

Chronicles character sketches compared and contrasted with Samuel–Kings

Character Sketches

Deuteronomistic Account

- i Duality of Solomon's Reign in Samuel–Kings
 - § Time of obedience & blessing (1 Kgs 1–10)
 - § Time of apostasy and judgment (1 Kgs 11)
 - Curse for idolatrous errors (1 Kgs 11:1–13)
 - Attacks by adversaries (1 Kgs 11:14–25)
 - Rebellion from within (1 Kgs 11:26–40)
 - Schism judgment for *Solomon's* sins (1 Kgs 11:1–6, 31–33)
 - § Solomon and corveé labor (1 Sam 8:11–18; 11:1–6, 22–28; 1 Kgs 5:13–18; 9:15–23; 12:3–9)
 - § David and Solomon's sins meant they too contributed to the nation's exile-provoking failure.

David & Solomon

David & Solomon in Chronicles and in Samuel–Kings

Chronicler's Account

- i Mostly omits faults of David and Solomon (cf. 1 Chr 13, 21)
- i Accession Account
 - § 1 Kgs 1 has a bed-ridden David who saves fragmenting kingdom only because Nathan and Bathsheba prompt him.
 - § Chronicler recounts a smooth transition without dissent (1 Chr 29:22b–25).
 - David himself publicly announces Solomon's appointment and is present for his anointing.
 - Solomon's appointment is greeted with total enthusiasm, including the other sons of David, the officers, and the mighty men in the army (1 Chr 28–29), the very groups who had participated in Adonijah's coup (1 Kgs 1:7–10).

Chronicler's Omissions

David & Solomon

Chronicler's Account (cont.)

- § Omits Solomon's compliance with David's "advice" to take vengeance on David's old enemies (1 Kgs 2:5–9); rather, this part is about building the temple (2 Chr 28:11–21).
- § Omits sins for which Dtr had condemned Solomon (1 Kgs 11)
 - Omits the 700 wives and 300 concubines (1 Kgs 11:3, cf. Deut 17:17a).
 - For Chronicler wealth is a blessing (2 Chr 9:13–28; cf. Deut 17:17b)
- § Blame for schism shifted from Solomon to Jeroboam (2 Chr 13:5–7)

Chronicler's Models

David & Solomon

David to Solomon Succession Modeled on Moses to Joshua

- ⓘ Disqualification from achieving chief goals: Moses (Deut 1:37–38; 31:2–8), and David (1 Chr 22:5–13; 28:2–8)
- ⓘ Installation of Joshua and Solomon paralleled in form and phrases:
 - § "Be strong and take courage" (Deut 31:6–7, 23; Josh 1:6, 7, 9, 18; 1 Chr 22:13; 28:10, 20; cf. Deut 31:6; 1 Chr 28:10)
 - § "Do not be frightened or dismayed" (Deut 31:8; Josh 1:9; 8:1; 1 Chr 22:13; 28:20)
 - § "The LORD your God is with you" (Deut 31:6, 8, 23; Josh 1:5, 9; 1 Chr 22:11, 16; 28:20; 2 Chr 1:1)
 - § "He will never leave you nor forsake you" (Deut 31:6, 8; Josh 1:5; 1 Chr 28:20)
 - § Stress on prospering through observance of the law (Deut 31:5; Josh 1:7–8; 1 Chr 22:12–13; 28:7–9)

Solomon as Second David

- ⓘ Like David, Solomon is king by divine choice (1 Chr 22:7–10; 28:6; "choose" with God as agent used only of kings David and Solomon, 1 Chr 28:5–6, 10; 29:1).
- ⓘ Like David, Solomon enjoys complete support of all the people (cf. "all Israel").

Succession Parallels (cont.)

- ⓘ Both Moses and David make double announcements about their successors:
 - § In private (Deut 31:23; 1 Chr 22:6)
 - § In public (Deut 31:2; 1 Chr 28:8)
- ⓘ Both Joshua and Solomon enjoy immediate and wholehearted support (Deut 34:9; Josh 1:16–20; 1 Chr 29:23–24).
- ⓘ Twice reported of both Joshua and Solomon that God "magnified/exalted" them (Josh 3:7; 4:14; 1 Chr 29:25; 2 Chr 1:1)

Second David (cont.)

