

THE FIRST AND SECOND BOOKS OF THE CHRONICLES (CAMBRIDGE BIBLE COMMENTARIES ON THE OLD TESTAMENT) pdf

1: Zerubbabel - Bible Study - BibleWise

*The First and Second Books of the Chronicles (Cambridge Bible Commentaries on the Old Testament) [R. J. Coggins] on www.enganchecubano.com *FREE* shipping on qualifying offers. The Chronicles, divided into two books purely for convenience, have long suffered from neglect; this is partly because much of their content can be found elsewhere in the Old.*

Book Overview - 2 Chronicles 1. Originally they formed one single book as the books of Samuel and Kings. The division of the books originates from the translation of the Septuagint, which is the Greek version of the OT. From then on the division was taken over into the translations of the Holy Scriptures until finally it was taken over into the Hebrew Bible firstly by Daniel Bomberg in AC. As the last verses of 2 Chronicles and the first few verses of the book of Ezra are nearly identical and as the book of Ezra is the historical sequence of Chronicles the Jewish scholars who wrote the Talmud named Ezra as author of the Chronicles. The detailed genealogies at the beginning chap. The genealogies were of great importance for the Jews after the exile compare Ezra 2: As in most of the OT writings the name of the author is however not mentioned. The priestly character of these books goes well with Ezra who was a priest as well Ezra 7: The time of writing would have been around to BC. Throughout the books a number of historical accounts is mentioned upon which the writer could base his writings 1 Chronicles 5: More important is the fact that God Himself had the books written in order to admonish us 1 Corinthians Purpose of Writing The books of Chronicles are not a repetition of the books of Kings. God pursued a special purpose with the writings of the Chronicles. We may see this already in the long genealogies of Israel and especially of the house of David, which commences with Adam, the first man. One would think of comparing the Chronicles with Deuteronomy, which is no repetition of the preceding books either. The Chronicles describe especially the kingdom of Judah. The books of Kings describe mostly the northern kingdom of the ten tribes Israel. The Chronicles only mention Israel when it comes into contact with Judah. The kingdoms of David and Solomon as well as their successors are the main subject of the Chronicles. Both David and Solomon form a joint picture of Christ as rejected, suffering, glorified and reigning king. The books of Kings give more moral teachings and stress the human responsibility. The Chronicles however contain more typical teachings in connection with the grace of God. A further main subject is the erection of the temple. The building of the temple takes up much more space in the Chronicles than in the first book of Kings. Later on, the restoration of worship in the temple is mentioned several times Josiah, Hezekiah. The Chronicles show the spiritual side of life in Judah and therefore bear a priestly character. The books of Kings however bear a prophetic stamp. As in Kings the soon progressive decline of the people is described. This decline was interrupted in Judah by several revivals of God fearing kings especially under Jehoshaphat, Hezekiah and Josiah. Babel is a picture of worldly power in a religious cloak compare Genesis 11 and Revelation 17; Revelation But at the very end of the two books we find how God awakens the heart of King Cyrus of Persia to induce the Jews to return to Palestine. In this we find again the grace of God! Peculiarities The Temple In addition to the differences between Chronicles and Kings mentioned above we find further remarkable differences in the descriptions of the temple. In 1 Kings 6: In 2 Chronicles 3: This fact, and other small details, make it plain that 1 Kings describes the habitation of God and the intimate fellowship of God with His people. Second Chronicles however depicts the place where one can come near to God to worship Him. Overview of Contents III.

