

## Kings and Chronicles

### Comparison of Perspectives in DtrH & ChrH

Deuteronomistic History	Chronistic History
late Assyrian or Babylonian perspective	post-exilic perspective (Persian period)
baseline of events recorded (source)	selective of events recorded
interest in both Israel and Judah	strictly Judahite interest
includes faults of good kings	omits faults of kings he considers good (esp. David & Solomon)
stresses continuity from time of Moses	stresses continuity from creation
God's promise to David & his family contingent upon obedience	glorification of David & his family, with special emphasis on God's promise to David
emphasis on historical & political alongside religious & cultic	emphasis on religious & cultic rather than historical & political
stress on indirect activity of God	stress on direct activity of God
generalized theory of corporate & individual retribution, but allows for exceptions	corporate & individual retribution: precise correspondence between behavior & fate
concern for kings & secular institutions	concern for temple & cult
no genealogies	genealogies & lists
evaluation of kings based on attitude toward foreign gods & worship at high places	evaluation of kings based on obedience to prophetic message, not high places
interest in individual kingdoms of Israel & Judah	interest in "all Israel"

## Comparison of Kings of Judah

King/Queen	Kings Evaluation	Chronicles Evaluation
David	none (faults recorded)	good (no faults recorded except census, followed by quick repentance)
Solomon	none (faults recorded)	good (no faults recorded)
Rehoboam	bad	bad (loss of northern tribes, Shishak invasion, repentance blunted Shishak's impact)
Abijam/Abijah	bad	good (victory over Jeroboam)
Asa	good (-high places)	good, then bad (diseased feet)
Jehoshaphat	good (-high places)	mostly good (wrecked ships)
Jehoram	bad	bad (loss of Edom, diseased bowels)
Ahaziah	bad	bad (killed in Jehu's revolt)
Athaliah	bad	bad (executed)
Joash	good (-high places)	good, then bad (defeat in battle, assassinated)
Amaziah	good (-high places)	good, then bad (defeat in battle, assassinated)
Azariah/Uzziah	good (-high places)	good, then bad (leprosy)
Jotham	good (-high places)	good
Ahaz	bad	bad (defeat in battle)
Hezekiah	good	good (pride, followed by quick repentance)
Manasseh	bad	bad, then good (long reign)
Amon	bad	bad (assassinated)
Josiah	good	good, then bad (died in battle)

Jehoahaz	bad	none
Jehoiakim	bad	bad (taken into exile)
Jehoiachin	bad	bad (taken into exile)
Zedekiah	bad	bad, along with leading priests & people (taken into exile, temple & Jerusalem destroyed)