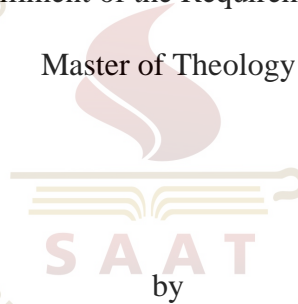


Southeast Asia Bible Seminary

**ISAAC KALIMI'S TYPOLOGY REDACTIONAL ANALYSIS
OF THE CHRONICLES: A CRITICAL ASSESSMENT**

A Thesis Submitted to
The Faculty of Southeast Asia Bible Seminary
In Partial of Fulfillment of the Requirements for the Degree

Master of Theology



by

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ABSTRACT

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Keyword: Historiography, Typology, Literary Feature, House of David.

In biblical studies, the historical problems posed in have been the subject of extensive discussion. Given how historical think the Chronicles are, some scholars see them as historical works. However, the differences that appeared in the writings of Israel's history in Chronicles have often led scholars to doubt its historical accuracy. One of them is Isaac Kalimi who investigates historical accuracy in Chronicles by comprehensively analyzing the editorial with literary and historiographical content between Samuel-Kings and Chronicles. This study focuses on a few main questions: what difference does Isaac Kalimi's redaction typology make to explain Chr's historiographical contribution, particularly through the House of David's depiction? Does the revising of history by Chr using the literary features of editorial emendations as presented by Kalimi correlate with the intention that the author wants to convey? How is the purpose of the Chronicles implicated in Chr's historiographical writing?

To answer these questions, this research employs a comparative analysis method using the principles of redaction approach between texts in Chronicles and Samuel - Kings to investigate the typology of Isaac Kalimi's literary features in relation to historical and theological compatibility in Chronicles. In particular, the use of principles of redaction approach is a study that focuses on understanding the theological goals of Chronicles through an investigation of Chr's historiography.

Finally, this investigation finds that the differences raised in Isaac Kalimi's redactional typology cannot validly explain Chr's historiographical contribution. Chr's historiography cannot be separated from the historical and theological compatibility implied when revising the history of Israel. The significance of historical and theological compatibility in Chronicles is a major point especially in understanding Chronicles as a work of biblical historiography.

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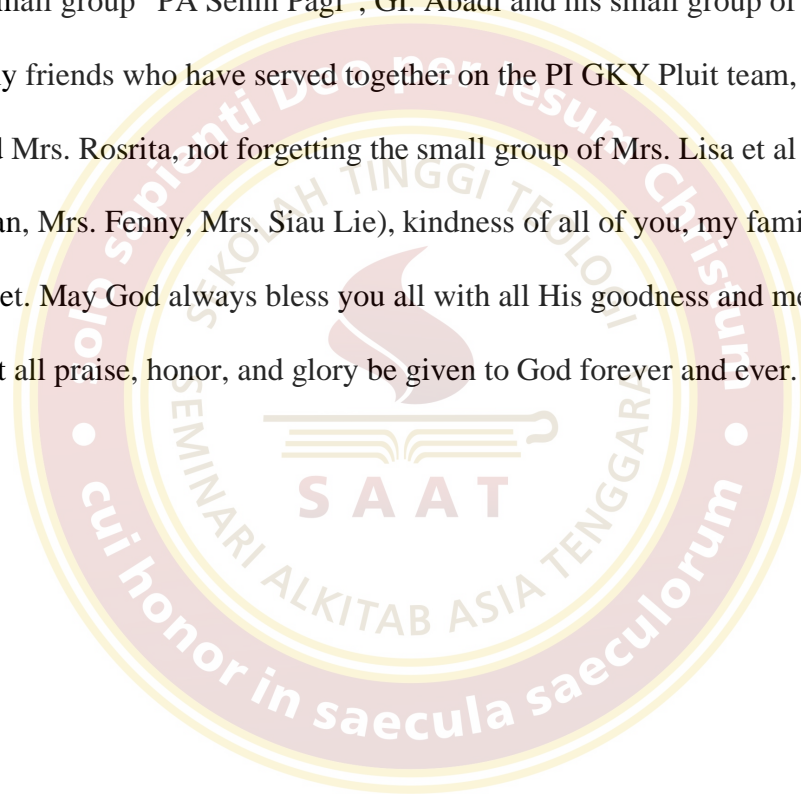
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Let all praise, honor, and glory be given to God forever and ever. Amen



