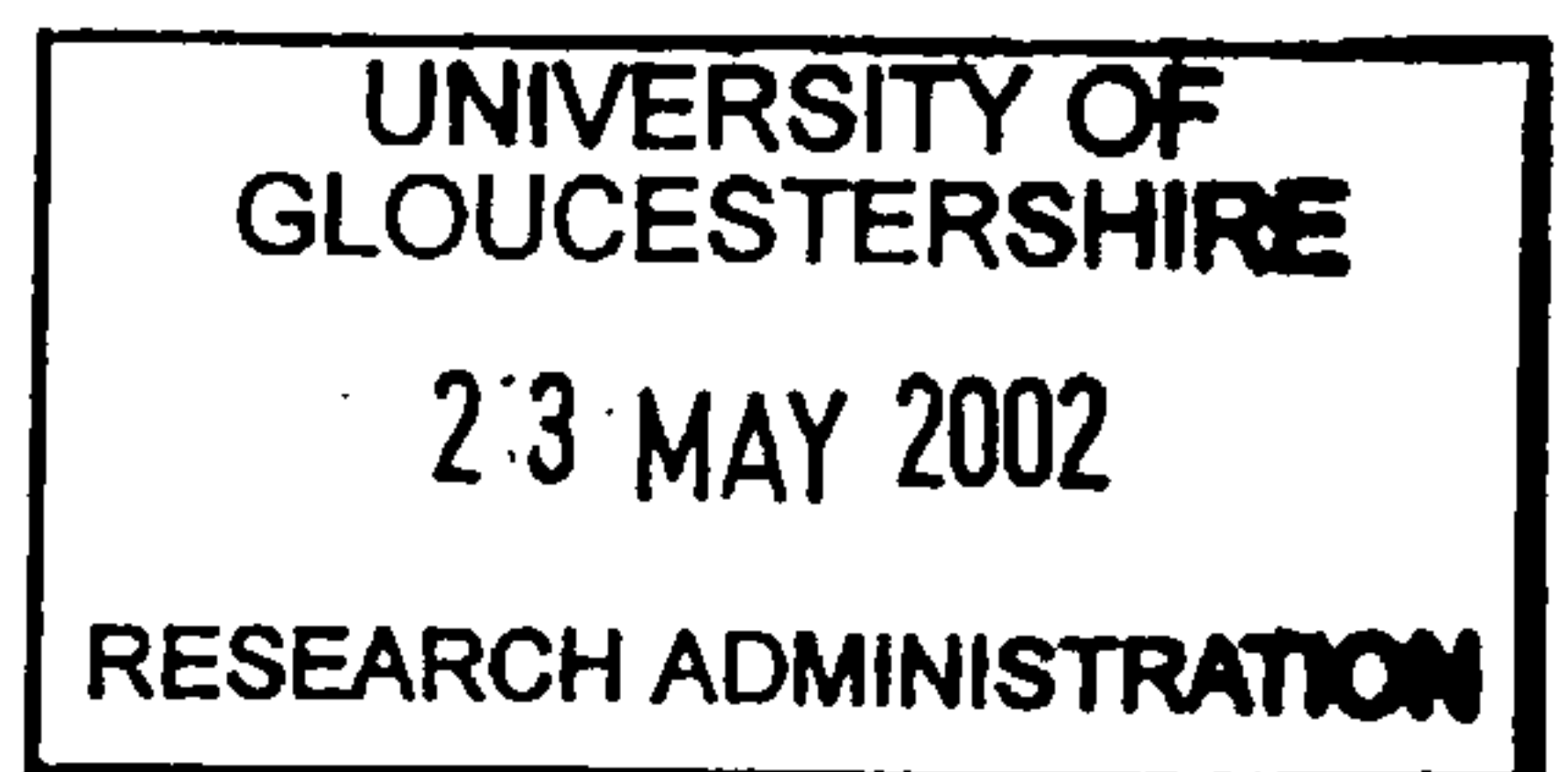


**The Persuasive Portrayal of Solomon in 1 Kings 1-11
and the Josianic Redaction Theory**

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Abstract

This present research is motivated by observing the diversity of views held in understanding the portrayal of Solomon in 1 Kgs 1-11, its importance in resolving the problem of the composition of DtrH, and especially by a certain doubt about the pervasive Josianic understandings of Solomon. The main concern of the present study is to establish a sound understanding of Solomon as portrayed in 1 Kgs 1-11 in relation to the theories of the composition of Kings, especially the Josianic redaction theory. This study seeks to understand Solomon in 1 Kgs 1-11 from the perspective of the text's persuasive function in relation to the reader.

Chapter one surveys modern researches on Kings in general and the Solomon narrative (1 Kgs 1-11) in particular. It shows that the essential question in studies of Kings and the Solomon account is the understanding of the thematic tensions in relation to their composition. This chapter also argues that a rhetorical approach is methodologically relevant in solving the question.

Chapter two defines what rhetorical criticism is, and in relation to the definition, shows how a rhetorical approach will be applied to our study of 1 Kgs 1-11. Rhetorical criticism is a methodology concerned with determining the means of persuasion employed in the communication, through an analysis of the text in its final form. This chapter also establishes four practical steps for discovering the argumentative or persuasive function of the Solomon text: the rhetorical unit, arrangement (*dispositio*) and style (*elocutio*), argumentation (*inventio*), and finally the rhetorical situation and the original reader.

Following these steps, chapter three identifies 1 Kgs 1-11 as a rhetorical unit by showing 1 Kgs 1-2 as the true beginning of the narrative through the structural and rhetorical connections between 1 Kgs 1-2 and 3-11. Chapter four examines how 1 Kgs 1-11 as a persuasive narration has been arranged in order to have an impact on the reader's apprehension of the Solomon narrative. It shows the concentric structure of 1 Kgs 1-11 based on the function of repetition, which guides the reader to the picture of Solomon's incapacity in his 'covenant relationship' with Yahweh. Chapter five examines 1 Kgs 1-11 from the point of view of argumentation or invention, and deals with the understanding or evaluation of the issue in 1 Kgs 1-11. The narrator in 1 Kgs 1-

11 shows the reader Solomon's failure in the relationship with Yahweh based on his ethical and rational, and emotional, appeal. Chapter six defines the rhetorical situation which causes the existence of 1 Kgs 1-11. It shows that Kings would be a fitting response to the rhetorical situation of the Jewish exilic community in Babylon. The community may have held very different views about their past, their identity, or the continuity of the covenant relationship with Yahweh in the exilic or post-exilic period.

Our conclusion in this study of 1 Kgs 1-11 is that the subtle portrayal of Solomon in 1 Kgs 1-11 does not display a Josianic standpoint, but an exilic view, persuading the Babylonian exiles to recover their covenant relationship with Yahweh or to find a new understanding of this through the portrayal of Solomon in the light of his inevitable failure in relationship with Yahweh.

Author's Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of University of Gloucestershire and is original except where indicated by specific reference in the text. No part of the thesis has been submitted as part of any academic award. The thesis has not been presented to any other education institution in the United Kingdom or overseas.

Any views expressed in the thesis are those of the author and in no way represent those of the University.

Signed

Date *21*.....*May*.....*02*.....

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Soli Deo Gloria

Abbreviations

AB	Anchor Bible
ABD	<i>The Anchor Bible Dictionary</i>
AJBI	<i>Annual of the Japanese Biblical Institute</i>
AnBib	Analecta biblica: Investigationes scientificae in res biblicas
ASTI	<i>Annual of the Swedish Theological Institute</i>
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATD	Das Alte Testament Deutsch
BALS	Bible and Literature Series
BBR	<i>Bulletin for Biblical Research</i>
<i>Bib</i>	<i>Biblica</i>
BibOr	Biblica et Orientalia
BIP	Biblical Institute Press
<i>BMik</i>	<i>Beth Mikra</i>
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
<i>BZAW</i>	<i>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	The Catholic Biblical Quarterly Monograph Series
CUP	Cambridge University Press
DSB	The Daily Study Bible
<i>ExpTim</i>	<i>Expository Times</i>
FCI	Foundations of Contemporary Interpretation
FOTL	Forms of Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GBSS	Guides to Biblical Scholarship Series
<i>HAR</i>	<i>Hebrew Annual Review</i>
Herm	Hermathena
HKAT	Handkommentar zum Alten Testament
HSM	Harvard Semitic Studies
<i>HTR</i>	<i>Harvard Theological Review</i>
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
HUP	Harvard University Press
ICC	International Critical Commentary
IDBSup	Supplementary volume to <i>The Interpreter's Dictionary of the Bible</i> , G.A. Buttrick, ed.
<i>Int</i>	<i>Interpretation: A Journal of Bible and Theology</i>
ITC	International Theological Commentary
IUP	Indiana University Press
IVP	Inter-Varsity Press
<i>JANES</i>	<i>The Journal of the Ancient Near Eastern Society</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JES</i>	<i>Journal of Ecumenical Studies</i>

<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JOTT</i>	<i>Journal of Translation and Textlinguistics</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSOTSup</i>	Journal for the Study of the Old Testament Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>JTSoA</i>	<i>Journal of Theology for Southern Africa</i>
<i>KHCAT</i>	Kurzer Hand-Commentar zum Alten Testament
<i>LB</i>	<i>Linguistica Biblica</i>
<i>LCL</i>	Loeb Classical Library
<i>MTA</i>	Münsteraner Theologische Abhandlungen
<i>NIBC</i>	New International Biblical Commentary
<i>OBO</i>	Orbis biblicus et orientalis
<i>QJS</i>	<i>Quarterly Journal of Speech</i>
<i>OTE</i>	Old Testament Essays
<i>OTG</i>	Old Testament Guides
<i>OTL</i>	The Old Testament Library
<i>OTS</i>	<i>Oudtestamentische Studiën</i>
<i>OUP</i>	Oxford University Press
<i>PBI</i>	Pontifical Biblical Institute
<i>PEGLMBS</i>	Proceedings, Eastern Great Lakes and Midwest Biblical Society
<i>PTMS</i>	Pittsburgh Theological Monograph Series
<i>RB</i>	Revue Biblique
<i>RelSRev</i>	<i>Religious Studies Review</i>
<i>SBL</i>	Society of Biblical Literature
<i>SBLDS</i>	The Society of Biblical Literature Dissertation Series
<i>SBLMS</i>	The Society of Biblical Literature Monograph Series
<i>SBT</i>	Studies in Biblical Theology
<i>SBTS</i>	Sources for Biblical Theological Study
<i>SIL</i>	Summer Institute of Linguistics
<i>SOTSMS</i>	Society for Old Testament Study Monograph Series
<i>SPCK</i>	Society for Promoting Christian Knowledge
<i>SSJ</i>	<i>Southern Speech Journal</i>
<i>StSN</i>	<i>Studia Semitica Neerlandica</i>
<i>TB</i>	Theologische Bücherei
<i>TBT</i>	<i>The Bible Today</i>
<i>TOTC</i>	Tyndale Old Testament Commentaries
<i>TRu</i>	<i>Theologische Rundschau</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>VTSup</i>	Supplements to <i>Vetus Testamentum</i>
<i>WBC</i>	Word Biblical Commentary
<i>WBT</i>	Word Biblical Themes
<i>YUP</i>	Yale University Press
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

Table of contents

Abstract	ii
Author's Declaration	iv
Acknowledgements	v
Abbreviations	vi
Introduction	1
Chapter 1: A Review of Recent Studies on the Book of Kings and the Need for a Rhetorical Approach	4
1.1 Introduction	4
1.2 The focus of modern theories on Kings	4
1.2.1 Kings in the context of the Deuteronomistic History	4
1.2.1.1 Martin Noth's Deuteronomistic History hypothesis	5
1.2.1.2. The single exilic composition theory of DtrH after Noth	8
1.2.1.3 The Josianic (or double) redaction theory	12
1.2.1.4 The triple and multiple redaction theories	19
1.2.1.5 Kings in the newer literary approach	23
1.2.2 Deut-Kings as a series of discrete literary units	26
1.3 The need for a rhetorical approach to Kings	28
1.3.1 Summary and the questions in Kings	28
1.3.2 Evaluation focused on the Josianic redaction theory	31
1.3.2.1 The nature of the Davidic covenant	31
1.3.2.2 2 Kgs 23:25-27 and the uncertain nature of Dtr2	32
1.3.3 The need for the communicative perspective	36
1.3.4 The appropriate focuses of rhetorical analysis for the study of Kings	40
1.4 Conclusion	43
Chapter 2: Rhetorical criticism and Kings	45
2.1 Introduction	45
2.2 Rhetorical criticism and Rhetoric	45
2.2.1 The introduction and development of "rhetorical criticism"	45
2.2.2 Rhetoric in the classical tradition	50
2.2.3 Rhetoric in modern approaches	51
2.2.4 Author, text, audience and situation in rhetorical criticism	54
2.2.5 Summary	58
2.3 Rhetorical criticism for the study of Kings	58
2.3.1 The rhetorical nature of Kings as historical narrative	58
2.3.2 Methodological considerations	63
2.4 Conclusion	64

