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The Books
of
Chronicles

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Introduction

Of all the books in
the Bible, these two books
of Chronicles have prob-
ably seen the least of true
readers. It seems to be taken
for granted, that they are
a repetition of Sam. and
Kings, and that therefore
it is unnecessary to study
them. In recent years how-
ever, their true value and
importance is being
recognized, and they are

continually gaining in interest, as portraying a phase of mind peculiar to the Jews of the Second Commonwealth, and also as having had a great influence upon the prevailing conceptions of the pre-exilic times.

Now it is the aim of this thesis to show the true character, tendency and authenticity of the Chron. and to find, if possible, its real

purpose, and this is to be done by a comparison of the Chron. with the earlier historical books, Sam. and Kings.

And further, in presenting this, thesis for consideration, I wish to confess that I can lay but small claim to originality, for the field has been worked over so well that it only remained for me to consult the best authorities upon the

subject, and to present in
my own way what seemed
to me to be best in them.

The actual work of com-
parison, however, has
been done by me, guid-
ed of course by my au-
thorities, and I trust
that my work will
show a careful and
prudent study of my
subject.

And, aside from
the merit of the subject
itself I have gained a

good working knowledge
of the methods of higher
criticism and a deep
interest into its literature
which cannot but aid
me in my future work.

In conclusion, I
wish to acknowledge my
deep indebtedness to
the several members
of your Honorable
Faculty, who have as-
sisted me by their
learned advice, and
by the loan of books.

And especially, do I wish
to express my thanks
to Dr. M. P. Butterfield
whose advice and sug-
gestions materially as-
sisted me in the con-
struction of my work.

J. B.

Sec. I
The Name.

The Same.

Here two Books of
Chron. just as the two
Books of Sam. and
Kings originally for-
med one book, and
as such were accept-
ed into the Hebrew
Canon. (Cf. Josephus
Contra Apion. i. c. 1.) The
Masorites also regard-
ed the Chron. as one
book, as can be seen
from a remark in the

- Hancora at the end of
 the Chronicle that the
 verse 1 Chron. 27²⁵ is the mid-
 dle of the book. This di-
 vision into two books - as
 in the case of Sam. and
 K^g - is due to the influ-
 ence of the Sept. for
 being thence trans-
 mitted to the Hieron-
 ymus Translation (Vul-
 gata) it has come down
 to us not only in all
 subsequent transla-
 tions, but has even

been introduced, along
with the division into
chapters in our version
of the Hebrew Bible.

The Hebrew name
of this book in our
Bible is, ספר דברי הימים

דברי הימים (of 2 Kings, 1 Chron. 15, 2 Chron. 35).

The Books of the Events
of the Times (Zeit-
eignisse). This title oc-
curs frequently both
in K. and Chron.,
but with some modi-
fying word or phrase,

which more clearly in-
 dicate the character of
 its contents, e.g. "The
 Book of the Events of
 the Times of the Kings
 of Judah, - of the Kings
 of Israel; The Book
 of the Events of the
 Times of King David"
 (1 Chron. 27²⁴). From
 these and other exam-
 ples it is evident
 that under the title
 דברי הימים events of the times,
 the most important

and far-reaching acts
and occurrences of a
king and his reign were
chronicled. Later this title
was applied to books
chronicling the events of
long periods of time and
in this way came to
mean "The History."

A very definite
name, in contrast to
the rather vague Hebrew
one is the Greek παραλειπο-
μενων πρωτον, δευτερον. "Things
omitted first, and sec-

and 13," which clearly
 showed that the Sept., re-
 garded the Chron., as
 simply a sort of appen-
 dix to the former his-
 torical books, in so
 far as the Chron. con-
 tained a large number
 of events, omitted in
 the former. Hieronymus, ac-
 cepted the Sept. divisi-
 on into two books, but
 in order to more, clear-
 ly indicate the char-
 acter of the work he

called it according to the
to be the "Chronicon."
Through Hieronymus
the name "Chronicles" came
into use and became
the prevailing title.

Sec. II
Contents.

Contents.

The Chron. extends over a vast stretch of time, from Adam to the Saviour's Captivity. Its contents, in fact, run parallel with the historical books from Gen. to II K. The earliest times are recorded only in a series of genealogical tables, interspersed with an occasional historical notice. The actual record-

ing of history, with its logical and chronological order, commences with David and then proceeds till the decree of Cyrus, granting permission to the Jews to return to their native land.

The author after the manner of the later Semitic historians, begins, as has been said, with Adam & Chron. I-IX. The genealogical registers of the primeval times, and of the

Tribes of Israel, with short
historical notices.

Chaps. The families of primor-
ral and ancient times
from Adam to the Patri-
archs Abraham, Isaac
and his sons Esau and
Israel and the posterity
of Esau.

Chaps. ^{23.} The families sons
of Israel and the fami-
lies of Judah, with the sons
and posterity of David.

Chaps. ^{24.} ^{25.} ^{26.} The families of
Simon, whose inheritance

(and within the tribal do-
 mains of Judah), and
 those of the trans-jorda-
 nic tribes, Ruben, Gad
 and half Manasse.
 Chap. 21-26. The families of
 Levi or of the priests and
 Levites, and an account
 of the dwelling places
 assigned to them.

Chap. 27. The families of
 the remaining tribes Dan
 and Zebulun, omitted) and
 a genealogy of the House
 of Saul.

Chap 9¹⁻³⁴, A second enumeration of the family of Saul, and a register of their former inhabitants of Jerusalem. { There seems to be a plan running through these lists which enables us to grasp, as a whole the ideas which they are intended to convey.
 (Berthaus Einleitung p. 221)
 The nine chapters are divided into three distinct groups; 1st chap. 1-3.
 The genealogies which

connect the family of
 David with Adam, and
 the genealogies of the pos-
 terity of David until
 Solomon and his seven
 sons: 2nd Chap. 1-7. The tribe
 of Israel. Here, as
 will be noticed, later
 the greatest prominence
 is given to the tribe of
 Levi (5th-6th). 3rd Chap. 8-9³⁴.
 The family of Saul
 and the inhabitants
 of Jerusalem.
 The remainder of

Chron. Chap. ³⁵ 29) is, devoted entirely to the history of David. As an introduction there is first given, again, an enumeration of the family of Saul ³⁵⁻⁴⁰ and then is narrated, the downfall and ruin of the house of Saul (c. 10). David's anointment, as King is but briefly touched upon (c. 11¹³); and the capture of the Jebusite fort in

Jerusalem which was
 built upon Mt. Zion (c.
 11⁴⁻⁸). There a list of
 David's forces and of
 those who joined him
 even during the life-
 time of Saul, (c. 11¹⁰⁻¹²²³)
 and the enumeration
 of the people who came
 to Hebron and who
 made him King (c. 12²³
 40). The attempt to re-
 move the Ark to Je-
 rusalem (c. 13). The
 messengers of Hiram

to build David's house,
David's family and his
were with the Philis-
tines (c. 11). The bring-
ing of the Ark to Je-
rusalem, the establis-
ment of the Levitical
worship before the
Ark on Gion, and an
account of the festivi-
ties because of the ar-
rival of the Ark. Psalm
of David (c. 15+16). David
desires to build a tem-
ple to the Lord (c. 17).

David's wars (c. 18-20). The numbering of the people, the censuses, which followed, and the fixing of the place for the future temple (c. 21).

David's preparations for the building of the temple (c. 22). The numbering of the Levites, the division of the priests and Levites with the arrangement of their service (c. 23-26). Arrangement of the military

service, and the officers
of David (c. 27). David's
surrender of the king-
dom to Solomon, and
his death (c. 28-29).

11 Chron.

Chap. 19. The Reign
of Solomon.

Solomon begins his
reign with solemn
sacrifices, at Gibeon;
some remarks about his
wealth (c. 1). The build-
ing of the temple and
its Dedication. (This

So having the greatest
part of the history of his
reign (c. 2-7). A short
account of the cities
which Solomon built,
the statutes, labor, he
performed, the arrange-
ment of the public
worship, the voyage
to Ophir, the visit of
the Queen of Sheba,
the greatness and
glory of his kingdom,
the length of his reign
and his death (c. 8+9).

