabel and Jeshua in 522–520, Ezra in 458, and Nehemiah in 445. Persian authorization for these returns is inextricably linked with the reconstruction of the Temple and the reinstatement of its worship, a project that was begun under Sheshbazzar's leadership (Ezra 1; 5:15-16) but only fully engaged under the leadership of governor Zerubbabel, the priest Jeshua, and the prophets Haggai and Zechariah (Ezra 2–6; Haggai; Zech 1–8). The Temple structure was completed in 515 BC (Ezra 6:15), even though temple services had begun as early as 520 with the reconstruction of the altar (Ezra 3:1-6).<sup>5</sup>

The return of Zerubbabel, with his Davidic lineage (1 Chr 3:17-24; Hag 2:20-23), to the land from Mesopotamia (*Zerubbabel* means "seed of Babylon") around 520 BC was an important signal of the restoration of the nation to its former state. That is, he represented the reinstatement of the royal identity marker, even if he was accountable to Persian authorities. His choice of Jerusalem as the capital of the province reinstated a second identity marker, while the reconstruction of the Temple represented the third and final identity marker. Thus, by 515 BC there would have been much hope that the community was on the brink of restoration; all that remained was independence from the Persian Empire. Some see evidence of rebellion in the language of Haggai (Hag 2:1-9, 20-23), but this is far from certain. What we do know is that by the end of the sixth century BC Zerubbabel was no longer governor of Yehud, let alone king of an independent Judah. In his place sat his son-in-law Elnathan, a man married to Zerubbabel's daughter Shelomith, who ruled until around 490 BC. After that point there is no evidence of a figure from Davidic descent involved in leadership in the province.

Little is known about the little province of Yehud during the era after the disappearance of Zerubbabel. Texts in Zechariah 9–14 and Malachi suggest that there were some tensions within the community. Two of these tensions likely revolved around the relationship between Jerusalem and the surrounding province (Zech 12–14) and the relationship between the functioning of the Temple and the priesthood (Malachi). Zechariah 11:4-16 may indeed point to Zerubbabel's demise as the cause for this tension.<sup>6</sup> Evidence from Ezra 4 suggests that the Jewish community in Yehud faced serious opposition in the first half of the fifth century in the period leading up to Ezra's arrival in 458 BC. Any progress that had been made in securing Jerusalem as the capital city was eradicated by adversarial forces within the empire. Ezra's return, enabled and empowered by the Persian court, was largely focused on renewal within the community, protecting the community from foreign influences, and securing any privileges that had been gained from the Persians (Ezra 7–10). With Nehemiah came even greater empowerment from the Persian court, finally securing Jerusalem as the provincial capital with its protective wall (Neh 1–7). In the wake of Nehemiah two of the key identity markers of the community were in place: Temple and capital, even if the third, the monarchy, was no longer a reality.



The Province of Yehud

fifth centuries at Bethel (Zech 7:1-3), Lachish, and Casiphia (in Babylon; Ezra 8:17; Ezek 11:14-16; see Knoppers 2004:112). There is also evidence of a Jewish sanctuary built at Leontopolis in Egypt in the second century BC.<sup>9</sup> The limited size of Yehud during this period, however, meant that most of these various sanctuaries were not within the confines of the province, even if some of them were on traditional territory. Nevertheless, their presence was a problem for those who saw the Temple in Jerusalem as the fulfillment of the Deuteronomic legislation that centralized worship and sacrifice (Deut 12).

With the Temple at the core of the Persian-period community, the priestly orders clearly had a key role to play in identity formation for the community. They, along with their Temple and services, provided the only link to the ancient traditions of Israel. It is not surprising then that the priestly orders exerted considerable influence on Yehud from the Persian period until the destruction of the Second Temple in AD 70.

The readers of Chronicles, therefore, were a community dealing with the realities of life after the demise of their nation and independence. The failed reinstatement of the royal line, together with the successful reconstruction of the Temple, meant that at least for the time being the Temple and its sacred orders were the only hope for nurturing Jewish community and faith. Notwithstanding, this was a community that would have been dealing with considerable loss and in need of hope as they lived under the hegemony of foreign lords whose tenure appeared unending.

Although evidence is slight for the period after the fifth century, it appears that the Temple in Jerusalem became the key center for Jewish community and identity in Yehud. However, even in the sixth century BC the Jewish temple at Elephantine in Egypt rivaled the Temple in Jerusalem, and as time progressed this Egyptian community showed signs of syncretism with local Egyptian religion.<sup>7</sup> In the late Persian/early Hellenistic period (latter half of the fourth century BC) another temple would be built on traditional Israelite soil, that is, the Samaritan temple on Mount Gerizim (Josephus *Antiquities* 9.288; 11.302-310; 13.74),<sup>8</sup> and some have suggested that sanctuaries were already present in the sixth and

## CANONICITY & TEXTUAL HISTORY

**Textual Sources.** The key extant ancient witnesses to the original text of Chronicles include the following: in Hebrew, the medieval Masoretic Hebrew manuscript tradition and the much earlier Hebrew fragment found at Qumran (Japhet 1993:29);<sup>10</sup> in Greek, the book called *Paraleipomenōn* (which largely follows the order of the book known from the Masoretic Hebrew tradition) and a later book called 1 Esdras (or *Esdras A*, as in the LXX), which is included in the “Apocrypha” found in some Protestant Bibles and is comprised of 1 Chronicles 35–36, Ezra 1–10, and Nehemiah 8 (with some additions, including a long narrative at 1 Esdr 3:1–5:6); in other ancient languages, most important of which include Latin (Old Latin, Vulgate traditions), Aramaic (Targums, Syriac Peshitta), Ethiopic and Arabic works. While these latter versions are of little help for establishing the original Hebrew text of Chronicles,<sup>11</sup> the Greek version cannot be ignored. *Paraleipomenōn* is a literal translation that in most cases reflects the same tradition as the Masoretic Text. At times, however, it reflects a better reading than the Masoretic Text.<sup>12</sup> Although reflecting “elegant and idiomatic Greek” and representing a later compilation of sections of Chronicles, Ezra, and Nehemiah, 1 Esdras is nevertheless a key resource as an early textual witness to Chronicles (Knoppers 2004:56).

Close study of the Masoretic Text of Chronicles, the Masoretic Text of Samuel—Kings, Qumran evidence of Samuel (4QSam<sup>a</sup>, 4QSam<sup>b</sup>, 4QSam<sup>c</sup>), and the Septuagint for Samuel has demonstrated that Chronicles drew on a text of Samuel closer to 4QSam<sup>a</sup> and the Septuagint than to the Masoretic Text of Samuel, but on a text of Kings closer to the Masoretic Text of Kings.<sup>13</sup> This latter point is very important because it reminds us that some of the “differences” between Chronicles and its key source, Samuel—Kings, are not due to editorial revision by the Chronicler but rather to textual revisions by scribes.

**Textual Limits.** One of the key debates over the past century of work on Chronicles has been over the limits of the work. Since the nineteenth century it was largely assumed that Chronicles, Ezra, and Nehemiah were a single work that traced the history of the world from Adam to Nehemiah. This view was based on textual data (the overlap between the end of 2 Chr 36 and the beginning of Ezra 1 and the shape of 1 Esdras, which stretches from 2 Chr 35 to Ezra 10 plus Neh 8), lexical data (long lists of vocabulary shared by these books), and thematic data (shared interests in genealogies and the Temple with its services and personnel).

Through the work of Sara Japhet and H. G. M. Williamson, however, the consensus was seriously challenged, and the majority of opinion has shifted justifiably to view Ezra-Nehemiah as a separate entity from Chronicles (Japhet 1968:330-371; Williamson 1977b:5-82).<sup>14</sup> Key to this shift are the following developments: First, similarities in language between Chronicles and Ezra-Nehemiah have been reevaluated in light of research on the history of the Hebrew language, which has shown that much of this shared language was merely a reflection of a general linguistic shift in the Hebrew language, a shift that resulted in a new type of Hebrew known as “Late Biblical Hebrew.”<sup>15</sup> In other words, the similarities in language between Ezra-Nehemiah and Chronicles is likely due to their shared linguistic context, which stands in marked contrast to the linguistic context of earlier Old Testament books.

Additionally, Japhet has highlighted the absence in Ezra-Nehemiah of vocabulary key to Chronicles.<sup>16</sup> Second, and related to this last point, several scholars have noted significant differences between Chronicles and Ezra-Nehemiah on the thematic level, especially in their treatment of the traditions of David, mixed marriages, the Sabbath, Levites, the northern kingdom, and prophecy.<sup>17</sup> Third, the Chronicler's historiographic technique contrasts with that of the writer(s) of Ezra and Nehemiah, especially in the use of speech material to accentuate theological themes (Williamson 1982:11). Fourth, the repetition of the proclamation of Cyrus at the end of Chronicles (2 Chr 36:22-23) and the beginning of Ezra (Ezra 1:1-3) does not strengthen the bond between the books, but rather shows that the Chronicler was abbreviating the longer form in Ezra. Evidence for this can be seen in the way he stopped his citation awkwardly (but purposefully) midsentence (see commentary on 2 Chr 36:22-23); furthermore, by changing the Hebrew phrase *mippi* [TH4480/6310, ZH4946/7023] (from/through the mouth of) in Ezra 1:1 to *bepi* [TH871.2/6310, ZH928/7023] (through the mouth of) in 2 Chronicles 36:22, the Chronicler brought the text into line with the form in 2 Chronicles 36:21 (*bepi*). And finally, the evidence of 1 Esdras does not apply to this discussion because it originated after Chronicles and Ezra-Nehemiah had already reached their final forms.

**Textual Editions.** There have been many proposals concerning the editorial process that produced the form of Chronicles we possess today, including those which posit Priestly, Levitical, and Deuteronomistic redactions.<sup>18</sup> The issue is complicated, however, by the fact that the book appears to be an editorial masterpiece, drawing on a variety of sources (even on the fundamental level of all theories). As per Knoppers (2004:92), identifying redactions within a book such as Chronicles is rendered nearly impossible because of the nature of the Chronicler's compositional technique: "his adroitness in drawing upon originally disparate lemmata, his ability to acknowledge and negotiate different ideological perspectives, and his capacity for pursuing his own agenda as he engages a variety of earlier biblical traditions." Evidence of diversity should be seen not as "an indelible mark of literary disunity" but rather as "the author's concern to mediate different perspectives."

**Canon.** Seventeenth-century rationalist Baruch Spinoza once wrote of the books of Chronicles: "I have always been astonished that they have been included in the Bible by men who shut out from the canon the books of Wisdom, Tobit, and the others styled apocryphal" (2004:2.10.5).<sup>19</sup> This much later criticism of Chronicles, however, admits that such disdain was not shared by the ancients who affirmed and formed the Canon. In all ancient Hebrew manuscripts Chronicles appears in the third section of the Hebrew canon, called the Ketubim (or the Writings). Although some may argue that its presence within the Writings suggests its inferiority to the books of the other two sections, this cannot be sustained. According to Sanders, the first two sections (Torah and Prophets, the latter including Samuel—Kings) were probably "stabilized in content and order" by the sixth or fifth centuries BC (ABD 1.840), which is before the Chronicler completed his work. Most likely its location within the Writings is due to the period of its composition.