Chapter 3: Defining the limits of the Solomon narrative as a rhetorical unit	66
3.1 Introduction	66
3.2 1 Kgs 1-2 as the beginning of the Solomon narrative	66
3.2.1 Is 1 Kgs 1-2 the end of the “Succession Narrative”?	66
3.2.2 The distinctions between 2 Sam 9-20 and 1 Kgs 1-2	69
3.3 1 Kgs 1-2 within 1 Kgs 1-11 as a rhetorical unit	75
3.3.1 1 Kgs 1-2 in the structural connection of the Solomon narrative and Kings	75
3.3.2 1 Kgs 1-2 in the rhetorical connection of the Solomon narrative	81
3.3.2.1 The rhetorical function of 1 Kgs 2 in relation to 1 Kgs 3-11	83
3.3.2.1.1 1 Kgs 2:1-12a	83
3.3.2.1.2 1 Kgs 2:12b-46	85
3.4 Conclusion	95
Chapter 4: The rhetorical arrangement and style in 1 Kgs 1-11	97
4.1 Introduction	97
4.2 The structuring devices of 1 Kgs 1-11 and the OT, and the reader	100
4.2.1 Inclusion and the three symmetrical patterns	102
4.2.2 The stereotyped pattern or formula	104
4.2.3 Other structural signals in the Old Testament	106
4.3 A review of previous studies on the structure of 1 Kgs 1-11	107
4.3.1 The characterisation of Solomon and the structure of 1 Kgs 1-11	107
4.3.2 Repetitions and the twofold or concentric structure of 1 Kgs 1-11	108
4.3.3 Repetition and the paratactic structure of 1 Kgs 1-11	113
4.4 Evaluation, and the structural function of repetition in 1 Kgs 1-11	115
4.4.1 The divisions of 1 Kgs 1-11 based on structural markers	117
4.4.2 The function of repetition for the concentric structure of 1 Kgs 1-11	132
4.4.3 The rhetorical impact of the structure of 1 Kgs 1-11 based on repetition	139
4.5 The rhetorical arrangement of 1 Kgs 1-11 in the light of classical rhetoric	145
4.6 Conclusion	150
Chapter 5: Argumentation (<i>inventio</i>) in 1 Kgs 1-11	152
5.1 Introduction	152
5.2 Arguments in 1 Kgs 1-11	155
5.2.1 The means of narration and arguments in 1 Kgs 1-11	155
5.2.1.1 The narrator’s ethos as a powerful argumentative means	156
5.2.1.2 The narrator’s rational argumentation	160
5.2.1.2.1 Rational argumentation in 1 Kgs 3-7	161
5.2.1.2.1.1 1 Kgs 3:1-3	161
5.2.1.2.1.2 1 Kgs 3:4-28 and 4:1-5:32	163
5.2.1.2.1.3 1 Kgs 6-7	169
5.2.1.2.1.4 Summary	172
5.2.1.2.2 Rational argumentation in 1 Kgs 8-9:9	173
5.2.1.2.2.1 1 Kgs 8:1-11, 62-66	173
5.2.1.2.2.2 1 Kgs 8:12-61	175
5.2.1.2.2.3 Yahweh’s speech for Solomon and the people (1 Kgs 9:1-9)	181
5.2.1.2.2.4 Summary	184

5.2.1.3 The narrator's emotional appeal (Pathos)	185
5.3 Conclusion	189
Chapter 6: The rhetorical situation and the reader	191
6.1 Introduction	191
6.2 The possible rhetorical situations of Kings and 1 Kgs 1-11 in the light of scholars' observations and other exilic and post- exilic books	191
6.3 The possible rhetorical situations and 1 Kgs 1-11	201
6.3.1 1 Kgs 8:46-53 and the possible rhetorical situations	201
6.3.2 1 Kgs 8 and 9:1-9 in the rhetorical connection of 1 Kgs 1-11	205
6.3.3 The rhetorical situation reflected in the arrangement and argument of 1 Kgs 1-11	209
6.4 Conclusion	212
Conclusion	213
Bibliography	218

Introduction

In modern scholarship, the continuing and prevalent study of the historical books (Joshua, Judges, Samuel and Kings) is focused on the question of the composition of these books. Most discussions of this subject stem from Martin Noth's Deuteronomistic History hypothesis in 1943. Noth argued that a single exilic author, the 'Deuteronomist' (hereafter, Dtr), had written a history of Israel, the so-called 'Deuteronomistic History' (hereafter, DtrH).¹ In relation to the composition of DtrH, Dtr's view of kingship in DtrH has been dealt with as a crucial issue by Noth and subsequent scholars. For example, while Noth saw DtrH as the work of a single exilic Dtr with a totally negative view of Israel's kingship, Cross argued for the Josianic redaction (or double redaction) of DtrH. That is to say, for Cross, DtrH was the product of two editors; the first editor composed the main part of DtrH with a positive attitude to kingship in the reign of King Josiah (640-609 BC) in order to support Josiah's reform; the second editor lightly revised the first edition with a negative attitude to kingship in the exile (587-539 BC).² Other scholars (Smend, Veijola, Campbell) argued for three or more redactors in DtrH, with varying attitudes to kingship.³ Thus, these different ideas about the composition of DtrH have been drawn from scholars' different concepts of Dtr and their varied readings of Dtr's attitude to kingship.

Against this background, scholars have also attempted to understand Dtr's view of Solomon in the books of Kings in order to determine the composition of Kings and DtrH. For example, Knoppers has analysed Dtr's view of Solomon in relation to Dtr's Temple (Zion) theology in order to show the Josianic redaction of DtrH.⁴ According to his understanding of Solomon, the positive (1 Kgs 1-10) or negative (1 Kgs 11) portrayal of Solomon in 1 Kgs 1-11 was designed to support the cultic reform of Josiah who was portrayed as the ideal monarch in 2 Kgs 22-23. Also advocating the Josianic redaction of DtrH, but differently from Knoppers, Sweeney has understood Solomon in 1 Kgs 1-11 as a failure, in order to idealise Josiah as the intended ideal monarch of DtrH.⁵ Based upon their different interpretations of the figure of Solomon in 1 Kgs 1-

¹ Noth 1943:43-266; 1967:1-110 (3rd ed.); 1981 (1st ed. Eng. trans.); 1991 (2nd ed. Eng. trans.).

² Cross 1973:274-287.

³ Smend 1971:494-509; 2000:95-110; Veijola 1975; 1977; Campbell 1986.

⁴ Knoppers 1993; 1994b.

⁵ Sweeney 1995:607-622.

11, some other scholars have argued for the triple redaction (Würthwein) or the multiple redactions of DtrH (O'Brien).⁶ On the other hand, based on his literary reading of the interaction between Yahweh and Solomon in 1 Kgs 1-11, Eslinger has observed a totally negative attitude to Solomon in Dtr, demonstrating a single exilic authorship.⁷ Finally, based on a reading of the portrayal of Solomon as narrative with ironic features, McConville has argued that DtrH consisted of separately transmitted blocks.⁸

The debates of the above scholars have illustrated how their various ideas of the composition of DtrH are deeply rooted in their understandings of the portrayal of Solomon in 1 Kgs 1-11. However, there is no clear scholarly consensus on Dtr's view of Solomon in relation to the composition of DtrH, although the understanding of Solomon in the light of the Josianic redaction is the most influential in modern scholarship. Up until the present, scholars remain divided as to whether Dtr or the text is fundamentally favourable to Solomon or decidedly negative. Moreover, where they think that Dtr or the text has initially positive and finally negative views of Solomon, they are divided as to where the text, or Dtr's portrayal of Solomon in 1 Kgs 1-11, turns from positive to negative. The figure of Solomon in Kings is thus highly controversial in modern scholarship.

The present research is motivated by an observation of this diversity of views in understanding the portrayal of Solomon in 1 Kgs 1-11, its importance in resolving the problem of the composition of DtrH, and especially by a certain doubt about the Josianic redaction theory which is so influential in understanding Solomon. Thus, the main concern of the present study is to establish a sound understanding of Solomon as portrayed in 1 Kgs 1-11 in relation to the theories of the composition of Kings, especially the Josianic redaction theory. Ultimately, this study is an attempt to offer a contribution to the discussions about the composition of DtrH or Kings by re-examining Solomon in 1 Kgs 1-11. This study seeks to understand Solomon in the final form⁹ of 1

⁶ Würthwein 1985; O'Brien 1989.

⁷ Eslinger 1989.

⁸ McConville 1989:31-49; 1992:67-79; 1997:3-13.

⁹ In this thesis, the designation, the 'final', 'present' or 'finished' form of Kings means the Masoretic Text of Kings (MT). Although I admit complexity within the textual history of a number of versions of Kings, especially, the textual relationship between the Septuagint (LXX) and MT, my preference for MT is justified by the general dependence of the Greek versions on MT (see Knoppers 1993:12; Hobbs 1985:xliv-xlv; especially in relation to the text of Solomon, Gooding's detailed works 1965:325-335; 1968:76-92; 1976), the measure of agreement of MT and LXX in essential matter (Gray 1964:46), and the variations of the many Greek versions in order. However, I do not deny the value of the Greek versions in understanding Kings (for the parallel texts and studies in 1 Kings and 3 Reigns, see De Vries 1985).

Kgs 1-11 from the perspective of the text's persuasive or rhetorical function in relation to the reader, which has not been seriously investigated in recent studies.

My main argument in this study of 1 Kgs 1-11 is that the subtle portrayal of Solomon in 1 Kgs 1-11 does not display the Josianic standpoint, but rather the exilic view persuading the Babylonian exiles to recover their covenant relationship with Yahweh or to find a new understanding of this through the persuasive portrayal of Solomon in the light of his failure. 1 Kgs 1-11 does not show a simple characterisation of Solomon as generally a great king (1-10) but only at the last stage a failure (11). Rather, the whole Solomon text is intended to show his inevitable failure in the 'covenant relationship' with Yahweh through the persuasive tension or contrast between expectation and reality. The portrayal of the inevitability of the failure of Solomon serves to persuade the reader in exile to realise the fact that the continuity of their covenant relationship with Yahweh does not depend on the Davidic kingship, the temple, and the land, but on Yahweh's mercy and their repentance. This present work on the account of Solomon is also intended to support an understanding of the thematic and literary tensions within DtrH from the perspective of the individuality of Kings as a block. The course of my research in support of the above arguments is as follows:

Chapter one surveys modern researches on Kings in general and the Solomon narrative (1 Kgs 1-11) in particular. The purpose of this survey is to show what is the essential question in studies of Kings and in particular its Solomon account, then to show the methodological relevance of a rhetorical approach in solving the question. Chapter two defines what rhetorical criticism is, and in relation to that definition, shows how a rhetorical approach will be applied to our study of 1 Kgs 1-11. This chapter establishes some practical steps for the rhetorical analysis of 1 Kgs 1-11, in order to discover the rhetorical function of the Solomon text. Following these steps, Chapter three identifies the rhetorical unit(s) in the Solomon text by defining the boundaries of the text. Chapter four examines the rhetorical arrangement of 1 Kgs 1-11; how the implied author arranges 1 Kgs 1-11 as a persuasive narration in order to have an impact on the reader's apprehension of the Solomon narrative. This investigation of the arrangement also includes the style of 1 Kgs 1-11. Chapter five examines 1 Kgs 1-11 from the point of view of argumentation or invention, and deals with the understanding or evaluation of the issue of 1 Kgs 1-11. Chapter six defines the rhetorical situation, the particular reason for the existence of 1 Kgs 1-11.

Chapter 1

A Review of Recent Studies on the Book of Kings and the Need for a Rhetorical Approach

1.1 Introduction

This chapter will selectively survey the modern researches on Kings in general and the Solomon account (1 Kgs 1-11) in particular. The purpose of this survey is to show what is the essential question in studies of Kings and the Solomon account, then the methodological relevance of rhetorical approach in solving the question. Although this survey may be similar to the several general overviews of the recent studies on Kings which have been published,¹⁰ it particularly focuses on the methodological presuppositions of these studies of the Solomon account.

The essential question in the studies of Kings is how to explain the composition of Kings. On this question, modern scholars have concentrated on the understanding of the thematic and literary tensions in Kings. The scholars' various understandings of the tensions are based on their views of the character of the writer(s) of Kings, an author or redactor(s). However, approaches focused on the writer(s) have not conclusively solved the tensions. In this context, we realise the need of a different perspective in understanding the tensions in Kings. That is to say, based on the assumption that Kings was written as a communication between writer and reader, there is a need for an appropriate methodology to understand the tensions in the relationship between writer and reader. The rhetorical approach is a useful tool to examine the thematic and literary tensions in Kings from the communicative perspective.