Then commences the history of the kingdom of Judah, and this flows on steadily from Rehoboam to Jehoiachin. The reign of each king forms the natural division as follows; The Revolt of the ten tribes from Rehoboam (c. 10). The history of the reign of Rehoboam, and the story of the prophet Shemaiah (c. 11 & 12);

Abijah (c. 13); Asa (14-16);
 Jehoshaphat, the prophet
 Hicaiiah ben Imela, Je-
 hu ben Hanani, Jechaz-
 iah ben Jechariah, Elizer
 ben Dodarohu (c. 17-21');
 Jehoram, and the letter
 of Elishah the prophet
 (c. 21, 24-25); Ahaziah (c. 22');
 Athaliah (c. 22'-23); Joash
 and Jechariah ben
 Jehoiada (c. 24); Amazi-
 ah, and an anonymous
 prophet (c. 25); Uzziah
 (c. 26); Jotham (c. 27); Ahaz

and the prophet Oded
 (c. 28); Hazeiah, and Irai-
 ah ben Amoz (c. 29-32);
 Manasseh (c. 33¹⁻²⁰); Amos
 (c. 33²¹⁻²⁵); Josiah, and the
 prophetess Huldah (c. 34
 + 35); Jehoahaz (c. 36¹⁻⁴);
 Jehoiakim (c. 36⁵⁻⁸);
 Jehoiachin (c. 36⁸⁻¹⁰);
 Zedekiah, the exile
 and the decree of
 Cyrus (c. 36^{11-end}).

Second General Characteristics.

As it is the purpose of this thesis to show to what conclusions Biblical Research has arrived in regard to the historical value, character, tendency and purpose of the D. of Chron., it will, do this by first setting forth in a brief and discursive manner the distinctive features found in the

books, and thereby a
 detailed comparison
 of with the earlier his-
 torical books Sam. and
 N.

The first thing that
 strikes us as peculiar
 in taking up the Chron-
 is of course the geneal-
 ogies in the first nine
 chapters. For although
 we have such lists in
 a number of books in
 the Bible, yet nowhere
 do they extend over so

vast a length of time, and
now here, are they so entirely
distinct from the con-
tents of the work proper.

For here they have no
appreciable influence
upon the succeeding
narrative (with the ex-
ception perhaps of show-
ing the importance of
the tribe of Levi) and
again they are to a
great extent defective.
They simply serve as
a sort of introduction,

which at the same time
 it is well to notice that
 the author has a predi-
 lection for genealogies
 and lists, for through-
 out the books are they
 profusely scattered e.g.
 the three lists in
 C. 11th-12th (and more
 will be mentioned lar-
 ter). Another peculiarity
 which might be men-
 tioned here is the
 author's love for large
 and enormous sums,

e.g. I Chron. 22.nd

Coming to the history of proper. The main characteristics are these.

1- He notes, that whereas the older books give an almost complete history, Chron. does not, and further it idealizes that ^{which it does} give. e.g.

(a) The pure and stainless character given both to David and to Solomon, for Chron. omits David's sins except that of

counting the people (I Chron.
21) and also passes over
Sennacherib's idol worship
(I K. 18).

(b) It magnifies the godless-
ness of the godless kings
to the highest degree of
Abass II (Chron. 38²² ff.; Athar-
vashat II (Chron. 24¹).

22 ff.

(c) Judah is shown to be
at heart true to the
Law of God, its falling
away is due to its being
led by evil kings. (cf.
Asa II Chron. 14¹ with 15¹¹;

shown

Jehoshaphat II Chron. 17⁶ with
 30³³; II Chron. 15¹⁵, 24¹⁰; and
 II Chron. 12¹. Chron. makes
 Jonathan the God-fearing
 people as opposed to
 the godless people
 1d. Chron. makes the most
 of reward for good, and
 punishment for evil. e.g.

Saul died because he
 visited the Witch of Endor,
 (I Chron. 10¹³⁻¹⁴); The plundering
 of the Jews by Siseak, due
 to the godlessness of Judah,
 (II Chron. 12¹⁸); Aa

died because of calling the
 Syrians and not God
 to his aid (II Chron. 16th);
 Jehoshaphat's ships are
 destroyed because heaped
 with Ephraim (II Chron. 20³⁰⁻³⁷);
 of Ahab's Haz (II Chron. 28th)
 and the other kings, Ba-
 nash's long reign due
 to his piety (II Chron. 33); cf. ^{repetition}
 also II Chron 14th

II - Throughout the book
 there is special mention
 made of both, priests and
 Levites, but especially of

the latter. We are given a detailed account of the part taken by them in the carrying of the Ark, and a record of the establishment of the Levitical worship before the Ark on Zion (I Chron. c. 15-16). The numbering of the Levites, the division of priests and Levites, with the arrangement of the service, occupy (I Chron. c. 23-26).

III Another important characteristic is the prominence given to the Temple.

We are told of David's design
 to build the temple (I Chron. 17),
 of God's choosing the threshing
 floor of Ornan the Jebusite,
 as the site upon which to
 build (I Chron. c. 21¹⁰⁻³⁰), of
 David's preparations for the
 building (I Chron. 22) and
 finally the building of
 the temple and its dedi-
 cation by Solomon (II Chron
 c. 2-7).

Sec. IV
Comparison with Sam. F.

Comparison with Saul's

And now let us compare in detail the Chron. with the older Historical books and let us see how these characteristics are made more forcible. Leaving the first nine chapters to be studied later on, let us begin with the History proper. Chap. X.

After God had slain Saul because he visited the Witch of Endor. He

turned the kingdom over
 to David, son of Jesse. Then
 all Israel assembled to
 David at Hebron, and
 they, in accordance with
 the word of God by the
 hand of Samuel, all the
 elders of Israel, anoint
 David "king over Israel"
 (I Chron. 10¹ - 11³). Thus, we
 turn to the parallel ac-
 count in Sam. however
 things do not run along
 so smoothly. We find al-
 most the same words in

1 Sam. 31 and 2 Sam. 5¹⁻⁵ as
 in 1 Chron. 10¹⁻¹², 11¹⁻³. But
 as the Chronicler in
 2 Chron. 10¹³⁻¹⁴ simply tells
 us that Saul died, and
 then, without the slight-
 est delay David is made
 king by God, the P. of S.
 puts an entirely different
 aspect upon the affair. Here
 David is the leader of a
 small band of discontent-
 ed men (1 Sam 22'), and
 is so persistently pursued
 by Saul, that to save

himself he seeks the protection of the Philistines, the enemies of his people (1 Sam. 27). But whenever occasion offered he seeks and sends for advice to the Elders of Judah (1 Sam. 30^{26ff}). Now after the battle of Gilboa, Saul having been slain, David goes up to Hebron and there the Elders of Judah, who were under obligations to him, assembled, and anointed him King over the House of

Jonathan only (II Sam. 2¹⁻⁴).
 Meanwhile Abner, the captain
 of the host of Saul, took
 Iphresheth (Eshbaal I Chron
 1²³, 9³¹) son of Saul, and
 proclaimed him King of
 Israel (II Sam. 2²⁰). For
 there was long war between
 the house of Saul and
 the House of David. (II Sam.
 3¹). David, continually
 growing stronger, and
 Iphresheth weaker. Then
 Abner, who had been the
 mainstay of Iphresheth,

Having been offended by
 Ishbosheth (II Sam. 1⁶⁻¹²), turns
 traitor and attempts to
 form a league with David
 (II Sam. 3¹⁻⁴), but is murder-
 ed on blood revenge (II Sam.
 3²⁴⁻³⁰) before anything can be
 done. A short while after
 Ishbosheth also is assassi-
 nated by two of his captains
 (II Sam. 4) and not until
 then do the Elders of all
 Israel come to Hebron
 to anoint David King
 (II Sam. 5¹⁻³). It is hardly

necessary to point out, how
 much a truer picture we ^{obtain}
 of these important times, and
 events from Kings than from
 Chron. That the Chronicler
 knew of these things, is easily
 seen from remarks, in, Chap.
 11 + 12, but he seems, deliberately
 to omit them. He entirely
 overlooks the two-year reign
 of Ishobeth over Israel
 (II Sam. 2¹⁰) and, so he says,
 after the death of Saul,
 David became King (Chron
 10^{13, 14}, 11'), and thus too is it

always taught, Saul, was the
first king and David, the
second.

If all Israel had
appointed David as King
(I Chron. 11³) they accompan-
ied him to Jerusalem, at-
tacked it and captured it
(I Chron. 11^{4th}). The parallel
passage in Sam. however
speaks only of David's own
men accompanying him and
not all Israel (II Sam. 5⁹).
And thus the Chronicler
sets forth, ~~in~~ the manner of

And 1st heroes, 2nd the names
of those warriors who had
found him even during
Saul's reign, and 3rd those
who had assisted at his
coronation as King. These
lists are inserted between
the events parallel in
II Sam. 5¹⁻¹⁰ and 5^{11ff}.

1st List I Chron. 11¹⁰⁻⁴⁷.