While the early list of biblical books in the Babylonian Talmud places Chronicles in the final position of the Writings (and thus the Hebrew Bible as a whole),<sup>20</sup> the

Hebrew textual tradition that ultimately dominated the transmission of the Hebrew Bible throughout the Medieval period (Masoretic) nearly always places Chronicles at the beginning of the Writings followed by the grouping Psalms/Proverbs/Job (in various orders).<sup>21</sup> The Writings include books that shaped and describe the worship of the community that endured exile and was instrumental in restoring worship and in assembling the Canon after the Exile. For instance, in this section one finds the Psalter with its record of and resource for the worship of the people of God. Here one also finds the five Megilloth or scrolls, each of which was read at one of the five major festivals in the Jewish liturgical year (Ruth = Pentecost; Song of Songs = Passover; Ecclesiastes = Shelters; Lamentations = ninth of Ab; and Esther = Purim). Finally, the Wisdom Literature is located in this section, offering instructions for wise living.

In contrast, in the Jewish Greek textual traditions (Septuagint), the traditions that have been most influential on the order of books in Christian Bible translations, Chronicles is found following the books of Kings (Kingdoms) and before the book of Ezra. It appears that those who created this order grouped books according to genre and tradition, thus emphasizing the historiographic dimension of the Chronicler's work. As already noted above, the name given to Chronicles in this tradition means "omissions." This suggests that its role in the shadow of the long history that stretches from Genesis to Kings is to fill in information that was missed. Its position prior to Ezra, Nehemiah, and Esther is also suggestive of its role to bridge the gap between Kings and Ezra, especially with its closing genealogy (1 Chr 9) and narrative (2 Chr 36).

While in the Jewish Greek tradition, Chronicles functions as a rereading of the story of Israel that stretches from Genesis to Kings, in the Jewish Hebrew tradition it forms a bridge to the worship rhythms of the community that arose out of the ashes of the Exile. These two ways of handling Chronicles reflect emphases that honor the intentions of the Chronicler.

## LITERARY CONCERNS

The writer of Chronicles explicitly cited sources at several points in his account, and the names of these sources are different from those cited in the book of Kings for the kings of Judah (see chart on next page).<sup>22</sup>

The book of Kings cites in one place an account of Solomon's reign and in all other places a single source providing the accounts of all the kings of the southern kingdom. The Chronicler cited sources similar in name to the royal accounts in Kings: in two cases *The Book of the Kings of Israel* (*seper malke yisra'el*; 1 Chr 9:1; 2 Chr 20:34), in one case *The Events* (NLT, "Book") *of the Kings of Israel* (*dibre malke yisra'el*; 2 Chr 33:18), in one case *The Commentary on the Book of the Kings* (2 Chr 24:27), in four cases *The Book of the Kings of Judah and Israel* (2 Chr 16:11; 25:26; 28:26; 32:32), and in three cases *The Book of the Kings of Israel and Judah* (2 Chr 27:7; 35:27; 36:8; cf. 1 Chr 9:1). Interestingly, none of these names match the names of the sources cited throughout Kings. The Chronicler also cited accounts beyond those explicitly mentioning kings in their title, and all of these accounts are related to various prophets: Nathan the prophet (1 Chr 29:29; 2 Chr 9:29), Gad

CHRONICLES		KINGS	
1 Chr 29:29	<i>The Record of Samuel the Seer, The Record of Nathan the Prophet, and The Record of Gad the Seer</i>	—	—
2 Chr 9:29	<i>The Record of Nathan the Prophet, and The Prophecy of Ahijah from Shiloh, and also in The Visions of Iddo the Seer</i>	1 Kgs 11:41	<i>The Book of the Acts of Solomon</i>
2 Chr 12:15	<i>The Record of Shemaiah the Prophet and The Record of Iddo the Seer, which are part of the genealogical record</i>	1 Kgs 14:29	<i>The Book of the History of the Kings of Judah</i>
2 Chr 13:22	<i>The Commentary of Iddo the Prophet</i>	1 Kgs 15:7	<i>The Book of the History of the Kings of Judah</i>
2 Chr 16:11	<i>The Book of the Kings of Judah and Israel</i>	1 Kgs 15:23	<i>The Book of the History of the Kings of Judah</i>
2 Chr 20:34	<i>The Record of Jehu Son of Hanani, which is included in The Book of the Kings of Israel</i>	1 Kgs 22:45	<i>The Book of the History of the Kings of Judah</i>
—	—	2 Kgs 8:23	<i>The Book of the History of the Kings of Judah</i>
2 Chr 24:27	<i>The Commentary on the Book of the Kings</i>	2 Kgs 12:19	<i>The Book of the History of the Kings of Judah</i>
2 Chr 25:26	<i>The Book of the Kings of Judah and Israel</i>	2 Kgs 14:18	<i>The Book of the History of the Kings of Judah</i>
2 Chr 26:22	Events . . . recorded by the prophet Isaiah son of Amoz	2 Kgs 15:6	<i>The Book of the History of the Kings of Judah</i>
2 Chr 27:7	<i>The Book of the Kings of Israel and Judah</i>	2 Kgs 15:36	<i>The Book of the History of the Kings of Judah</i>
2 Chr 28:26	<i>The Book of the Kings of Judah and Israel</i>	2 Kgs 16:19	<i>The Book of the History of the Kings of Judah</i>
2 Chr 32:32	<i>The Vision of the Prophet Isaiah Son of Amoz, which is included in The Book of the Kings of Judah and Israel</i>	2 Kgs 20:20	<i>The Book of the History of the Kings of Judah</i>
2 Chr 33:18-19	<i>The Book of the Kings of Israel . . . The Record of the Seers</i>	2 Kgs 21:17	<i>The Book of the History of the Kings of Judah</i>
—	—	2 Kgs 21:25	<i>The Book of the History of the Kings of Judah</i>
2 Chr 35:27	<i>The Book of the Kings of Israel and Judah</i>	2 Kgs 23:28	<i>The Book of the History of the Kings of Judah</i>
2 Chr 36:8	<i>The Book of the Kings of Israel and Judah</i>	2 Kgs 24:5	<i>The Book of the History of the Kings of Judah</i>

the seer (1 Chr 29:29), Ahijah from Shiloh (2 Chr 9:29), Iddo the seer (2 Chr 9:29; 12:15) and prophet (2 Chr 13:22), Shemaiah the prophet (2 Chr 12:15), Jehu son of Hanani (2 Chr 20:34), the prophet Isaiah son of Amoz (2 Chr 26:22; 32:32), and the seers (2 Chr 33:18-19). While the royal accounts are nearly always referred to with the term "book," in 2 Chronicles 24:27 the royal record is referred to as *The Commentary on the Book of the Kings*. This term "commentary" (*midrash* [TH4097, ZH4535]) is also associated with one of the prophetic sources in 2 Chronicles 13:22. Other terms associated with the prophetic sources include: "record" (1 Chr 29:29; 2 Chr 12:15; 20:34; 33:19; cf. 2 Chr 26:22), "prophecy" (2 Chr 9:29), and "vision" (2 Chr 9:29; 32:32). At certain points the Chronicler notes that these prophetic sources were part of a larger piece of work, whether a genealogical record (2 Chr 12:15) or a royal account (2 Chr 20:34; 32:32).

It can probably be assumed that when the Chronicler incorporates material into his account not known from other extant literature (like Samuel—Kings), his citations name the source of this extra material. It is interesting that in every case these unique source citations replace the source citation found in the book of Kings (upon which the Chronicler is relying) and in two cases the citations in Kings are deleted without the Chronicler adding any of his own (2 Kgs 8:23; 21:25). Also interesting is that the Chronicler's additions to the account of Solomon in Kings constitute long lists of Temple and military personnel, not the kind of material one would expect in books related to prophets (2 Chr 9:29; cf. Knoppers 2004:124). The fact that the prophetic sources are viewed as originally part of a larger royal account (2 Chr 20:34; 32:32), may suggest that the Chronicler was referring merely to the account of that prophet within his source in Kings. However, this does not solve the problem of the reference to the records of Shemaiah and Iddo within a "genealogical record."

This evidence suggests that the Chronicler was relying on a royal account, described in various ways and probably referring to a form of the biblical books of Samuel—Kings (cf. Williamson 1982:18).<sup>23</sup> At times the Chronicler referred to prophetic material that appears within Samuel—Kings (2 Chr 20:34; 32:32); in another place this prophetic material appears within a genealogical record (2 Chr 12:15). But there appear to be still other sources, all but one drawn from prophetic sources. In that one case the Chronicler attests access to a commentary on the book of Kings (2 Chr 24:27).

While the focus of much study on these various citations has been on establishing the authenticity of these references and the existence of the sources themselves, one should not miss the rhetorical effect of these citations. The fact that the citations are dominated by references to prophetic works is important in the development of the narrative. The Chronicler was showing how both prophets and kings in Judah affirm the Temple and its services. Thus, citations of these sources play a role not only in bolstering the authenticity of the Chronicler's account, but also in strengthening the Chronicler's appeal to his generation to rally around the Temple. Furthermore, as Knoppers (2004:124-125) has observed, "References to prophets and prophetic figures in his source citations seem to fall into a larger pattern. Such references almost always occur for rulers whom the Chronicler appraises

positively"<sup>24</sup> (1 Chr 29:29; 2 Chr 9:29; 13:22; 20:34; 26:22; 32:32) or in accounts where "prophesies or prophetic figures play major roles in turning around negative segments of their reigns" (2 Chr 12:14-15; 33:18-19).

Whether one can firmly link the citations of the royal sources (2 Chr 16:11; 20:34; 24:27; 25:26; 27:7; 28:26; 32:32; 35:27; 36:8) in Chronicles to a form of the present biblical book of Samuel—Kings, it is common knowledge that the main source for Chronicles (about 50 percent) is the account of Israelite history in Samuel and Kings.<sup>25</sup> In addition, the Chronicler also draws on the Torah, Joshua, Ruth, Ezra, Nehemiah, and Psalms.

The Chronicler was a master at combining sources together into a new entity, in some cases citing his source verbatim while in others removing and rearranging material found in his source. In some cases the Chronicler inserted material unknown from any extant source. This material may have come from a written source or from oral tradition. By contrasting the Chronicler's source material with his narrative (see "Textual Sources" above) and by comparing narrative sections throughout Chronicles that are unique to the Chronicler's work, one can discern the creative agenda of the Chronicler as he weaved a new history of Israel that was relevant to his own context and values.

It is apparent from studying this work that the Chronicler was not only writing "the facts" of the national history of Israel, but rather (as in all historical writing) he was also addressing burning issues in his own day. As discussed above, in all historical work there is interplay between the needs of the author's generation and the realities of history. This is true not only in the selection of the data for the historical work, but also in the presentation of this data.