THE FIRST AND SECOND BOOKS OF THE CHRONICLES (CAMBRIDGE BIBLE COMMENTARIES ON THE OLD TESTAMENT) pdf

2: Angel Uriel - Bible Study - BibleWise

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Book Overview - 1 Kings 1. The translators of the Septuagint introduced the separation into two books and this separation was made also in the Vulgate. In the Hebrew manuscripts of the OT the division into two books first appeared in the 15th century. It was first used in a Hebrew print of the Bible by Daniel Bomberg. The two books of Kings are called the 3rd and 4th book of Kings in the Septuagint as well as the Vulgate. The author of the two books is not mentioned. According to Jewish tradition in the Talmud the author was the prophet Jeremiah. It is remarkable to see the text of 2 Kings In various places reference is made to books, which contain more about the life of the king in question on which the writer may have based his accounts on. Reference is made for example to the book of the Acts of Solomon 1 Kings Besides that the record of the life of Hezekiah or Isaiah 36; Isaiah 37; Isaiah 38; Isaiah 39 is to a large extent rendered in 2 Kings 18; 2 Kings 19; 2 Kings The author of the books of Kings was able to use these "references" under the guidance of the Holy Spirit while writing his godly inspired work. This period covers around years. The composition of the books of Kings therefore can at the earliest have been written or concluded during the Babylonian captivity. The description of the kingdoms in Israel which was started in the books of Samuel is carried on to the Babylonian captivity. The books of Kings tell us more about the ten tribes Israel while the second book of Chronicles tells us more about the history of the two tribes Judah. He is a type of Christ, who is the true king of peace. Together David and Solomon portray Christ in His rejection and in the following glorious reign of peace. After the death of Solomon the kingdom of Israel is divided into two parts. In the north of Palestine arises the ten-tribe-kingdom Israel under Jeroboam and in the southern part remain the two tribes Judah and Benjamin with the capital Jerusalem Judah under the reign of Rehoboam, son of Solomon. The history of the 19 kings each over Israel and Judah without queen Athalja is the report of the second decline of the people of God. By introducing the kingdom under David God made a new beginning with His people but after a short time the decline started again. God repeatedly sent prophets to the people who tried to bring them back to the Lord. Amongst the prophets Elijah, Elisha and Isaiah ought to be mentioned especially. Elijah was the prophet of judgment and eight miracles are reported of him. Elisha was the prophet of grace and 16 miracles are reported. Isaiah was the prophet of the Messiah. The expression "man of God" appears over 50 times in the books of Kings. This is why the two books bear especially a prophetic character while the books of Chronicles have a priestly character. Amongst the kings of Judah a few were faithful to Jehovah, especially Jehoshaphat, Hezekiah and Josiah. The revivals among the people of God led by these kings may be compared to the revivals in Christendom e. This stone dating to the time BC is probably the most ancient extra biblical written testimony for the absolute correctitude of the Old Testament accounts on historical facts. This stone can now be seen in the Louvre, Paris.

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3: 2 Chronicles Overview - Adam Clarke Commentary

Cambridge Bible Commentaries on the Old Testament. The Making of the Old Testament. CBCOT. Cambridge University Press, The First and Second Books of the.