"These are the chiefs of the
mighty men whom David
had." This list is parallel
to II Sam. 23⁷⁻³⁹ and judging
from I Chron. 20+21 the

Cronicles must have known
 these names, and their seeds
 as it stands in Sam. 23,
 and therefore it seems that
 we inserted them here, some-
 what too soon, especially as
 most of the warriors, are those
 mentioned as having taken
 part in David's last wars.
 And 1st Chron. 12, has
 no parallel in Sam., and a
 difference is quickly seen.
 In the first list, we are
 almost always given
 the father's name, or at

can't serve, we find in quad.
 of the names of the heroes
 enumerated, a thing of the
 sort is down here. Again,
 in the first list the heroes
 are mentioned, deeds of
 national importance, such
 as raising a shield of
 lava from the enemies of
 Britain, an Egyptian Giant;
 but here in the second
 list, ^{the heroes} have all kinds of
 epithets (I Chron 12¹⁻³), and
 titles of honor (I Chron 12¹¹⁻²⁰), and speak in, as

devout, and religious man-
ner (1 Chron 12th).

Let us take into con-
sideration the historical
situation; David is an
out cast, banished by King
Achish. He has a follow-
ing, as has been mention-
ed before, a band of dis-
contented men, men who
had debts, men who were
in distress. Now in the
light of this, does 1 Chron
12²² seem ever possible
that David should

have collected about him,
 a great Israelitish
 army, with captains
 over hundreds and over
 thousands? And notice
 how he raises remark
 1 Chron. 12²⁰. Does it not
 seem as if the Chronicler
 wished to picture David
 already as the legiti-
 mate heir, as the pre-
 sumptive king?

And now as to the 3rd
 list (1 Chron. 12²³⁻⁴⁰). These
 are the warriors who

same to Salmon, and who
resided at the ancient
seat of David. This list
is also wanting in Sam.
I do its peculiarities.

Mr. Salmon's regular enum-
eration of the twelve
tribes, which is not found
in any of the earlier
historical books, and
then the enormous
numbers which are
not as has been claim-
ed merely incidental,
but really form the

gives of the account. And
 finally the 2000 Levites
 and 300 priests who
 take their place among
 the warriors & Cherubs³⁸
 who were being men-
 tioned that could order
 battle arrays etc."

After the taking
 of the fortress of Jebus
 and the enumeration
 of the warriors of Da-
 vid, the next event in
 David's life is the attempt
 to transfer the Ark to

Jerusalem (I Chron. 13). It ap-
 pears as though the Chron-
 icle would omit the account
 of the building of the
 palace and of the wars
 with the Philistines (II
 Sam. 5¹⁻²⁵), but, after
 marking the transfer
 of the Ark up to the
 point where it is left
 in the house of Abi-
 Edoe for three months
 (I Chron. 13¹ - II Sam. 6¹),
 the pause of a quar-
 ter of a year is utilized

for the introduction of the
 events omitted (I Chron. ¹⁴ 17
 - II Sam. ¹¹ 25). Then the
 story of the transfer of
 the Ark is completed.
 (I Chron. ¹⁵ 1-16³). In do-
 ing this irregular
 succession of events is
 interrupted, and we
 have instead, a con-
 tinued account of
 the sacred matters
 while the secular affairs
 as the building of the
 king's palace and his

connected Philistines, as given
as incidents.

He regards the trans-
formation of the Ark to Gibeon
I Chron. 13, 15, 16, 17, agrees
almost verbally with II
Sam. 6. In details only
are lacking but both are
significant. II Sam. 6¹⁶
says that Michal, the
wife of David, saw him
dancing in the proces-
sion, and despised him
in her heart, and when
he came home she re-

Subst. and insulted him
 (11 Sam 6²⁰⁻²³). Now II Sam
 6¹ corresponds to Chron 15²⁹
 but II Sam 6²⁰⁻²³, although
 it is the important fact
 is omitted, ^{*}see list II, Chron.
 11²³. The second case is
 as follows; because of
 the death of Niza while
 transferring the Ark, Da-
 vid is afraid to bring it
 to Jerusalem, and there-
 fore leaves it, at the
 house of the Gittite (Bed
 Edom. But, as God

* (except in the disjointed verses.)

Blessed (Ed. Edom, David
 took courage to fetch the
 1st 1st 1st (1st 1st 1st). The
 Criminals also says
 that God blessed the
 House of (Ed. Edom (1st 1st
 1st 1st), but the result of
 this blessing is not given.
 Instead, we are told
 that David recognized
 the death of Hagar to have
 been due to the fact, that
 Siles were not employ-
 ed in carrying the
 Ark, according to the

Saw; now therefore the Scribes
 were to carry it, and there
 would be no danger (1 Chron.
 15^{1, 13, 15}). And although
 this contradiction is
 thus easily seen, the
 Compiler makes it
 still more evident in
 c. 13 by telling the story
 exactly as it is found
 in 1 Sam. thus even
 contradicting himself
 (1 Chron. 13¹⁰). And further
 more, in 11 Sam. 6 nothing
 at all is said about priests

and Levites, but the Chorus
 is more of the important
 part they played, of
 the carrying the Ark
 and of their playing
 and singing a song
 much David had com-
 posed the Chorus and
 which is made up of
 extracts of post-exilic
 Psalm. The difference
 between the presentation
 of Chorus and Sam. is
 this, that whereas in
 Sam. everything is

down in a whole hearted,
 free and easy manner, all
 the people taking part in
 Chorus we have a definite
 arrangement, a priestly
 assembly with appoint-
 ed singers and players.
 It is evidently a paint-
 ing of historical events
 to point the author's point
 of view.

The narrative of
 II Sam. 6 is broken in
 Chron. at verse 19^a (Chron.
 16³), and I, Chron. 16.

inserted. Then the same
 narrative is again taken
 up 2 Chron. 16th 3. Text I
 Chron. 17 is verbally copied
 from 2 Sam. 7. David's
 design to build a temple
 and Nathan's message
 from God. But in 2
 Sam. 7th 5th the prophet
 says in the name of
 God "Shall thou build
 me an house for me to
 dwell in? Rather the
 Lord will build thee
 an house." In 1 Chron. 17th

this is slightly but even
 then very noticeable, alter-
 ed to the positive state-
 ment "Thou shalt not
 send me an house to
 dwell in;" and, again
 "I say" "I will, be his
 father, and he shall
 be my son, if he, com-
 mit iniquity I will
 chasten him with the
 rod of men, and ^{*}my
 mercy shall not depart
 from him." This is copied
 in I Chron. 17¹³ so, as to omit

* with the stripes of the children
 of men; but

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any execution whatever of
its enactments. "God's mercy
will never depart from
him." True by the omis-
sion of a few words, a
significant idea is in-
serted. God will not re-
venged his people, but
his mercy will forever be
with them.

Sup. 18-20 the Chron-
icler writes the account
of the wars of David
contained in II Sam.
8, 10, 11, 12 ^{30, 31} 21 ¹⁸⁻²². But in

doing this he omits a number of very essential stories, stories which relate to our color and touch to the times he is describing. As a result we have a distorted, and one-sided view of history instead of an impartial and just one. For, in keeping with his tendencies already noticed, he omits any event, which at all reflects upon the honor of

David, and makes of
 him an ideal man, e.g.
 he omits the story of
 Ziba and Nephthoseth
 (II Sam. 9) of Bath-sheba
 and Uriah (II Sam. 11, 12),
 of Ishbore and Ishbore
 (II Sam. 13, 14), of the revolt
 of Absalom (II Sam. 15-20),
 and finally of the hand-
 ing over of the sons of
 Saul to their enemies,
 the Gibeonites (II Sam. 21¹⁻¹⁴).
 It seems simply to be a
 manufactured history.

in which events are placed together with an utter disregard to facts of especially I Chron. 20¹⁻² with II Sam. 11¹, 12³⁰; of also the significant omission in Chron. of II Sam. 21¹⁵⁻¹⁷.

I Chron. 21 is on the whole parallel to II Sam. 24, but, again there are telling omissions, additions, and alterations. e.g. In II Sam. 24¹ we read "And again the

anger of God was kind-
 led against Israel and
 he moved David against
 them etc." I Chrou.
 21¹⁰ read however, Israel
 and Salom stood up a-
 gainst Israel and mor-
 ed & writ etc." (I Chrou.
 21⁶) But Levi and Bija-
 min counted he not a-
 mong them etc." we read
 nothing in Sam. (cf. Sam.
 1⁴⁹). Again cf. I Chrou 21¹⁵
 with II Sam. 24¹⁶, and
 note the, additions

1 Chron. 21^{16, 27}. Note also
 1 Chron. 21²⁵ "So David
 gave to the man for the
 place 600 shekels of gold
 by weight. In II Sam. 24²⁴
 "50 shekels of silver," rather
 and difference in price, and
 one which could not be
 due to accident. And
 finally note the strik-
 ing addition of 1 Chron.
 21²⁶ "And he answered
 him from the ark by
 fire upon the altar
 of burnt offering." Thus

again is it evident that the writer by these changes even though they may be called slight, has fashioned history to suit his own views.