The Chronicler viewed the history of Israel from his perspective not only after the Exile but also after the first phase of the restoration with its successes and failures. For the Chronicler the city of Jerusalem had been restored, the Temple rebuilt, and its services restored, but the political stature of Jerusalem and the Davidic monarchy had not reached the prophetic expectations of the Babylonian and early Persian periods. The concerns that result from this mixture of success and failure are subtly addressed by the Chronicler in his work. Israel's failure to regain its former status is to be linked to the enduring need for renewal among the community.<sup>26</sup>

## MAJOR THEMES

**Covenant Relationship and Obedience.** The Chronicler gave close attention to covenant relationship with the Lord and obedience to Torah. Great emphasis is placed on God's willingness to act graciously in response to the penitential posture of his people, as well as on God's willingness to discipline justly in response to sin (see introduction to 2 Chr 10–36). This is exemplified most vividly in the Chronicler's portrayal of Manasseh. While in Kings Manasseh is depicted as the worst of all kings, in 2 Chronicles 33 Manasseh becomes an example of an exilic figure whose repentance led to his bringing restoration to the land and kingdom. Human responses encouraged throughout Chronicles include seeking God, humbling oneself, praying, and turning to God (see the programmatic statement of Yahweh in 2 Chr 7:14), while responses discouraged include abandoning God

and being unfaithful to him (see the programmatic statement by the Chronicler in 2 Chr 12:1-2; Longman and Dillard 2006:199-200). Key also to this renewal was the enduring support of the Temple and its worship. This can be discerned in the Chronicler's close attention to the various kings' support or lack of support for the Temple. This is showcased most vividly in the Chronicler's treatment of the accounts of David and Solomon. While Samuel—Kings focuses considerable attention on their building the kingdom, Chronicles focuses almost exclusively on their building the Temple. The Chronicler depicts David as consumed with the transfer of the Ark into Jerusalem, and he devotes 1 Chronicles 22-29 to describe in detail David's preparations for the Temple construction and services. In Chronicles the gift to Solomon of wisdom (and the wealth and fame that accompanied it) is immediately linked to the Temple-building project (2 Chr 1-2), unlike Kings, where wisdom is related to his administration of justice and rule (1 Kgs 3-4).

For the Chronicler, those who embrace this renewal experience blessing (building construction, military resources and victory, royal offspring, popular support, long rule), while those who reject it suffer curse (lacking the above signs). Through this theme, the Chronicler sought to show his community the power of renewal and faithfulness in the present circumstances but also to warn them of the potential damage for a community that rejects his call. The new start for his community is made clear in the final chapter of the book. Second Chronicles 36:21 draws on the theology of Leviticus 25:4; 26:33-35 to highlight the renewal of the land and of its people in the Persian period. As they "go there" (2 Chr 36:23), that is, to Jerusalem, they are given a clean slate and a new opportunity. The call of the Chronicler is to obedience to the covenant and support of the Temple.

**Legitimizing the Present by the Past.** As noted above, the Chronicler offers consistent exhortations and examples from the monarchical past to guide the community in the kind of renewal that would lead to full restoration. Another way the Chronicler regularly uses the past is to legitimize the present community. This can be seen in his fixation with genealogies and lists throughout his account, especially in 1 Chronicles (1 Chr 1-9, 11-12, 23-27). These lists offer legitimacy to the people as a whole, reminding them of God's election of Israel from time immemorial, but also to the families who served in the Temple and its services. Such legitimacy is very important in the wake of the stain of the Exile and new circumstances of foreign hegemony (see Ezra 2:61-63).

The Chronicler offers such legitimization also through a technique called "recapitulative historiography" (Longman and Dillard 2006:198)—that is, he used an earlier incident in the story of Israel as a model for a later incident. Thus, David and Solomon are depicted through the model of Moses and Joshua (see commentary on 1 Chr 22), and later Solomon and his craftsman Hiram-abi are depicted through the model of Bezalel and Oholiab (see introduction to 2 Chr 1-9) in order to legitimize a Temple and dynasty stained by the sin of the later monarchy. Additionally, for those who were being called to follow the example of David and Solomon in support for the Temple and its services, this clearly established the premonarchic Tabernacle as the theological foundation for the Temple. Legitimacy for the present is based on these links to the past.

**Prophetic Office.** Another feature of the Chronicler's account is the treatment of the prophetic office. At several junctures the Chronicler cites prophetic accounts as key sources for his work (1 Chr 29:29; 2 Chr 9:29; 12:15; 13:22; 32:32), lending credibility to his account. In addition, those associated elsewhere with classic prophecy, such as Jehu, Isaiah, and Jeremiah, are cited in the text (2 Chr 19:2; 32:20; 35:25). At the same time, however, the line of this classic prophetic witness is now broadened to include Levites (1 Chr 25:1-5; 2 Chr 20:14; 29:30; 34:30; 35:15), priests (2 Chr 24:20), and even foreign monarchs (2 Chr 35:22). The Chronicler treats the prophetic tradition of the past as authoritative revelation while expanding this tradition to include revelation through the sacred personnel attached to the Temple and to imperial figures who superintended the political structure of the province. In this way the Temple could function as a conduit for divine revelation to his people, and the present imperial situation could be seen as Yahweh's present will.

**Limits of the Restoration Community.** But there is more. The Chronicler sought to expand not only the people's view of prophecy but also their view of the limits of the restoration community. The Chronicler, rather than losing hope for a united Israel, engendered hope through his many references to "all Israel" (1 Chr 9:1; 11:1, 10; 12:38; 14:8; 15:3, 28; 18:14; 2 Chr 1:2; 7:8; 9:30; 10:3, 16; 12:1; 13:4, 15; 18:16; 24:5). His concern to include all the tribes is evident when he lists as many tribes as possible in his genealogies of 1 Chronicles 1-9 (leaving out only Zebulun and Dan). The omission of the history of the northern kingdom throughout the account is not intended as a slight against these tribes, but rather is used to play down the schism and to include them in "all Israel." For the community of Yehud (Judah) in the Persian period, this message was important. It was a subtle reminder that the proper vision of restoration must include Jews from both Yehud and Samaria, from the south as well as the north. There is plenty of evidence to suggest that there were tensions between the two provinces in the Persian Empire, seen best in the confrontation between people from the north and Zerubbabel (Ezra 4:1-5), as well as Sanballat's concerted effort to derail Nehemiah (Neh 2:19; 4:1-9; 6:1-14). The Chronicler, however, would have nothing to do with this separation between north and south. This does not mean that he would allow Jews from Samaria to control Yehud, but rather that there is only one option: a kingdom comprised of inhabitants from both north and south united around the Temple, King, and Jerusalem.

## THEOLOGICAL CONCERNS

The historical context and historiographic agenda above lay the foundation for the potential of Chronicles as a source of Christian theological reflection. The Chronicler wrote for an audience living in the wake of the fall of Judah and its subsequent exile in the sixth century BC. This was an audience forced to reorient their faith and worldview to a post-kingdom reality, living as an insignificant Jewish colony on the edge of the mighty Persian Empire. The themes developed in this book would have provided a basis for this community to live faithfully through

successive Greek and Roman empires, the soil in which Christianity took root. Christian readers often forget that the community to which the Chronicler wrote was a community that preserved the covenantal tradition upon which the church is founded. It is not surprising that Matthew's Gospel begins with a genealogy that continues the line traced by the Chronicler in 1 Chronicles 3 and then shows its fulfillment in the person of Jesus Christ. Luke's Gospel begins with stories of people who had gathered around the Temple courts (one of the objects of the Chronicler's passion), serving Yahweh faithfully and awaiting the appearance of the Messiah. The genealogies and narratives the Christian reader finds within the pages of Chronicles are thus to be seen first and foremost as the genealogies and narratives of their ancestors and traditions.

But Chronicles is more than just a record of the past. It is filled with theological potential for the church today, a church living in what is often described as a post-Christendom era in which the church has been pushed from its place of cultural privilege to the private margins of society. In this way the church today resonates with a community struggling to cope with life at these margins and can leverage not only the theology of the early church who saw themselves as aliens and strangers but also that of a book like Chronicles. Through this book the Chronicler speaks to those searching for identity as the people of God in an age when the surrounding culture (empire) dominated their lives so profoundly. Chronicles identifies key spiritual rhythms for individual and community living in this context, whether the call to revival and renewal through repentance, the invitation to make prayer a priority in their lives and communities, or the provision of a robust theology of worship—outlining David's innovations in verbal worship alongside the enduring Mosaic tradition of sacrifice.

For the committed and patient reader, there are immeasurable riches in this intricate book, which is far more than a collection of mere "omissions," as the Greek textual tradition treated it, but rather a vision for a community to live faithfully among the nations because they represent God's hope for the world.

## OUTLINE OF 1 CHRONICLES

- I. Genealogies from Adam to Saul's Family (1:1–9:44)
  - A. Genealogies from Adam to Israel's Family (1:1–2:2)
  - B. Genealogies of Judah, Hezron, Caleb, David, Solomon, Jehoiachin, and Simeon (2:3–4:43)
  - C. Genealogies of Reuben, Gad, and the Transjordan Tribes (5:1–26)
  - D. The Priestly Line (6:1–81)
  - E. Genealogies of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher (7:1–40)
  - F. Genealogies of Benjamin and Saul (8:1–9:1a)
  - G. List of Exilic Returnees and Saul's Genealogy (9:1b–44)
- II. The Account of David (10:1–29:30)
  - A. The Death of King Saul (10:1–14)
  - B. David Becomes King of All Israel, Conquers Jerusalem, and Is Joined by Mighty Warriors (11:1–47)

- C. David's Military Support (12:1-40)
- D. David Attempts to Move the Ark (13:1-14)
- E. David's Family and Palace (14:1-17)
- F. Moving the Ark to Jerusalem (15:1-16:3)
- G. The Levites Lead Worship before the Ark (16:4-43)
- H. The Lord's Covenant Promise to David (17:1-27)
- I. David's Military Victories (18:1-17)
- J. David Defeats the Ammonites and Arameans (19:1-19)
- K. David Captures Rabbah; Battles against Philistine Giants (20:1-8)
- L. David Takes a Census (21:1-22:1)
- M. Preparations for the Temple (22:2-19)
- N. David's Commission of the Levites: Gershonites, Kohathites, Merarites (23:1-32)
- O. David's Commission of the Priests; List of Levitical Leaders (24:1-31)
- P. David's Commission of Levitical Musicians: Asaph, Heman, Jeduthun (25:1-31)
- Q. David's Commission of the Levitical Gatekeepers, Treasurers, and Administrators (26:1-32)
- R. David's Commission of the Military; Lists of Tribal Leaders and Officials (27:1-34)
- S. David's Instructions to Solomon (28:1-21)
- T. David's Final Acts before Solomon Becomes King (29:1-30)

## OUTLINE OF 2 CHRONICLES

- I. The Account of Solomon (1:1-9:31)
  - A. Solomon Asks God for Wisdom (1:1-17)
  - B. Preparations for Building the Temple (2:1-18)
  - C. Solomon Builds the Temple (3:1-4:22)
  - D. After the Ark Is Brought, God's Presence Fills the Temple (5:1-14)
  - E. Solomon's Praise and Prayer (6:1-42)
  - F. The Dedication of the Temple and God's Message to Solomon (7:1-22)
  - G. Solomon's Achievements (8:1-16)
  - H. Solomon's Economic Achievement and International Fame (8:17-9:31)
- II. The Account after Solomon (10:1-36:23)
  - A. Division of the Kingdom (10:1-11:4)
  - B. Rehoboam's Period of Success (11:5-23)
  - C. Rehoboam's Rebellion and Repentance (12:1-16)
  - D. Abijah's Reign (13:1-14:1a)
  - E. Asa's Reign (14:1b-16:14)
    - 1. Asa's early years (14:1b-15)
    - 2. Asa's later years (15:1-16:14)