There is some confusion regarding the ancestry of Zerubbabel. Scholars cannot reconcile these two names. The meaning of the name Zerubbabel is also uncertain. Therefore, both references are to the same person. The fact that Ezra refers to both individually might suggest two distinct persons. Sheshbazzar was the leader of the first group of exiles returning to Jerusalem under king Cyrus as recounted by Ezra. Zerubbabel is found in the canonical books of 1 Chronicles, Ezra, Haggai, and Zechariah. He, along with Jeshua, was responsible for rebuilding the Temple in Jerusalem. How and when this happened is a subject of dispute. Some suggest that he was sent to Jerusalem by Cyrus [a. Sheshbazzar] see Ezra. If this is true, then the story would be as follows: In the first year of Cyrus, he was living in Babylon in captivity. He was accompanied by a priest known as Jeshua. As governor, one of his duties would have been to collect the taxes for Persia. As soon as he arrived in Jerusalem, he began work on the temple. By the second month of the second year, the foundation was laid and a great ceremony ensued. At this point, however, the Samaritans were able to get the work stopped and nothing happened for at least sixteen or seventeen years some say as long as 23 years. During this time, Zerubbabel and the other leaders were busy building their own houses. During the second year of Darius, the prophets, Haggai and Zechariah, roused the people, and Zerubbabel again responded. He began again to work on the temple and it was finished four years later despite many interruptions and continued opposition. At this point, the temple was dedicated with much pomp and circumstance. Along with Jeshua, Zerubbabel is also credited with restoring the functions of priests and Levites and providing for their maintenance. During the seventh year of Darius, they celebrated their first Passover. The other historical option is the one determined by the legend recounted in 1 Esdras. This one has him working in the court of King Darius, at which point he won a contest because of his wit. What he wanted was to go to Jerusalem to rebuild the temple this would have been sixteen or seventeen years after the first option. Once he arrived in Jerusalem, the stories are quite similar. Scholars do know that he was governor of Judea and a leader in the rebuilding of the temple. There was opposition again the second time to thwart any rebuilding efforts. But this time, they appealed to the king, who found the original decree from King Cyrus. Thereafter, they built without opposition. This work would have predated anything Nehemiah did with the rebuilding of the wall of Jerusalem. The roles of Haggai and Zechariah are not exactly clear with this second option. They were given instructions as to the rebuilding of the Temple. Lest anyone thought the line of Judean kings had ended, this passage suggests God would take Zerubbabel and make him his authority, the representation of God. Some scholars have suggested that Zerubbabel was actually made King of Judah, but that he was martyred by the Persians. This would lend credence to him having a messianic kingdom and in so doing, he foreshadowed the Messiah to come. There is no record that Zerubbabel ever took the office of king, but the words suggest it. Nothing is known about his demise. There is no record of any governors after him; it is likely that the Persians stopped appointing any. It is also possible he simply returned to Babylon to live out his final days. According to 1 Chronicles, he had one daughter and seven sons. Cambridge Annotated Study Apocrypha. The Harper Collins Study Bible.

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4: Selected Bibliography of the Books of Chronicles | www.enganchecubano.com

The First and Second Books of the Chronicles (Cambridge Bible Commentaries on the Old Testament) by Richard J. Coggins
Chronicles The Books of Ezra and Nehemiah (Cambridge Bible Commentaries on the Old Testament) by Richard J. Coggins.

The First Book of Samuel. Cambridge University Press, The Second Book of Samuel. Tyndale Old Testament Commentaries. David, The Chosen King. Almqvist and Wiksell, Baker Book House, The Birth of a Kingdom: Studies in 1 and 2 Samuel and 1 Kings Concordia Publishing House, The Soncino Press, I and II Samuel: Zondervan, Gunn, David. The Fate of King Saul. The Story of David. The Westminster Press, Studies in the Period of David and Solomon. Scripture Press Publications, Victor Books, The Cambridge Bible for Schools and Colleges. At the University Press, Word Books, Publisher, First and Second Samuel. Edited by John F. Walvoord and Roy B. First Samuel Bible Class Notes. Gospel Folio Press, n. The Daily Study Bible Series. The Man after the Flesh. Edited by James D. Baker Book House Company, Zondervan Publishing House, The Failure of Saul. Their Place and Purpose within the Former Prophets. A Study of the Structure of 1 Samuel The Structure of 1 and 2 Samuel. The Literary Quality of 1 and 2 Samuel. Patterns of Meaning in the Narrative of the Early Kingship. The Stern Prophet and the Kind Witch. Analogies and Parallels in the Book of Samuel. Unpublished Materials Cave, Robert M. Dallas Theological Seminary, Fall Dallas Theological Seminary, Spring Synopsis and Selected Analysis. Exegetical Outline and Selected Analysis.

THE FIRST AND SECOND BOOKS OF THE CHRONICLES (CAMBRIDGE BIBLE COMMENTARIES ON THE OLD TESTAMENT) pdf

5: Selected Bibliography of the Books of Samuel | www.enganchecubano.com

The Chronicles, divided into two books purely for convenience, have long suffered from neglect; this is partly because much of their content can be found elsewhere in the Old Testament and partly.