And now the Chronicler having been given the foundation in II Sam. 24 - I Chron. 21) that David, in his old age had raised an altar unto the Lord, at Jerusalem, develops this in I Chron. 22-29. And he goes at it in a whole-hearted

and eager manner, unhampered by the older histories. David designs, plans, and makes minutest preparations, to the minutest detail, for the temple to be built by Solomon. Now, although David himself cannot build the temple, since he is a man who has shed blood, and made great wars, (I Chron. 22, ¹³ 28) yet as "Solomon, my son, is young and tender, and the house that is to be builded to the

And ~~that~~ ^{it} be very magnificent,
of fame, and of glory through
out all countries, therefore
will make preparation
for it (1 Chron. 22³), and
so, David sets himself to
work with all his might
(1 Chron. 29¹), and gathers
together gold, silver, brass,
iron, wood, and precious
stones in great abund-
ance, to give unto Solo-
mon for the building of
the Temple, and besides
he gives him the plan.

The plan received from the
hand of God in writing
it (Lev. 28th). But the great-
est part of his attention is
directed to the priests, and
Levites. With wonderful
care and minuteness, he
arranges these thousands
for the temple service,
classifying by name, those
who are to serve as guardi-
ans of the gates. Those who
are to be singers, and
musicians, even going so
far, as to, event the in-

instrument to be played. (1) Crow
 13⁵. All this is, done under
 the general order of the
 King (Crow 25^{2,6}). For the
 benefit of Solomon his son;
 Crow 26²⁸ the guardians
 of the gates are placed, at
 their stations, not in reality
 of course, but only in ac-
 cordance with the plan.
 And strange to say the
 location and names of the
 places mentioned, are
 those of the second temple.
 Then having completed all

preparational David gathers
 together the princes, captains
 priests, and Levites (I Chron.
 23², 26¹)... abdicates the throne
 in favor of his son Solomon,
 and appoints Gadok,
 Levite. The entire eight
 chapters (I Chron. 22-29)
 are devoted to a speci-
 fic account of the
 wealth collected by
 David, and to the lists
 of priests and Levites
 with an occasional
 spiritual oration to

break the monotony.

But let us look at the closing years of David as described in the rare historical books. In *I Chron.* we are told, in *II Sam.* c. 7 of David's wish to build a temple unto the Lord, but when God says to him, "Shalt thou build me an house? Rather will I build thee one," the idea is abandoned. But even then, would

it be possible for, a man
in the state of health
ascribed to David (I K.
1¹²) to work, as David
did, according to Chron,
to make such vast
preparations for the
temple?

And that, which
again, causes us, to
look with suspicion
upon the Chron. is
the smooth, and easy
succession, of Solomon
to the throne. (I Chron. 22,

23, 28, 29), as compared
 with the account of the
 intrigues and conspira-
 cies, given in 1. In
 (1 K. 1, 2) we are told that
 there were two parties
 striving for supremacy.
 The one with Joab and
 Abiathar at the head,
 seeking to place Ado-
 niah upon the throne.
 The other with Zadok,
 Benaiah, and Nathan
 the prophet, scheming
 to make Solomon king.

Adonijah is the rightful
heir and David is not
displeased at his pre-
sences, but the Solomons
is partly imposing up-
on the sick and feeble
king, finally persuades
him to declare Solomon
^{as} his successor. The Crow-
ner, does away with
all this, Solomon is
made king without
any trouble whatso-
ever, but, the author
betrays himself in

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in I Chron. v. 29²³ "When Sol-
omon is declared king
for the second time."

Let us compare
the pictures of David
as presented to us by
Sam. K. and Chron. we
note a marked contrast.
In the older histories
David is the founder
of the United Kingdom,
the warrior king, and
hero, a great and might-
y man, but yet a hu-
man being, one, who ov-

casionally errs. In Chron.,
however, the greatest em-
phasis is placed upon
his being the founder of
the temple, and its ser-
vice, the leader of the
priests, and Levites. He
seems to be more than
human, for his every act
is ideal, his speeches
are all devout and
spiritual, he is perfect
in every way. And to
any unbiased reader
there can be no doubt

that the true history is
that found in the older
books.

"Coron,

Ch. 1-9 is devoted to the
history of Solomon. The in-
trigue by means of which
he gained the throne is
of course omitted, but the
remainder of the story is
on the whole similar to
that of ^{Bar.} At the very
beginning we note a
characteristic difference.
I K. 3. 38 reads "Solomon

loved the Lord, walking in
the statutes of David his
father, only he sacrificed,
and burnt incense upon
the high places for there
was no house built unto
the name of the Lord, (I K
3^d). And the king went
to Gibeah to sacrifice
there for that was the great
high place: one thousand
burnt offerings, does Solo-
mon offer upon that altar.
In Gibeah the Lord ap-
peared to Solomon, in a

dream by night, and God
said, Ask what I shall
give thee.

The Chronicler, as seems
to be his custom, first
surrounds Solomon
with princes and captains
over hundreds and over
thousands, and judges,
and then continues in
1 Chron. 1st. And Solomon
and all the congrega-
tion with him went to
the high place that was
at Gibeon, for there was

the tent of meeting of God
which Moses the servant
of the Lord had made
in the wilderness. But
the ark of God had
David brought up from
Berythe yearim to the
place that David had
prepared for it, for he had
pitched a tent for it at
Jerusalem. Moreover the
brass altar that Bezal-
el the son of Uri the
son of Hur had made
before the tabernacle

of the Lord. And Solomon
and the congregation
sought on it. And Sol-
omon went up thither
to the brass altar before
the Lord, which was at
the east of meeting and
offered a thousand burnt
offerings upon it. In that
night did God appear unto
Solomon, and said unto
him Ask what I shall
give thee. "From the point
of view of the Chronicler
it seemed utterly impos-

sible that Solomon should have sacrificed anywhere but at the place designated by God, so therefore he says that Solomon sacrificed upon the brazen altar before the tabernacle of the Lord, which was at Gibeon, the great high place, thus identifying the temple of Jerusalem with the tabernacle at Gibeon.

(Omitting the narra-

about contained in I K. 3¹⁶
 5¹¹, the Chronicler, after a
 short introduction, concern-
 ing Solomon's house, and
 chariot (I Chron. 1¹⁴ 17
 which is repeated again
 c. 9²⁵ 11 in the same connec-
 tion, as it is found in
 I K. 10³¹⁻³⁴), tells of the
 building of the temple
 (I Chron. 4¹⁻⁷). And al-
 though David has al-
 ready made all neces-
 sary arrangements, (as
 we have seen in I Chron.),

Solomon does not seem to
be satisfied with them for
the victory they have over a
giant (4 Goliath 15:2). But
as in 1 K. 1. Solomon
and Hiram are allies
and upon an equal foot-
ing enter into a contract;
in Ch. 10. Hiram is the
vassal of Solomon, and
upon Solomon's demand
for help Hiram renders
it as tribute, and writes
Solomon a letter in
which he praises God as

the Creator of Heaven and
Earth, and in II Chron. 2³)

Solomon assures him that
he intends to build the
temple according to the
prescribed law. Notices
such as this, that all is

done according to the
Law, are frequent (cf. II Chron.
2¹³⁻¹⁶; 13¹¹). Again, the worker

in gold, brass, and silver
whom Hiram sends is
in I K. 7^{13, 14} the son of

a widow of the tribe of
Naphtali, in II Chron. 2¹³

he is the son of a woman
of the daughters of Dan.
(1st Sam. 1st Ch. 1st v. 16) who
was married to an account.

II Chron. 3rd 4th describes
the temple according to
1st Chron. 2nd 1st v. 10 the omission
however of the account
of Solomon's palace, but
with a number of small
additions to show its
wonderful wealth and
magnificence II Chron. 3rd
1st v. 9. 4th v. 10. Note however the
peculiar circumstance

that the summary list (II Chron. 4th 5th) follows the description of it with precisely as in I Kings 7th 23-25.

Thus comes the conversation of the king and Solomon, speech on this occasion (II Chron. 5th 7th).

This is given again exactly as it is found in I Kings.