- ⓘ Solomon more idealized than David in some ways (cf. 1 Chr 13, 21); indeed, Solomon enjoys privilege of temple building that had been denied his father David.
 - § Dtr: "Solomon did evil... and did not follow the Lord completely, as David his father had done (1 Kgs 11:6)
 - § Chronicler: Praises Rehoboam's early years as a time in which the nation walked "for three years in the ways of David and Solomon" (2 Chr 11:17).

Succession Parallels (cont.)

- ⓘ Both Joshua and Solomon lead Israel into "rest" (Josh 11:23; 21:44; 1 Chr 22:8–9)
- ⓘ Both Joshua and Solomon conscript alien labor for work at tabernacle/temple (Josh 9:26–27; 2 Chr 2:17–18; 8:7–10)
- ⓘ Both Joshua and Solomon receive divine gift of wisdom (Deut 34:9; 2 Chr 1).

Solomon and Hiram-abi as New Bezalel and Oholiab

- ! Solomon as New Bezalel: chief tabernacle craftsman
- ! Hiram-abi as New Oholiab: assistant tabernacle craftsman

Hurami-abi as New Oholiab

- ! Arrival Time
 - § Dtr records labor of Hiram-abi only *after* completion of temple and palace (1 Kgs 6:38–7:12) and speaks only his casting the bronzes for the temple (1 Kgs 7:13–47).
 - § Chronicler has him involved with building from the very beginning, like Oholiab; his services sought from beginning (2 Chr 2, esp. v. 7).
- ! Skills Inventory
 - § Casts bronzes (1 Kgs 7:14)
 - § More exhaustive skills inventory (2 Chr 2:14), so that it's same as the skills of Bezalel and Oholiab (Exod 31:1–6; 35:30–36:2; 28:22–23)

Solomon as New Bezalel

- ! Both Bezalel and Solomon were divinely selected by name (Exod 31:1–11; 35:30–36:2; 38:22–23; 1 Chr 22:9–10; 28:6–29:2)
- ! Both received wisdom from God for the building task (Exod 31:1–3; 35:30–35; 2 Chr 1)
- ! Both from tribe of Judah (Exod 31:2; 35:30; 38:22)
- ! The only references to Bezalel *outside* the tabernacle building accounts are in Chronicles (1 Chr 2:20; 2 Chr 1:5)
- ! Only after seeking God at an altar built by Bezalel (2 Chr 1:5) is Solomon endowed with wisdom.

Hiram-abi // Oholiab

- ! Ancestry
 - § Dtr has Hiram-abi's mother a widow from the tribe of Naphtali (1 Kgs 7:14)
 - § Chronicler has her a widow from Dan (2 Chr 2:14), thus sharing tribal ancestry with Oholiab (Exod 31:6; 35:34; 38:23)
 - Tribal territory of Dan in the district of Naphtali?
 - Naphtali a geographical note of her residence and Dan her actual genealogy?
 - Lineage by parents from both tribes?

Solomon // Bezalel (cont.)

WISDOM IN KINGS

- ! *General*
 - § Judiciousness (1 Kgs 3:16–28)
 - § Effective administration (1 Kgs 4:1–28)
 - § International repute (1 Kgs 4:29–34)

WISDOM IN CHRONICLES

- ! *For Building*
 - § Chronicles omits 1 Kgs 3–4 and moves directly to building the temple
 - § Rather than praise God for giving David “a wise son over his great people” (1 Kgs 5:7), the Chronicler praises God for “a wise son who will build” (2 Chr 2:12)

Asa (2 Chr 14:2–16:4)

Asa in Chronicles and in Samuel–Kings

Asa

- i Broad and Detailed Pictures
 - § Chronicler accepts basic broad evaluation of Dtr (2 Chr 14:2 // 1 Kgs 15:10)
 - Reforms: victory, peace, prosperity, and loyalty among the populace (1 Chr 14–15)
 - Infidelity: war and disease (1 Chr 16)
 - § Chronicler subdivides individual reigns into two or more distinct periods and evaluated in the light of his theology of immediate retribution (e.g., good kings that end in apostasy (2 Chr 17:3; 29:3; 32:4; 34:3))

Uzziah (2 Chr 26:1–23)

Uzziah in Chronicles and in Samuel–Kings

Asa (cont.)