Development of the Hebrew Bible canon , Development of the Old Testament canon , Septuagint , and Books of the Latin Vulgate The interrelationship between various significant ancient manuscripts of the Old Testament, according to the Encyclopaedia Biblica Some manuscripts are identified by their siglum. LXX here denotes the original Septuagint. The process by which scriptures became canons and Bibles was a long one, and its complexities account for the many different Old Testaments which exist today. Lim, a professor of Hebrew Bible and Second Temple Judaism at the University of Edinburgh , identifies the Old Testament as "a collection of authoritative texts of apparently divine origin that went through a human process of writing and editing. By about the 5th century BC Jews saw the five books of the Torah the Old Testament Pentateuch as having authoritative status; by the 2nd century BC the Prophets had a similar status, although without quite the same level of respect as the Torah; beyond that, the Jewish scriptures were fluid, with different groups seeing authority in different books. Septuagint and Masoretic Text Hebrew texts commenced to be translated into Greek in Alexandria in about and continued until about BC. The Septuagint was originally used by Hellenized Jews whose knowledge of Greek was better than Hebrew. But the texts came to be used predominantly by gentile converts to Christianity and by the early Church as its scripture, Greek being the lingua franca of the early Church. The three most acclaimed early interpreters were Aquila of Sinope , Symmachus the Ebionite , and Theodotion ; in his Hexapla , Origen placed his edition of the Hebrew text beside its transcription in Greek letters and four parallel translations: The so-called "fifth" and "sixth editions" were two other Greek translations supposedly miraculously discovered by students outside the towns of Jericho and Nicopolis: Athanasius [21] recorded Alexandrian scribes around preparing Bibles for Constans. Little else is known, though there is plenty of speculation. For example, it is speculated that this may have provided motivation for canon lists, and that Codex Vaticanus and Codex Sinaiticus are examples of these Bibles. Deuterocanonical books and Vulgate In Western Christianity or Christianity in the Western half of the Roman Empire , Latin had displaced Greek as the common language of the early Christians, and in AD Pope Damasus I commissioned Jerome , the leading scholar of the day, to produce an updated Latin bible to replace the Vetus Latina , which was a Latin translation of the Septuagint. At much the same time as the Septuagint was being produced, translations were being made into Aramaic, the language of Jews living in Palestine and the Near East and likely the language of Jesus: Christian views on the Old Covenant Christianity is based on the belief that the historical Jesus is also the Christ , as in the Confession of Peter. This belief is in turn based on Jewish understandings of the meaning of the Hebrew term messiah , which, like the Greek "Christ", means "anointed". In the Hebrew Scriptures it describes a king anointed with oil on his accession to the throne: By the time of Jesus, some Jews expected that a flesh and blood descendant of David the " Son of David " would come to establish a real Jewish kingdom in Jerusalem, instead of the Roman province. None predicted a Messiah who suffers and dies for the sins of all the people.

THE FIRST AND SECOND BOOKS OF THE CHRONICLES (CAMBRIDGE BIBLE COMMENTARIES ON THE OLD TESTAMENT) pdf

6: The Books in the Old Testament

The Old Testament (also known as the Jewish Tanakh) is the first 39 books in most Christian Bibles. The name stands for the original promise with God (to the descendants of Abraham in particular) prior to the coming of Jesus Christ in the New Testament (or the new promise).

