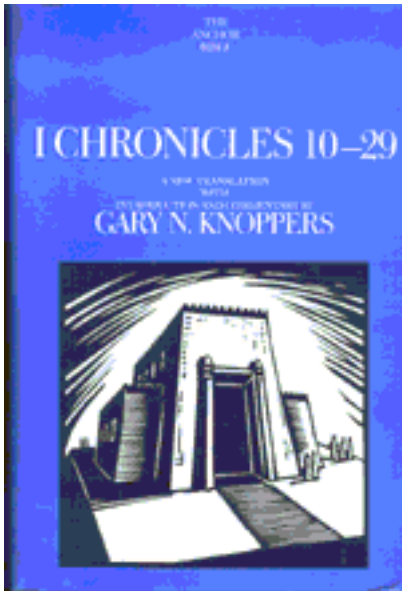


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**Knoppers, Gary**

*I Chronicles 10–29*

Anchor Bible 12A

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This is the second of a two-volume commentary on 1 Chronicles, although the pagination is continuous with the first volume, and the indexes for both volumes—seventy pages of them!—appear in this volume. There are also eight pages of maps. Technically, the commentary begins with 1 Chr 9:35, not with chapter 10.

Knoppers has published more than forty-five essays dealing with Chronicles in one way or the other in the last two decades, and his encyclopedic commentary in the Anchor Bible series is a magnificent replacement for the relatively slender volumes by Jacob Meyers (1965), which were written, to be sure, when the Anchor Bible had a different vision than it does now. Since my own commentary on *I Chronicles* has now appeared in the Hermeneia series (unfortunately, Knoppers's commentary appeared when my manuscript had already been turned over to the publisher), readers can now compare two twenty-first-century commentaries by scholars trained in the Harvard school.

Introductory questions are handled in the commentary on *I Chronicles 1–9*, but suffice it to say here that Knoppers dates the work in the late Persian or early Hellenistic period and views Chronicles as a distinctly separate work from Ezra and Nehemiah.

Knoppers largely follows the usual Anchor Bible format: a fresh translation followed by extensive textual notes. Knoppers mixes Hebrew script with transliteration in ways that do not always make sense to me. He is highly competent in textual criticism, as any commentator on Chronicles must be, because the question of the state of the *Vorlage* in Samuel is so much in play. Sometimes he includes in this section comments on divergences from the *Vorlage* that are not textual criticism in the strict sense.

The next section is entitled “Notes,” and here Knoppers gives extensive explanations of terms and/or justifies his translation. He then proceeds to “Sources and Composition,” where he focuses on how the Chronicler (or Chroniclers) has adapted, rearranged, and supplemented materials from the *Vorlage*. A final section on each pericope is called “Comment,” and here Knoppers offers wise, mature, and perspicacious observations on what the Chronicler was up to. I find this section particularly rich.

Among the thousands of decisions and judgments he has made, let me pick out a few for special comment. He argues that the sequence of the ark narrative in Chronicles may be dependent on the outline of Ps 132, although I believe he could also mention that David’s concern for the ark at the very beginning of his reign is parallel to the way the Chronicler has Hezekiah carry out his reforms in the first year of his reign. His tabular listing of the parallels between Chronicles and Samuel could be improved, in my judgment. Instead of 1 Chr 13:1–5//2 Sam 6:1 and 1 Chr 13:6–14//2 Sam 6:2–11, I would favor the following: 1 Chr 13:1–4 without parallel; 1 Chr 13:5–7//2 Sam 6:1–3; 2 Sam 6:4 without parallel; 1 Chr 13:8–14//2 Sam 6:5–11. Similar criticism would apply throughout his listing of parallels.

His discussion of the titles given to Gad (1 Chr 21:9 Gad the seer of David//2 Sam 24:11 Gad the prophet the seer of David) would have been improved by noting that the Lucianic LXX of Samuel, like Chronicles, has only Gad the seer of David. Samuel MT is conflate. Knoppers follows Japhet in translating “an adversary” rather than Satan in 1 Chr 21:1. The use of the verb “stood up” here and in Zech 3:1 and “incited” here and in Job 2:3 convinced me to stick with the translation Satan in my commentary. The Chronicler’s attempt to exonerate God from tempting David to sin resembles that of the author of *Jubilees* (17:15–18), who has Mastema suggest to God that he test Abraham by having him sacrifice Isaac.

His explanation of the reading in 1 Chr 21:15 “and God sent a messenger” would have been improved if he had noted that the word “God” had been added in one place in the Hebrew text behind the LXX of 2 Sam 24:16 and in another place in the Hebrew text of Samuel that served as the Chronicler’s *Vorlage*. Here too I favor “angel” over “messenger,” and in 1 Chr 21:12 Knoppers misses the definite form of the construct

chain and translates “a messenger of Yhwh” rather than “the messenger of Yhwh.” He gets the construct chain right in 1 Chr 21:15. He is reluctant to admit that the number 470,000 for Judah in 1 Chr 21:5 is secondary; I see no way around it.

Overall, his interpretation of 1 Chr 21 is quite right in that he sees David as a model of a repentant sinner. He rightly chides Wellhausen for his one-sided presentation of David as temple founder and master of ceremonies at the head of a swarm of priests and Levites. Wellhausen neglected the important martial, dynastic, administrative, and political roles of David.

Knoppers offers a perceptive critique of Gese’s sequence of the list of singers. One might add that, while Gese isolates three stages in the Books of Chronicles (his stages II and III A. and B.), one can actually isolate five different configurations of the singers. The Chronicler, therefore, was able to tolerate a considerable amount of tension in the traditions about the (Levitical) singers, and one need not use every tension to come up with a secondary or tertiary hand (Knoppers would agree). In this connection, however, Knoppers repeats his opinion from *I Chronicles 1–9* that Nehemiah LXX represents an earlier or superior text because of its many minuses. In my commentary I argue that most of these minuses are the result of textual damage due to homoioarchton, homoioteleuton, or the like.

These quibbles are nibbling around the edges of Knoppers’s outstanding achievement. All will welcome this splendid resource and look forward to its early completion with his commentary on 2 Chronicles.