The additions and omissions that do occur, all of them tend to color the picture in such a manner as to prove again, that, the

Chronology in writing history
 to point his errors, e.g.
 I. A. does not give a very pro-
 minent place to the priests
 and Levites, they were
 many, and besides, no
 mention whatever is
 made concerning music. So
 the Chronicler, violently
 separating the possession
 of a K. Levites between
 themselves, that the
 priests had, all partici-
 pated themselves with-
 out distinction of classes.

and that they bring the
 singers, dressed in white
 linen, stood at the east
 end of the altar, and
 with them 120 priests sound-
 ing with trumpets, and
 1200 trumpeters
 and singers, were, as one
 to make one sound,
 praising Jehovah. Then
 was the house filled
 with a cloud (II Chron.
 5¹¹⁻¹³).

I N^o 3. reads, The priests
 look up to the Ark, II Chron.

5th The LXX took up the
 text "How we know from
 Gen. 1-31 and from the
 1st part of his history Josh. 3,
 6, 7, 33 " Sam. 15-24, 29 that
 the ark was carried by
 oxen to Jericho, it not
 being so, the Chronicler
 deliberately changed the
 account he found in
 Kings, so that it should
 be in accordance with
 the LXX. Saw? Again,
 we are told in I K. 8²² that
 Solomon stood before the

altar of the Lord. The Chron-
 icles repeats this state-
 ment in *1 Kings II Chron. 6*,
 but knowing that Moses
 but prayer was permit-
 ted to do this according
 to the Law, he explains
 in the next verse, that
 Solomon, did, not, actu-
 ally stand before the
 altar of the Lord, but
 upon a brass scaffold
 set up in the midst of
 the court.

The closing of Sol.

now's speech I R. 749-53, as
 given only in part, III Chron.
 6 (39.11) verse 30 being omitt-
 ed and then there are
 added verses from post-
 erior books. (cf. Psalm
 133. 1-3.)

Then the Chronicler
 omits 1 Kings 8³⁴⁻⁴¹ because
 it says that Solomon
 stood before the altar (not
 upon the brass scaffold)
 and blessed the people
 after the manner of the
 priests, but he adds a-

That a lamp came down from
 heaven and consumed
 the burnt offering (Chrou
 7¹³) warning to forget, that
 the lamp had come down
 before Chrou 21²⁶ unless
 indeed, as Bullhansen
 says it had no account
 at all come out. Then
 to pick up the thread again
 at 1 K 6¹⁰ the Chronicler
 continues, as in 1 K except
 for an occasional filling
 in with piquing Levites
 and bumptious priests,

(II Chron. 26) and, although in
 1 K. 8th Solomon dedicates the
 temple on the eighth day
 of the year, here instead
 there is a great solemn
 assembly held on that
 day (I Chron. 7th), in accord-
 ance with Num. 29³⁰.

We have already
 seen that the Chron. has
 placed King Hiram in
 the position of vassal to
 Solomon, and, not his
 equal, as, in K, so, now
 again Hiram gives

Solomon's many cities (Chron
 9¹¹⁻¹²) whereas it is just
 the reverse (1 K. 9¹⁰⁻¹⁸). But
 there is a view of Solomon
 is brought to agree with
 a number of indifferent
 authorities to the account
 of 1 K. (1 Chron. 7¹²⁻¹⁵ 8³⁻⁶)
 (9²¹) and the omission of
 (1 K. 11) no doubt because
 it is derogatory to the
 character of the king.

It is worth while
 observing that all the
 additions in Chron. to the

account of Solomon's reign
 as found in K. are in
 a style and taste totally
 different from that of
 the original, but similar
 to the additions in
 the story of David. They
 are in the spirit of post-
 exilic Judaism.

The most import-
 ant part of the compari-
 son between Sam. K. and
 Chron. has now been given.
 We have seen that these
 parts in which the Chron.

differ from the older books
 either by omissions or ad-
 ditions, are not true and
 real pictures of things be-
 fore the East. We have
 seen that the Chron. uses
 the ritual and standing
 ordinances of his own
 times to give copiousness
 of detail to the events
 he narrates, and to bring
 them more vividly before the
 minds of his readers; and
 lastly we have also seen
 that the Chron. is not so

rejoice as a historian, as a
Scriptural preacher on the
old history. So therefore, he
from now on, pushes aside
barring as far as dispensa-
tion influences the History
of the Kingdom of Israel
as permitted for his aims,
and devotes himself ex-
clusively to the Kingdom
of Judah, and the sons
of David. This thesis will
not go into a detailed com-
parison of the remainder of
the book with ^{the} Christ but

quite markedly point out, a number
 of the most striking ex-
 amples.

And the first, our me-
 ment in the account of Abij-
 ah's speech on the field of
 battle (1 Chron. 13th). Here
 Abijah is made to say that
 the rebellion of Jeroboam took
 place when Rehoboam was
 a mere lad, and tender-
 hearted, and had not
 sufficient courage to
 withstand the rebels. In
 1 Kings 14th the mere lad

Xenobeam was 51 years old;
and then in the spirit of the
Chron. Abijah boasts of the
temple service conducted ac-
cording to the Levitical Law.

But when the service describ-
ed is that of the 2nd temple
for this thing speaks of the
golden candlestick as one
of the elements, and we
know from 1 K^g 7th that not
one golden candlestick,
but ten, stood before the
Holy of Holies in Solomon's
Temple.

(H I 185^{1st} + 22³) expressly says
 that both Asa, and Jehoshaphat
 did not remove the high
 places, though their hearts
 were united with Jehoshaphat
 (Chron. 18 Chron. 17) directly
 contr. this and says
 that they did remove the
 high places, and then again
 contradicts itself and says
 they did not remove them.
 (II Chron. 15⁷ + 20³³). Now, this
 not seem as if the Chronic-
 les first attempted to narr-
 ate events, as it seemed

to him they should have, taken place, and then mechanically transcribed his own ^{own} ~~own~~ contradicting his own state needs?

as for ~~the~~ Jehoshaphat, he was the use of his organization of justice. He appointed priests and Levites to go about with the Book of the Law & teach in the cities of Judah (II Chron. 17-19). He instituted colleges of justice in the larger towns and placed

were there a supreme tri-
 bunal at Jerusalem, the
 also consisting of priests
 and Levites. The High-
 Priest was president of the
 supreme tribunal of spirit-
 ual affairs, and the
 Prince of the House of
 Judah was president of
 secular affairs (E. Chiron.
 19⁵). For since in K
 events of less importance
 in the reign of Jehorha-
 phat, are told, does it
 not at least, seem prob-

able that such an important
institution, as this would, at
least have been mentioned?

And yet there is not one
word of this sort. (We have
even suggested that it may be
a description of the organi-
zation of justice in the
Cham in his own time, for
the style is peculiarly his
own. Cf. Wellhausen, also
(G.I. pages 190) for the im-
possibility of such an organi-
zation of justice existing
in the time of Jehoshaphat.

(d.) II Chron. 20¹³⁰ tells of the vic-
tory of Jehoshaphat over Moab
and Ammon. It does not
even mention that there
was war between them.
But the Chronicler tells
how in a wonderful man-
ner, without striking a
blow Jehoshaphat was
victorious. For after fast-
ing and praying he set
out against the enemy
having in the van of his
army the Levites, who cloth-
ed in, their holy vestments

marched in front of the narrow and deep. "Praise ye the Lord, for His mercy endureth forever." The army began bearing the slain upon poles, and killed one another, and Jeonah that found a dead army opposing him. The chiefs were spent in dividing the spoil and then with the singing Levites, again in the lead he returned to the house of Jeroboam.

(es) Next comes King Jehoram.
 In II K^g 16-21 it is simply
 said that Jehoram followed
 in the way of the Kings of
 Israel and did what was
 evil in the sight of the Lord.
 This however seems too mean
 on the part of the Chronicler, who as
 I have said before magni-
 fies the godliness of the
 godless kings to the great-
 est extent. So he goes into de-
 tail, and says in I Chron. 21
 that Jehoram slew all his
 brethren with the sword and

sons of the princes of Israel
 (21"), that he made high
 places on the mountains of
 Judah and made the in-
 habitants of Jerusalem to
 go a-whoring; and led
 Jehoshaphat (21"). Then
 Elijah (although long since
 dead, *II K. 3" 18*) writes
 him a letter telling him
 that because of his sins
 the Lord will smite with
 a great plague the people
 and thou shalt have a
 disease of thy bowels

(c. 21^{12th}). The people, concerning
 and with the judgment of
 God do not (II Chron. 21²⁶)

bury Jehoram in the sepulchre
 of the Kings, II K. 8²¹
 without burying.