הודו ליהוה קראו בשמו הודיעו בעמים עלילתיו:

Give thanks to the LORD, call upon His name;
Make His deeds known among the peoples

1Chr 16:8



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CHAPTER 1

INTRODUCTION

Research Problems

There has been extensive discussion about the historical issue raised in Chronicles in biblical studies. It is not surprising that some biblical scholars view the Chronicles as a historical work given how rich in historical relevance and they believe it to be.¹ However, some scholars doubt the historical accuracy of the book and believe that the Chronicles' narrative is merely a historical fiction.² One of the

¹Scholars have conducted numerous investigations to examine the book of Chronicles from a historical standpoint. Kenneth G. Hoglund's research, investigating the historicity of the book of Chronicles using the lens of practices that occurred in the Hellenistic world, resulted in the conclusion that the author of Chronicles was a complete historiographer (successfully proving acceptable Hellenistic practices at that time). See Kenneth G. Hoglund, "The Chronicler as Historian: A Comparativist Perspective," in *The Chronicler as Historian*, ed. M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie, *Journal for the Study of the Old Testament Supplement* 238 (Sheffield: Sheffield Academic Press, 1997), 19–29; Roddy L. Braun, "1 Chronicles 1-9 and the Reconstruction of the History of Israel: Thought on the Use of Genealogical Data in Chronicles in the Reconstruction of the History of Israel," in *The Chronicler as Historian*, ed. M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie, *Journal for the Study of the Old Testament Supplement* 238 (Sheffield: Sheffield Academic Press, 1997), 95–105; John Van Seters, "The Chronicler's Account of Solomon's Temple-Building: A Continuity Theme," in *The Chronicler as Historian*, ed. M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie, *Journal for the Study of the Old Testament Supplement* 238 (Sheffield: Sheffield Academic Press, 1997), 283–300.; Braun sees the importance of the early part of the book of Chronicles in reconstructing history, because of that genealogy in the 1Chr. 1–9 can be used as a valid source of information for compiling the history of Israel. See Braun, "1 Chronicles 1-9," 95–105; Research on the figure of Solomon related to the Temple in the book of Chronicles was carried out by Van Seters, where Solomon and the Temple are portraits of Moses and the tabernacle in the past. See Van Seters, "The Chronicler's Account," 283–300.

²Several studies carried out in the early 19th century by scholars of the book of Chronicles aimed to "question the validity of the book of Chronicles as a historical work." See Matt Patrick Graham, *The Utilization of 1 and 2 Chronicles in the Reconstruction of Israelite History in the*

scholars who has been examining the book of Chronicles, with particular interest in terms of its literary and historical contributions, is Isaac Kalimi. In the study of the Chronicles, his work was important. The redactions in Samuel-Kings and Chronicles' literary and historiographical content were the first to be comprehensively analyzed by him.³

However, Isaac Kalimi was initially skeptical about Chronicles' historical accuracy. The tale of Solomon's sacrifice on Gibeon's high place, for instance, is one of the parallel accounts of the House of David⁴ between Kings and Chronicles.

Solomon is said to have offered sacrifices on Gibeon's high place, according to Kings and Chronicles. Even though both accounts acknowledge it was wrong for Solomon to offer sacrifices on Gibeon's high place, he did so for various reasons in both.