1.2 The focus of modern theories on Kings

1.2.1 Kings in the context of the Deuteronomistic History

In 1943, Martin Noth argued that Deuteronomy, Joshua, Judges, Samuel, and Kings are a continuous work (the Deuteronomistic History) about the history of Israel and Judah

¹⁰ They can be found in Eynikel 1996:7-31; Kenik 1983:1-26; Knoppers 1993:17-54; Long 1984:11-32; McConville 1997:3-13; McKenzie 1991:1-19; 1994:281-307; O'Brien 1989:3-23; Preuß 1993:229-264, 341-395; Provan 1988:1-55; Schniedewind 1996:22-27; Van Keulen 1996:1-40; Weippert 1985:213-249.

from the occupation of the land of Canaan to the Babylonian exile. Since Noth's Deuteronomistic History hypothesis, current debate on Kings has been conducted around the question of the composition of the above books (Deut-Kings); namely, how Deut-Kings came into its present form. Thus, Kings specifically has been dealt with in the context of the debate on the composition of Deut-Kings. In order to explain the composition of the books, most modern scholars have concentrated on defining their compositional character and the function of their writer(s) in shaping their present forms. That is to say, the important questions have been what the purpose of Deut-Kings was, and how the writer(s) used available materials (sources and traditions) to achieve their purpose.

1.2.1.1 Martin Noth's Deuteronomistic History hypothesis

Noth's main argument is that Deut-Kings is not a compilation of books but a single work, a self-contained whole. Noth¹¹ argued that a single exilic author, the Deuteronomist (Dtr), shortly after 561 BC, had written a history of Israel, the Deuteronomistic History (DtrH / Deut-Kings), with the perspective of the Deuteronomic law. In other words, Dtr wrote a story of Israel from Moses to King Jehoiachin in the Babylonian Exile (c.561 BC, 2 Kgs 25:27-30) in order to explain Israel's present homelessness in terms of the disobedience by the people and their kings of the Deuteronomic law in Moses' book. Thus, Dtr's purpose is theologically to justify God's judgment in the Babylonian Exile, rather than to point to a hopeful future.

For the above purpose, according to Noth, Dtr wrote DtrH, forging its unity by selecting and controlling older source documents, and inserting his own comments and framework speeches.¹² For example, according to Noth, Dtr repeatedly mentioned the sources of his work (e.g. the 'Book of the Acts of Solomon'; the 'Books of the Chronicles of Kings of Judah and Israel'), and directed the reader for further information to the sources. Dtr used the above sources as the framework of his portrayal of the exile, which consisted of chronological data and verdicts on the subject matter. Thus, Dtr selectively used his sources 'to write not the history of individual kings but the history of the whole monarchical period, the catastrophic end'.¹³

¹¹ Noth 1991:4-25.

¹² Noth 1991:75-78.

¹³ Noth 1991:63.

In addition, Dtr also controlled the older sources in order to shape the whole history of Israel according to his exilic perspective. Even when there is a sharp contrast between the older source material and Dtr's own view, Dtr used the source material with his revisions. Noth's view of 1 Sam 8-12 shows how Dtr worked to maintain the unity of DtrH in the contrast between his view and the older source material. For Noth, there are positive older materials of kingship in 1 Sam 8-12; namely, 1 Sam 9:1-10:16; 10:27b-11:15. Then, Dtr, who had a negative view of kingship, 'supplemented the old account which dealt favourably with the institution of the monarchy by adding long passages reflecting his disapproval of the institution': namely, 1 Sam 7:2-8:22; 10:17-27a; 12:1-25.¹⁴ Through these additions, Dtr dominated the real view of kingship in 1 Sam 8-12. Even in 2 Sam 7, the positive attitude to Davidic monarchy in 2 Sam 7:8-16 as the older source is negated by Dtr's addition, 2 Sam 7:22-24, looking back over the historical catastrophes of the 8th-6th centuries BC. The addition of Dtr is the only *real* view of the institution of the Davidic monarchy.¹⁵

Finally, in order to establish the conceptual unity of DtrH, Dtr inserted the major speeches, showing his idea of the history: for example, Josh 1, 12, 23; Judg 2:11ff.; 1 Sam 12 (the institution of kingship); 1 Kgs 8:14ff. (the dedication of the temple); and 2 Kgs 17:7-23 (the fall of the northern kingdom).¹⁶ These speeches were put at the important junctures in Israel's history into the mouths of major characters and Dtr himself.

Noth's Dtr is an omniscient author, as well as a dependent editor who merely compiled existing sources in his composition of DtrH. His omniscient perspective from the exile informs all his activities in composing the history of Israel and dealing with the materials available to him. Although he had different sources and tasks in composing his history, Dtr as an omniscient author achieved the unity of DtrH by his 'construction of the work' and 'development of certain central ideas'.¹⁷ Nevertheless, for Noth, the disunited parts, contradictions in DtrH, are the result of Dtr's activity as editor, not author. For example, Noth observes the tension in Dtr's deuteronomic law¹⁸ on worship between the one legitimate place of worship (Jerusalem) in Kings and the authorised sacrifices in the local shrines (e.g. Shiloh, Gibeon) in Josh 8:30-35; 1 Sam 1:3ff; 2:12ff;

¹⁴ Noth 1991:51.

¹⁵ Noth 1991:55-56.

¹⁶ Noth 1991:5-6.

¹⁷ Noth 1991:77.

1 Kgs 3; 18:30ff. Then, Noth explains the tension in terms of Dtr's 'favourable opinion regarding the traditions'.¹⁹ In this way, Noth explains the disunited parts or contradictions in DtrH.

In Noth's explanation of the Solomon account,²⁰ we can also find the above characterisation of Dtr and the purpose of DtrH. For Noth, 1 Kgs 1-2 is a part of the traditional story of the Davidic succession with Dtr's slight alterations (1 Kgs 2:2-4, 11). Dtr in 1 Kgs 2:2-4 demonstrated a different attitude from 2 Sam 7:14b-16, which he knew as older material about the Davidic monarchy, because he already knew 'later developments in the monarchy as he saw them'. Then, the omniscient Dtr also realised a contradiction in the reign of Solomon. Whereas Solomon may be viewed positively in the light of the building of the Jerusalem temple as an important deuteronomistic concern, he may be viewed negatively from the perspective of the division of the kingdom in 1 Kgs 11 caused by his apostasy. Dtr explained the contradiction by dividing Solomon's reign into two separate phases; while the first phase (1 Kgs 3-8) showed that 'Solomon's ways were pleasing to God', the second phase (1 Kgs 9-11) described his 'moral deterioration' after the dedication of the temple.²¹ Dtr's account of the first phase begins with 1 Kgs 3:3, which shows his acknowledgement of Solomon (3:3a) with mild criticism (3:3b).²² Dtr also used the traditional story and the official records²³ for the introduction (3:3-5:8) of the first phase without change, except the condition for God's blessing (3:14) and thank-offering in Jerusalem (15b α). Dtr's main component of the first phase (5:9-8:66) is the story of the building of the temple. In particular, 1 Kgs 8:14-53, 'Solomon's speech in the dedication of the temple', is crucial, because through Solomon, Dtr expressed his significant view of the temple in relation to the future of Israel.²⁴ Whereas the temple was justified as a legitimate place of sacrifice

¹⁸ For Noth, the term means the exposition of the decalogue, 'the law (of Moses)'. Dtr presupposes the reader to be familiar with the Deuteronomic law.

¹⁹ Noth 1991:96.

²⁰ Noth 1991:57-62.

²¹ Each of two phases is introduced by the vision of God at Gibeon (3:4-15; 9:1-9). Noth 1991:58.

²² For Noth, the introductory $\text{פ}^{\text{ר}}$ in 3:3b is intended for 'mild censure' on Solomon. Noth 1991:58.

²³ According to Noth, while Dtr used a 'comprehensive and coherent narrative tradition' in telling the stories of David and Saul, to tell the story of Solomon he used 'diverse and scattered traditional material', the 'Book of the Acts of Solomon' (1 Kgs 11:41). The latter is an adaptation of the actual official annals of the king according to subject, not chronology. Dtr's different styles in telling the stories of David and Solomon arose from his use of different materials. Noth 1991:57.

²⁴ Noth 1991:6. 'Finally, after the completion of the temple in Jerusalem – an event that was of fundamental importance to Dtr's theological interpretation of history – King Solomon makes a detailed speech in the form of a prayer to God, which thoroughly expounds the significance of the new sanctuary for the present, and especially for the future'.

(Deut 12:13f.) by the deuteronomic law, the 'dwelling place for God's name', Dtr devalued the temple as merely a 'place toward which one turns in prayer' after its destruction.²⁵ From the perspective of the exile, the temple is not a place of sacrifice but a place of prayer, where God can be reached by prayer for the forgiveness of past guilt. The second phase starts with God's warning to Solomon not to commit apostasy (9:1-9), followed by the rest of the Solomonic material. Solomon's apostasy in 1 Kgs 11:1-13 was developed by Dtr from 2 Kgs 23:13. For Noth, the mitigation of the punishment (11:12-13, 36) reflects pre-deuteronomistic material. Consequently, we have observed Dtr as both editor and author from the tensions in 1 Kgs 1-11 between older materials, and Dtr's strong deuteronomic criterion reflected from the exilic perspective. This exilic criterion made Dtr repeatedly reinterpret 2 Sam 7:14b-16 in the Solomon account for the sake of the unity of DtrH (1 Kgs 2:2-4; 3:14; 5:17-19; 6:11-13; 8:25; 9:5).

1.2.1.2. The single exilic composition theory of DtrH after Noth

Noth's idea of the composition of DtrH as a single exilic author's pessimistic work has been at times both accepted and questioned by subsequent scholars' different observations on the character of DtrH and the nature of the activity of Dtr.

First, Noth's idea of the purpose of DtrH is weakened by the different thematic emphases in DtrH found by G. von Rad and H.W. Wolff. Whereas von Rad has agreed with Noth about a central purpose of DtrH being an explanation of the event of 587 BC, he has also observed the importance of the dynastic promise to David in 2 Sam 7:13-16. While for Noth, 2 Sam 7:8-16 is pre-Deuteronomistic, 'since neither the prohibition of temple-building nor the strong emphasis on the value of the monarchy is in the spirit of Dtr',²⁶ for von Rad²⁷ this passage shows Dtr's hope of a future restoration based on the promise to the house of David. Furthermore, von Rad has connected 2 Sam 7 with messianic hopes that were circulating in the exilic period. For example, the repeated promise to David in Kings (e.g. 1 Kgs 11:13, 32, 36; 15:4; 2 Kgs 8:19) shows 'a pronounced messianic interest', functioning to delay the judgment of the nation in the catastrophe of 587 BC.²⁸ In this context, the release of Jehoiachin in 2 Kgs 25:27-30 does not show the final judgment of the line of David but an element of messianic

²⁵ Noth 1991:94.

²⁶ Noth 1991:55.

²⁷ Von Rad 1962:346-7; 1953:74-91.

²⁸ Von Rad 1966a:205-221.

promise based on the dynastic promise to David.²⁹ Von Rad's idea of the Davidic covenant is based on his understanding of the function of the word of God in the history. For him, while God's word functions to judge the kings of Israel and Judah by the Deuteronomic criterion of centralisation of worship, the same word also functions to show God's forbearance in history.³⁰ Thus, the purpose of DtrH is not only to justify the event of 587 BC as God's just judgment, but also to show the hope of a future restoration as God's grace.

Wolff has also pointed to Noth's failure to explain the purpose of DtrH.³¹ Based on the analysis of the use of the word **שׁוּב** 'return' from Joshua to Kings, Wolff has argued that DtrH was intended to lead Israel in the exile to repentance, the third phase of the recurring cycle of apostasy, judgment, repentance and salvation. The exilic demand of repentance for salvation is especially shown in Solomon's prayer (1 Kgs 8:46-53). God's exilic judgment was not final, but was a call to repentance for a compassionate response from God. In this context, the story of Jehoiachin's release (2 Kgs 25:27-30) shows neither a pessimistic view (Noth) nor a messianic hope (von Rad) by Dtr, but in fact a modest hope.

Secondly, Noth's idea of the nature of the activity of Dtr is partly accepted and partly challenged by H.-D. Hoffmann and J. Van Seters. Above all, the character of Noth's Dtr as both author and redactor is criticised by Hoffmann. For Hoffmann, Dtr is not a simple redactor of sources, but rather a skilful and creative exilic author who integrated older traditions into his own presentation, and wrote pure fiction in an effective way.³² Since Dtr freely revised and even invented the traditions, it is difficult to distinguish the older traditions from his free presentation in DtrH, except by notable secondary additions in 2 Kgs 17:34-41. Based on his analysis of language and style from the smaller cultic notices to the larger reform accounts in Kings, Hoffmann has argued that Dtr used cult-terminology in order to present Israel's history as a history of the cult. Thus, DtrH was intended to show Dtr's religious concern, which is the 'purification of the cult' in keeping with the first and second commandments of the

²⁹ Von Rad's idea of the Davidic covenant being related to messianic hope has been dealt with by many scholars: Gray 1970:773; Levenson 1984:353-361; Begg 1986:49-56; Hoffman 1995:667-668; Cogan and Tadmor 1988:330.

