

# Old Testament Survey

## 1 and 2 Chronicles

### ***General Outline of 1 Chronicles***

- I. Genealogies With Historical Notes
  - A. From Adam to Abraham - 1 Chronicles 1
  - B. The Twelve Tribes and Judah - 1 Chronicles 2-3
  - C. Descendants of Judah - 1 Chronicles 4:1-23
  - D. Descendants of Simeon - 1 Chronicles 4:24-43
  - E. Descendants of Reuben, Gad, and Manasseh Beyond Jordan - 1 Chronicles 5:1-26
  - F. Levi and Their Cities - 1 Chronicles 5:27-6:66
  - G. Issachar, Benjamin, Naphtali, Manasseh in Palestine, Ephraim, and Asher - 1 Chronicles 7
  - H. Benjamin and the Genealogy of Saul - 1 Chronicles 8
  - I. Former Inhabitants of Jerusalem and Saul - 1 Chronicles 9
- II. David's Kingship - 1 Chronicles 10-29
  - A. The Ruin of Saul - 1 Chronicles 10
  - B. The Anointing of David, Jerusalem Conquered, David's Heroes - 1 Chronicles 11
  - C. David's Valiant Men - 1 Chronicles 12
  - D. Removal of the Ark, David's Family, Victories over the Philistines, The Ark to Jerusalem, Worship in Zion - 1 Chronicles 13-16
  - E. David's Desire to Build a Temple - 1 Chronicles 17
  - F. David's Wars and Victories - 1 Chronicles 18-20
  - G. David's Sin - Numbering of the People - 1 Chronicles 21-22:1
  - H. David's Preparation for the Temple - 1 Chronicles 22:2-19
  - I. Arrangement of the Levites - 1 Chronicles 23-27
  - J. Division of the Army - 1 Chronicles 28
  - K. David's Last Directions, His Death - 1 Chronicles 29

### ***General Outline of 2 Chronicles***

- I. History of Solomon - 2 Chronicles 1-9
  - A. Solomon's Sacrifice, The Lord Appears, the Riches of Solomon - 2 Chronicles 1:1-17
  - B. Solomon's Preparations for the Temple - 2 Chronicles 1:18-2:17
  - C. The Building of the Temple - 2 Chronicles 3-4:1
  - D. The Dedication of the Temple - 2 Chronicles 4:2-7:22
  - E. The Events of Solomon's Reign - 2 Chronicles 8
  - F. The Queen of Sheba, Solomon's Power and Glory, Solomon's Death - 2 Chronicles 9
- II. The History of Judah Until Its Fall - 2 Chronicles 10-36
  - A. Revolt of the Ten Tribes - 2 Chronicles 10
  - B. The Reign of Rehoboam - 2 Chronicles 11-12
  - C. The Reign of Abijah - 2 Chronicles 13
  - D. The Reign of Asa - 2 Chronicles 14-15
  - E. The Reign of Jehoshaphat - 2 Chronicles 16-20
  - F. The Reign of Joram - 2 Chronicles 21
  - G. The Reigns of Ahaziah, and Athaliah - 2 Chronicles 22
  - H. The Fall of Athaliah, the Reign of Joash - 2 Chronicles 23-24
  - I. The Reign of Amaziah - 2 Chronicles 25
  - J. The Reign of Uzziah (Azariah) - 2 Chronicles 26
  - K. The Reign of Jotham - 2 Chronicles 27

- L. The Reign of Ahaz - 2 Chronicles 28
- M. The Reign of Hezekiah - 2 Chronicles 29-32
- N. The Reigns of Manasseh and Amon - 2 Chronicles 33
- O. The Reign of Josiah - 2 Chronicles 34-35
- N. The Last Kings of Judah, the Fall of Judah to Babylon - 2 Chronicles 36

### ***Authorship and Date***

1. Internal evidence points to a date between 450 and 425 B.C. According to Talmudic tradition, the author is Ezra.
  - a. Ezra would have had the incentive to produce this work as the head of the revival during the return.
  - b. According to 2 Maccabees, Nehemiah had collected a large library of resource material that would have been available to Ezra.
  - c. The viewpoint of the author if 1 and 2 Chronicles fits well with that of a Levite who is interested in the Messianic line (which explains why the history of the Northern Kingdom is omitted).
2. Other suggestions include:
  - a. Ezra with the exception of the last two verses of the book (E.J. Young).
  - b. Ezra who wrote during the first half of the fourth century (Merrill F. Unger).
  - c. Unknown author (J. E. Steinmueller).
  - d. Unknown author who wrote around 515 B.C. (David Freedman).
3. Liberal scholarship encompasses the following views:
  - a. Another Ezra who lived during the reign of Artaxerxes in the fourth century (William F. Albright).
  - b. Some unknown author during the last half of the fourth century (350-300 B.C.).
  - c. An unknown author around 400-380 B.C. (Wilhelm Rudolph).

### **Arguments For a Late Authorship**

1. In the MT, 1 Chronicles 3:19-24 gives six generations from Zerubbabel.

*However, sometimes the Chronicler gives the names of several sons born to the same father as opposed to a direct lineage. In this instance, Hananiah could have been the son of Zerubbabel and Pelatiah and Jeshaiiah his grandsons.*
2. 1 Chronicles gives the sum of money in darics, a monetary unit of late origin assuming its name is derived from Darius.