- F. The Reign of Jehoshaphat (17:1–21:1a)
  - 1. Jehoshaphat rules in Judah (17:1–19)
  - 2. Jehoshaphat's inappropriate alliance with Ahab of Israel (18:1–34)
  - 3. Jehoshaphat appoints judges (19:1–11)
  - 4. Jehoshaphat's victories and inappropriate alliance with Ahaziah of Israel (20:1–21:1a)
- G. Jehoram's Reign (21:1b–20)
- H. Ahaziah's Reign (22:1–9)
- I. Athaliah's Reign until Overthrown by Jehoiada (22:10–23:21)
- J. Joash's Reign (24:1–27)
- K. The Reign of Amaziah (25:1–28)
- L. The Reign of Uzziah (26:1–23)
- M. The Reign of Jotham (27:1–9)
- N. The Reign of Ahaz (28:1–27)
- O. The Reign of Hezekiah (29:1–32:33)
  - 1. Hezekiah takes the throne and reopens the Temple (29:1–36)
  - 2. Renewal of the Passover and Festival of Unleavened Bread (30:1–31:1)
  - 3. Reform of worship practices (31:2–21)
  - 4. Rescue from Assyrian attack (32:1–23)
  - 5. Hezekiah's sickness, pride, repentance, and later accomplishments (32:24–33)
- P. The Reigns of Manasseh and Amon (33:1–25)
- Q. The Reign of Josiah (34:1–35:27)
  - 1. Josiah's accession and reform of worship (34:1–33)
  - 2. Josiah's celebration of the Passover and Festival of Unleavened Bread (35:1–19)
  - 3. Josiah's death with a summary of his reign (35:20–27)
- R. The Reigns of Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah, and the Fall of Jerusalem (36:1–23)

#### END NOTES

1. It was through Ray Dillard that I met H. G. M. Williamson, my first doctoral supervisor, under whose guidance I continued to hone my perspective on this rich corpus. It is to these two mentors that I dedicate this volume. As in all my books, I would like to give Augustine the final word: *Ego ex eorum numero me esse profiteor qui scribunt proficiente, et scribendo proficient* (Augustine *Epistle* 143.2, via John Calvin).
2. Although Chronicles is often disparaged as useful for theology but not history, see discussion of the use of Chronicles for historical reconstruction in Dillard 1987; Japhet 1993:31–41 (with examples at 1002–1004); Knoppers 1997:178–203; Vaughn 1999. Japhet (2006:216) notes: "Although the Chronicler certainly adopts the theological framework within which Israel's history is conceived, he does provide some data that contribute to a better historical understanding of these issues." Furthermore, Knoppers (1997:202) cautiously writes: "It is also clear, however, that the unique evidence of

Chronicles, when compared with archeological or epigraphic evidence, is occasionally of some value for historical reconstruction." For a review of trends, see Japhet 1985:83-107; Peltonen 1996; Smelik 1998.

3. The complete version of this proclamation can be found in Ezra 1 and an official archival record in Aramaic in Ezra 6:3-5.
4. See the evidence in Knoppers 2004:105-111.
5. See further Boda 2004.
6. See further Boda 2003c:277-291.
7. "One document from Elephantine claims that the Jewish temple there was built during a period of native Egyptian rule before the Persian conquest under Cambyses (reigned 529-522 BC). That would give a date for the construction of the Elephantine temple by the mid-sixth century at the latest" (TBD 420). Clearly by the late fifth century the Elephantine temple had been destroyed (410 BC), because permission for its reconstruction is recorded in documents sent first to Johanan the high priest (Neh 12:22-23) and Bagoas governor of Yehud, and then three years later to Bagoas and to Delaiah and Shelemiah, the sons of Sanballat, the governor of Samaria (Neh 2:10, 19; 4:1, 7; 6:1, 2, 5, 12, 14; 13:28). The temple was rebuilt by 402 BC, even if permission for burnt offerings was denied.
8. Williamson (ABD 5.973-975) notes that the temple at Gerizim was built at the time of Darius III before the advance of Alexander the Great. According to Josephus (*Antiquities* 11.302-310 [11.8.2-4]) the governor of Samaria in the fourth century BC, Sanballat, promised a priest named Manasseh the priesthood and also a temple on Mount Gerizim to rival Jerusalem. This temple was destroyed by the Maccabean king John Hyrcanus in 128 BC (Josephus *Antiquities* 13.254-256 [13.9.1]; *War* 1.62-63 [1.2.6]). The temple is also mentioned in 2 Macc 5:23; 6:2.
9. Built by Onias (III or IV) sometime in the second century BC by permission of Ptolemy VI Philometor; see Josephus *War* 7.420-436; see ABD 3.1040.
10. Only four words of which are legible.
11. However, see the comments of Japhet (1993:30-31), who notes with Rudolph the helpfulness of the Old Latin as a witness to the LXX tradition and also as a witness to the original Hebrew text at three places (2 Chr 4:17; 20:2; 32:31). The Targum of Chronicles did not reach its final form until the eighth to ninth centuries AD.
12. See Japhet 1993:30; Allen (1999:168) argues that *Paraleipomenōn* is a "valuable witness" to the text of Chronicles in second-century BC Egypt.
13. See ABD 1.995; McKenzie 1985; Knoppers 2004:70; Klein 2006:28-30.
14. See Boda and Redditt 2008.
15. See Williamson 1977b:37-59; cf. Polzin 1976; Talshir 1988:165-193; Throntveit 1982:201-216.
16. Japhet 1968:330-371.
17. See Braun 1979:52-64; Williamson 1977b:60-69; 1982:9-11.
18. See Knoppers 2004:90-93 for a detailed review of this issue.
19. Cited by Ben Zvi (2002:262).
20. Within the tradition represented by the Babylonian Talmud (*b. Bava Batra* 14b; no earlier than second century AD), Chronicles appears at the end of the Writings (Knoppers 2004:135-136; ABD 1.840). Some medieval Hebrew manuscripts follow the Babylonian Talmud order.
21. See further Boda 2009d:4-10, 357-358, 506-514.
22. See Klein 2006:40; cf. Knoppers 2004:123. When dealing with the kings of Israel (who are largely ignored by the Chronicler), the writer of Kings cites the source *The Book of the History of the Kings of Israel* (e.g., 1 Kgs 14:19; 15:31; 16:5, 14, 20, 27; 22:39; 2 Kgs 1:18; 10:34; 13:8, 12; 14:15, 28; 15:11, 15, 21, 31).
23. See Klein (2006:41), who argues that although various names are used, they all refer to the same book.
24. So also Klein 2006:41.

25. For this see Kalimi 2005b:1. There has been great debate over whether the Chronicler and the writer of Samuel—Kings were each relying upon a third source (Halpern 1981:35-54). The majority of scholars see Samuel—Kings as the source for the Chronicler. There has also been debate over what form of Samuel—Kings the Chronicler relied upon as his source. Although it is true that in some cases the Chronicler appears to be relying on an earlier text form, this cannot account for all the differences.
26. See Boda 2009b.

## B I B L I O G R A P H Y

**Abadie, Philippe**

2003 From the Impious Manasseh (2 Kings 21) to the Convert Manasseh (2 Chronicles 33): Theological Rewriting by the Chronicler. Pp. 89-104 in *The Chronicler as Theologian: Essays in Honour of Ralph W. Klein*. Editors, M. Patrick Graham, Steven L. McKenzie, and Gary N. Knoppers. *Journal for the Study of the Old Testament Supplement* 371. Sheffield: Sheffield Academic.

**Achtemeier, Paul J., editor**

1996 *The HarperCollins Bible Dictionary*. San Francisco: HarperSanFrancisco.

**Ackroyd, Peter R.**

1973 *I & II Chronicles, Ezra, Nehemiah*. Torch Bible Commentaries. London: SCM.

1977 The Chronicler as Exegete. *Journal for the Study of the Old Testament* 2:2-32.

**Aharoni, Yohanan, et al.**

2002 *The Carta Bible Atlas*. Jerusalem: Carta.

**Allen, Leslie C.**

1974 *The Greek Chronicles: The Relation of the Septuagint of I and II Chronicles to the Massoretic Text*. *Vetus Testamentum Supplement* 25, 27. Leiden: Brill.

1999 *The First and Second Book of Chronicles*. New Interpreter's Bible 3. Nashville: Abingdon.

**Anbar, M.**

1988 La "Reprise." *Vetus Testamentum* 38:385-398.

**Andreasen, N. A.**

1983 The Role of the Queen Mother in Israelite Society. *Catholic Biblical Quarterly* 45:179-194.

**Aufrecht, Walter E.**

1988 Genealogy and History in Ancient Israel. Pp. 205-235 in *Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie*. Editors, L. Eslinger and G. Taylor. *Journal for the Study of the Old Testament Supplement* 67. Sheffield: Journal for the Study of the Old Testament Press.

**Auld, A. Graeme**

2000a Joshua and 1 Chronicles. Pp. 132-140 in *Studies in Historical Geography and Biblical Historiography: Presented to Zecharia Kallai*. Editors, Gershon Galil and Moshe Weinfeld. *Vetus Testamentum Supplement*. Leiden: E. J. Brill.

2000b What If the Chronicler Did Use the Deuteronomistic History? *Biblical Interpretation* 8:137-150.

**Avigad, N.**

1976 *Bullae and Seals from a Post-exilic Judean Archive*. Qedem 4. Jerusalem: Hebrew University.

1980 The Chief of the Corvée. *Israel Exploration Journal* 30:170-173.

**Bailey, Noel**

1994 David's Innocence: A Response to J. Wright. *Journal for the Study of the Old Testament* 64:83-90.

1999 David and God in 1 Chronicles 21: Edged with Mist. Pp. 337-359 in *The Chronicler as Author: Studies in Text and Texture*. Editors, M. Patrick Graham and Steven L. McKenzie. *Journal for the Study of the Old Testament Supplement* 263. Sheffield: Sheffield Academic.

**Baltzer, Klaus**

1971 *The Covenant Formulary in Old Testament, Jewish and Early Christian Writings*. Oxford: Blackwell.

**Beitzel, Barry J.**

1985 *The Moody Atlas of Bible Lands*. Chicago: Moody.

**Bendor, S.**

1996 *The Social Structure of Ancient Israel: The Institution of the Family (Beit 'Ab) from the Settlement to the End of the Monarchy*. *Jerusalem Biblical Studies* 7. Jerusalem: Simor.

**Ben Zvi, Ehud**

1993 A Gateway to the Chronicler's Teaching: The Account of the Reign of Ahaz in 2 Chr 28,1-27. *Scandinavian Journal of the Old Testament* 7:216-249.