³⁰ Von Rad 1962:343-344.

³¹ Wolff 1961:171-186; 1975:83-100.

³² Hoffmann 1980:15-21.

decalogue. The following kings and passages come under Hoffmann's special consideration as cult reform accounts:³³

Solomon (1 Kgs 11:1-13), Jeroboam (12:26-32), Rehoboam (14:21-24), **Asa** (15:9-15), **Ahab** (16:30-33), **Jehoshaphat** (22:43-47), **Ahaziah** (22:52-53), **Joram** (2 Kgs 3:1-3), **Jehu** (9-10), **Jehoiada/Joash** (11:1-20; 12:1-17), **Jehoahaz** (13:1-9), **Jotham** (15:34-35), **Ahaz** (16:1-4, 10-18), a summary and cultic condition after the fall of the North (17:7-23, 24-41), **Hezekiah** (18:1-6), **Manasseh**, **Amon** (21:1-16,22), and **Josiah** (22-23).

According to Hoffmann's observation of the above cult reform accounts, an exilic or post-exilic author invented a carefully contrived sequence of cultic reforms and regressions from the time of Solomon to the great reform of Josiah.³⁴ The reform accounts were not historical reality, reflecting the practice of actual traditions or any annalistic record of cult reform, but were Dtr's creations based on his use of detailed cult-terminology. The artificial scheme of cult reform shows movement back and forth between the positive and negative reforms (Yahweh reformers and Baal reformers). Then, the whole scheme comes to a dramatic climax in the alternation of the most extreme forms of each contrary tendency: Ahaz-Hezekiah-Manasseh-Josiah.³⁵ In the climax of cult reform, while Josiah is portrayed as the righteous king, his reform produces no ultimate good for Judah because of Manasseh's sin. Consequently, the Josianic reform was designed to serve as the 'model of obedience to the law' for a new beginning after the exile.³⁶ Although Josiah's reform did not remove the disaster in the historical context, the reform still functions for the benefit of the exilic community. In this context, the Solomon reform account in 1 Kgs 11:1-13 was created in order to anticipate the tension in the Josianic reform (2 Kgs 23:13).³⁷ The tensions in Kings were intended by the skilful exilic author.

On the other hand, for Van Seters, the purpose of DtrH as a unified work was to provide an account of Israel's past in order to articulate the 'people's identity' in the exile.³⁸ Based on the parallels between DtrH and Greek historiography, he has denied a distinction between older material and Dtr's work, arguing that Dtr as a historian creatively used older sources in order to produce a coherent history of Israel.³⁹

³³ Hoffmann 1980:27. For him, those kings whose names appear in bold type are the Yahweh-reformers.

³⁴ Hoffmann 1980:169-270.

³⁵ Hoffmann 1980:146-155.

³⁶ Hoffmann 1980:241-251.

³⁷ Hoffmann 1980:47-58.

³⁸ Van Seters 1983:320.

³⁹ Van Seters 1983:343-346.

According to Van Seters, Dtr gathered sources of various kinds and then ‘paratactically’ arranged them with a great deal of freedom. Thus, although Dtr was dependent on sources, he freely composed DtrH with patterns and analogies, repetition, and contrasts between major figures.⁴⁰ In this context, Van Seters has observed thematic continuity in 2 Sam 7 and Kings, and has argued that Dtr evaluates kings on multiple criteria rather than a single cultic reform criterion (contra Hoffmann).⁴¹ For example, 1 Kgs 2:1-4, 10-12; 3:1-15 share the theme of the divine promise to David in 2 Sam 7 and show the fulfilment of that promise. The greater emphasis of obedience to the Law of Moses than in 2 Sam 7:14 is ‘a matter of context’. This is not due to a particular redactional basis, but Dtr’s different understanding of David and Solomon. For Van Seters, Dtr’s central episodes are ‘the story of the rise of the monarchy’, ‘the enunciation of the divine promise to David (2 Sam 7)’, ‘the building of the Jerusalem temple under Solomon (1 Kgs 6-8)’, and ‘the apostasy of Jeroboam (1 Kgs 12:26ff)’.⁴² In the light of the central episodes, Dtr does not bring out any climax in Kings in Josiah’s reign.⁴³ For Van Seters, 1 Kgs 6-7 was arranged by Dtr for ‘an ideological continuity’ between the beginning of the monarchy and its end, and showing ‘the possibility of restoration and a new beginning, perhaps under a restored Davidic ruler’.⁴⁴ Consequently, in the nature of the activity of Dtr, whereas Hoffmann has criticised Noth’s idea of Dtr as both editor and author, Van Seters has supported Noth by showing how Dtr as both editor and author could compose DtrH.

From the ideas of Noth and the above scholars about the purpose of DtrH and the nature of Dtr’s activities, we may draw some questions. In relation to the purpose of DtrH in the exile, how can we decide whether the passage 2 Sam 7:13-16 is pre-Deuteronomistic (Noth) or Deuteronomistic (von Rad)? In addition, how can we understand the real meaning of the exilic passages of 1 Kgs 8:46-53 and 2 Kgs 25:27-30? How can we identify the real issue of the exilic situation from the text? Is it justification of God’s judgment, messianic hope, repentance, obedience to the law, or Israel’s identity? On the other hand, concerning the nature of Dtr’s activities, is the picture of Noth’s Dtr as both author and redactor acceptable in explaining the disunity

⁴⁰ Van Seters 1983:292-321.

⁴¹ Van Seters 1983:307-314.

⁴² Van Seters 1983:316.

⁴³ Van Seters 1983:320-321.

⁴⁴ Van Seters 1997:45-57.

of parts, or contradictions, in DtrH? Does Dtr's creativity as argued by Hoffmann and Van Seters resolve properly the tensions in DtrH and the Solomon account?

In the case of Noth, it is doubtful whether the combination of older contradictory traditions and Dtr's additions can show Dtr's intended meaning in the final form of text. In fact, Noth's divisions of materials in DtrH, according to thematic and literary differences, are problematic. The divisions are forced by his assumption about the historical origin of the DtrH. The creativity of Hoffmann's Dtr is still not enough to explain tensions in the contents of DtrH.⁴⁵ How could Hoffmann's exilic author maintain a hope based on kingship after experiencing the failure of Josiah's reform? Hoffmann has not properly overcome a tension between history and theology.⁴⁶ Van Seters' paratactic model of addition has also been criticised as the anachronistic imposition of modern literary preferences on ancient texts.⁴⁷ Consequently, the above scholars' ideas of DtrH as the work of a single exilic author have been challenged by other scholars.

1.2.1.3 The Josianic (or double) redaction theory

Some scholars have observed a certain thematic and literary difference within even the deuteronomistic materials. It has led the scholars to question the idea of DtrH as the unified exilic work of a single author. Thus, they have reached the conclusion that DtrH sprang from more than one hand.

In this context, F.M. Cross has argued that DtrH was not the work of a single exilic Dtr, but the product of two editors.⁴⁸ The first editor (Dtr1) composed the main part of DtrH in the reign of King Josiah (640-609 BC) in order to support that kings' religious reform. Then, the second editor (Dtr2) lightly revised the first edition in the exile (587-539 BC). Dtr2's purpose was to update the history by adding a chronicle of events after the reign of Josiah, in order to make theological sense of the exilic experience and to preach a 'sermon' to the exiles.

Cross' argument is based on thematic and literary analyses of the book of Kings. According to him, two main themes run through Kings. The first theme is 'the sin of

⁴⁵ DtrH is not all about a concern for reform, and the reform scheme does not explain the final four kings: O'Brien 1989:16. See other scholars' criticism of the notion of Josiah's story as the climax of the story of reform: McKenzie 1991:15-16; Van Seters 1983:320-321.

⁴⁶ As McConville has argued, Hoffmann's idea has not resolved the essential problem posed in 1 and 2 Kings, that is to say, a tension between the failure of the monarchy and the dynastic promise to David. McConville 1993:88.

⁴⁷ Long 1984:17-20.

Jeroboam ben Nebat' and its disastrous effects on Israel (1 Kgs 12:25-33: Jeroboam's crime of the establishment of pagan shrines). 'The sin of Jeroboam' resounds repeatedly throughout the narration of the north as the symbol of infidelity. The second theme is 'the promise of an everlasting dynasty for David' (2 Sam 7:8-16), which restrains divine wrath in the history of Judah. The promise develops to a climax in the reform of Josiah in 2 Kgs 22:1-23:25. The promise of this reform (1 Kgs 13:2-3) and its fulfilment (2 Kgs 22-23) extends over the whole monarchic period after Solomon. While the apostasy of Jeroboam leads the North to destruction, Josiah's fidelity leads the South to preservation and the ultimate restoration of the Davidic line. For Cross, the first edition (Dtr1) was 'a propaganda work of the Josianic reformation'.⁴⁹ For the programmatic work, Dtr1 used the juxtaposition of judgment on the north and hope for the south as an important literary device within the history. In other words, the Josianic historian combined the ancient covenant (in Deut 17:14-20, Judges, Samuel) with the eternal Davidic covenant (2 Sam 7:11b-16; Ps 89:20-38; 1 Kgs 11:12-13, 32, 34, 36; 15:4; 2 Kgs 8:19; 19:34; 20:6) to renew the possibility of salvation through obedience to the ancient covenant of Yahweh. Furthermore, the expression 'to this day' refers to the circumstances in which Judah is still standing (1 Kgs 8:8; 9:21; 10:12; 12:19; 2 Kgs 8:22; 10:27; 14:7; 16:6; 17:23).

On the other hand, an impossible contradiction exists in 2 Kings 23:25-27. In spite of Josiah, the greatest of all Davidic kings (v. 25), the sentence of Judah's fall still stands because of the sins of Manasseh (vv. 26-27). The sins of Manasseh were so great that even the reforms of Josiah could not cancel Yahweh's punishment of Judah. This contradiction led the exilic redactor (Dtr2) to introduce the sub-theme of Manasseh's apostasy, to attribute the fall of Judah to his perfidy, ca. 550 BC. For Cross, the addition of 2 Kgs 23:25b-25:30 is the work of a much more pessimistic Dtr2, while the work of Dtr1 is optimistic.⁵⁰ The additions of Cross' Dtr2 are presented as follows:

Deut 4:27-31; 28:36f., 63-68; 29:27; 30:1-10; Josh 23:11-13, 15f; 1 Sam 12:25; 1 Kgs 2:4; 6:11-13; 8:25b, 46-53; 9:4-9; 2 Kgs 17:19; 20:17f.; 21:2-15; 23:26-25:30.⁵¹

Consequently, for Cross, the contradictory nature of the Davidic covenant is the major evidence for the redactional layers and different historical settings within DtrH. The

⁴⁸ Cross 1973:274-287.

⁴⁹ Cross 1973:283-285.

⁵⁰ McConville has also seen Cross' Dtr2 as Noth's single pessimistic Dtr. McConville 1993:79.

⁵¹ Cross 1973:287.

Josianic view is shown by the connection between the unconditional Davidic covenant and the old Mosaic covenant in 2 Kgs 22-23. On the other hand, the exilic view is expressed by the conditional Davidic covenant (e.g. 1 Kgs 2:4; (3:14); 6:11-13; 8:25b; 9:4-5). Whereas, for von Rad, the unconditional Davidic covenant was significant to the exile, for Cross, the covenant was a central element at the time of Josiah. Thus, Kings is an awkward composition, which shows the contradiction between the eternal covenant and Josiah's ideal reform, and the conditional covenant and Manasseh's apostasy. According to Cross, Manasseh's blame for the Babylonian exile originated in Dtr2's reverence for the received text about Josiah's righteous reform. In other words, Dtr2 intended to resolve the tension between the claim of the received text and the different historical reality through Manasseh. Thus, the thematic tensions in Kings have led Cross to see DtrH as two redaction histories, on the basis of the link between historical circumstances and thematic concerns.

Following Cross closely, R.D. Nelson has also argued that DtrH was originally written as a propaganda work for Josiah's reform. The propaganda was intended in order to overcome opposition to Josiah's policies. According to Nelson, the opposition came from many different religious or political groups; for example,

(i) the newly unemployed provincial clergy (2 Kings 23:9), who presumably would still have had an influence upon their former parishioners, (ii) the average peasant, whose religious orientation and comfortable local rituals were being overturned, (iii) municipal officials who saw the prestige of their localities being destroyed along with their sanctuaries, (iv) the more extreme reformers who felt that Josiah had not gone far enough, among them perhaps Jeremiah (Jer 5:20-31; 6:16-21), (v) pro-Assyrian elements who had supported Manasseh and Amon, loyalists to the old pagan cults, and perhaps even paid Egyptian agents, and (vi) possibly also die-hard Northern nationalists who refused to accept a Davidic king.⁵²

Furthermore, in the reign of Josiah, geographical expansion was demanded in order to fill the vacuum left by the decay of Assyrian power.⁵³ The need for national expansion required a radical religious and economic centralisation. In this context, the Josianic redactor emphasised the deuteronomic law in order to meet this sort of opposition and need. That is to say, Jerusalem was centralised as the place of worship chosen by Yahweh. Thus, the great centraliser, Josiah, was presented as a model of virtue; and the establisher of non-central worship, Jeroboam, as the symbol of infidelity who brought eventual destruction to the Northern Kingdom.