They impress the importance of the worship of God upon the people. Unpromising as these chapters appear, much may be learned from them. Bringing the Ark to Zion. God blessed the house of Obed-edom during the three months the Ark remained there, and David was encouraged to bring it to Mount Zion, to the tent he had prepared for it [1Chronicles 15]. David had now learned the lesson of obedience, for he says: The priests and Levites and singers, with their instruments of music, were each appointed to their several places. The man dances backwards, and with his dress girded to give free play to his limbs, as the common peasants gird themselves for active work. Michal, the daughter of Saul, looked out at a window and saw him dancing and playing, and she despised him in her heart. Sacrifices were offered as the Ark left the house of Obed-edom; and, again, when it was set in the tent on Mount Zion, they offered burnt sacrifices and peace offerings [ch. The bringing of the Ark to Zion was typical of restored communion. In the presence of the Ark, with its blood-stained mercy-seat, the peace offerings could be offered. The peace offering included a meal of which the offerer partook before God. The joy which accompanied the bringing back of the Ark, and the feeding of the people with bread and meat and wine, are symbolic of the joy of restored communion and feeding upon Christ. John Wilkinson] Mount Moriah. His sin in this was no doubt twofold. The half shekel of silver, given by every man when he was numbered, was the token that the people belonged to the Lord: Thus, the Temple, as well as the Tabernacle, rested upon the foundation of the silver redemption money. This might account for David having to pay such a high price for the makoam as recorded in Chronicles, though he only paid fifty shekels of silver for the threshing-floor [Heb. They appear to have been two separate transactions. Ornan the Jebusite was one of the Canaanitish inhabitants of the land. The place was evidently a makoam as long back as the time when Abraham was told to offer Isaac on what was probably the same spot, for the word occurs four times in the brief narrative, applied to the summit of Moriah [Gen For Jehovah also would have His makoam. It is extraordinary that any honest and intelligent mind could find a difficulty here. Fifty shekels of silver were presumably a fair price, though to us it seems very little, for the oxen and for the temporary use of the threshing-floor, for the purpose of the sacrifice. And this was all that the king had in view at the moment. David went on to purchase the entire homestead out and out; and the price he paid for it was six hundred shekels of gold.

THE FIRST AND SECOND BOOKS OF THE CHRONICLES (CAMBRIDGE BIBLE COMMENTARIES ON THE OLD TESTAMENT) pdf

7: Enter the Bible - Books: 1 Chronicles

The First and Second Book of the Chronicles. New York: Cambridge University Press, New York: Cambridge University Press, Curtis, Edward Lewis, and Madsen, Albert Alonzo.

The angel known as Uriel is not found in the canonical writings. Only three angels are named in Scripture: Gabriel, Michael, and Raphael. Yet, some Jewish writings refer to seven archangels. When they do, Uriel is the fourth. Archangels are thought to range from the lowest of spirits to the highest ranks. All are under the purview of the Holy Spirit. Generally, they are represented as male figures. Lesser angels have been portrayed as female. This is obviously a cultural bias since no one really thinks angels are gender specific! These four angels, however, are often referred to as being the angels of the four winds: Uriel south ; Michael east , Raphael west , and Gabriel north. Uriel has also been thought to be a member of the seraphim and cherubim. Uriel has also been identified with the face of God. At the very least, it means he can be in the presence of God. Uriel is one of the archangels of post-exilic Rabbinic tradition. Uriel is often referred to as the archangel of the earth, having to do with all things of substance. All that we know about Uriel comes from legends, tales, and angel lore. They present a wide variety of functions throughout Biblical tradition. Later on, he was the one standing guard at the gates of Eden. He was supposedly one of the angels who buried Adam and Abel. They were buried side by side in the very field where Adam had been formed out of dust. Uriel was the one who offered the last chance of redemption to Cain who refused him. He was also one of the four who asked for divine intervention on behalf of the fallen watchers who took human wives and created the Nephilim, the half-angel, half-human offspring mentioned in Genesis 6: According to the Book of Enoch, Uriel is the one who spoke to Noah about the flood. He is also the one with dominion over thunder and terror. He was the one who supposedly led Abraham out of Ur. Another legend names him as the angel that wrestled with Jacob at Peniel. Some think he was the angel sent by God to wreak havoc upon Moses for failing to circumcise his son. Some say it was Uriel who checked the doors for blood during the Passover that last night in Egypt. He was also supposed to be the angel who announced the birth of Samson. Still another places him as the destroyer of the hosts of Sennacherib. Christian apocryphal gospels have him saving John the Baptist during the slaughter of innocents a different angel told Joseph to take Mary and Jesus and flee to Egypt. At that time, hell was ruled by fearsome angels. The most noted was Uriel, who was feared by all. He also had no pity on souls that had been lost. In this war, the human warriors are given explicit instructions about who should fight where. Most see Uriel as the mightiest of all the angels. He rules over Tartarus hell where the watchers await judgment. He is also found in the Testament of Solomon. He is also thought to be one of the angels that will rule at the end of time. Believers pray to Uriel as the angel of peace and repentance. Others see him as the patron saint of music and poetry. It has been said that this is to compensate for the darker side of humans that he has to deal with. Because he is also the angel that interprets prophecy, he is usually shown holding a flame or fiery sword. On other occasions, he has been represented with a scroll and a book for his wisdom. In , the reigning Pope, St. He condemned any obsession with angels but affirmed the practice. They removed Uriel and many other angels from the list of those that could be venerated. Basically, the only ones left were Michael, Gabriel, and Raphael. Shortly after being stripped of his status of venerated angel, the Church made him Saint Uriel. In the 11th century, however, Uriel was venerated by Bulgarian followers who were dualists. Uriel is known in Hebrew, Kabbalistic, Islamic, and Christian traditions. He is also the patron angel of Jerusalem. Cambridge Annotated Study Apocrypha. The Harper Collins Study Bible.