2002 The Book of Chronicles: Another Look. *Studies in Religion/Sciences Religieuses* 31:261-281.

- 2003 The Secession of the Northern Kingdom in Chronicles: Accepted "Facts" and New Meanings. Pp. 61–88 in *The Chronicler as Theologian: Essays in Honour of Ralph W. Klein*. Editors, M. Patrick Graham, Steven L. McKenzie, and Gary N. Knoppers. *Journal for the Study of the Old Testament Supplement* 371. Sheffield: Sheffield Academic.
- Biran, Avraham**  
1974 Tel Dan. *Biblical Archaeologist* 37:26–51.
- Blenkinsopp, Joseph**  
1972 *Gibeon and Israel: The Role of Gibeon and the Gibeonites in the Political and Religious History of Early Israel*. Cambridge: Cambridge University Press.
- Blomberg, Craig**  
2007 Matthew. Pp. 1–109 in *Commentary on the New Testament Use of the Old Testament*. Editors, G. K. Beale and D. A. Carson. Grand Rapids / Nottingham: Baker Academic / Apollos.
- Boda, Mark J.**  
1996 Chiasmus in Ubiquity: Symmetrical Mirages in Nehemiah 9. *Journal for the Study of the Old Testament* 71:55–70.  
1999 *Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 277. Berlin: Walter de Gruyter.  
2001 From Complaint to Contrition: Peering through the Liturgical Window of Jer 14,1–15,4. *Zeitschrift für die alttestamentliche Wissenschaft* 113:186–197.  
2003a From Fasts to Feasts: The Literary Function of Zechariah 7–8. *Catholic Biblical Quarterly* 65:390–407.  
2003b The Priceless Gain of Penitence: From Communal Lament to Penitential Prayer in the "Exilic" Liturgy of Israel. *Horizons in Biblical Theology* 25:51–75.  
2003c Reading Between the Lines: Zechariah 11:4–16 in Its Literary Contexts. Pp. 277–291 in *Bringing Out the Treasure: Inner Biblical Allusion and Zechariah 9–14*. Editors, Mark J. Boda and Michael H. Floyd. *Journal for the Study of the Old Testament Supplement* 304. Sheffield: Sheffield Academic.  
2003d Zechariah: Master Mason or Penitential Prophet? Pp. 49–69 in *Yahwism after the Exile: Perspectives on Israelite Religion in the Persian Era*. Editors, Bob Becking and Rainer Albertz. *Studies in Theology and Religion* 5. Assen: Royal Van Gorcum.  
2004 *Haggai/Zechariah*. Grand Rapids: Zondervan.  
2005a Prayer. Pp. 806–811 in *Dictionary of the Old Testament: Historical Books*. Editors, Bill T. Arnold, H. G. M. Williamson, and Daniel G. Reid. Downers Grove, IL: InterVarsity.  
2005b Terrifying the Horns: Persia and Babylon in Zechariah 1:7–6:15. *Catholic Biblical Quarterly* 67:22–41.  
2006a Confession as Theological Expression: Ideological Origins of Penitential Prayer. Pp. 21–50 in *Seeking the Favor of God: Volume 1—The Origin of Penitential Prayer in Second Temple Judaism*. Editors, Mark J. Boda, Daniel K. Falk, and Rodney A. Werline. *Early Judaism and Its Literature* 21. Atlanta: Society of Biblical Literature.  
2006b Form Criticism in Transition: Penitential Prayer and Lament, *Sitz im Leben* and Form. Pp. 181–192 in *Seeking the Favor of God: Volume 1—The Origin of Penitential Prayer in Second Temple Judaism*. Editors, Mark J. Boda, Daniel K. Falk, and Rodney A. Werline. *Early Judaism and Its Literature* 21. Atlanta: Society of Biblical Literature.  
2006c From Dystopia to Myopia: Utopian (re)visions in Haggai and Zechariah 1–8. Pp. 211–249 in *Utopia and Dystopia in Prophetic Literature*. Editor, Ehud Ben Zvi. *Publications of the Finnish Exegetical Society* 92. Helsinki / Göttingen: Finnish Exegetical Society / Vandenhoeck & Ruprecht.  
2006d Oil, Crowns and Thrones: Prophet, Priest and King in Zechariah 1:7–6:15. Pp. 379–404 in *Perspectives on Hebrew Scriptures*. Editor, Ehud Ben Zvi. Piscataway, NJ: Gorgias Press.  
2007a *After God's Own Heart: The Gospel according to David*. Gospel according to the Old Testament. Phillipsburg, NJ: Presbyterian & Reformed.  
2007b Haggai, Book of. Pp. 715–718 in *The New Interpreter's Dictionary of the Bible*. Editor, K. D. Sakenfeld. Nashville: Abingdon.  
2008 Redaction in the Book of Nehemiah: A Fresh Proposal. Pp. 25–54 in *Unity and Disunity of Ezra–Nehemiah: Redaction, Rhetoric, Reader*. Editors, Mark J. Boda and Paul Redditt. *Hebrew Bible Monographs*. Sheffield: Sheffield Phoenix.  
2009a Declare His Glory among the Nations: The Psalter as Missional Collection in *Christian Mission: Old Testament Foundations and New Testament Developments*. Editors, Stanley E. Porter and Cynthia Long Westfall. Grand Rapids: Eerdmans.

- 2009b Identity and Empire, Reality and Hope in the Chronicler's Perspective. Pp. 249–272 in *Community Identity in Judean Historiography: Biblical and Comparative Perspectives*. Editors, Gary Knoppers and Ken Ristau. Winona Lake, IN: Eisenbrauns.
- 2009c Legitimizing the Temple: The Chronicler's Temple Building Account. Forthcoming in *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible*. Editors, Mark J. Boda and Jamie R. Novotny. Alter Orient und Altes Testament. Münster: Ugarit-Forschungen Verlag.
- 2009d *A Severe Mercy: Sin and Its Remedy in the Old Testament*. Siphrut: Literature and Theology of the Hebrew Scriptures. Winona Lake, IN: Eisenbrauns.
- Forthcoming-a Judges in *Expositors Bible Commentary, Volume 2: Numbers—Ruth*. Editors, Tremper Longman III and David E. Garland. Grand Rapids: Zondervan.
- Forthcoming-b Walking in the Light of Yahweh: Zion and the Empires in the Book of Isaiah. Forthcoming in *Empire in the New Testament*. Editors, Stanley E. Porter and Cynthia Long Westfall. McMaster New Testament Studies. Grand Rapids: Eerdmans.
- Boda, Mark J., and Jamie R. Novotny, editors**
- 2009 *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible*. Alter Orient und Altes Testament. Münster: Ugarit-Forschungen Verlag.
- Boda, Mark J., and Paul Redditt, editors**
- 2008 *Unity and Disunity of Ezra-Nehemiah: Redaction, Rhetoric, Reader*. Hebrew Bible Monographs. Sheffield: Sheffield Phoenix Press.
- Borger, Riecke**
- 1967 *Die Inschriften Asarhaddons, Königs von Assyrien*. Archiv für Orientforschung 9. Osnabrück: Biblio-Verlag.
- Braun, Roddy L.**
- 1971 Message of Chronicles: Rally 'round the Temple. *Concordia Theological Monthly* 42:502–514.
- 1973 Solomonic Apologetic in Chronicles. *Journal of Biblical Literature* 92:503–516.
- 1976 Solomon, the Chosen Temple Builder: The Significance of 1 Chronicles 22, 28, and 29 for the Theology of Chronicles. *Journal of Biblical Literature* 95:581–590.
- 1979 Chronicles, Ezra and Nehemiah: Theology and Literary History. Pp. 52–64 in *Studies in the Historical Books of the Old Testament*. Editor, J. A. Emerton. Vetus Testamentum Supplement 30. Leiden: E. J. Brill.
- 1986 *1 Chronicles*. Word Biblical Commentary 14. Waco: Word Books.
- Briant, Pierre**
- 2002 *From Cyrus to Alexander: A History of the Persian Empire*. Translator, Peter T. Daniels. Winona Lake, IN: Eisenbrauns.
- Brueggemann, Walter**
- 1984 *The Message of the Psalms: A Theological Commentary*. Augsburg Old Testament Studies. Minneapolis: Augsburg.
- 1997 *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress.
- Brueggemann, Walter, and Patrick D. Miller**
- 1995 *The Psalms and the Life of Faith*. Minneapolis: Fortress.
- Clapp, Rodney, and John Wright**
- 2002 God as Santa. *Christian Century* 119:29–31.
- Cogan, Mordechai**
- 1979 The Men of Nebo—Repatriated Reubenites. *Israel Exploration Journal* 29:37–39.
- Cross, F. M.**
- 1975 A Reconstruction of the Judean Restoration. *Journal of Biblical Literature* 94:4–18.
- Curtis, Edward Lewis, and Albert Alonzo Madsen**
- 1910 *A Critical and Exegetical Commentary on the Books of Chronicles*. Edinburgh: Scribner.
- Davies, W. D., and Dale C. Allison**
- 1988 *A Critical and Exegetical Commentary on the Gospel According to Matthew*. International Critical Commentary. Edinburgh: T&T Clark.
- Day, John**
- 2000 *Yahweh and the Gods and Goddesses of Canaan*. Journal for the Study of the Old Testament Supplement 265. Sheffield: Sheffield Academic.

**De Vries, Simon J.**

1988 Moses and David as Cult Founders in Chronicles. *Journal of Biblical Literature* 107:619-639.

1989 *1 and 2 Chronicles*. Forms of Old Testament Literature 11. Grand Rapids: Eerdmans.

**Deboys, David G.**

1990 History and Theology in the Chronicler's Portrayal of Abijah. *Biblica* 71:48-62.

**Demsky, Aaron**

1982 The Genealogies of Manasseh and the Location of the Territory of Milcah Daughter of Zelophehad. *Eretz Israel* 16:70-75.

**Dillard, Raymond B.**

1980 The Reign of Asa (2 Chr 14-16): An Example of the Chronicler's Theological Method. *Journal of the Evangelical Theological Society* 23:207-218.

1981 The Chronicler's Solomon. *Westminster Theological Journal* 43:289-300.

1984a The Literary Structure of the Chronicler's Solomon Narrative. *Journal for the Study of the Old Testament* 30:85-93.

1984b Reward and Punishment in Chronicles: The Theology of Immediate Retribution. *Westminster Theological Journal* 46:164-172.

1986 The Chronicler's Jehoshaphat. *Trinity Journal New Series* 7:17-22.

1987 *2 Chronicles*. Word Biblical Commentary 15. Waco: Word Books.

**Dragga, Sam**

1987 In the Shadow of the Judges: The Failure of Saul. *Journal for the Study of the Old Testament* 38:39-46.

**Duke, Rodney K.**

1990 *The Persuasive Appeal of the Chronicler: A Rhetorical Analysis*. Journal for the Study of the Old Testament Supplement 88. Sheffield: Almond.

**Edelman, Diana**

1991 The Manasse Genealogy of 1 Chronicles 7:14-19: Form and Source. *Catholic Biblical Quarterly* 53:179-201.

**Ellis, Richard S.**

1968 *Foundation Deposits in Ancient Mesopotamia*. Yale Near Eastern Researches. New Haven, CT: Yale.