⁵² Nelson 1981:122.

⁵³ Nelson 1981:120-121.

For Nelson, the exilic supplementary edition is a ‘doxology of judgment’ by the exilic editor in his own exilic situation. The exilic editor expressed his recognition of Yahweh’s ‘just’ judgment upon the people for their refusal to listen to the warnings of Yahweh (Deut 4:19-20; Josh 23:4, 7, 12-13; 24:14-15, 19-20; Judg 2:2; 6:10; 1 Kgs 9:9; 2 Kgs 17:7-20, 23b-40; 21:9, 10-15; 22:16-17; 23:26-27).⁵⁴ Thus, ‘salvation, in the theology of this exilic editor, does not rest in false hopes of a Davidic restoration (2 Kgs 25:27-30) but in an acceptance of the justice of Yahweh’s punishment and in repentance (1 Kgs 8:46-51)’.⁵⁵

In the views of Cross and Nelson, the evidence for two layers of redaction is based on stylistic distinctions (e.g. the regnal formulae) and thematic differences (the Davidic promise). For them, the theme of inevitable punishment for Manasseh’s sins is out of context with the promise to David.⁵⁶

In another way, R.E. Friedman has shown evidence for the existence of two editions.⁵⁷ First, based on his literary analysis, Friedman has observed an intended positive portrayal of Josiah as the original culmination of DtrH. In this context, he has argued for a close association between Moses in Deut and Josiah in 2 Kgs 22-23 as an *inclusio* of the original DtrH in terms of theme and phraseology. It can be presented as follows:⁵⁸

<u>Moses</u>		<u>Josiah</u>
Deut 6:5	fidelity to Yahweh	2 Kgs 23:25
9:21 (12:3; 5:8; 4:16)	‘thin as dust’ (zealous actions)	23:6, 12, 15 (1 Kgs 13:2)
17:8-12	‘enquire’ a priest or judge	22:13, 18
17:13-20	‘do not turn to the right or left’	22:2
31:11	read in the ears of all the people	23:2
	(ויקרא באזניהם)	
31:26	‘ספר התורה’	22:8 (1 Kgs 8:21)
34:10	‘none arose like him’	23:25

Furthermore, the anticipation of Josiah in 1 Kgs 13:2 is also intended as a positive portrayal of Josiah connected with 2 Kgs 23:15-16. On the other hand, Friedman has found a break in the fundamental perspective and manner of presentation in the text after the Josiah pericope, showing a secondary expansion. According to him, there are no more words after this point about *במות*, nor the prophecy and fulfilment pattern, nor

⁵⁴ Nelson 1981:123.

⁵⁵ Nelson 1981:123.

⁵⁶ Nelson 1981:128.

⁵⁷ Friedman 1981b:167-192.

the reminiscences of David. The judgment form written of the last four kings, 'did evil in the eyes of Yahweh according to all that their fathers had done', is 'an un-thoughtful choice of wording' if the writer was the same writer who had described Josiah.

Secondly, in a more concrete way, Friedman has identified the exilic expansion base in terminology, theme, grammar, literary structure, and comparative data. If we analyse Friedman's Dtr2 additions, first of all, he has limited the Dtr2 passage in 1 Kgs to 1 Kgs 9:6-9 alone, which appears addressed to the exiles. Friedman has rejected Dtr2 authorship of Cross' Dtr2 passages in 1 Kgs 2:4; 6:11-13; 8:25b; 9:4-5.⁵⁹ For Friedman, 1 Kgs 9:4-5 is not an exilic conditional covenant, because this condition is limited to the reign of Solomon only. According to Friedman, Dtr had two different attitudes to Solomon's throne; namely, Solomon's 'throne of Israel' is conditional, but his throne in Judah is unconditional (e.g. 2 Sam 3:10; 5:5; 1 Kgs 1:35; 11:38; 12:19ff). On the other hand, in 1 Kgs 9:6-9 the destruction of the temple (contra 1 Kgs 9:3; 11:36; 2 Kgs 21:7) and a shift in the address (from Solomon to the people) show that the passage is a Dtr2 addition. In the same way, Friedman has assigned 2 Kgs 21:8-15 to Dtr2. That is to say, the passage shifts in topic from the king to the people and from the Name theology to the conditional occupation of the land and Yahweh's rejection of the house (2 Kgs 23:26-25:26). Friedman has also assigned some passages in Deut to Dtr2, based on the exilic thematic pattern; namely, apostasy and exile, the emphasis on eternal witness, repentance and restoration. These are Deut 4:25-31 ('I call heaven and earth to witness against you'); 8:19f; 28:36f, 63-68 ('scatter, יִפְּצֵן '); 29:21-27 (similarities between Deut 29:23 and 1 Kgs 9:8, Deut 29:25, 26a and 1 Kgs 9:9a); 30:1-10, 15-20; 31:16-22 ('I shall hide my face from them'), 28-30.⁶⁰

According to Friedman, the exilic redactor (Dtr2) updated his own original DtrH some thirty to forty years afterwards for the Egyptian community, rather than the Babylonian community, except 2 Kgs 25:27-30.⁶¹ Thus, the passages of Dtr2 were a response to a new historical situation, integrating the new situation into the old work within the terms of the received document.

⁵⁸ Friedman 1981b:171-173.

⁵⁹ Friedman 1981a:12-13; 1981b:175-176. In the same way, Nelson and Halpern have also denied that these passages are exilic additions. Nelson 1981:100-105; Halpern 1988:144-175.

⁶⁰ Friedman 1981b:175-185.

⁶¹ Friedman 1981b:185-192. For Friedman, the Egyptian community is shown in 2 Kgs 25:26; Jer 43:4-7; Deut 28:68; and Jer 44:1 mentions Tahpanhes, Noph, and the region of Pathros as the places of settlement of Israel in Goshen of Egypt.

A story of rebuilding and reform is revamped into an account of a people whose God abandons them to disaster because of their breaking covenant, leaving them now back where they started, to repent and hope for restoration.⁶²

For Friedman, Dtr did not radically change the principle of the Mosaic covenant and the Davidic covenant, nor the views of God and the people of Israel in the original DtrH. While Dtr2 was interested in the exile themes and the covenant relations of Yahweh with Israel, he did not concern himself with the future of the royal line.

In relation to the Solomon account, M.A. Sweeney presents Solomon as a failure, in order to idealise Josiah in DtrH. According to him, Josiah, not Solomon or David, is the intended ideal monarch of DtrH.⁶³ In order to support his argument, Sweeney has shown the contrast between Josiah's actions (2 Kgs 22-23) and those of Solomon (1 Kgs 1-11). It can be represented as follows:

<u>Solomon: a failure</u>	<----->	<u>Josiah</u>
the antithesis of ideal kingship (1 Kings 1-11)		the intended ideal monarch of DtrH (2 Kgs 22:2; 23:1-3, 12, 15-20, 21-23, 25)
Solomon's designation by David (1-2)		accession by 'the people of the land' (21:23-24)
apostasy: intermarriage (3:1; 7:8; 9:16, 24; 11:1)		defiles the high places set up by Solomon (23:13)
the division: Solomon's mistreatment (4:7-19; 5:27-32)		reunites the people in Jerusalem
abuse of royal power: the northern revolt (9:10-14)		

For Sweeney, the Josianic editor charged Solomon with the division of the kingdom and the rejection of the one legitimate Jerusalem temple by the North, and then, through correcting the problems in the actions of Josiah, the editor idealised Josiah (2 Kgs 23:25). Thus, Sweeney has argued that the critique of Solomon constitutes a crucial element of the Josianic redaction of DtrH.

In a slightly different way, G.N. Knoppers⁶⁴ has recognised the different historical theologies in Kings, reflecting different historical situations, the Josianic and exilic periods. According to him, the themes and structures in 1 Kgs 1-14 and 2 Kgs 22-23 evidence the Josianic edition of DtrH. For Knoppers, 1 Kgs 1-14, Solomon's reign and the early divided monarchy are crucial to understanding the nature, date and purpose of

⁶² Friedman 1981b:192.

⁶³ Sweeney 1995:607-622.

⁶⁴ Knoppers 1993:50-53.

DtrH.⁶⁵ According to Knoppers, Dtr presented the reign of Solomon in the relationship between cult, king and kingdom as follows:⁶⁶

<u>the first period of Solomon</u>	----- <u>Jerusalem temple</u> -----	<u>the second period of Solomon</u>
(1 Kgs 1-10) dedication of the temple Solomon's ideal age a utopia of rest, unity, worship, prosperity, and peace		(1 Kgs 11:1-11:25) apostasy: construction of high place the division of monarchy loses favour with the deity

As we saw above, Solomon's reign is divided into the two different periods according to Solomon's cultic attitude; his cultic obligation to the Jerusalem temple. The first period idealises Solomon's reign by validating the Davidic monarchy and its Jerusalem shrine (1 Kgs 1-10). On the other hand, the second period negatively depicts Solomon's apostasy and the separation of the nation into two (1 Kgs 11). In such a close relationship of cult and kingdom, Dtr's treatment of Solomon anticipates his treatment of Josiah. Through Josiah's restoration of the temple and idealistic cultic centralisation, Dtr not only evoked a sense of crisis, but also evinced a confidence in the kingdom's future. Josiah alone resolved the fundamental problem (Solomon's high places) which had caused the divided monarchy. Then Josiah reunified the monarchy, which had been divided since the time of Jeroboam. Dtr also promoted Josiah's reign as an extension of the standards established in Solomon's first period (1 Kgs 8:54-61; 2 Kgs 23:1-3, 4-20). Consequently, Dtr placed Josiah's reforms in a most positive light, compared with Solomon. On the other hand, the history following Josiah does not show the above Josianic concerns. It shows the exilic Dtr's negative attitude to kingship. In this way, Knoppers has resolved the tension between the failure of monarchy and the dynastic promise to David. For Knoppers, the two different thematic tones in Kings reflect different historical situations and theologies. For him, DtrH is 'neither wholly pessimistic (Noth) nor simply a triumph of the divine word (von Rad), but programmatic'.⁶⁷

In sum, scholars who favour a Josianic redaction have observed literary and ideological tensions in DtrH, although they accept the overall unity of Deut-Kings as DtrH. These tensions have been mainly observed in the Solomon account and in the closing chapters of Kings, 2 Kgs 21-25. They have resolved the tensions by linking

⁶⁵ Knoppers 1993:8-10.

⁶⁶ Knoppers 1993:57-168.

⁶⁷ Knoppers 1994:254.

them with different historical circumstances and redactors. That is to say, DtrH was the pre-exilic work of a Josianic redactor, extended by a later redactor(s), either exilic or post-exilic. However, some questions still remain, such as how we can be sure that the two contrasting historical perspectives made sense to the exilic reader in the final form of the text. This theory will be evaluated later in a detailed analysis.

1.2.1.4 The triple and multiple redaction theories

Whereas the Josianic redaction theory presupposes an extension at the end of the Josianic main body of DtrH in light of the exile, the triple redaction theory postulates one or more exilic extension(s) to DtrH. According to this theory, two distinct hands reworked the original DtrH during the exilic period. For example, based on stylistic analysis, Smend⁶⁸ has traced the hand of a writer with 'nomistic' (legal) interests throughout the books of Joshua (1:7-9; 13:1b-6; 23) and Judges (1:1-2:5, 17, 20-21, 23). For Smend, the nomistic writer (DtrN) reworked the optimistic material of the original historian (DtrG), emphasising the law. Following Smend, based on his analysis of prophetic narratives in Kings, Dietrich has added a prophetic redactor (DtrP), interested in prophecy, who reworked DtrG's material before DtrN's further reworking.⁶⁹ According to Dietrich, DtrG was edited between 587 and 580 BC; then, a decade later, it was expanded by DtrP, who was concerned with the political and cultic apostasy of the Northern kingdom. Finally, Dietrich's DtrN added nomistic materials, introducing a hopeful future for the people in relation to their distinctive national identity and the threat from foreigners around 560 BC.⁷⁰ Thus, DtrH is said to be the work of three redactors in the exilic age. However, the triple redaction theory is weakened by the absence of historical evidence for contrasting literary stances in the exilic age.⁷¹ Whereas the Josianic redaction theory provides a thematic and historical basis for the tensions in DtrH, the triple redaction theory observes the different editors only on the basis of thematic issues.

On the other hand, the multiple redaction theory proposes one or more pre-exilic main edition(s) and one or more exilic minor edition(s) of DtrH. For example, the multiple redaction theory of O'Brien shows a blending of the Josianic redaction theory and the triple redaction theory. He has observed a variety of pre-deuteronomistic

⁶⁸ Smend 1971:494-509.