*However, the unit of money could have been used several centuries earlier and its usage in this passage could have been an accommodation to the readers in the time of the Chronicler.*

### **Sources of the Chronicles**

Source	Reference
Books of the Kings of Judah and Israel	2 Chronicles 16:11; 35:27
Story of the Book of the Kings	1 Chronicles 9:1
Words of Uzziah composed by Isaiah	2 Chronicles 32:32
Words of Shemiah the Prophet and Iddo the Seer	2 Chronicles 12:15 2 Chronicles 13:22
Midrash of the Prophet Iddo	2 Chronicles 9:29; 13:22
Words of Jehu the son of Hanani	2 Chronicles 20:34
Words of Hozai (or the Seer)	2 Chronicles 33:18-19
Book of Nathan the Prophet	1 Chronicles 29:29

## ***Historical Reliability of the Chronicles***

### **Liberal Challenges**

1. It is common for liberal scholarship to question every statement in Chronicles that does not appear in Samuel and Kings as well. This is unjustified for the following reasons:
  - a. The Chronicler uses sources other than Samuel and Kings and would therefore have access to material that does not appear in those four books.
  - b. The purpose of Chronicles is to show the history of the theocracy, and therefore it would be expected to have Chronicles contain material to support this basic theme.
  - c. The Chronicler wanted to show the great decisions of faith required by the theocratic kings of Israel. Thus we read of Shishak's invasion, Zerah the Ethiopian, and pressures from Assyria on Uzziah and Manasseh.
  - d. Since the writer of Chronicles used other sources, we read of additional prophets known only here such as Asaph, Heman, Jeduthun, Iddo, Oded, Jehaziel, and Eliezer.
  - e. Since the focus of the Chronicler is on the Davidic line, it omits many details found in Samuel and Kings such as the crimes of David, Solomon, Amnon, Absalom, and Adonijah.
  - f. Additionally, since the focus is on the Davidic line, reference is made to the Northern Kingdom only when it impacts events in the Southern Kingdom.
  - g. The Chronicler assumed that the reader had access to Samuel and Kings and therefore did not feel it necessary to include many of their details in Chronicles.
2. Other challenges are of a textual nature. For example:
  - a. Textual misspellings and variants can be easily seen and corrected - e.g. Dodanim and Rodanim.
  - b. There are about 18-20 variations in numbers between Chronicles and Samuel/Kings. These can be attributed to the following:
    - 1). Sometimes the people and events in question are different.

- 2). At times the number in Chronicles is more reasonable, e.g. 4,000 for the number of stables built by Solomon (2 Chronicles 9:25) as opposed to 40,000 in 1 Kings 4:26.
- 3). Numerical discrepancies are attributable in large part to the way in which numbers were expressed in Hebrew using letters and/or vertical strokes. In most cases, the variations are easily explainable and correctable as transmission errors.

### ***Theological Themes in Chronicles<sup>1</sup>***

1. **Promise of God** - Chronicles sees God as the author of history and the cause of its events. For example, God removes the kingdom from Saul and gives it to David (1 Chronicles 10:14), God routes the armies of Jeroboam when he attacked Abijah (2 Chronicles 13:13-16), and God destroyed the armies of Moab, Ammon, and Mount Seir (2 Chronicles 20:20-23).
2. **Retribution** - Chronicles sees God as the one who brings divine judgment against those who disobey his words. The Chronicler sees the fate of the nation of Israel as sitting on the obedience of the King. When the King was righteous, the nation prospered, when the King was wicked, the nation suffered.
3. **Vocabulary** - the Chronicler uses some phrases over and over again, such as "seeking God," "pure heart," "faithfulness," and "forsaking the Lord." He uses these to show the necessity of seeking God and being faithful to his words and law.
4. **Cultus** - two chapters deal with the moving of the Ark to Jerusalem, eight deal with the dedication of the Temple, and three with Josiah's reforms. One of the major interests of the Chronicler is the Temple which serves as the center of worship in Israel.
5. **Worship** - the focus of the Chronicler is not only on the Temple itself, but upon the heart attitude of the worshippers. "Heart" appears over thirty times, and the phrase "pure heart" appears nine out of the fifteen times it is mentioned in the Old Testament in Chronicles. Hezekiah is seen as one of the most godly kings in that he desired to worship God with his whole heart, even to the point of celebrating the Passover twice.
6. **Kingdom** - the Chronicler appears to treat the Kingdom of God and the Kingdom of Judah as one and the same, making no essential reference at all to the break-away Northern Kingdom. Additionally, the Chronicler portrays the King as being one of the chief protectors of the Temple where true worship was to take place. Finally, the Chronicler portrays the King as being the one man among all Israel who accurately reflected the spiritual temperature of the nation.
7. **History** - the Chronicler is very interested in accurately portraying the events of history, particularly as they relate to God's program. Furthermore, the Chronicler uses the building of the Temple and the succession of Solomon as events in which one can see their similarity to the building of the Tabernacle in the wilderness and the succession of Joshua to Moses.
8. **Omissions** - a final emphasis of the Chronicler is that he omits material which is accessible and well-known from Kings and Samuel. He omits David's sin with Bathsheba and the revolt of his sons as well as David's days in Saul's court. After the division of the Kingdom, the Chronicler does not deal with the Northern Kingdom at

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<sup>1</sup> EBC Volume 4, pp. 316-20.

all, since its history did not impact the main emphasis of his writing and since most of the material regarding the Northern Kingdom could be found in Samuel and Kings.