(4) A companion of the stories
 of Joash, as told in Chron.
 and II K. (II Chron. 23-24¹⁻²⁶);

(II K. 11:12) is, again, illustration
 of the fact that the
 priests, and Levites are
 the main care of the King.
 He can not understand
 what Jehoida the high-

priest has to do with mercen-
 ary warriors; why does he
 not use his army of priests
 and Levites? So he substi-
 tutes these in place of
 the soldiers, seemingly
 unconcerned, whether he
 destroys the unity of the
 history, or introduces in-
 consistencies; the story as
 it stands is unintelligi-
 ble to him, and so he changes
 it. (cf. Wellhausen's diagram
 G. I. pages 195 ff.)

(g) Uzziah, according to II K. 15

walked in the way of God,
yet he became a leper and
his son Jotham ruled in his
stead (II K. 15-5). The Chron.
also says that he walked
in the way of God, but in
order to appease for his
leprosy he added II Chron. 26
16-20 "When he had become
strong, his heart was lifted-
ed up to his destruction,
and he trespassed against
the Lord his God; for he
went into the temple of the
Lord to burn incense,* but

*upon the altar of incense. And Azariah the priest went in after
him and with him four score youths of Jehoram and withal took him and
over

only for the sons of Aaron
 who are consecrated thereto.
 Then Balaam was wroth and
 laid out the census aside
 and he arose up in
 his wrath, and the priests
 thrust him out from thence.
 The Chronicler must al-
 ways have regard for good
 and punishment for evil.
 (c.) The treatment of King
 Ahab by the Chronicler
 is noticeably severe. Al-
 though from II K. 16, we know
 that he walked not in

said; It is not for thee to burn incense

the man of the Lord assist
 David his father, yet when
 besieged in Jerusalem by
 the Kings of Syria and
 Israel, he called upon
 the Egyptian Tiglath-
 Pileser for aid, and was
 saved. Thus, to the Chronic
 seems impossible, so he
 tells the story in this
 way. (II Chron. 28¹⁻²¹). God
 delivered Ahab into the
 hands of Rehad King
 of Israel and also into
 the hands of the King of

Syria, but the Israelites
 chose for 120,000 men of
 Judah, including the king's
 sons, in one day and
 sent off to Samaria
 300,000 men, sons, and
 daughters together with
 much cattle. The Assyrians
 whom Haz had asked
 for aid, misunderstood
 him, and came to attack
 Jerusalem, but Haz de-
 livered to them without a
 struggle, all of its treas-
 ures!

(c) The most important event
in the reign of Hezekiah
is undoubtedly the siege
of Jerusalem by Sennacherib
which is K. 18¹³ to 19, indeed
given its proper place
(see also Isa. 36-39⁵), but in
Chron. there are more im-
portant events, viz. in the
first month of his reign
the consecration of the
temple by means of the
priests, and Levites (II Chron.
39); Then the celebration
of the Passover in the

present month, and finally
from the 3rd to the 7th
month. The arrangements
for the committee, under-
line of the dues to the
library. This is, de-
scribed in the usual
style of the Chronicle.
In the course of three
long chapters, but there
is really nothing told
us of Ezekiah's times.
instead the period of
the Chronicle himself is
pictured to us, especially

the multitude then followed
in observing the sacred
days (II Chron. 29¹-31²).

(g) See II K. 21¹⁻¹⁸. Manasseh
is painted as one
of the worst kings that
ever ruled over Judah,
and he reigned fifty-
five years, a longer
period than was en-
joyed by any other king.

The Chronicler must have
a reason for this, and
here it is. Manasseh
was taken captive by

then Assyrians, and
 carried in chains to
 Babylon. There he pray-
 ed to God, who restored
 him to his kingdom and
 then he (Nab.) abolish-
 ed idolatry in Judah
 (II Chron. 33 v. 20). Thus he
 received punishment for
 his evil deeds and
 reward for his good ones.
 (k.) The account of the
 reign of Josiah (II Chron.
 34 + 35) as compared to
 the account given in

II Kings 23³⁰ only emphasizes
 the characteristics of Chous.
 mentioned before. The priests
 and Levites and the
 rulers of the Passover
 are brought into the
 fore ground while the
 people's affairs are
 treated in a perfunctory
 manner of Melcham's
 diagram (G.D. p. 199) and
 in order to justify Josiah's
 defeat and death at
 Megiddo, he is blamed
 for not having hearkened

to the words of Geo. from
 the mouth of God, warn-
 ing him not to enter in
 to a combat with him
 II (Gen. 35²⁰ ff)

By Jeremiah being a god-
 less king the Chronicles
 ch. 36¹ That he was
 taken captive to Babylon
 although this was before
 the capture of Jerusalem,
 and finally, since Jeho-
 kiah suffered so severely he
 must have been stiff-neck-
 ed and rebellious (ch. 36^{12, 13})

Returning now to the
genealogical lists I have
before me, the same charac-
teristics are marked the
history proper of the book.
For as well as throughout
these chapters, are notices
which betray the interest
of the writer, notices which
constantly have a bearing
direct or indirect, upon
the organization and eccle-
siastical institutions
of the post-exilic times:
in short, as far as it is

possible in such lists,
 the Chronicler has so
 colored them that they
 appear ^{to be} ~~as if~~ only for the
 purpose at which they were
 drawn up, - whether for
 the sake of conditions or
 for the corruption of the
 past.

Omitting I Chron.,
 for it has merely the
 object of exhibiting, re-
 latively to other nations,
 the position taken by
 the tribe of Judah. in

have in the remaining chapters
 a more thorough genealogi-
 cal survey of the tribes
 of Israel, based
 principally (viz. for the
 Massah period) upon the
 lists given in Gen 46 and
 Num 26, but the lists in
 Chron. apply also to later
 times viz. those of Saul,
 David, Tiglath Pileser
 and Hezekiah.

And the first important
 thing to be noticed, is this,
 that whereas from Gen.

49. and from later history
 we know that Simeon,
 Levi and Reuben, as tribes
 were entirely broken up, in
 1800 they were again
 brought to life, and not
 only so, in this is a
 special case, but even
 Simeon and Reuben are
 traced, as independent
 tribes, - down through the
 monarchical period to
 the destruction of the
 kingdom by the Assy-
 rians. (cf. for Simeon & Reuben.

4³¹¹⁻⁴¹³ with c. 13²⁵ and II
 Chron. 17⁹, 31⁶. For Reuben
 I Chron. 5^{10, 18}, 11⁴², 12³⁷, 26³²
 + 27¹⁶). This is undoubtedly a
 coloring of History and
 although a number of
 commentators have
 tried to explain the
 fate of these tribes as
 referring to a few individ-
 ual families only, the fab-
 ricate of the statements
 has not been exposed.

After Reuben comes
 the Trans-Jordanian tribes.

(I Chron. 5¹¹⁻²⁶), and we are told
of them, that in the days
of Jehu of Judah and
Joram of Israel, they
were. But, Hophanias
is now a victory
over the Hachites with
Jehus and Haphish and
Sedar: because they
cried, to God in the
battle and Hophanias
tried of them because
they put their trust in
Him. But later, they too
passed against the God

of living fathers, and were
 carried away by Sulaiman
 and his followers to Kalah
 and Luba, and Kara
 and the river of Gozan.
 These the rulers of the
 and the people are pre-
 sented as contemporaries,
 but this is an impossibil-
 ity. As to the peculiar
 names of the tribes, or
 from whom they gained
 a victory, there is some
 doubt, as to their identi-
 ty. Among the proper

warrior like, are many an-
cient, and, also, a
warrior that looks very
recent (cf. Chron. 5th).

Throughout the Chron.
as has been mentioned
before, the tribes are
considered as integral
parts of the monarchy
(Chron. 2-9, 12, 27), but
that this was not so
can be seen from 11. 4.
And moreover the Chron.
love for numbers makes
him say (despite 11. 11)

24) - That David, counted
 the people again, and a-
 gain (1 Chron. 21: 5, 12⁴⁰),
 as also did his successors,
 is a fact from the num-
 ber of soldiers given, as
 to the number of warriors.
 and although sometimes
 the given are based up-
 on tradition, the ma-
 jority of them, are so
 great as to preclude
 all possibility of belief.
 Taking up the tribe
 of Judah, Benjamin and

Levi, we find here, also that
 most of what the Chronicler
 relates is a reference to
 past activities. Especially
 striking is the fact that
 the list of the people
 dwelling in Jerusalem
 under David's time (Chrou.
 9¹⁻¹¹), is identical with
 the list given in 1 Ch.
 11³⁻¹⁹. David and Rehoboam
 are proved to be con-
 temporaries to the Chronicler.
 And in regard to the
 Benjamite families

in chapter 6. Barthau has
 given the post editing refer-
 ences. ^{the} A series of the
 have a Judah have the
 great historical value
 (Baron's ²³ ~~11~~) with the re-
 sults. However, of the
 list of K. and, descend
 and (c. 3) of Wellhausen
 G. A. p. 216 ff.