⁶⁹ Dietrich 1972:9-36.

⁷⁰ Dietrich 1972:147.

⁷¹ Van Keulen 1996:40-41; McConville 1993:84; Schniedewind 1996:26.

sources, Josianic redaction, and three exilic redactions in DtrH.⁷² Thus, for him, 1 Kgs 1-11 also shows multiple redaction.⁷³ While O'Brien has agreed with the Josianic redaction theory, at the same time, he has also identified the three significant exilic redactional layers, which are similar to the triple redaction theory. The three exilic redactions were intended to extend the history to the end of the monarchy, to explain the exile, and to blame the people instead of Israel's leaders for the exile. O'Brien has attempted to explain the unity of DtrH in terms of a broad 'conceptual plan' in DtrH.

On the other hand, Halpern and Vanderhooft have argued for a three-tiered redaction of DtrH – Hezekiah, Josiah, and the exile – on the basis of the regnal formulae.⁷⁴ Especially, in relation to the Josianic redaction, Halpern has argued that the Josianic editor 'recreates Israel's antiquities from sources – sometimes liberally construed – and from principles of causality'.⁷⁵ In this context, Halpern has explained the Solomon account in 1 Kgs 1-11 as a history recreated for Josianic political purposes. First, as Knoppers did, Halpern has divided Solomon's reign into two periods. Solomon in 1 Kgs 1-10 is a pious king who achieves dynastic continuity, rest, prosperity, the building of temple and universal prestige; but Solomon in 1 Kgs 11 is an apostate who causes the division of the kingdom. However, Halpern has not agreed with the argument of Cross and Knoppers⁷⁶ that the conditional Davidic covenant in Solomon's account is evidence for an exilic edition.⁷⁷ For Halpern, there is no tension between the covenants of 1 Kgs 1-11 and 2 Sam 7. According to Halpern, in 1 Kgs 11, the Josianic editor attempted to reconcile the loss of the northern tribes with 'an old unconditional dynastic grant over Israel' as a source reflected in 2 Sam 7. In this context, the editor interpreted the unconditional grant as one of dynasty in the abstract – 'the fief' over Judah alone – and not as a dynasty over a particular territory (as in 2 Sam 7; Ps 89, 132), aiming at the harmonisation of the dissonance between theological 'theory' (the unconditional grant) and historical 'reality' (the schism).⁷⁸ That is to say, whereas the editor applied the conditional covenants in 1 Kgs 2:3; 3:14; 8:25b; 9:4; 11:10, 33, 38; 2 Sam 7:14 to the throne of Israel, he used the unconditional dynastic grant in 2 Sam 7 in order to limit the

⁷² O'Brien 1989.

⁷³ O'Brien 1989:139-170.

⁷⁴ Halpern and Vanderhooft 1991:179-244.

⁷⁵ Halpern 1988:107-175.

⁷⁶ See Levenson 1984:355; Knoppers 1993:64-111.

⁷⁷ Halpern 1988:144-175; Halpern and Vanderhooft 1991:242-244.

⁷⁸ Halpern 1988:165.

grant's effect to Jerusalem and Judah only (11:34).⁷⁹ Thus, 1 Kgs 11 (vv. 13, 32-36, 38) shows the Josianic editor's complementary theology, or 'historical logic' ('antiquarianism'), in presenting the history.⁸⁰ Further, against Friedman and Nelson, Halpern has also denied that 1 Kgs 8:46-50; 9:6-9 are exilic additions. For Halpern, 1 Kgs 8:46-50 shows the Josianic argument for Davidic sovereignty in the north. 1 Kgs 9:6-9 also refers to the loss of the land (Israel's exile to Assyria; Deut 28:37; 29:24f), and the Josianic redactor intended to inspire the nation to a holy zeal. Consequently, the Josianic editor presented Solomon's account in order to justify Josiah's policy toward the high places in general, and Solomon's high places in particular, which had caused the division of the kingdom. The exilic editor made no insertions in Solomon's account, or indeed before 2 Kgs 21. Thus, the Solomon account is a Josianic 'political program' for supporting the national unity and a warning against foreign influence.

On the contrary, Provan⁸¹ has argued for a Hezekian redaction rather than a Josianic redaction, based on source- and form-critical analysis of the theme of *במות* (high places), the judgment formulae, and the David theme in Kings. For example, Provan has explained the Hezekian redaction on the basis of the analysis of the theme of *במות*, which shows two different views.⁸² That is to say, one is the pre-exilic view of *במות* as Yahwistic shrines, and the other one is the exilic view of *במות* as idolatrous places. According to Provan, Solomon's *במות* in 1 Kgs 3:3 are intended as the true Yahwistic shrines (as in 1 Kgs 15-2 Kgs 15), not idolatrous places in the context of 3:3-15 (the positive dream episode). However, the critical adv. *רק* shows the idea of the centralisation of Yahweh-worship in Jerusalem. On the other hand, Solomon's *במה* in 1 Kgs 11:7a is an idolatrous shrine, one of the exilic additions within 1 Kgs 3 - 2 Kgs 18 (1 Kgs 12:31-13:34; 14:22-24; 2 Kgs 16:3b-4; 18:4a β , b) and the end of Kings (2 Kgs 17:7a β -17, 29-33; 21:1-9; 23:4-20). Likewise, he has examined all *במות* statements in the whole of Kings, and compared the *במות* statements in the Hezekiah narrative (2 Kgs 18:4a α) and the Josiah narrative (2 Kgs 23:8a) with the pre-exilic *במות* statements as follows:⁸³

⁷⁹ Halpern's idea is supported by Friedman, Nelson, Rost and Noth, who have seen 1 Kgs 2:3; 8:25b; 9:4f as the historian's interpretation of 2 Sam 7 in the light of the division of the kingdom.

⁸⁰ Halpern 1988:165-175.

⁸¹ Provan 1988.

⁸² Provan 1988:60-89.

⁸³ This table is reproduced here, for the purpose of comparison, from Provan's tables in 1988:83, 85.

1 Kgs 3:3 (pre-exilic)	רק בבמות הוא מזבח ומקטיר
1 Kgs 15:14	והבמות לא־סרו
1 Kgs 22:44	אך הבמות לא־סרו עוד העם מזבחים ומקטרים בבמות
2 Kgs 12:4	רק הבמות לא־סרו עוד העם מזבחים ומקטרים בבמות
2 Kgs 14:4	רק הבמות לא־סרו עוד העם מזבחים ומקטרים בבמות
2 Kgs 15:4	רק הבמות לא־סרו עוד העם מזבחים ומקטרים בבמות
2 Kgs 15:35a	רק הבמות לא סרו עוד העם מזבחים ומקטרים בבמות

2 Kgs 18:4aα (pre-exilic)	הוא קטיר את־הבמות
18:4aβ, b (exilic)	ושבר את־המצבות וכרת את־האשרה
2 Kgs 23:8a (exilic)	ויבא את־כל־הכהנים מערי יהודה ויטמא את־הבמות אשר־קטרו־שמה הכהנים מנבע עד־באר שבע

Based on the linguistic, structural, and ideological affinities and differences between the pre-exilic במות statements and 2 Kgs 23:8a (e.g. the dual occurrence of כהנים; the use of קטר instead of קטר and זבח), Provan has argued that the pre-exilic connotation of במות concluded with the reign of Hezekiah, not Josiah. While the pre-exilic criterion is ‘cultic centralisation’ (‘take away’ סור) against Yahwistic high places in 1 Kgs 3-2 Kgs 18, the exilic concern is ‘idolatry’ in high places (‘defile’ טמא 1 Kgs 12:31-13:34; 14:22-24; 2 Kgs 17:7-17, 29-33; 2 Kgs 23:4, 6-7, 8a, 9). In this context, Hezekiah (2 Kgs 18) is the central figure of the book of Kings, because he removed the במות as Yahwistic shrines in order to centralise Yahweh-worship in Jerusalem. For Provan, even the ‘account of the reform’ (*Reformbericht*) in 2 Kgs 23:4-20 depends upon 2 Kgs 21:1-9 as an exilic edition. 2 Kgs 23:4-20 is simply reversing the apostasy of Manasseh described in 2 Kgs 21:1-9. The story about the ‘discovery of the law-book’ (*Auffindungsbericht*) is ‘an exilic entity which shares the same perspective as 2 Kgs 23:26-27 on the inevitability of the judgment on Judah’.⁸⁴ Consequently, for Provan, Kings is a Hezekian redactor’s work, ultimately supplemented by exilic redactors.

On the other hand, Provan has undergone a radical change in his approach to Kings in his recent books, *New International Biblical Commentary 1 and 2 Kings* (1995) and *Sheffield’s Old Testament Guides: 1 & 2 Kings* (1997). He has turned from the above historical critical approach (*Hezekiah and the Books of Kings*) to an intertextual reading of Kings. That is to say, according to Provan,

⁸⁴ Provan 1988:151.

Kings grew gradually into its present form in dialogue with other Old Testament books, shaping the developing tradition and being shaped by it. It was not the product of a single author in a particular place at a particular moment in time.⁸⁵

For Provan, Kings is a skilfully unified and coherent product by a number of highly competent authors/editors working over an extended period.⁸⁶ In this context, Provan has observed a high level of intertextuality between Kings and the other books of the Old Testament at both literary and theological levels. For example, Kings has parts in common with the books of Isaiah and Jeremiah (2 Kgs 18:17-20:19 // Isa 36:1-38:8; 38:21-39:8; 2 Kgs 24:18-25:30 // Jer 52:1-34). There are more common passages with other books (Mic 1:2-7, 2:1-11, 3:1-12 // 1 Kgs 22; Solomon's wisdom // the book of Proverbs; Jeroboam in 1 Kgs 12 // a Moses figure in Exod. 4:1-17 and an Aaron figure in Exod. 32:1-35; 'Here are your gods, O Israel, who brought you up out of Egypt' in 1 Kgs 12:28 and Exod 32:4). Thus, he has argued that Kings should be read in its larger literary context, the Old Testament and even the whole Bible, rather than DtrH. According to him, scholars' assertions of incoherence in Kings stem from their lack of general competence in literary matters and their inherited presuppositions about the incoherent nature of Kings. For Provan, Kings is a carefully unified 'literature in narrative form with historiographical and didactic intent'.⁸⁷

In sum, various thematic tensions in DtrH, especially Kings, have been observed by the above scholars, and then, the tensions have been explained in terms of a number of different redactions. However, a basic presupposition is that there were at least two redactions in DtrH, the first pre-exilic and the second exilic. On the other hand, Provan's intertextual reading invites us to reconsider the question of the context and nature of Kings in relation to the tensions within it.

1.2.1.5 Kings in the newer literary approach

In a totally different way from the previous approaches, some scholars offer a new perspective on DtrH. They regard DtrH not as a fusion of historical sources by redactor(s), but as a carefully crafted and unified work of art. Thus, they read the books of DtrH as a whole, focusing on the aesthetic aspect of the final product. Inconsistencies, repetition, and stylistic variations in Kings do not show different sources or layers of composition, but rather literary techniques, a sophisticated narrative

⁸⁵ Provan 1997:43.

⁸⁶ Provan 1995a:4-5; 1997:40-43.

strategy for the authors' own particular literary purposes.⁸⁸ For example, Polzin has argued that DtrH is a unified literary work of Dtr as the 'implied' final author(s) or editor(s).⁸⁹ However, his assumption is not based on the previous historical critical analyses. For Polzin, literary considerations should come before historical-critical analyses. Rather than 'behind-the-text' use of sources, he pays attention to various shifts within 'the text itself' that seem to constitute the literary composition of DtrH. These shifts are the implied author's devices for framing DtrH in order to manipulate and program his reader's responses. The shifts are evident in the interrelationship between 'reported speech and reporting speech' in DtrH. The reported and reporting speech frame provides a criterion in defining 'the unifying ideological stance of an implied author, ultimate semantic authority'.⁹⁰ Namely, the implied author's view is evident from God's reported speech within the narrator's reporting speech as a single point of view. Polzin has also observed 'a hidden dialogue between competing voices with the various utterances of God' within the frame of DtrH.⁹¹ Thus, the implied author's intention or a text's basic ideological perspective is recognised by both a narrator's direct word and the words of others, such as the quoted words of God. According to Polzin, in order to explain the compositional structure of DtrH, the voices should be defined as single or double competing voices within DtrH, since DtrH is a complex arrangement of voices.

The Deuteronomic History is an especially complex arrangement of messages within a message, so that it would be especially helpful to construct a satisfactory description of how its internal messages interrelate to form that message we call the Deuteronomic History.⁹²

Against historical-critical approaches to DtrH, L. Eslinger⁹³ has also argued for a unified DtrH on the basis of studies of selected passages in their own literary context. He has also focused on 'voice structures' in the passages, namely, the voices of narrator/author and character. For Eslinger, the Solomon account in 1 Kgs 1-11 is an important narrative in showing his perspective on DtrH. According to him, 1 Kgs 1-11 was intended to explain the exile by showing 'the irreconcilable differences between

⁸⁷ Provan 1997:25-26.