According to 1Ki. 3:2–4, the Israelites, including Solomon, continued to visit the high places of worship because there was no temple for the Lord at that time, which is the reason why the book of Kings justifies what Solomon did. According to Kalimi, Chr “harmonized” the original text by connecting the location that would eventually

Nineteenth Century, Society of Biblical Literature Dissertation 116 (Atlanta: Scholars Press, 1990); Kai Peltonen, *History Debated: The Historical Reliability of Chronicles in PreCritical and Critical Research*, Vol. 1, Publications of the Finnish Exegetical Society 64 (Helsinki: Finnish Exegetical Society, 1996), 94, <https://books.google.co.id/books?id=fogok-rWBoEC&printsec>; The authors claimed that Chronicles was a late, uncritical, and fundamentally unhistorical work. Gary N, Knoppers, Review of *History Debated: The Historical Reliability of Chronicles in PreCritical and Critical Research*, by Kai Peltonen, *Journal of Biblical Literature* 117, No. 4 (Winter 1998): 728-31, ATLASerialPlus.

³Some of the literary devices that have been defined by Kalimi are categorized as follows: Literary-Chronological Proximity; Historiographical Revision; Completions and Additions; Omissions; Naming – Given Name – Equivalent Name Interchanges; Treatment of Problematic Texts; Harmonizations; Character Creation; Measure for Measure; Allusion; Chiasmus; Chiasmus between Parallel Texts; Repetitions; Inclusio; Antithesis; Simile; Key Words; Numerical Patterns; Generalization and Specification; Inconsistency Disharmon; and Historical Mistakes. See Isaac Kalimi, *The Reshaping of Ancient Israelite History in Chronicles* (Winona Lake: Eisenbrauns, 2005), 16–17.

⁴Henceforth HD.

become the house of God with the sacrifices made on Gibeon's high place. To make the text of 1 Kings 3 consistent with the Torah (quoting from Lev. 17:8–9), Chr modified the text to say that the Tent of Meeting that Moses had constructed was the reason for giving sacrifices at Gibeon (2Chr. 1:3).⁵

Kalimi concludes that Solomon's sacrifices on Gibeon's high places—which were where the Tent of Meeting was located—cannot be taken as a trustworthy historical tradition based on his analysis of the text of Chronicles.⁶ Kalimi views this as having a subsequent connection to the decision made on the location of Solomon's Temple (1Chr. 22:1). As a result, in addition to the harmonization that Chr' performed as indicated above, he also implemented the redactional process by way of “additions,” as is shown in section 1Chr. 21:28–30. The prior information, which was provided by the prophet Gad and indicated that a God altar was erected on the threshing floor of Araunah by the Lord's order (2Sam. 24:18–19/1Chr. 21:18–19), did not satisfy the author, according to Kalimi (need added information as in verse 30).⁷

The previously given example of the editing procedure in Chronicles is still interesting and allows scholars to review more into any differences between Chronicles and their sources. As McKenzie points out, the editing process in Chronicles (the omission and rearrangement of Samuel-Kings in service of his core theological themes) is well known and has been well investigated, thus it is

⁵Kalimi, *The Reshaping*, 143.

⁶Ibid., 145–46. Kalimi offers several points which are the reasons why this text has doubts about its historical reliability.

⁷Ibid., 147. The “addition” is a reason that explains why David offered sacrifices on the altar on the threshing floor of Araunah the Jebusite, rather than “in the tabernacle of the LORD which Moses made in the wilderness and the altar of burnt offerings” (which, according to the Chronicler, “at that time was in the high place in Gibeon”). He wrote, “But David could not go before him to ask God, because he was afraid of the sword of the angel of the Lord” (v. 30).

challenging to add anything novel.⁸ However, given that Chr are criticized for being untrustworthy historians who “made up the sources,” an investigation into the modifications made to the sources by Chr still has the potential to be a focus for analysis.⁹

One of the main arguments against the reliability of Chronicles is the differences between it and Samuel-Kings, which cannot be disputed. This study’s objectives are to investigate this possibility and address any outstanding concerns about Chronicles’ historical accuracy. I shall therefore examine Isaac Kalimi’s arguments regarding the historical contribution of Chronicles in this thesis. Of course, in this research, I am aware that the critical assessment that will be made of Isaac Kalimi does not lead to assessing the position of Isaac Kalimi's approach to biblical historiography. In other words, a critical assessment of Kalimi's interpretation is not aimed at debating between the minimalist or maximalist approaches he adheres to.¹⁰

This research solely addresses Kalimi's understanding of Chr's historiography which can be seen through the different texts in Chronicles rather than the parallel texts in Sam-Kings. Chronicles can, in a sense, be viewed as a theological history.