**Elmslie, William Alexander Leslie**

1916 *The Books of Chronicles, with Maps, Notes, and Introduction*. 2nd ed. The Cambridge Bible for Schools and Colleges 12a. Cambridge: Cambridge University Press.

**Eskenazi, Tamara Cohn**

1988 *In an Age of Prose: A Literary Approach to Ezra-Nehemiah*. Atlanta: Scholars Press.

**Evans, D. G.**

1966 Rehoboam's Advisers at Shechem and Political Institutions in Israel and Sumer. *Journal of Near Eastern Studies* 25:273-279.

**Evans, Paul**

2005 Divine Intermediaries in 1 Chronicles 21: An Overlooked Aspect of the Chronicler's Theology. *Biblica* 85:545-558.

2008 Sennacherib's 701 Invasion into Judah: What Saith the Scriptures? Pp. 57-77 in *The Function of Ancient Historiography in Biblical and Cognate Studies*. Editors, Patricia G. Kirkpatrick and Timothy Goltz. Library of Hebrew Bible/Old Testament Studies 489. London: T&T Clark.

2009 *Sennacherib's Invasion in the Book of Kings: A Source-critical and Rhetorical Study of 2 Kings 18-19*. Vetus Testamentum Supplement. Leiden: E. J. Brill.

**Flanagan, James W.**

1979 The Relocation of the Davidic Capital. *Journal of the American Academy of Religion* 47:223-244.

1982 Genealogy and Dynasty in the Early Monarchy of Israel and Judah. Pp. 23-28 in *Proceedings of the Eighth World Congress of Jewish Studies. Division A: The Period of the Bible*. Jerusalem: World Union of Jewish Studies.

**Fohrer, G.**

1952 Die Gattung der Berichte über symbolische Handlungen der Propheten. *Zeitschrift für die alttestamentliche Wissenschaft* 64:101-120.

1968 *Die symbolische Handlungen der Propheten*. 2nd ed. Abhandlungen zur Theologie des Alten und Neuen Testaments 54. Zurich: Zwingli Verlag.

- Fox, M.**  
1973 Tōb as Covenant Terminology. *Bulletin of the American Schools of Oriental Research* 209:41–42.
- Freedman, David Noel**  
1961 The Chronicler's Purpose. *Catholic Biblical Quarterly* 23:436–442.
- Friebel, Kelvin G.**  
1999 *Jeremiah's and Ezekiel's Sign-acts*. Journal for the Study of the Old Testament Supplement 283. Sheffield: Sheffield Academic.  
2001 A Hermeneutical Paradigm for Interpreting Prophetic Sign-actions. *Didaskalia* 12.2:25–45.
- Glatt-Gilad, David**  
2001 Regnal Formulae as a Historiographic Device in the Book of Chronicles. *Revue Biblique* 108:184–209.
- Goldingay, John**  
2006 *Israel's Faith*. Downers Grove, IL: InterVarsity Press.
- Gundry, Robert H.**  
1967 *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope*. Supplements to Novum Testamentum 18. Leiden: Brill.
- Gurney, O. R.**  
1957 The Sultantepe Tablets (continued), VI. A Letter of Gilgamesh. *Anatolian Studies* 7:127–136.
- Halpern, Baruch**  
1981 Sacred History and Ideology: Chronicles' Thematic Structure: Indications of an Earlier Source. Pp. 35–54 in *The Creation of Sacred Literature: Composition and Redaction of the Biblical Text*. Editor, Richard E. Friedman. Berkeley: University of California Press.
- Hanson, Paul D.**  
1968 Song of Heshbon and David's Nir. *Harvard Theological Review* 61:297–320.
- Harper, Robert F.**  
1904 *Assyrian and Babylonian Literature: Selected Translations*. New York: D. Appleton & Co.
- Hess, Richard S.**  
2007 *Israelite Religions: An Archaeological and Biblical Survey*. Grand Rapids / Nottingham: Baker Academic / Apollos.
- Hess, Richard S., and Gordon J. Wenham, editors**  
1999 *Zion, City of Our God*. Grand Rapids: Eerdmans.
- Hill, Andrew E.**  
2003 *1 & 2 Chronicles*. The NIV Application Commentary. Grand Rapids, MI: Zondervan.
- Hillers, Delbert R.**  
1964 *Treaty Curses and the Old Testament Prophets*. Biblical et Orientalia 16. Rome: Pontifical Biblical Institute.  
1969 *Covenant: The History of a Biblical Idea*. Baltimore: Johns Hopkins.
- Holmgren, Fredrick C.**  
1992 Faithful Abraham and the 'amanā Covenant: Nehemiah 9,6–10,1. *Zeitschrift für die alttestamentliche Wissenschaft* 104:249–254.
- Hoppe, Leslie J.**  
2000 *The Holy City: Jerusalem in the Theology of the Old Testament*. Collegeville, MN: Liturgical Press.
- Hurowitz, Victor Avigdor**  
1985 The Priestly Account of Building the Tabernacle. *Journal of the American Oriental Society* 105:21–30.  
1992 *I Have Built You an Exalted House: Temple Building in the Bible in Light of Mesopotamian and North-West Semitic Writings*. Journal for the Study of the Old Testament Supplement 115. Sheffield: Sheffield Academic.  
1993 Temporary Temples. Pp. 37–50 in *Raphael Kutscher Memorial Volume*. Editor, Anson F. Rainey. Tel Aviv: Tel Aviv University.
- Hurvitz, Avi**  
1982 A Linguistic Study of the Relationship between the Priestly Source and the Book of Ezekiel: A New Approach to an Old Problem. *Cahiers de la Revue biblique* 20. Paris: J. Gabalda.
- Japhet, Sara**  
1968 The Supposed Common Authorship of Chronicles and Ezra–Nehemiah Investigated Anew. *Vetus Testamentum* 18:330–371.

- 1979 Conquest and Settlement in Chronicles. *Journal of Biblical Literature* 98:205-218.
- 1985 Historical Reliability of Chronicles: History of the Problem and Its Place in Biblical Research. *Journal for the Study of the Old Testament* 33:83-107.
- 1988 Law and "the Law" in Ezra-Nehemiah. Pp. 99-115 in *Proceedings of the Ninth World Congress of Jewish Studies*. Editor, Moshe H. Goshen-Gottstein. Jerusalem: Magnes.
- 1989 *The Ideology of the Book of Chronicles and Its Place in Biblical Thought*. Beiträge zur Erforschung des Alten Testaments und des antiken Judentums 9. Frankfurt am Main: Peter Lang.
- 1993 *I & II Chronicles: A Commentary*. Old Testament Library. Louisville: Westminster/John Knox.
- 2006 The Wall of Jerusalem from a Double Perspective: Kings versus Chronicles. Pp. 205-219 in *Essays on Ancient Israel in Its Near Eastern Context: A tribute to Nadav Na'aman*. Editors, Yaira Amit, Ehud Ben Zvi, Israel Finkelstein, and Oded Lipschits. Winona Lake, IN: Eisenbrauns.
- Jenson, Philip P.**
- 1992 *Graded Holiness: A Key to the Priestly Conception of the World*. *Journal for the Study of the Old Testament Supplement* 106. Sheffield: Journal for the Study of the Old Testament Press.
- Johnson, Aubrey Rodway**
- 1962 *The Cultic Prophet in Ancient Israel*. Cardiff: University of Wales.
- 1979 *The Cultic Prophet and Israel's Psalmody*. Cardiff: University of Wales.
- Johnson, Marshall D.**
- 1988 *The Purpose of the Biblical Genealogies: With Special Reference to the Setting of the Genealogies of Jesus*. 2nd ed. Cambridge: Cambridge University Press.
- Johnstone, William**
- 1997 *1 and 2 Chronicles*. *Journal for the Study of the Old Testament Supplement* 253-254. Sheffield: Sheffield Academic.
- 1998 *Chronicles and Exodus: An Analogy and Its Application*. *Journal for the Study of the Old Testament Supplement* 275. Sheffield: Sheffield Academic.
- Kalimi, Isaac**
- 2002 The View of Jerusalem in the Ethnographical Introduction of Chronicles (1 Chr 1-9). *Biblica* 83:556-562.
- 2005a An Ancient Israelite Historian: Studies in the Chronicler, His Time, Place and Writing. *Studia Semitica Neerlandica* 46. Assen: Royal Van Gorcum.
- 2005b *The Reshaping of Ancient Israelite History in Chronicles*. Winona Lake, IN: Eisenbrauns.
- Kaminsky, Joel S.**
- 1995 *Corporate Responsibility in the Hebrew Bible*. *Journal for the Study of the Old Testament Supplement* 196. Sheffield: Sheffield Academic.
- 1997 The Sins of the Fathers: A Theological Investigation of the Biblical Tension between Corporate and Individualized Retribution. *Judaism* 46:319-332.
- Kang, S-M.**
- 1989 *Divine War in the Old Testament and in the Ancient Near East*. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 177. Berlin: de Gruyter.
- Kapelrud, A.**
- 1963 Temple Building: A Task for Gods and Kings. *Orientalia* 32:56-62.
- Kartveit, M.**
- 1989 *Motive und Schichten der Landtheologie in I Chronik 1 9*. Coniectanea Biblica Old Testament Series 28. Stockholm: Almqvist & Wiksell.
- Katzenstein, H. Jacob**
- 1973 *The History of Tyre, from the Beginning of the Second Millennium B.C.E. until the Fall of the Neo-Babylonian Empire in 538 B.C.E.* Jerusalem: Schocken Institute for Jewish Research of the Jewish Theological Seminary of America.
- Kelly, Brian E.**
- 1996 *Retribution and Eschatology in Chronicles*. *Journal for the Study of the Old Testament Supplement* 211. Sheffield: Sheffield Academic.
- Kitchen, K. A.**
- 1973 *The Third Intermediate Period in Egypt*. Warminster: Aris & Phillips.

**Klein, Ralph W.**

1997 How Many in a Thousand? Pp. 150–177 in *Chronicler as Historian*. Editors, M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie. Journal for the Study of the Old Testament Supplement 238. Sheffield: Sheffield Academic.

2006 *1 Chronicles: A Commentary*. Hermeneia. Minneapolis: Fortress Press.

**Kleinig, John W.**

1993 *The Lord's Song: The Basis, Function, and Significance of Choral Music in Chronicles*. Journal for the Study of the Old Testament Supplement 156. Sheffield: Journal for the Study of the Old Testament Press.

1994 Recent Research in Chronicles. *Currents in Research: Biblical Studies* 2:43–76.

**Kline, Meredith G.**

1963 *Treaty of the Great King: The Covenant Structure of Deuteronomy: Studies and Commentary*. Grand Rapids: Eerdmans.

**Knoppers, Gary N.**

1990 Rehoboam in Chronicles: Villain or Victim? *Journal of Biblical Literature* 109:423–440.

1991 Reform and Regression: The Chronicler's Presentation of Jehoshaphat. *Biblica* 72:500–524.

1995 Images of David in Early Judaism. *Biblica* 76:449–470.

1997 History and Historiography: The Royal Reforms. Pp. 178–203 in *Chronicler as Historian*. Editors, M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie. Journal for the Study of the Old Testament Supplement 238. Sheffield: Sheffield Academic.