⁸⁸ Parker 1988:19-27.

⁸⁹ Polzin 1980:18-24.

⁹⁰ Polzin 1980:20.

⁹¹ Polzin 1980:22.

⁹² Polzin 1980:24.

⁹³ Eslinger 1989.

God and Israel over the significance of the temple'.⁹⁴ In 1 Kgs 8, Eslinger has found a discrepancy between the motives of the narrator and Solomon in the use of deuteronomistic language and theology. For Eslinger, 1 Kgs 8 does not express Dtr's own theology in the mouth of Solomon (contra Noth).⁹⁵ On the contrary, in 1 Kgs 8 the author retains deuteronomistic language from the narrator, with whom he identifies and speaks directly, although he puts this in the mouth of Solomon. Accordingly, on the one hand, 1 Kgs 8 shows Solomon's attempt to force Yahweh to restore the unconditional Davidic covenant for his reign and to withdraw the covenantal curse of Deut 28. On the other, the chapter also contains the narrator's silent criticism of Solomon. According to Eslinger, 'the narrator is even more capable of allowing Solomon to make his speech without for one moment agreeing with its propriety or unctuous piety'.⁹⁶ The narrator does not present his view in direct expositional address, but in 'a wider expanse of context'. That is to say, the narrator's view was presented in the context of Yahweh's warnings in 1 Kgs 6:11-13 and 1 Kgs 9:3-9, dishonouring his eternal covenant with David in Solomon's reign. Thus, the narrator shows that Solomon's attempt is in vain, due to the contradiction between Yahweh and Solomon in 1 Kgs 1-11. The contradiction between Yahweh and Solomon is the implied author's technique to explain the exile, rather than exilic redaction or a chronological development in the life of Solomon.

Following Alter's approach to biblical narrative, Hobbs has argued that DtrH (Joshua to 2 Kgs) is the unified work of one author. According to Hobbs, the author intended to tell 'the story of the failed experiment of monarchy in Israel and Judah and to interpret that failure'.⁹⁷ For Hobbs, from the perspective of the exile, the author (Dtr) wrote his work using a variety of literary techniques with remarkable skill.⁹⁸ For example, in Kings, the 'repetitive pattern of reform and disaster'⁹⁹ is a 'convention' used by the author in order to remind the reader of the inevitability of judgment. So, in a dramatic climax, the pattern implies the failure of Josiah's reform (2 Kgs 23:28-30) rather than the Josianic redaction.

⁹⁴ Eslinger 1989:180.

⁹⁵ Eslinger 1989:124; cf. Noth 1968:174; 1991: 6; De Vries 1985:121-122.

⁹⁶ Eslinger 1989:124.

⁹⁷ Hobbs 1985:xxvi.

⁹⁸ Hobbs 1985:xxvi-xxx.

⁹⁹ Hobbs has observed the pattern from following kings; Jehu, Jehoash, Hezekiah and Josiah. Hobbs 1985:xxviii.

The above newer literary approaches reconcile the tensions in the text through the logic of narrative itself and certain textual evidence, rather than a hypothetical historical reconstruction. The tensions in the text reflect the author's particular view and literary technique. However, can we ignore the author's use of source material in the text when we deal with his technique and view? Censuring the anti-historical critical tendency of the newer literary approach, M. Sternberg has argued that the historical reconstruction of the text is crucial to the grasp of authorial intention and technique.¹⁰⁰ According to Sternberg, the author's view in the text should be observed in a closer partnership between source and discourse. Without considering the historical aspect of the text, the newer literary approach may run the risk of resolving the tensions in an ancient text by a modern reader's literary competence.

1.2.2 Deut-Kings as a series of discrete literary units

Against Noth's DtrH hypothesis, Westermann¹⁰¹ has presented another argument. Based on a form-historical study of Exodus-Kings, he has argued that each book of Exodus-Kings must be understood as an 'independent whole' rather than as part of a 'comprehensive historical work'.¹⁰² For Westermann, the repeated references to the exodus in the historical books show that the story of the exodus was the beginning of the history of Israel. Furthermore, he has made a distinction between those texts intended for 'presentation of the history' and those texts for the 'interpretation of the history'.¹⁰³ He has concluded that DtrH is not a unified literary work, either on the level of presentation or on the level of historical interpretation. The individual books of DtrH have their own history of formation, and represent distinct chapters in Israel's history. Hence, the individual books maintain their diverse forms and substances from diverse situations. Consequently, in the light of the disparity of texts in Exodus-Kings, Westermann has argued that Dtr is not an author-as-historian but a redactor who provided only the 'interpretative texts' within the history.

Some other scholars have regarded Deut-Kings as a series of books which were composed or edited in different ways.¹⁰⁴ They have observed differences between the components of DtrH. For example, J. G. McConville has observed the literary

¹⁰⁰ Sternberg 1985:7-23 (especially, 7-10).

¹⁰¹ Westermann 1994.

¹⁰² Westermann 1994:41-78.

¹⁰³ Westermann 1994:11, 97-124. The interpretative text includes parenthetic orations, other orations, texts belonging to a framework in Judges and Kings, and interpretative narratives and accounts.

complexity of Kings, which maintains its own point of view and distinctive themes within DtrH.¹⁰⁵ Kings, especially 1 Kgs 8:46-53, does not offer an actual release or restoration to the land to those in exile, as Deuteronomy implies (Deut 30:1-10). McConville has also observed 'unevenness' in the treatment of important themes of DtrH; namely, non-possession of the land, leadership, worship, and Israel.¹⁰⁶ For him, the thematic unevenness means that DtrH consisted of separately transmitted blocks, which were composed of the materials which already existed at various stages. 'These blocks may have developed independently, and finally been redacted together by the exilic period, but in a way that preserves their individuality'.¹⁰⁷ Thus, according to McConville, 'DtrH consisted of a real dialogue between received material and the perspective of the final composition'.¹⁰⁸ For him, the ironic figure of Solomon in 1 Kgs 1-11 also supports the single authorship of DtrH based on independent blocks, rather than the Josianic redaction. In a similar direction, G. Keys has found distinctions between 2 Sam 9-20 and 1 Kgs 1-2, which have been regarded as a document (the Succession Narrative).¹⁰⁹ On the basis of the differences in theme, style, language, content and theology, Keys has concluded that 1 and 2 Samuel is a block, with 2 Sam 21-24 as its 'Appendix'. On the other hand, 1 Kgs 1-2 is the introduction to Kings, not a part of the Succession Narrative. Following Westermann and von Rad, E. Eynikel has also argued that DtrH is 'the compilation of various books that were written independently'.¹¹⁰ The unity of the individual books of DtrH does not reflect a comprehensive 'Geschichtswerk'. According to Eynikel, DtrH consisted of individual blocks, for example, 1 Kgs 3-2 Kgs 18, extended to 23:30; Joshua-1 Sam 12; 1 Sam 13-2 Sam-1 Kgs 1-2. Linville has also doubted the integrity of DtrH, and argued for the independence of Kings from DtrH, although he has admitted a close relationship between the components of DtrH.¹¹¹ Avoiding concrete study of the relationship between DtrH and Kings, however, he has focused on the study of the social relevance of the story being told in Kings. For Linville, Kings is the symbolic 'language and literature of attribution' which was intended to construct the identity of the 'exilic' or

¹⁰⁴ McConville 1989; 1993. Fohrer 1968: 194-195; Eynikel 1996:363-364.

¹⁰⁵ McConville 1989:31-49; 1992:67-79.

¹⁰⁶ McConville 1996:27-44.

¹⁰⁷ McConville 1997:9-11.

¹⁰⁸ McConville 1996:42.

¹⁰⁹ Keys 1996.

¹¹⁰ Eynikel 1996:363-364.

¹¹¹ Linville 1998:46-73.

'post-monarchic' Israelite who had produced the literature.¹¹² In this context, 1 Kgs 8, the dedication of the temple and Solomon's prayer, 'provides strategies for life in the exile by showing how the exile is accommodated in the very establishment of the institution that otherwise seemed to symbolize the power, prestige and autonomy of Israel's United Monarchy'.¹¹³

In sum, according to the above scholars, individual books in DtrH show their own particular theological emphases. Thus, the tensions in DtrH were resolved in terms of individuality and blocks. The observations of Westermann and the above scholars lead us to a broader context of Kings than DtrH, and to re-consider the problem of the definition of the literary unit of Kings and the extent of DtrH.

1.3 The need for a rhetorical approach to Kings

1.3.1 Summary and the questions in Kings

In the current debate on Kings, the essential question is how to explain the composition of Deut-Kings, DtrH. Kings has been dealt with in the context of the debate on the composition of DtrH. As has been observed, Kings has had a central place in the issue of the composition of DtrH. In this question, modern scholars have concentrated on the understanding of the thematic and literary tensions in Kings. Scholars' various understandings of the tensions are closely related to their view of the character of the writer(s) of Kings, an author or redactor(s).

Noth attempted to solve the problem by arguing that the tensions are due to the editorial work of the author. Noth's theory has been challenged by many scholars. In fact, the theory is not sufficient to explain the diversity of themes and literary genres found in DtrH.¹¹⁴ In a continuation of Noth's theory, Hoffmann and Van Seters have attempted to resolve the tensions by emphasising the skill of the author as a freely composing literary artist. The tensions have been explained by other scholars' readings of Kings as a composite of two or more literary layers. For them, DtrH contains both ancient historical material and the theological perspective of the final redactors (Josianic and exilic). Inconsistencies, repetitions and variations in style and language are explained in terms of the incoherent combination of redactional layers. Although the

¹¹² Linville 1998:16-37.

¹¹³ Linville 1998:24.

¹¹⁴ Wilson 1995:83.

redactional reading provides an idea of the tensions in DtrH, it is not enough to explain the complicatedly developed narrative levels. Sceptical of the previous approaches, some scholars regard DtrH as a carefully crafted and unified work of art. They read DtrH as a whole, focusing on the aesthetic aspect of the final product. Inconsistencies, repetition, and stylistic variations in Kings do not show different sources or layers of composition, but are literary techniques for the authors' own particular literary purposes. Finally, some other scholars have explained the thematic and literary tension in DtrH through the theological and literary particularity of the individual books within DtrH. Individuality and the broad context of Kings have been given consideration.

On the basis of the above survey, the tensions or crucial issues in the Solomon account can be summarised as follows:

- 1) The question of the character of Solomon and the structure of the Solomon account. Scholars remain divided as to Dtr's view of Solomon in relation to the structure of the Solomon account. Is Solomon the contradictory portrayal of an exilic Dtr, a positive king as the builder of the temple in 1 Kgs 3-8 but a negative king as an idolater in 1 Kgs 9-11 (Noth)? Or is Solomon's contradictory figure, positive in 1 Kgs 1-10 and negative in 1 Kgs 11, an intended product of the Josianic work (Knoppers, Halpern)? Finally, is Solomon decidedly treated with the negative view of an exilic author in 1 Kgs 1-11 (Eslinger) or the Josianic Dtr in 1 Kgs 3-11 (Sweeney)?
- 2) The question of the relationship between the accounts of Solomon and Josiah (1 Kgs 1-11; 2 Kgs 22-23). Hoffmann, Knoppers and Sweeney have shown a close relationship between Solomon and Josiah in the theme of cult and kingdom. Does the relationship (1 Kgs 11:1-13; 2 Kgs 23:13) show the artificial scheme of cult reform of an exilic author, to present the great reform of Josiah as the making of a new beginning after the exile (Hoffmann)? Or, in a close relationship between cult and kingdom, is the Solomon account (1 Kgs 1-11) the paradigmatic work of a Josianic redactor, to support the religious and political reform of Josiah (Knoppers, Sweeney)?
- 3) The question of the nature of the Davidic covenant in the Solomon account (e.g. 1 Kgs 2:4; (3:14); 6:11-13; 8:25b; 9:4-5; 11:13, 32, 36; 2 Sam 7:14-16). Scholars have

offered different explanations about the tension between 2 Sam 7:14-16 and the above conditional Davidic covenant in 1 Kgs 2-11. Does the tension show the difference between older material and Dtr's powerful reinterpretation of history under the exile (Noth)? Or is the tension evidence for the different redactional layers and historical settings, Josianic and exilic (Cross, Knoppers)? Finally, is the conditional covenant in 1 Kgs 1-11 an element of the Josianic view only to explain the division of kingdom (Friedman, Halpern); an exilic view simply in a different context (Van Seters); or the author's technique to explain the exile (Eslinger)?