THE FIRST AND SECOND BOOKS OF THE CHRONICLES (CAMBRIDGE BIBLE COMMENTARIES ON THE OLD TESTAMENT) pdf

8: Bible Commentaries Online

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Rivingtons, ; 2nd ed. A commentary by the Disciples of Christ scholar Barton W. Johnson, first published in Contains Arminian interpretations, in line with the theology of the American "restoration movement," but otherwise very helpful, with introductions and appendixes. Very helpful for students who want to know how the text was interpreted in ancient times. PDF files for each book of the Bible, giving much helpful background information. Notes on the Greek New Testament. Brief commentary on all the books of the New Testament designed for students who have some Greek. Consists mostly of quotations drawn from recent commentaries by conservative scholars. A very useful resource for teachers. Vincent goes through the entire New Testament briefly noting interesting details about words and phrases. First published in *Word Pictures in the New Testament* by A. Also available in smaller and advertising-heavy files here. A collection of brief and casual commentaries from a moderately conservative perspective, recently published by InterVarsity Press. Currently available online are: Keener ; Luke Darrell L. Bock ; John Rodney A. Whitacre ; Acts William J. Larkin ; 2 Cor Linda L. Belleville ; Galatians G. Walter Hansen ; Philippians Gordon D. Fee ; Colossians Robert W. Wall ; 1 Tim Philip H. Towner ; Philemon Robert W. Wall ; Titus Philip H. Towner ; James George M. Notices many parallels in early Jewish writings that help to explain the New Testament. Alberti Bengelii *Gnomon Novi Testamenti*. Williams and Norgate,

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9: Cambridge Bible Commentary | Awards | LibraryThing

The Old Testament (abbreviated OT) is the first part of Christian Bibles, based primarily upon the Hebrew Bible (or Tanakh), a collection of ancient religious writings by the Israelites believed by most Christians and religious Jews to be the sacred Word of God.

