The phenomenon of inner-biblical interpretation and inter-textual replication of scriptural material within the Old Testament is receiving significant attention in current scholarship. Two narratives which are repeated three times in the Hebrew Bible provide a particularly fruitful case study for this type of research: the Hezekiah narrative (2 Kgs 18-20; Isa 36-39; 2 Chr 29-32) and the account of the fall of Judah (2 Kgs 24-25; Jer 52; 2 Chr 36). This study extends the contributions of redaction-critical, literary-critical, and text-critical studies examining the narratives of 2 Kings 18:20//Isaiah 36:39 and 2 Kings 24:18-25:30//Jeremiah 52 and emphasizes their subsequent reception in Chronicles. In addition, this investigation advances the discussion of the Chronicler’s reliance upon and method of incorporating material from the Latter Prophets. It is the conclusion of this thesis that the Chronicler was familiar with the versions of the Hezekiah narrative and the account of the fall of Judah in both 2 Kings and the Latter Prophets. His method of handling these alternative accounts reflects both direct quotation (particularly in the case of 2 Kings) and indirect allusion to themes and idioms (with regard to the Latter Prophets). The result is a re-telling of Judah’s history which is infused with hope for restoration as articulated by the Latter Prophets. By portraying an idealized account of Israel’s past history which corresponds to prophetic descriptions of the nation’s restoration, Chronicles illustrates the accessible, utopic potential held out to every generation of faithful Israel.
The silence of Isaiah and Jeremiah as to the ecclesiastical reforms of Hezekiah and Josiah stands in glaring contrast to the great importance attached to them by the Books of Kings and Chronicles. But, in any case, Jeremiah must have found life brighter and easier than in the reigns that followed. But any such hopes were promptly disappointed by Pharaoh Necho, and Jeremiah’s spirit bowed beneath a new burden as he saw his country completely subservient to the dreaded influence of Egypt. Thus, at the time when we take up the narrative, the government was in the hands of the party hostile to Jeremiah, and the king, Jehoiakim, seems to have been his personal enemy. The Isaiah bulla was revealed to the world for the first time in the special March/April May/June 2018 issue of Biblical Archaeology Review honoring longtime BAR editor and founder Hershel Shanks. Bearing a Hebrew inscription that reads “[Belonging] to Isaiah nvy,” the bulla is damaged and missing its upper left section. In her reconstruction of the last portion of the inscription, Mazar proposes that the impression reads, “[belonging] to Isaiah the prophet.” Visitors to the Seals of Isaiah and King Hezekiah Discovered exhibit will also be able to see the Sennacherib Prism (a six-sided clay prism detailing the Assyrian king’s campaigns against Judah), several other Assyrian inscriptions, Judahite clay vessels, and weapons used during the siege of Lachish.