And now, comes the
 most characteristic list
 viz. the genealogies of
 Levi, which, received the
 fullest treatment of I

Chrons. 1. 1. 10th 15. 16. 23-37 etc.

And as we have noticed all through the Chron. that the
 Indian thrusts the priests
 and Indians into the fore-
 ground, by assigning
 to them in all cases the
 part to which they were
 entitled, according to the
 Priestly Code^{*}, even though
 the Indian histories do not
 mention them, so these
 lists, even if it be seen that
 their basis is in so far as
 they have a real basis

* cf. Driver Int. to Literature of the O. T. for
 the explanation of the term (p. 10)

at a', is post-civilian. Thus
 the more the Chron. desires
 to do, the older times, and
 his own, does so, as by us.
 in the idealizing imagin-
 ation, and therefore, despite
 its apparently precise
 and definite informa-
 tion given, must wait
 long to construct an
 ordered and unified
 whole out of it, concern-
 ing the organization of
 the charge we find that
 there is rather confusion.

The following are a few
characteristic details.

There are many of the six critical
classes: (Lec. 25th)

אֲדַלְתִּי וְרַחֲמֵתִי

עֶזְרָא, יִשְׁבְּקֶשָׁה, וְעֹלֹתֵי הַחֵטִּי' נִחְזָיוּת
the of arguments of a consecutive
sentence which runs. I have
imagined, and related the
help of him who sat in
need. I have spoken abund-
ance of prophecies.

The method of com-
position of the singer's pedi-
gree can easily be seen
by simply comparing two

sections e.g. 1 Chron. 6.¹⁻¹² with
c. 6.¹⁸⁻²³.

An interesting fact is the
insertion of pagan names
among those of the Levites,
e.g. Heman, Asaph, and
some others which were orig-
inally given by the temple
servants (Lev. 24¹¹). In
all these we meet with
such artificial names as
Issachar, Jeduthun etc.
Jeduthun, properly speaking,
is the name of a tune or
musical mode (Ps. 39¹, 42¹, 77¹).

where also a choir trained
in that. And as the Levites
are always neglected in
the old historical books,
so is it also with the priests.
But the Chron. brings
them forward and tells
us that they were organ-
ized by David into 24
courses or orders, an in-
stitution which we know
to be of post-exilic origin.

Sec. v.

Grammar, Style and Authenticity of additions.

Character.

Having completed
the comparison between the
Chronicon and the older histori-
cal books, let us now note
the character, style, and
contents of the addi-
tions contributed by the
Chronicon. These we find
to consist partly of entirely
new and fresh matter,
partly of fuller and
more detailed accounts
of events mentioned but

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briefly in Law, and N. and
part of particulars of
are to be discovered, add
ed to activities which
are otherwise given as
in the earlier books. And,
examining these additions,
we note the following char-
acteristics as regards their
contents and aims.

(1) Some consist of statistical matter, generalities, list of names etc.

(2) A number, are devoted to the organization of public

... and a description
of numerous ceremonies,
giving special promise
to the part taken in
them by the Serites and
... 13¹⁻⁵, 15¹⁻²⁴
11¹⁻², 22, 29, 11, ... 13-15¹
30¹⁻¹⁵, 31^{3ff}, 31², 35¹⁷ etc, the
... 13¹²
... teaching c. 7^{8ff}

(3) And in the majority of
cases they have an instructive
and didactic aim,
attempting at all times to
refer events to their moral

saunter Evil, and wicked
men are always punished,
virtue and virtue always
rewarded. And especially
as this indicates in the
prophecy of the prophets,
there is a much greater
faith in them than in
the world who are always
at hand, either condemn-
ing or commending the
deeds of the rulers. And
further, there is a great
uniformity of expression
among them, and their

towns are different from
that of the prophets who ap-
pear in Sam. and K. e. g.
of the time of Jeremiahs au-
thority. Shishak's inva-
sion, and the mitigation
of its consequences after the
Kuei's appearance; c. 16¹⁻¹⁰
Haman's declares to Asa
the cause of his imperfect
success against the Syri-
ans; c. 19¹⁻³ Jehu reproves
Jehoshaphat; c. 21¹²⁻¹⁶ the
letter of Elijah, announcing
Jehoram's sickness, as a

punishment for his idolatry. For
 further examples of II Chron. 15¹⁻¹⁵, 20
 14-17, 21, 20, 25, 7-9, 28 9-15

4.) Some are short insertions
 inserting a phrase or
 adding a reflection upon
 event otherwise parallel
 to the accounts in the earlier
 books. The greatest number
 of these insertions relate to
 the ritual, or the part taken
 by the priests, Levites, and
 singers e.g. I Chron. 15^{27a, 28ab}
 II Chron. 5^{11b-13a}, 6¹³, 7⁶, 8¹³⁻¹⁵ etc.
 I Chron. 21^{29f} attempts to justify

Darius' sacrifice on Zion, while
 II Chron. 1. 34-6a (cf. I Chron. 16. 39f)

attempts to do something with
 regard to Solomon's worship
 at the high place of Gibeon.

Style.

All of these additions,
 short and long, alike, show
 the peculiar style, both in
 diction and in mannerisms
 of the compiler. And, more,
 not only is the style peculiar
 but Latin for many of the
 words are used, being con-
 tinued from Aramaic, occasion-

all of Persian origin, and
 frequent such, as contin-
 ued in use afterwards in
 the "New Hebrew of the
 Persians; old words, also, are
 sometimes used with new
 meanings or applications.
 The idiom has lost in
 general, the ease, grace &
 frequency of the earlier writ-
 ers; the style is often labo-
 red, and uncouth, and
 new and peculiar construc-
 tions continually make
 their appearance. Driven

in his introduction to the
 literature of the O.T. p. 5-35 ff. gives
 an exhaustive list of the
 peculiarities of diction found
 in the Hebrew.

(C) Authenticity.

Concerning the authen-
 ticity of these additions a
 great literature has been
 written, with views rang-
 ing from the most conser-
 vative to the ultra-radi-
 cal. The former contend
 that every word has been
 drawn from older sources.

then is a letter that the book is
a brazen attempt to falsify
history. But the generally
accepted opinion is, that
it is impossible to treat this
controversial matter as
strictly and literally his-
torical. For in the first
place, note the vastness of
the figures used by the
Chron. To say that this
is due to textual corruption
is but a weak attempt
at harmonization, for the
figures are systematically

higher than in other parts
of the Tribe, and besides it
does not seem very probable
that numbers written in
figures could be so easily
corrupted. And, again, the
Chinese describe certain
events upon so great a
scale, and magnitude
that did they really thus
take place they could
not have been overlooked
by the older books. Some-
times also the accounts
given in the Chinese direct-

by contradicts those of Sam.
 Sam. A., and finally the
 speeches in Chron. have
 as a different point of
 view from those of Sam.
 and X., but it is our
 duty to agree, clearly with
 the compilers.

In the preceding
 pages of this thesis many
 examples may be found
 justifying these four reasons
 for denying the absolute
 authenticity of the addi-
 tions of the Chronicler.

But there is yet another point of view from which it is necessary to regard them.

Some one has truly said that the importance of Hebrew History has always centered in the fact, that Israel is God's chosen people. Therefore any history of Israel must be written from a view-point within this religious conception. Thus in the Book of Kings history is regarded from

the prophetic point of view,
 in a spirit of the prophet
 Jerem. c. 1. 5-6. "Your fathers
 where are they? and the
 prophets, do they live fore-
 ev? I will say words, and
 you shall hear, which I
 commanded my servants
 the prophets, did they
 not overtake your fathers?
 and they turned, and
 said, Like as the Lord
 of Hosts thought to do
 unto us, according to our
 ways, and our doings.

so hath He dealt with us.
But long before the Chron-
icles, the prophetic spirit
had died out. The age
in which theocratic insti-
tutions flourished had
long been established,
and a new type of piety
had been developed. The
Levitic and the Liturgical
services of the sanctuary
were now paramount.
And a new mode of
viewing the history of the
nation began to prevail.