2001 The Davidic Genealogy: Some Contextual Considerations from the Ancient Mediterranean World. *Transeuphrates* 22:35–50.

2003 Shem, Ham and Japheth: The Universal and the Particular in the Genealogy of Nations. Pp. 13–31 in *Chronicler as Theologian*. Editors, Gary Knoppers, M. P. Graham, and S. L. McKenzie. Journal for the Study of the Old Testament Supplement 371. London: T&T Clark.

2004 *1 Chronicles: A New Translation with Introduction and Commentary*. Anchor Bible 12. New York: Doubleday.

**Knoppers, Gary N., and Paul B. Harvey**

2002 Omitted and Remaining Matters: On the Names Given to the Book of Chronicles in Antiquity. *Journal of Biblical Literature* 121:227–243.

**Kraft, Charles H.**

1979 *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-cultural Perspective*. Maryknoll, NY: Orbis Books.

**Kraus, F. R.**

1980 Der Brief des Gilgameš. *Anatolian Studies* 30:109–121.

**Leuchter, Mark**

2004 Jeremiah's 70-year Prophecy and the *שבשב* Codes. *Biblica* 85:503–522.

**Levine, Baruch A.**

1989 *Leviticus*. JPS Torah Commentary. Philadelphia: Jewish Publication Society.

**Levy, T. E., R. B. Adams, M. Najjar, A. Hauptmann, J. D. Anderson, B. Brandl, et al.**

2004 Reassessing the Chronology of Biblical Edom: New Excavations and <sup>14</sup>C Dates from Khirbat en Nahas (Jordan). *Antiquity* 78:863–876.

**Lipschits, Oded**

2005 *The Fall and Rise of Jerusalem: Judah under Babylonian Rule*. Winona Lake, IN: Eisenbrauns.

**Long, Burke O.**

1984 *1 Kings: With an Introduction to Historical Literature*. The Forms of the Old Testament Literature 9. Grand Rapids: Eerdmans.

1987 Framing Repetitions in Biblical Historiography. *Journal of Biblical Literature* 106:390–392.

**Longman, Tremper, III, and Raymond B. Dillard**

2006 *An Introduction to the Old Testament*. 2nd ed. Grand Rapids: Zondervan.

**Longman, Tremper, III, and Daniel G. Reid**

1995 *God Is a Warrior*. Studies in Old Testament Biblical Theology. Grand Rapids: Zondervan.

**Lowery, R. H.**

1991 *The Reforming Kings: Cult and Society in First Temple Judah*. Journal for the Study of the Old Testament Supplement 120. Sheffield: Journal for the Study of the Old Testament Press.

**Luz, Ulrich**

1989 *Matthew: A Commentary*. Hermeneia. Minneapolis: Augsburg.

**Macy, Howard R.**

1975 *The Sources of the Books of Chronicles: A Reassessment*. Ph.D. diss., Harvard University.

**Mason, Rex A.**

1990 *Preaching the Tradition: Homily and Hermeneutics after the Exile*. Cambridge: Cambridge University Press.

**Mathias, Dietmar**

1984 "Levitishe Predigt" und Deuteronomismus. *Zeitschrift für die alttestamentliche Wissenschaft* 96:23-49.

**Mazar, Amihai**

2006 Jerusalem in the 10th Century B.C.E.: The Glass Half Full. Pp. 255-272 in *Essays on Ancient Israel in Its Near Eastern Context: A Tribute to Nadav Na'aman*. Editors, Yaira Amit, Ehud Ben Zvi, Israel Finkelstein, and Oded Lipschits. Winona Lake, IN: Eisenbrauns.

**McCann, J. Clinton**

1993 *The Shape and Shaping of the Psalter*. *Journal for the Study of the Old Testament Supplement* 159. Sheffield: Journal of the Study of the Old Testament Press.

**McCarter, P. Kyle**

1984 *II Samuel: A New Translation with Introduction, Notes and Commentary*. Anchor Bible 9. Garden City, NY: Doubleday.

**McCarthy, Dennis J.**

1978 *Treaty and Covenant: A Study in Form in the Ancient Oriental Documents and in the Old Testament*. 2nd ed. *Analecta Biblica* 21a. Rome: Pontifical Biblical Institute.

1982a *Covenant and Law in Chronicles—Nehemiah*. *Catholic Biblical Quarterly* 44:25-44.

1982b *Covenant in Narratives from Late OT Times*. Pp. 77-94 in *The Quest for the Kingdom of God, Studies in Honor of George E. Mendenhall*. Editors, Herbert B. Huffmon, Frank A. Spina, and Alberto R. W. Green. Winona Lake, IN: Eisenbrauns.

**McConville, J. G.**

1984a *I & II Chronicles*. Daily Study Bible Series. Philadelphia: Westminster.

1984b *Law and Theology in Deuteronomy*. *Journal for the Study of the Old Testament Supplement*. Sheffield: Journal of the Study of the Old Testament Press.

**McGinn, Andrew**

2005 *The Divine Council and Israelite Monotheism*. Th.M. diss., McMaster Divinity College, McMaster University.

**McKay, John W.**

1973 *Religion in Judah under the Assyrians, 732-609 BC*. *Studies in Biblical Theology New Series* 26. Naperville, IL: A. R. Allenson.

**McKenzie, Steven L.**

1985 *The Chronicler's Use of the Deuteronomistic History*. *Harvard Semitic Monographs* 33. Atlanta: Scholars Press.

**Mettinger, T. N. D.**

1976 *King and Messiah: The Civil and the Sacral Legitimation of the Israelite Kings*. *Coniectanea Biblica Old Testament Series* 8. Lund: Gleerup.

**Meyers, E. M.**

1985 *The Shelomith Seal and Aspects of the Judean Restoration: Some Additional Reconsiderations*. *Eretz Israel* 18:33\*-38\*.

**Milgrom, Jacob**

1976 *Cult and Conscience: The Asham and the Priestly Doctrine of Repentance*. *Studies in Judaism in Late Antiquity* 18. Leiden: E. J. Brill.

**Mitchell, Christine**

2001 *The Ideal Ruler as Intertext in 1-2 Chronicles and the Cyropaedia*. Ph.D. diss., Carleton University.

2006 *The Ironic Death of Josiah in 2 Chronicles*. *Catholic Biblical Quarterly* 68:421-435.

**Moran, W. L.**

1963 *The Ancient Near Eastern Background of the Love of God in Deuteronomy*. *Catholic Biblical Quarterly* 25:77-87.

- Mosis, Rudolf**  
1973 *Untersuchungen zur Theologie des Chronistischen Geschichtswerkes*. Freiburger Theologische Studien 92. Freiburg: Herder.
- Myers, Jacob M.**  
1965 *I Chronicles*. Anchor Bible 12. Garden City, NY: Doubleday.
- Negev, Avraham**  
1990 *The Archaeological Encyclopedia of the Holy Land*. 3rd ed. New York: Prentice Hall Press.
- Nelson, Richard D.**  
1993 *Raising Up a Faithful Priest: Community and Priesthood in Biblical Theology*. Louisville: Westminster/John Knox.
- Newsome, James D.**  
1975 Toward a New Understanding of the Chronicler and His Purposes. *Journal of Biblical Literature* 94:201-217.
- Noth, Martin**  
1981 *The Deuteronomistic History*. Journal for the Study of the Old Testament Supplement 15. Sheffield: Journal for the Study of the Old Testament Press.
- Novotny, Jamie Robert**  
2003 Ehulhul, Egipar, Emelamana, and Sin's Akitu-house: A Study of Assyrian Building Activities at Harran. Ph.D. diss., Near and Middle Eastern Civilizations, University of Toronto.
- O'Connell, Robert H.**  
1996 *The Rhetoric of the Book of Judges*. Vetus Testamentum Supplement 63. Leiden: E. J. Brill.
- Oded, B.**  
1997 The Inscriptions of Tiglath-Pileser III: Review Article. *Israel Exploration Journal* 47:104-110.
- Oeming, M.**  
1990 *Das Wahre Israel. Die "Genealogische Vorhalle" 1 Chronik 1-9*. Beiträge zur Wissenschaft vom Alten und Neuen Testament 128. Stuttgart: Kohlhammer.
- Ogden, G.**  
1982 Prophetic Oracles against Foreign Nations and Psalms of Communal Lament. *Journal for the Study of the Old Testament* 24:89-97.  
1983 Joel 4 and Prophetic Responses to National Laments. *Journal for the Study of the Old Testament* 26:97-106.
- Ollenburger, Ben C.**  
1987 *Zion, the City of the Great King: A Theological Symbol of the Jerusalem Cult*. Journal for the Study of the Old Testament Supplement 41. Sheffield: Journal for the Study of the Old Testament Press.
- Oswalt, John**  
1973 The Golden Calves and the Egyptian Concept of Deity. *Evangelical Quarterly* 45:13-20.
- Pardee, Dennis, and S. David Sperling**  
1982 *Handbook of Ancient Hebrew Letters*. Chico, CA: Scholars Press.
- Payne, J. B.**  
1979 The Validity of Numbers in Chronicles. *Bibliotheca Sacra* 136:109-128, 206-220.
- Peltonen, Kai**  
1996 *History Debated: The Historical Reliability of Chronicles in Pre-critical and Critical Research*. Helsinki / Göttingen: Finnish Exegetical Society / Vandenhoeck & Ruprecht.
- Perdue, Leo G., editor**  
1997 *Families in Ancient Israel*. The Family, Religion, and Culture. Louisville: Westminster John Knox.
- Petersen, David L.**  
1977 *Late Israelite Prophecy: Studies in Deutero-prophetic Literature and in Chronicles*. Society of Biblical Literature Monograph Series 23. Missoula, MT: Scholars Press.
- Pitard, Wayne Thomas**  
1987 *Ancient Damascus: A Historical Study of the Syrian City-state from Earliest Times until Its Fall to the Assyrians in 732 B.C.E.* Winona Lake, IN: Eisenbrauns.
- Pleins, J. David**  
2001 *The Social Visions of the Hebrew Bible: A Theological Introduction*. Louisville: Westminster/John Knox.

**Plöger, Otto**

1957 Reden und Gebete im deuteronomistischen und chronistischen Geschichtswerk. Pp. 35-49 in *Festschrift für Günther Dehn zum 75 Geburtstag*. Editor, W. Schneemelcher. Neukirchen-Vluyn: Neukirchener.

**Polzin, Robert**

1976 *Late Biblical Hebrew: Toward an Historical Typology of Biblical Hebrew Prose*. Missoula, MT: Scholars Press.

**Rad, Gerhard von**

1966a The Levitical Sermon in the Books of Chronicles. Translator, E. W. Trueman Dicken. Pp. 267-280 in *The Problem of the Hexateuch and Other Essays*. London: Oliver & Boyd.

1966b *The Problem of the Hexateuch and Other Essays*. London: Oliver & Boyd.

1990 *Holy War in Ancient Israel*. Translator, Marva J. Dawn. Grand Rapids: Eerdmans.

**Raney, Donald C.**

2003 *History as Narrative in the Deuteronomistic History and Chronicles*. Studies in the Bible and Early Christianity 56. Lewiston, NY: Mellen Press.