⁸Steven L. McKenzie, “The Chronicler as Redactor,” in *The Chronicler as Author: Studies in Text and Texture*, ed. M. Patrick Graham and Steven L. McKenzie, Journal for the Study of the Old Testament Supplement 263 (Sheffield: Sheffield Academic Press, 1999), 87.

⁹Marc Zvi Brettler, *How to Read the Jewish Bible* (New York: Oxford University Press, 2007), 136.

¹⁰My point is that contemporary biblical academics who study the history of Israel are not as obsessed with their position as minimalism or maximalism today. Certain scholars, as described by Amy Balogh and Douglas Mangum, cannot be classified as being at the pure maximalist or minimalist pole since, in essence, they tend to be in the midst of the two. As an illustration, consider Dever, who is sometimes referred to as a maximalist, and Finkelstein, who is a minimalist, despite the fact that neither of them is a strict devotee to either school. View the discussion on: Amy Balogh and Douglas Mangum, “Critical Issue: Israel-History of,” in *Lexham Bible Dictionary*, ed. John D. Barry (Belingham: Lexam, 2016), Logos 9.

Statement of the Problems and Research Objectives

This investigation focuses on one main question, namely, what difference does Isaac Kalimi's redaction typology make to explain Chr's historiographical contribution, particularly through HD depiction? This question is important because Kalimi's work had a serious impact on the study of Chronicles because it lay in his attention to the literary activity of Chronicles.

In answering the main question above, further questions are asked to formulate the research steps. The first follow-up question relates to the features of the editorial emendations in Chronicles proposed by Isaac Kalimi: What features are included in the editorial emendations proposed by Isaac Kalimi? How are these features applied in the Chronicle text? How does the use of these features in Chronicles compare to the earlier text (Samuel and Kings)? The second follow-up question relates to Chr's historiographical contribution in writing Israel's history that has occurred in the past: can an analysis of Isaac Kalimi's editorial typology explain Chr's historiographical contribution in rewriting Israel's history? In what aspects is Chr's historiographical contribution implicated? Does Chr's historiographical contribution correlate closely with the intent and purpose of writing the book?

The answers to these questions will help us understand Chr's historiography, especially when discussing historical issues in the light of theology in Chronicles. To understand Chr's historiography clearly, it is not enough to be obtained by analyzing literary features alone. An investigation into the historical and theological compatibility implied when revising Israel's history cannot be separated from the attempt to understand Chr's historiography. I think this can be an important key to understanding Chronicles as a work of biblical historiography.

Therefore, this thesis examines the phenomena of intertextuality within the corpus of historical books. The study will be focused on the HD storylines that are the emphasis of the books of Chronicles, Samuel, and Kings. The term “intertextuality” in biblical studies can be defined as “covering term for all possible relationships that can be established between texts. Relationships can be based on anything, including direct quotations and references to an indirect allusion to common words and even letters for dependence on the language itself.”¹¹

The historiography of Chronicles will be investigated in this study, and arguments will be made supporting its historicity. The Chronicler is regarded as a skilled historiographer in light of ancient historiographical practices. It is necessary to investigate especially how Isaac Kalimi understands the philosophy of history in Chronicles.