The pre-revival times were pict-
ured, as having the same
organizations and institutions
as the post-revival. The king-
dom of David was imag-
ined on a scale of unsur-
passed glory and magni-
ficence. In past, in short,
was idealized, and where-
ver it seemed necessary
its history was rewritten
accordingly. Thus the
institutions, which had
developed slowly and
gradually are pictured

as organized by David. To the
Chronicles the Priestly Code
was the most important
part of the Bible, therefore
it was already observed
in former editions. The
Tassovans of Hezekiah, and
Josiah (the first of which
is not even mentioned, the
second but briefly in 13),
are here described with
all their accompanying
ritual. David had organ-
ized the priests and Lev-
ites, and amassed tre-

men's wealth for the stu-
 ple. for it must have been
 the cause of pre-eminence
 and, as it was of post-
 eminence. Now it can readily
 be seen that a history
 drawn up in this way
 cannot be strictly authen-
 tic, but neither can we
 accuse the Chronicler of
 trying to pervert history.
 He really believed events
 to have taken place as
 he describes them, for he
 was thoroughly informed

with the spirit of his age, and
could not conceive of the
past in any other way than
he did. And again, it is
probable that there was
a fundamental element
at the bottom of his con-
ception. But this was
developed and enlarged
and given a definite
literary form for the pur-
pose of inculcating the
lessons which he conceiv-
ed the history to teach.

Sec. VI

Date of Composition and
Authorship.

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Date of Composition
and Authorship.

The date, and au-
thorship of the Crows can
only be determined from
internal evidence. The
style, as we have seen, is
late, so late in fact that
we know the Crows to be
one of the latest books in
the Canon, but we can-
not from this alone give
any definite date. I know
29th in referring to David's

times speaks of money as
 counted by darics, thus
 showing the book must have
 been written at a time
 when Persian money was
 already well known. The
 passage however upon which
 great weight has been
 placed is the genealogy
 of Zerubabel (I Chron. 3¹⁷⁻²⁴)
 This if correctly interpreted
 traces Zerubabel's descendants
 down through six genera-
 tions (cf. Beza's p. 8 LVI),
 thus fixing the date at

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about 350 B. C. But the text
is correct and the Sept.
reads 11 generations (cf.
Gen. 11). Keil, wishing to
uphold the authorship
of Ezra, claims that
this verse is an interpo-
lation. The most conclusive
evidence however as to
the date of the Chron. is
given by the D of Ezra
and Neh., for we know
that the Chron. Ezra and
Neh. are the works of
one age, and we also

know that Ezra and Neh.
were compiled not before the
close of the Persian Rule
(cf. verses 1 to the L of O.T.
p. 300). This fixes the date
of the Chronic. at about 333
B.C. which has generally
been accepted by modern
critics.

The fact that on
every page the Chronic.
trays his critical ha-
bit of mind, and the
prominence given to the
Levites and especially to

the sincere has upon every
possible occasion has prompt-
ed some critics to infer
that a Levite and prob-
ably a singer is the author
of the *Chorus* (cf. *Driver* I.
to the *S.* of *O. T.* p. 519).

Sec. VII
Sources

Sources.

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There now remains
to be considered what sources
the Chronicler has used.
The earlier historical books,
from I. to K., were doubt-
less the basis of his work,
as we have already seen
but he himself, again, and
again from the time of
David, or like the com-
pilers of K. refers at the
end of each page to
some definite source

when further particulars are
to be given. The only excep-
tions are in the following
cases: Jehoram II, Chron. 21²⁰,
Jehoiachin 22⁹, Athaliah
c. 23²¹, Amos 33²⁴ & Joahaz
c. 36¹⁰, Jehoiachin 36¹⁰,
and Sedekiah 36²¹, and
it is worthy of notice
that N. also omits the
usual mention of sources
in the same cases as the
Chronicles, with the exception
of Jehoram and Amos.
These sources of the Chron.

may be divided into two classes, prophetic and historical.

(a) Prophetic Sources.

For Amos & Hosea 9²⁹; דברי שמואל הראה;

דברי נתן הנביא; דברי גד החזה

For Solomon II Chron. 9²⁹; דברי נתן

הנביא; נבואת אחיה השילוני; חזות יעדי החזה

For Isaiah II Chron. 12¹⁵; דברי

שמעיה הנביא ועדו החזה

For Abijah 13²²; מדרש הנביא

עדו

For Jehoshaphat 20³⁴; דברי

יהוא בן חנני אשר העלה על ספר מלכי ישראל

For Uzziah 26²² and Zechariah

32 , 32 (חזק) ישעיהו בן-אמוץ הנביא על ספר

מלכי יהו' ויש

For Isaiah 33¹⁹;

דברי חזי

In looking over this list we notice in two cases at least (II Chron. 34³¹ & 32³²) that these writings are quoted as a part of a larger historical work, and the question arises whether the other "words" or histories of the prophets are not likewise portions of the same work. Driver p. 529ff and Bethan p. xxxi f. are of the opinion

that they are, and although
this is not improbable
yet it is not necessarily
the case.

Historical Sources.

For David, 1 Chron. 27²⁴; דברי

הימים למלך דוד

For Ahab, 1 Chron. 16¹⁶; ספר

המלכים ליה"נ

For Amaziah, 25²⁶; 28²⁶; Hezekiah 32³²; ספר

מלכי יה"נ

For Jotham, 27⁷; Josiah 33³⁷; ס' מלכי יה"נ

Jehoiakin 36⁸; ס' מלכי יה"נ

For Jehoshaphat 20³⁴; ס' מלכי יה"נ

God Manasseh 33¹⁵

דברי מלכי יש

God Joash 27

מדרש ס' המלכים

But there can be no doubt that the three titles

ספר מלכי יש"ה; ס' מלכי יה"ו; ויש"ה ס' מלכי יה"ו

are equal to one, and the same one, and if we accept the opinion that the prophetic writings are part of the larger book to which some of them are ascribed, then out of all this mass of citations we have practically one and the same book.

And now since the Chronicler
 made the canonical book
 of K. the basis of his work
 the question arises whether
 all these citations do not
 after all refer to it. A com-
 parison however of II Chron.
 27¹⁻⁷ with II K. 15³¹⁻³⁶ im-
 mediately puts this theory
 aside but we are furnish-
 ed with a clue in II Chron.
 24²⁷ viz מדרש ספר המלכים
 II Chron 13²² מדרש הנביא ידו

Does it not seem probable
 that the Chronicler had

for his source a Midrash
 on the B of 13. This would
 explain in a great measure
 the peculiarities of the Chron.
 would furnish him too with
 a traditional basis for his
 differences with the earlier
 historical books. The
 Semitic coloring of the
 Chron. however is un-
 doubted by his own (cf.
 Cornill Einleitung 3. d.
 A. T.).

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Sec. VIII
Purpose.

Purpose.

Every great work is
at once the natural pro-
duct of its age, and a
response to its times. It
embodies the best ideas
of its days, and expresses
clearly the mode of
thinking then prevailing.
And above all it supplies
a stimulus to higher
thought, and more active
life. Such a work is the
Chron. We have seen

that it is a product of its
age, now let us observe
its purpose.

As we have said
above, prophecy and the
prophetic spirit had
long died out, before the
Christ appeared, and
to a certain extent, the
runicles had taken
the place of the prophet.
And just as the prophets
always appeared, at a
crisis, to encourage
and guide the people

in the right path, so also
 may we consider the Chron-
 icles as writing at a time
 of great change, and
 thus recording his note
 of warning, courage, and
 hope. And further, as Eze-
 kiel is the priest-prophet,
 so the Chronicles may
 be regarded as the Literi-
 cal prophet. Ezekiel pic-
 tured vividly the ideal
future when God's law
 shall be supreme, when
 the princes shall lead

the people in righteousness,
the private tracks, and all
Israel be holy unto Je-
hovah.

And, so the Chronic-
ler, living in an age
when Levitical Law was
imposed, and when
great national changes
were taking place, en-
courage the people by
a vivid picture of the
ideal past, when sin
and wickedness were
always punished.

and virtue always reward-
ed, when the priests, and
Levites daily performed
their sacred tasks, on Mt.
Zion, and warned them
that only by placing
their law in their inward
parts, only by observing
God's statutes, can they
hope to stand firm in
the crisis. The sanctuary
of God, with all its accom-
panying priests, and Levi-
tes and singers, must ever
be the center of Judah,

the first about which all Israel
 must revolve. This then is
 in short the purpose of the
 Chronicle to strengthen and
 encourage Israel, to char-
 unte God and his laws,
 holding up as a standard
 the history of the past, with
 the moral and ceremoni-
 al precepts of the Scrip-
 tural Law as supreme.

Fine.