David is presented as an ideal king, chosen by God and promised an eternal dynasty, who piously cares for the ark, secures Jerusalem, and makes exhaustive preparations for the building of the temple and the organization of its worship. David commands center stage in 1 Chronicles. He is presented in a somewhat idealized fashion in comparison with the familiar story in the books of Samuel, but this is designed to emphasize his relationship to the temple in Jerusalem and proper worship. Where Do I Find It? First Chronicles is the thirteenth book in the Old Testament. It follows 2 Kings and precedes 2 Chronicles. Jewish tradition identifies Ezra as the author of 1 and 2 Chronicles, Ezra, and Nehemiah. Today, many scholars believe that 1 and 2 Chronicles come from a different hand than Ezra and Nehemiah and that various older traditions, including the books of Samuel and Kings, have been gathered together and edited by a nameless postexilic editor. When Was It Written? Since the list in 1 Chronicles 3: Thus, many scholars date 1 Chronicles to the first half of the fourth century ca. How Do I Read It? First Chronicles looks like a history of Judah, the southern kingdom, already related in 2 Samuel. While important historical information is presented, some of it is at odds with the earlier presentation. Genealogical Introduction 1 Chronicles 1: Adam to Israel 1: The Tribes of Israel 2: The Restored Jerusalem Community 9: The United Monarchy, Part One: David 1 Chronicles Part two of the united monarchy begins in 2 Chronicles 1. Here it serves as an example of exile as the result of unfaithfulness. David Becomes King over All Israel David Brings the Ark to Jerusalem David Prepares for the Temple Chronicles, however, speaks to the postexilic restoration community that had returned from Babylon to worship in the rebuilt Jerusalem temple as a result of the Persian defeat of the Babylonians in B. Whereas Samuel and Kings tried to explain why the exile had taken place, Chronicles tries to explain what it means to be part of the restored community. This was especially necessary because the community now lived under the political auspices of the Persian Empire, not the united monarchy of David and Solomon. Chronicles looks like history, but as one reads through it, it becomes obvious that it is a very different kind of history than we are accustomed to reading. Accounts drawn from Samuel and Kings are presented differently and are often flatly contradicted. This difficult issue is somewhat eased by the recognition that no biblical book is written with the canons of what we would now call "history. For example, contrary to 2 Samuel , the first thing David does after his coronation is to try to bring the ark to Jerusalem, thus demonstrating his devotion to proper worship, a key theme in Chronicles 1 Chronicles These usually function to direct the reader to the point of the narrative, at least as the Chronicler would have us see it. The most striking is found in 1 Chronicles Other notable comments of this nature include: David becoming king according to the word of the LORD Much of 1 Chronicles consists of genealogical lists--most of the first nine chapters and the lists of various clergy in chapters being the most extensive. Almost all the genealogies from Genesis have been employed for a variety of purposes, including situating Israel among the nations and identifying traditional boundaries. The Chronicler offers us a rich collection of speeches and prayers in which he expresses his own views. It is striking, therefore, that there are no unique occurrences of speeches made by God. Every instance of divine speech, unmediated by prophets, is paralleled in his sources usually Samuel or Kings. Although the Chronicler has felt free to "improve" these speeches found in his sources, he has not felt free to provide unique speeches attributed to God, possibly reflecting the more pious attitude of the postexilic community. Huge numbers are frequently encountered in these books. For example, Asa is said to have repulsed an invasion of one million Ethiopians with an army of , 2 Chronicles It is best to see the exaggerated numbers as rhetorical devices that display the magnificence of the temple, much as we might say, "Thanks a million! Because the Chronicler has omitted several of the unsavory depictions of David familiar from Samuel--such as his outlaw days, adultery