This analysis indicates that the editorial decisions made by Samuel-Kings and Chronicles led to the differences between them. For their various audiences, the messages of the two authors differ. Chr alter the source by modifying, adding, or removing material from the accessible sources, in addition to citing the source verbatim. As a result, even though there are numerous similarities between them, there are also many differences. The changed in Chronicles texts will be the subject of the research, which will assess each feature of editorial emendations suggested by Isaac Kalimi.

¹¹Peter D. Miscall, “Isaiah: New Heavens, New Earth, New Book.,” in *Reading Between Texts: Intertextuality and the Hebrew Bible*, ed. Danna N. Fewell, Literary Currents in Biblical Interpretation (Louisville: Westminster John Knox, 1992), 44.

Scopes of Research

Parallel texts preserving the HD narrative will be the main subject of this work. However, the focus of the examination is more directed to the writing in Chronicles. In this regard, Chr has an optimistic (more positive) perspective on HD images, so his words will be emphasized. Samuel and Kings, meanwhile, have a more pessimistic view of HD images (i.e., tends toward a negative depiction). Therefore, the texts in Samuel-Kings are more of a comparative material to support this investigation.

Second, research on the various features of the editorial emendations contained in Chronicles will be limited by the features put forward by Isaac Kalimi. This limitation was made with the consideration that as far as the literature I have read, Kalimi's work is the latest analysis and is considered good from the perspective of improving the literary elements in Chronicles.

Third, regarding the comparison of parallel texts between Chronicles and their sources, this research is limited to the use of biblical sources as a comparison. Selected parallel texts on HD cover specific areas eg: HD's background or government origins; several important records or events during HD's reign such as war records, construction of temples, including in bilateral relations with foreign kingdoms.

Definition of The Terms

In this study, there are several keywords or terms that will be used. The first term is *historiography*.¹² In studying the past, historians rely on data or records from their sources, because they live in a time far from the actual events. According to Howard, these sources can include raw data such as notes, documents, receipts, letters, buildings, and even names on inscriptions or tombstones.¹³ The term historiography is also defined in its broadest sense as “the writing of history based on a critical study of sources, the selection of details from authentic resources, and the integration of information into a narrative that will stand the test of critical method.”¹⁴ Simply put, it can be said that historiography as a knitting of historical sources into a coherent narrative.

The second term is *typology*. The term typology used in this study refers to the linguistic aspect that focuses on classifying language according to its structural features. For this investigation, the use of features in the redaction typology of Isaac

¹²Angukali Rotokha in his article entitled “Old Testament Narratives: *Historiography and Historicity*” explores the term *historiography* extensively along with several other terms such as *history*, *historicity*, *fiction* and *ideology*. According to Rotokha, the definition of *historiography* is simply defined as the art of writing history. Meanwhile, the term *history* can be interpreted in two senses, namely first, as events that occurred and were located in the past; while the second is history as human perception of an event and its significance (an account regarding the understanding of an event that is structured narratively). Furthermore, the term *historicity* is defined as a concept that shows the reality of what has actually happened. See the discussion in Angukali Rotokha, “Old Testament Narratives, Historiography and Historicity,” in *Exploring the Old Testament In Asia: Evangelical Perspectives*, ed. Jerry Hwang and Angukali Rotokha, Foundations in Asian Christian Thought (Carlisle: Langham Global Library, 2022), 166–67.

¹³David M. Howard Jr, “History as History: The Search for Meaning,” in *Giving the Sense: Understanding and Using Old Testament Historical Texts*, ed. David M. Howard Jr. and Michael A. Grisanti (Grand Rapids: Kregel, 2003), 29.

¹⁴Patricia Dutcher-Walls, *Reading The Historical Books: A Student's Guide to Engaging The Biblical Text* (Grand Rapids: Baker Academic, 2014), 105.

Kalimi will be the focus of the analysis of the texts in Chronicles.

