

is. Omission of the darker aspects of David, complete neglect of the northern kings, insertion of liturgical and homiletical materials to the neglect of political and military data—all such features of the Chronicler have been read as marks of dogmatic distortion of history.

It is now clear, however, that CH used a version of Samuel-Kings more closely aligned

to the Hebrew text underlying the Septuagint than to the proto-Masoretic Text (see pp. 70–72).¹ Many of CH's presumed alterations of Samuel-Kings are apparently faithful renderings of the Hebrew text at hand. Furthermore, at a number of points the Chronicler provides fresh information about Judah's monarchic history that may be reliable on balance,

TABLE 12.1 DIVISIONS AND SOURCES IN CHRONICLES AND EZRA-NEHEMIAH

<i>1 Chronicles 1–9:</i>	<i>Adam to Saul</i>
Here the “story” is told exclusively by means of extended genealogies, in part drawn from Torah and Prophets and in part independently supplied by the author.	
<i>1 Chronicles 10–29:</i>	<i>David Prepares for Building and Staffing the Temple</i>
<i>2 Chronicles 1–9:</i>	<i>Solomon Builds the Temple</i>
<i>2 Chronicles 10–36:</i>	<i>Kings of Judah from Rehoboam to Zedekiah</i>
In these three sections the account is an interweaving of narratives from Samuel-Kings with new materials supplied by the author, who cites as many as five historical works and twelve prophetic writings, some or all of which may in fact be merely ornate ways of referring to the extant books of Samuel-Kings.	
<i>Ezra 1–6:</i>	<i>Return of the Exiles and Rebuilding of Temple</i>
<i>Ezra 7–10:</i>	<i>Ezra’s Reforms</i>
<i>Nehemiah 1–7:</i>	<i>Nehemiah’s Reforms</i>
<i>Nehemiah 8–9:</i>	<i>Ezra’s Reforms Continued</i>
<i>Nehemiah 10–13:</i>	<i>Nehemiah’s Reforms Continued</i>
In these five sections there are sizable accounts of the work of Ezra and Nehemiah, each shifting between first-person (so-called Ezra Memoirs and Nehemiah Memoirs) and third-person reporting. These once-independent accounts of the two reformers have been rearranged so that their careers are told in a “dischronologized” or “staggered” pattern. In addition, there are lists and documents, some in Aramaic, the diplomatic language of the Persian Empire (Ezra 4:6–6:18), including a list of the returnees from exile (Ezra 2, and repeated in Nehemiah 7).	