- i Chronicler's Use of Speeches to Announce Themes
 - § Building, prosperity, and possession of land depends on seeking God (2 Chr 14:7)
 - § No one can prevail against God (2 Chr 14:11)
 - § Reward for labor (2 Chr 15:2–7)
 - § Don't rely on alliances but on God (2 Chr 16:7–9)

Uzziah

- i A great king
 - § In the South, Judah reclaimed much of the territory comprised by Solomon's empire.
 - § The kingdom prospered through conquest, control of trade routes, and receipt of tribute.
- i Remembered mostly for...
 - § Disease (leprosy, 2 Chr 26:19)
 - § Year of his death (Isa 6)
 - Isaiah's call (Isa 6:1–10)
 - In which Isaiah saw cities deserted and ruined (6:11–12)
- i For the Chronicler, even the great Uzziah is one more example of how legitimate power can be corrupted—with *immediate* consequences.

Asa (cont.)

- i Chronicler reports Hanani (2 Chr 16:10) as the first in a long line of royally persecuted prophets (2 Chr 18:25–26; 24:20–22; Jer 20:1–2; 26:1–23; Matt 5:11–12; 23:29–37; Mark 6:17–18; Luke 11:47–50; John 16:2; Acts 7:51–60; 12:1–5; 16:23–26; 2 Cor 11:23–31; Rev 18:24)
- i Membership in the covenant community requires submission to the LORD; death is the alternative (2 Chr 15:13). In the new covenant, it's the same (1 Cor 6:9–10; Eph 5:5; Rev 21:8; 22:14–15)

Manasseh (2 Chr 33:1–25)

Manasseh in Chronicles and in Samuel–Kings

Manasseh

i Kings and Chronicles

- § Reach opposite judgments on Manasseh's reign:
 - Dtr. Manasseh was the nadir of Judah
 - Chr. Manasseh was a repentant reformer
- § Both judgments are the "word of God"
 - This theological tension can be reconciled by awareness that all we do is touched both by sin and by the grace of God.
 - Best deeds of humanity are never devoid of sin's taint.
 - Worst deeds of humanity are never utterly bereft of God's common grace, whether enabling or restraining.
 - Either perspective can provide a coherent and non-reductionistic picture.

Manasseh (cont.)

- i Chronicles makes Manasseh's personal experience a model for the experience of Israel and the eventual realization of its prophetic hopes.
 - § Undergoes judgment for sin, exile, and restoration (2 Chr 33:10–11)
 - § Manasseh repented (2 Chr 33:12–17), so he embodied the ransomed of the LORD who return with joy to Zion (Isa 51:11; 35:10).
 - § He was freed from the hands of those who had enslaved him (2 Chr 33:13; Ezek 34:27; Isa 61:1; 42:7; 49:9; 58:6; Jer 29:10; 30:8; Ps 107:10–16)

Manasseh (cont.)

i Overarching Themes

- § God is pleased with repentance.
 - Even Manasseh's
 - Even the "chief of sinners" (1 Tim 1:15)
- § Everyone who exalt self will be humbled, and everyone who humbles self will be exalted (Matt 23:12; Luke 1:52; 14:11; 18:14; Jas 4:10; 1 Pet 5:6)

Manasseh (cont.)

- § He knew the LORD (2 Chr 33:13), as would others redeemed from captivity (Ezek 37:3, 6, 13–14; 39:22, 28)
- § He returned to Jerusalem to rebuild the ancient walls and fortify the towns (2 Chr 33:14; Isa 58:12; Ezek 36:33–35; Amos 9:11, 14)
- § Manasseh's restoration to Jerusalem brought with it pure worship in a consecrated temple (2 Chr 33:15–16, cf. v. 17; Zech 6:12–15; Isa 27:13).
- i These motifs of a restored community find fulfillment in the work of Jesus and the life of the church.

Manasseh (cont.)

- i Kings places much of the blame for the exile on Manasseh (2 Kgs 23:26; 24:3–4; cf. Jer 15:4)
 - i 2 Kgs 23:26 Still the LORD did not turn from the burning of his great wrath, by which his anger was kindled against Judah, because of all the provocations with which Manasseh had provoked him.
 - i 2 Kgs 24:3–4 Surely this came upon Judah at the command of the LORD, to remove them out of his sight, for the sins of Manasseh, according to all that he had done, and also for the innocent blood that he had shed. For he filled Jerusalem with innocent blood, and the LORD would not pardon.
 - i Jer 15:4 And I will make them a horror to all the kingdoms of the earth because of what Manasseh the son of Hezekiah, king of Judah, did in Jerusalem.