**Rendsburg, Gary A.**

1987 Gen 10:13-14: An Authentic Hebrew Tradition Concerning the Origin of the Philistines. *Journal of Northwest Semitic Languages* 13:89-96.

**Riley, William**

1993 *King and Cultus in Chronicles: Worship and the Reinterpretation of History*. Journal for the Study of the Old Testament Supplement 160. Sheffield: Sheffield Academic.

**Ristau, Ken**

2004 Reading and Re-reading Josiah: A Critical Study of Josiah in Chronicles. M.A. thesis, University of Alberta.

**Römer, Thomas, and Albert de Pury**

2000 Deuteronomistic Historiography: History of Research and Debated Issues. Pp. 24-141 in *Israel Constructs Its History: Deuteronomist Historiography in Recent Research*. Editors, Albert de Pury, Thomas Römer, and Jean Macchi. Journal for the Study of the Old Testament Supplement 306. Sheffield: Sheffield Academic.

**Rooke, D. W.**

2000 *Zadok's Heirs: The Role and Development of the High Priesthood in Ancient Israel*. Oxford Theological Monographs. Oxford: Oxford University.

**Rudolph, W.**

1955 *Chronikbücher*. Handbuch zum Alten Testament 21. Tübingen: J. C. B. Mohr.

**Sacchi, Paolo**

2000 *The History of the Second Temple Period*. Translator, Thomas Kirk. Journal for the Study of the Old Testament Supplement 285. Sheffield: Sheffield Academic.

**Sasson, J. M.**

1978 Genealogical "Convention" in Biblical Chronography. *Zeitschrift für die alttestamentliche Wissenschaft* 90:171-185.

**Schniedewind, William M.**

1991 The Source Citations of Manasseh: King Manasseh in History and Homily. *Vetus Testamentum* 41:450-461.

1995 *The Word of God in Transition: From Prophet to Exegete in the Second Temple Period*. Journal for the Study of the Old Testament Supplement 197. Sheffield: Journal for the Study of the Old Testament Press.

1999 *Society and the Promise of David: The Reception History of 2 Samuel 7:1-17*. Oxford: Oxford University Press.

**Selman, Martin J.**

1994a *1 Chronicles: An Introduction and Commentary*. The Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity.

1994b *2 Chronicles: A Commentary*. The Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity.

**Sherlock, Charles**

1993 *The God Who Fights: The War Tradition in the Holy Scripture*. Rutherford Studies in Contemporary Theology 6. Lewiston: Mellen.

**Siedlecki, Armin**

1999 Foreigners, Warfare and Judahite Identity in Chronicles. Pp. 229–266 in *The Chronicler as Author: Studies in Text and Texture*. Editors, M. Patrick Graham and Steven L. McKenzie. Journal for the Study of the Old Testament Supplement 263. Sheffield: Sheffield Academic.

**Sklar, Jay**

2005 *Sin, Impurity, Sacrifice, Atonement: The Priestly Conceptions*. Hebrew Bible Monographs 2. Sheffield: Sheffield Phoenix Press.

**Smelik, Klaas A. D.**

1992 *Converting the Past: Studies in Ancient Israelite and Moabite Historiography*. Oudtestamentische Studiën 28. Leiden: E. J. Brill.

1998 The Representation of King Ahaz in 2 Kings 16 and 2 Chronicles 28. Pp. 143–185 in *Intertextuality in Ugarit and Israel: Papers Read at the Tenth Joint Meeting of the Society for Old Testament Study and het Oudtestamentisch Werkgezelschap in Nederland en België held at Oxford, 1997*. Editor, Johannes Cornelis de Moor. Oudtestamentische Studiën 40. Leiden: E. J. Brill.

**Smith, Mark S.**

2002 *The Early History of God: Yahweh and the Other Deities in Ancient Israel*. 2nd ed. The Biblical Resource Series. Grand Rapids: Eerdmans.

**Snyman, Gerrie F.**

2003 A Possible World of Text Production for the Genealogy in 1 Chronicles 2.3–4.23. Pp. 32–60 in *Chronicler as Theologian*. Editors, Gary Knoppers, M. P. Graham, and S. L. McKenzie. Journal for the Study of the Old Testament Supplement 371. London: T&T Clark.

**Sperling, S. David**

1989 Rethinking Covenant in Late Biblical Books. *Biblica* 70:50–73.

**Spinoza, Benedictus de, and Martin D. Yaffe**

2004 *Theologico-political Treatise: Containing some dissertations by which it is shown not only that the freedom of philosophizing can be granted in keeping with piety and the peace of the republic, but that it cannot be removed unless along with that very piety and the peace of the republic*. Focus Philosophical Library. Newburyport, MA: Focus Pub., R. Pullins & Co.

**Talmon, S.**

1978 The Presentation of Synchronicity and Simultaneity in Biblical Narrative. *Scripta Hierosolymitana* 27:9–26.

**Talshir, David**

1988 A Reinvestigation of the Linguistic Relationship between Chronicles and Ezra–Nehemiah. *Vetus Testamentum* 38:165–193.

**Thompson, J. A.**

1994 *1, 2 Chronicles*. The New American Commentary. Nashville: Broadman & Holman.

**Throntveit, Mark A.**

1982 Linguistic Analysis and the Question of Authorship in Chronicles, Ezra and Nehemiah. *Vetus Testamentum* 32:201–216.

1987 *When Kings Speak: Royal Speech and Royal Prayer in Chronicles*. Society of Biblical Literature Dissertation Series 93. Atlanta: Scholars Press.

**Tournay, Raymond J.**

1991 *Seeing and Hearing God with the Psalms: The Prophetic Liturgy of the Second Temple in Jerusalem*. Journal for the Study of the Old Testament Supplement 118. Sheffield: Journal for the Study of the Old Testament Press.

**Tuell, Steven S.**

2001 *First and Second Chronicles*. Interpretation. Louisville: John Knox Press.

**Van Rooy, Harry V.**

1994 Prophet and Society in the Persian Period according to Chronicles. Pp. 163–179 in *Second Temple Studies: 2. Temple and Community in the Persian Period*. Editors, T. C. Eskenazi and K. H. Richards. Journal for the Study of the Old Testament Supplement 175. Sheffield: Journal for the Study of the Old Testament Press.

**VanderKam, James C.**

1998 *Calendars in the Dead Sea Scrolls: Measuring Time*. The Literature of the Dead Sea Scrolls. London: Routledge.

- Vaughn, Andrew G.**  
1999 *Theology, History, and Archaeology in the Chronicler's Account of Hezekiah*. Archaeology and Biblical Studies 4. Atlanta: Scholars Press.
- Walters, Stanley D.**  
1991 Saul of Gibeon. *Journal for the Study of the Old Testament* 52:61–76.
- Waltke, Bruce K.**  
1991 The Literary Genre of Genesis, Chapter One. *Crux* 27:2–10.
- Waltke, Bruce K., and Cathi J. Fredricks**  
2001 *Genesis: A Commentary*. Grand Rapids: Zondervan.
- Walton, John H.**  
2001 *Genesis: From Biblical Text to Contemporary Life*. The NIV Application Commentary. Grand Rapids: Zondervan.
- Waters, M.M.**  
1996 Darius and the Achaemenid Line. *Ancient History Bulletin* 10:11–18.
- Weinberg, Joel P.**  
1992 *The Citizen-temple Community*. Translator, Daniel L. Smith-Christopher. *Journal for the Study of the Old Testament Supplement* 151. Sheffield: Sheffield Academic.
- Weinfeld, Moshe**  
1982 The Counsel of the "Elders" to Rehoboam and Its Implications. *Maarav* 3:27–53.  
1995 *Social Justice in Ancient Israel and in the Ancient Near East*. Minneapolis / Jerusalem: Fortress / Magnes.
- Wenham, Gordon J.**  
1987 *Genesis 1–15*. Word Biblical Commentary 1. Waco: Word Books.
- Wenham, John**  
1993 The Large Numbers in the Bible. *Jewish Bible Quarterly* 21:116–120.
- Werline, Rodney A.**  
1998 *Penitential Prayer in Second Temple Judaism: The Development of a Religious Institution*. Society of Biblical Literature Early Judaism and Its Literature 13. Atlanta: Scholars Press.
- Westermann, Claus**  
1981 *Praise and Lament in the Psalms*. Atlanta: John Knox.  
1984 *Genesis 1–11: A Commentary*. Continental Commentaries. Minneapolis: Augsburg.
- Wilkinson, Bruce**  
2000 *The Prayer of Jabez: Breaking through to the Blessed Life*. Sisters, OR: Multnomah.
- Williamson, H. G. M.**  
1976 The Accession of Solomon in the Book of Chronicles. *Vetus Testamentum* 26:351–361.  
1977a Eschatology in Chronicles. *Tyndale Bulletin* 28:115–154.  
1977b *Israel in the Books of Chronicles*. Cambridge: Cambridge University Press.  
1979a The Origins of the Twenty-four Priestly Courses: A Study of 1 Chronicles 23–27. Pp. 251–268 in *Studies in the Historical Books of the Old Testament*. Editor, John A. Emerton. *Vetus Testamentum Supplement* 30. Leiden: E. J. Brill.  
1979b Sources and Redaction in the Chronicler's Genealogy of Judah. *Journal of Biblical Literature* 98:351–359.  
1982 *1 and 2 Chronicles*. New Century Bible. Grand Rapids: Eerdmans.  
1983 The Dynastic Oracle in the Books of Chronicles. Pp. 305–318 in *Isaac Leo Seeligmann Volume: Essays on the Bible and Ancient World*. Editors, A. Rofé and Y. Zakovitch III. Jerusalem: Rubinstein.  
1985 *Ezra, Nehemiah*. Word Biblical Commentary 16. Waco: Word Books.  
1999 Exile and After. Historical Study. Pp. 236–265 in *The Face of Old Testament Studies. A Survey of Contemporary Approaches*. Editors, David W. Baker and Bill T. Arnold. Grand Rapids: Baker Books.
- Wilson, Gerald Henry**  
1985 *The Editing of the Hebrew Psalter*. Chico, CA: Scholars Press.
- Wilson, Robert R.**  
1975 The Old Testament Genealogies in Recent Research. *Journal of Biblical Literature* 1975:169–189.  
1977 *Genealogy and History in the Biblical World*. Yale Near Eastern Researches 7. New Haven, CT: Yale University Press.

**Wright, John W.**

1990 Guarding the Gates: 1 Chronicles 26:1-19 and the Roles of Gatekeepers in Chronicles. *Journal for the Study of the Old Testament* 48:69-81.

1991 The Legacy of David in Chronicles: The Narrative Function of 1 Chronicles 23-27. *Journal of Biblical Literature* 110:229-242.

1993 The Innocence of David in 1 Chronicles 21. *Journal for the Study of the Old Testament* 60:87-105.

1999 The Fabula of the Book of Chronicles. Pp. 136-155 in *The Chronicler as Author: Studies in Text and Texture*. Editors, M. Patrick Graham and Steven L. McKenzie. *Journal for the Study of the Old Testament Supplement* 263. Sheffield: Sheffield Academic.

**Zalewski, S.**

1989 The Purpose of the Story of the Death of Saul in 1 Chronicles X. *Vetus Testamentum* 39:449-467.