The third term is *literary features*. In this study, the literary features referred to are editorial emendations in a particular text. According to Kalimi, the investigation of literary features offers a model for the study of parallel texts in the Bible related to their literary and historical variations.¹⁵

The last term is the *house of David* (HD). This term has its roots in ancient Syriac terminology (early first millennium BC) about the history of the Assyrian empire as the '*house of X*.'¹⁶ Leonard-Fleckman also adds that the term HD describes two traditions, namely the early tradition and focusing on David's access to the throne of Israel, while the later tradition includes the role of David and his descendants in the kingdom of Judah.¹⁷



Research Methodology

Using a literature study as the research model will be done. This literature study will lead to two research focuses. The first focus is historiography in Chronicles. A study of Isaac Kalimi's views on the nature of Chronicles will be conducted to understand the various views that have arisen regarding the nature of Chronicles. Next, a review will be made especially of the idea of Chronicles as a work of biblical historiography.

¹⁵Kalimi, *The Reshaping*, 411.

¹⁶Mahri Leonard-Fleckman, *The House of David: Between Political Formation and Literary Revision* (Minneapolis: 1517 Media, 2016), 16–17.

¹⁷*Ibid.*, 8–9.

The second focus is on discrepancies that appear in the text of Chronicles. Related to the second focus, a critical evaluation of Isaac Kalimi's editorial emendations will be carried out to find out whether the redactional typology can explain what underlies the differences in the text. Studies of the texts from the Chronicles, particularly the HD narratives, will be done in terms of how these selective features are used. The interpretation of the text in Chronicles by Isaac Kalimi will then be compared to the text in Samuel-Kings in a subsequent study. Through the use of these editorial emendations' features, this research seeks to assess Kalimi's interpretation of Chr's historiography.

The final step is to elaborate on the understanding of Chronicles as a work of biblical historiography. The analysis is carried out to find the compatibility of history and theology which is implicated in Chr's historiography. The analysis carried out by Isaac Kalimi through his editorial typology may not be sufficient to explain conclusively the historiography in Chronicles. The compatibility of history and theology in Chronicles is expected to be an important key in understanding the differences in the texts that appear in Chr's historiography. This could also explain why Chronicles fits as a work of biblical historiography.

Systematics of Writing

Bibliographical sources about the following two topics were gathered as part of preliminary research to help establish the study problem: First, a literary analysis of Chronicles, focusing in particular on the descriptions of later Judah monarchs and kings like David and Solomon (HD); Second, Isaac Kalimi's work on Chronicles, notably concerning the definition and classification of redaction typology that he

proposed. There are research gaps that allow opportunities for subsequent investigation that can be found by reading these literary sources. An overview of the research's background and any relevant technical information will be included in the introduction section.

After addressing the research issue, chapter two will go over Isaac Kalimi's historical presumptions about the Chronicles. The understanding of the historiography that Kalimi has of Chronicles will be shown in this part. We will quickly go through a few of Isaac Kalimi's primary points of contention on the nature of the Chronicles. Chronicles, which are unique and are more appropriately categorized as a work of historiography, will also be discussed in this chapter.

The literary elements of Chronicles that are the result of the editorial emendations suggested by Isaac Kalimi will be discussed in chapter three of this paper. To analyze critically the editorial emendations based on their purposes and characteristics in the text of the Chronicles, research will be done on the selective editorial emendation method used by Isaac Kalimi. Following that, a comparative analysis of the application of each selective editorial emendation's feature to Samuel, Kings, and Chronicles will be done. The text that will be examined using Isaac Kalimi's editorial emendations feature is text that discusses HD narratives.

Chapter four will provide a more in-depth analysis of the compatibility between history and theology that Chronicles has. This section will examine some of the implications that emerge in Chr's historiography related to the compatibility of history and theology in Chronicles. This analysis aims to answer the problem of historical accuracy that arises as a result of differences in the texts that appear in Chronicles. This section also serves important points that are fundamental to the

assessment of Isaac Kalimi's argument, especially the interpretation of the differences caused by the use of literary elements in Chronicles.

The summary of research will be given in chapter five. Conclusion of the overall research will also be provided, along with implication and suggestion for future research will be discussed in this final section.



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