THE FIRST AND SECOND BOOKS OF THE CHRONICLES (CAMBRIDGE BIBLE COMMENTARIES ON THE OLD TESTAMENT) pdf

with Bathsheba, and murder of her husband, as well as the physical weakness and inability to control his own family that marked the end of his life--the Chronicler has been accused of presenting us with a sanitized if not an idealized portrayal of David. A number of exegetical principles in Chronicles regarding the Torah have been discovered, including the following: Chronicles distinguishes between a text and its interpretation. The Torah is seen as a relatively closed system forming the basis of the legislation. The Torah is also partially open, in that extension or reapplication is possible. Torah often requires supplementary law in order to be effectual. Tensions in the Torah tend to be solved by a principle of addition rather than by mediation or compromise. The written Torah is more authoritative than written prophecy. But written prophecy is more authoritative than narrative history. In addition, ten unparalleled speeches from otherwise generally unknown prophets appear: There is also a differing understanding of "Israel" in the two works: Currently, most scholars suggest that Chronicles and Ezra-Nehemiah are separate literary entities. These too can have structural significance. The royal speeches see also "God speeches" unique to Chronicles include those of David 1 Chronicles These speeches often have structural significance. In the past, as many as twenty-three other sources have been suggested for the Chronicler, who cites sources more than any other biblical author. These alleged sources, however, are regarded with some skepticism these days; as we have no access to them, the point is rendered moot. Quite often the Hebrew text of Chronicles agrees with the Greek text of Samuel especially the so-called Lucianic recension of the Septuagint and the Qumran text of Samuel, over against the Hebrew text of Samuel. In these cases, the Chronicler did not alter his text for theological reasons or any other. This accounts for many of the differences between older and more recent commentaries on this material. Recent interpretation, rejecting modern designations such as "history," "theology," "midrash," or "exegesis," tends to see Chronicles as a "Rewritten Bible. It is quite clear that Chronicles takes over other biblical texts, especially Samuel and Kings, to a greater degree than any other canonical book--and it has obviously augmented that material in a variety of ways. Because Chronicles omits the history of the northern kingdom Israel, except where it overlaps with that of Judah, previous scholarship considered Chronicles to be narrowly focused upon the two southern tribes, Judah and Benjamin. While there are occasional references to this as in 2 Chronicles In 1 Chronicles this is most evident in the enthusiastic participation of "all Israel" at every major section in the narrative: In Exodus, the ark is where people call upon the name of the Lord and God would speak Exodus Later the place of invocation is moved to the temple itself 2 Chronicles 6: In the New Testament the ark is said to have contained three items: The Chronicler is intensely interested in displaying the continuity between his own postexilic community and preexilic Israel. This is most clearly seen in the nine chapters of genealogies with which 1 Chronicles begins. Here, geographical, spiritual, and historical continuity is presented. The reigns of these two kings are seen as a unity in Chronicles. This unity is based upon the fact that both are "chosen" by God David: In addition, God makes two promises: These two promises form the theological backbone of the books of Chronicles. David is the successful king who establishes the kingdom and provides for the temple, while Solomon rules over a peaceful kingdom that builds the temple. The Chronicler achieves this somewhat idealized presentation by concentrating on their public lives and avoiding descriptions of their often troubling private lives. Chapter 17 is the crucial passage of 1 Chronicles. The northern kingdom, Israel, is regarded as illegitimate because of its non-Davidic kings 2 Chronicles Even the genealogical introduction has been constructed to emphasize the royal tribes of Judah and Benjamin, and, within the genealogy, the family of David is highlighted 1 Chronicles 2: Different understandings of "messianic" messianic hope deriving from the Psalms and prophets, ancient Near Eastern royal ideology, and theological doctrine of the last things complicate the discussion. Four options regularly appear in the literature: There is no consensus at this time. God is regularly portrayed as working through the history of Israel, though not in a predetermined way. Rather, God responds to the activity of the human actors in the drama: Saul was slain and God turned the kingdom over to David 1 Chronicles In the end, God brought the Chaldeans against Judah for their unfaithfulness 2 Chronicles God stirred up Cyrus the Persian to announce their return from Babylon and the restoration of the temple Liturgical music is pervasive in Chronicles, leading many to

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suppose that the author was a "church" musician wishing to promote his own profession. While this is deemed unlikely these days, the scope of unparalleled references to liturgical music is impressive: Chronicles has a special interest in the nature and function of prophecy. The most important aspects are: Obedience to their message will ensure national security and success for example, 2 Chronicles Disobedience to their message leads to disaster for example, 2 Chronicles

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