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BIB 102: Old Testament Literature

March 27, 2023

Manasseh's life

Both accounts are pretty similar. They talk about Manasseh's life. His life is narrated differently by two authors, the author of Kings and Chronicles. At first, is basically the same, where it says Manasseh's age, the time that he reigned and his life. One has some details that the other one doesn't. At one point the narration of both changes.

The first and second account have almost the same story. The first sentence for both says, "Manasseh was twelve years old when he became king and reigned fifty-five years in Jerusalem". Both say that Manasseh did evil in the sight of the Lord, according to the abominations of the nations whom the Lord has cast out before the children of Israel. Also, they say "he built altars for all the host of heaven in the two courts of the house of the Lord". Both say He did much evil in the sight of the Lord, to provoke Him to anger. He even set a carved image of Asherah that he had made, in the house of which the Lord had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever; and I will not make the feet of Israel wander anymore from the land which I gave their fathers—only if they are careful to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." The first and second account basically say the same when they talk about how Manasseh seduced Judah

and the inhabitants of Jerusalem to do more evil than the nations whom the Lord had destroyed before the children of Israel. And the Lord spoke to Manasseh and his people, but they would not listen.

Both have some differences, but they are almost the same. It changes some words, or one says something more detailed than the other. For example, the first account says that Manasseh's mother's name is Hephzibah. Both accounts say that he rebuilt the high places, but the first one says that "Hezekiah his father has destroyed" and the second one "Hezekiah his father had broken down", which is the same thing but different words. Also, the first account tells additional information like that Ahab king of Israel had raised up altars for Baal and made a wooden image. The second account says that he built altars in the house of the Lord, of which the Lord had said, "In Jerusalem shall My name be forever", while the first account has a little bit of a difference saying, "In Jerusalem I will put My name". The second account was more detailed when it said, "Also he caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists". The first account said, "Also he made his son pass through the fire, practiced soothsaying, used witchcraft, and consulted spiritists and mediums". There is a difference where it says on the first account "But they paid no attention, and Manasseh seduced them to do more evil than the nations whom the Lord had destroyed before the children of Israel. And the Lord spoke by His servants the prophets, saying, "Because Manasseh king of Judah has done these abominations (he has acted more wickedly than all the Amorites who were before him, and has also made Judah sin with his idols), therefore thus says

the Lord God of Israel: 'Behold, I am bringing such calamity upon Jerusalem and Judah, that whoever hears of it, both his ears will tingle". The first account says that "His mother's name was Meshullemeth the daughter of Haruz of Jotbah. And he did evil in the sight of the Lord, as his father Manasseh had done. So he walked in all the ways that his father had walked; and he served the idols that his father had served, and worshiped them. He forsook the Lord God of his fathers, and did not walk in the way of the Lord. Then the servants of Amon conspired against him, and killed the king in his own house. But the people of the land executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? And he was buried in his tomb in the garden of Uzza. Then Josiah his son reigned in his place".

The second account says that the Lord brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks, bound him with bronze fetters, and carried him off to Babylon. Now when he was in affliction, he implored the Lord his God, and humbled himself greatly before the God of his fathers and prayed to Him; and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the Lord was God. After this he built a wall outside the City of David on the west side of Gihon, in the valley, as far as the entrance of the Fish Gate; and it enclosed Ophel, and he raised it to a very great height. Then he put military captains in all the fortified cities of

Judah. He took away the foreign gods and the idol from the house of the Lord, and all the altars that he had built in the mount of the house of the Lord and in Jerusalem; and he cast them out of the city. He also repaired the altar of the Lord, sacrificed peace offerings and thank offerings on it, and commanded Judah to serve the Lord God of Israel. Nevertheless, the people still sacrificed on the high places, but only to the Lord their God. Now the rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of the Lord God of Israel, indeed they are written in the book of the kings of Israel. Also his prayer and how God received his entreaty, and all his sin and trespass, and the sites where he built high places and set up wooden images and carved images, before he was humbled, indeed they are written among the sayings of Hozai. So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place. These are big differences for both. The endings change totally.

I believe the author of Kings made the changes because Chronicles was more specific. I believe there is no way to know, we can only think and have an opinion of what we read on both. They told the version they concluded based on what they know. We can learn from these accounts a lot. One of the most important things I believe these accounts taught me is to fear the Lord, even though I already do. Also, follow the commandments, there is no need to go against them.