- 4) The question of Dtr's view of the temple and the future of Israel in 1 Kgs 8. Does Solomon's speech in 1 Kgs 8:14-53 show an exilic Dtr's significant view of the temple in relation to the future of Israel (Noth), or a Josianic Dtr's view of the cultic centralisation (Knoppers)? Does the chapter show an exilic author's technique for explaining the exile by showing 'the irreconcilable differences between God and Israel over the significance of the temple' (Eslinger)? What does 1 Kgs 8:46-53 mean? Is it an exilic demand for repentance for salvation (Wolff, Nelson), or a Josianic argument for Davidic sovereignty in the north (Halpern)?

Consequently, the essential question in the Solomon account is whether Dtr's view of Solomon is Josianic or exilic. The above tensions, in the character of Solomon and the Solomon text unit, the nature of the Davidic covenant and the idea of the temple, have been regarded as the crucial issues in establishing the compositional character of DtrH.

Do the thematic and literary tensions within DtrH and the Solomon account point to the Josianic redaction, a single exilic redaction, the sophisticated literary techniques of authors, or the individuality of Kings within DtrH? This present work on the Solomon account is intended to support the understanding of the thematic and literary tensions within DtrH in the perspective of the individuality of Kings and the other historical books as blocks. Above all, there is a need to evaluate the other explanations. Here we will evaluate the Josianic redaction theory, since this theory is the most influential approach in the studies of Kings, especially the Solomon account, as observed above. In fact, most modern scholars' ideas of DtrH are based on a presupposition that DtrH shows at least two stages of redactions, a pre-exilic redaction (Josianic or Hezekian) and a later exilic redaction. Thus, it is worth evaluating the Josianic redaction theory here.

1.3.2 Evaluation focused on the Josianic redaction theory

1.3.2.1 The nature of the Davidic covenant

First of all, there are questions which arise concerning the thematic analyses of Cross and his followers. In Cross' thematic analysis, his understanding of the Davidic covenant in 2 Sam 7 as unconditional must be questioned.¹¹⁵ Scepticism toward Cross' understanding of the Davidic covenant arises even among scholars who advocate the Josianic redaction theory. For example, in relation to the Davidic covenant, Halpern has pointed out four problems for Cross.¹¹⁶ The first point is that the exilic editor also shows the Davidides' legitimacy and hope of restoration in 2 Kgs 25:27-30 (as in 2 Sam 7:13-16; Ps 89:29-38; Jer 33:14-26). Moreover, Josiah's reform presupposed conditionality (Deut 17:20). The second is that the conditional dynastic covenant is already present in its full integrity in the Josianic verses 1 Kgs 11:10, 33, 38 with 2:3; 3:14; 8:25b; 9:4; and the mixture of 2 Sam 7 and 1 Kgs 9:6f. in the exilic verse 2 Kgs 21:8. The third is that Cross' exilic editor did not succeed in revising 2 Sam 7 to avoid contradiction. Finally, the conditional covenants appear in Solomon's account only because they are only related to Solomon in connection with the division of the kingdom. Furthermore, Halpern has argued that there is no tension between the covenants of 1 Kgs 1-11 and 2 Sam 7. Provan has also shown a serious problem for Cross' hypothesis. According to him, there is 'a discontinuity between themes and climax' in Cross' theory.¹¹⁷ That is to say, while the Davidic promise stresses divine commitment, the climax of the Davidic promise in the reign of Josiah stresses obedience.

In fact, the Davidic covenant in 2 Sam 7 has implied conditional elements as well as unconditional ones.¹¹⁸ As Hobbs points out, 2 Sam 7:14 implies a punishment for wrongdoing.¹¹⁹ It is very much strengthened by the repetitions throughout Kings (1 Kgs 2:1-4; 1 Kgs 6:11-13; 1 Kgs 9:1-9). In this way, McConville explains the difference between 2 Sam 7:14 and 1 Kgs 2:4 as the unfolding of the implicit conditionality of 2

¹¹⁵ Hobbs 1985:xxiv-xxv; Long 1984:16-17. Of the Davidic promise in 2 Sam 7, Long argued that it should not be taken literally, 'for this assumes a denotative meaning for the language that is inappropriate to the social context in which it functioned'.; Gerbrandt 1986:17.

¹¹⁶ Halpern 1988:158-159.

¹¹⁷ Provan 1988:28-29.

¹¹⁸ According to Gerbrandt, an 'everlasting' covenant does not mean it is necessarily unconditional, but shows a paradoxical nature: 'Just as the Mosaic covenant was permanent, however, the Davidic covenant was permanent. The way in which the promise is described in 2 Sam 7 and the way in which it is pictured in the remainder of the history are not contradictory but complementary'. Gerbrandt 1986:169.

¹¹⁹ Hobbs 1985:xxiv.

Sam 7:14.¹²⁰ According to McConville, such a difference does not show a redaction, but ‘a growing drum-beat which signals the discrepancy between expectation and performance in the life of the kings’.¹²¹ Thus, as Gerbrandt has argued, the Davidic covenant is not a reliable criterion for identifying different redactional layers and historical settings.¹²²

1.3.2.2 2 Kgs 23:25-27 and the uncertain nature of Dtr2

Cross’ idea is founded on his misunderstanding of the Davidic covenant. Nevertheless, subsequent scholars have still agreed with Cross’ idea that 2 Kgs 23:26-27 is the awkward interjection of an exilic editor, who attempts to reconcile Josiah’s accomplishments with the catastrophe of Babylonian exile.¹²³ For example, Nelson has argued that ‘the attitude changes suddenly from the completely positive evaluation of the semi-messianic Josiah to one adamantly negative towards the nation as a whole’.¹²⁴ In the same vein, Knoppers has argued that 23:26-27 conflicts with the earlier author’s consistent claims that reformer kings can turn away divine wrath and bring blessing by correcting the sins of their predecessors.¹²⁵ According to him, Josiah’s reforms (2 Kgs 23:8, 10, 12) cancelled Manasseh’s sins (2 Kgs 21:3-6).

However, there are no signs of discontinuity in 2 Kgs 23:25-30, justifying a break between editions.¹²⁶ First of all, Cross’ high assessment of Josiah’s reform has to take account of Josiah’s abrupt demise in the battle with Neco at Megiddo (2 Kgs 23:29-30). His death might mean the failure of Josiah’s reform, when viewed within the context of the complete book of Kings. It is not surprising that Josiah’s reform did not cancel the fall of Judah in the consistent pattern of reform and disaster in the whole structure of Kings.¹²⁷ Thus, 2 Kgs 23:25-27 is not sufficient as a basis for there being two editions.

Secondly, in order to know the exact nature of 2 Kgs 23:25-27, we must question the nature of Cross’ Dtr2, because he introduced such an awkward utterance in 23:25-27. According to Cross, Dtr2 in the exile updated the work of Dtr1 with the addition of

¹²⁰ McConville 1989:38.

¹²¹ McConville 1989:38.

¹²² Gerbrandt 1986:168-169.

¹²³ Knoppers 1994:220: cf. note 86; Burney 1903:355-356; Cross 1973:286; Friedman 1981b:186; Gray 1970:715; Kittel 1900:297; McKenzie 1985a:191; 1991:125-126, 136; O’Brien 1989:268.

¹²⁴ Nelson 1981:84.

¹²⁵ Knoppers 1994:219-221

¹²⁶ I agree with Camp’s interpretation of the death of Josiah as the natural fulfilment of Huldah’s prophecy (2 Kgs 22:20). Camp 1990:20-23.

¹²⁷ McConville 1989:45-46; Hobbs 1985:xxv; Hoffmann 1980:78-155.

2 Kgs 23:25b-25:30, which blamed the exile on Manasseh. In Kings, Cross also simply suggested other Dtr2 passages without any criteria for isolating the passages.¹²⁸ According to McKenzie's categories of passages, Dtr2 conditionalized the promise to David (1 Kgs 2:4; 6:11-13; 8:25b; 9:4-5), addressed the exiles or called for their repentance (1 Kgs 8:46-53; 9:6-9), presupposed the exile (2 Kgs 17:19; 20:17-18; 22:15-20) and blamed the exile on Manasseh (2 Kgs 21:2-15).¹²⁹ However, the problem of identifying Dtr2 passages, and the disagreement in so doing, make it very difficult to discover the nature of Dtr2. For example, McKenzie argues that most of the Dtr2 passages (except 2 Kgs 21:8-15) cannot be reconciled with the thematic concerns of 2 Kings 23:26-25:26.¹³⁰ According to him, there are important differences in theme, tone, and even theology between them. For McKenzie, Cross' Dtr2 has a lighter influence in Kings (only 2 Kgs 21:8-15; 23:26-25:26). Thus, Dtr2 did not systematically revise the whole work of Dtr1, as Cross proposed. McKenzie has concluded that more than one editor added comments to the first edition. Even the identification of Cross' Dtr2 from 2 Kgs 23:25b-25:30 as the main addition is questionable in relation to Dtr1. Generally, Cross and some of his followers have regarded 2 Kgs 23:25 as a high point for Josianic work in the pre-exilic period.¹³¹ In 23:25, for Cross and McKenzie 25a is Dtr1, whereas 25b 'and after him none arose like him', belongs to Dtr2.¹³² On the other hand, Friedman thinks both 25a,b are Dtr1.¹³³ Nelson sees v24 as the work of Dtr2 along with 23:4b-5, 19-20, 25b-30. However, according to Knoppers, 23:24-25 is the work of an exilic Dtr, who wishes to round out Josiah's reform.¹³⁴ On the basis of his observation of 'the incomparability formula' (1 Kgs 3:12; 2 Kgs 18:5; 23:25),¹³⁵ Knoppers argues that an exilic Dtr highlights the exceptional accomplishments of major figures within his history, such as Moses, Solomon, Hezekiah, and Josiah. The formulae are a means through which an exilic writer unifies the past, rather than a key to separating

¹²⁸ Cross has also listed Dtr2 passages in Deuteronomy and the earlier books in DtrH, as seen in the above section. Cross' Dtr2 passages are concentrated in Kings rather than outside Kings, as McKenzie observed. McKenzie 1991:135-145.

¹²⁹ I follow McKenzie's categorization, which is based on Cross' Dtr2 lists. McKenzie 1991:135; cf. Cross 1973:287.

¹³⁰ McKenzie 1991:135-145.

¹³¹ Cross 1973:287; Nelson 1981:83-84; Friedman 1981a:7-8.

¹³² Cross 1973:286; McKenzie 1991:137.

¹³³ McKenzie 1991:136-137; Friedman 1981a:7-8.

¹³⁴ Knoppers 1994:215-228. He argues for three editions: 2 Kgs 23:21-23 (Dtr1), 24-25 (an exilic Deuteronomist), 26-30 (Dtr2).

¹³⁵ Knoppers 1994:218-219; 1992:411-431.

redactional layers in DtrH.¹³⁶ If Knoppers is right, Cross' Dtr1 based on 2 Kgs 23:24, 25 is unacceptable, and the verses are exilic. In agreement with McKenzie, Knoppers argues for the existence of a pre-exilic history (Dtr1), an exilic supplement (Dtr2), and a number of scattered additions.¹³⁷ Thus, in the exilic period, there are two different deuteronomists; namely, Cross' pessimistic Dtr2 and another optimistic exilic Dtr, whom Knoppers has mentioned. Such lack of consensus about the nature of Dtr2 makes Cross' theory unconvincing. Thus, when we consider all the Dtr2 passages, as identified by Cross, Dtr2 has an ambiguous nature. Furthermore, since Cross left open the extent of the texts which may be ascribed to Dtr2,¹³⁸ the nature of Dtr2 in DtrH is even more uncertain. The following table based on the above survey shows major redactional scholars' various Dtr2 passages in DtrH.

Major redactional scholars' Dtr 2 passages in DtrH

<u>Cross</u>	<u>Friedman</u>	<u>Nelson</u>
Deut 4:27-31	4:25-31(EE) 8:19, 20	4:19-20
28:36f., 63-68	28:36, 37, 63-68	
29:27	29:21-27	
30:1-10	30:1-10, 15-20 31:16-22, 28-30	31:14f., 23
Josh 23:11-13, 15f.		23:4, 7, 12-13 24:1-24
Judges		1:1-2:5 6:7-10
1 Sam 12:25		
1 Kgs 2:4		
6:11-13		
8:25b, 46-53		8:44-51
9:4-9	9:6-9	9:6-9
2 Kgs 17:19		17:7-20, 23b-40
20:17f.		
21:2-15	21:8-15	21:3b-15 (BE) 22:16-17, 20b (BE)
23:26-25:30	23:26-25:26 25:27-30 (BE)	23:4b-5, 19-20, 24 (BE) 23:25b-25:30 (BE)

*BE: the exilic edition in Babylon. *EE: the exilic edition in Egypt.

As has been observed, Cross' disciples' arguments for Dtr2, have no unanimity on the precise nature, main ideological point, or purpose of Dtr2. Cross' Dtr2 is also reformulated by Levenson, Boling, Peckham and Mayes. They argue that Dtr2 edited

¹³⁶ Knoppers 1992:431.

¹³⁷ Knoppers 1993:51-52.

¹³⁸ McKenzie 1991:7.

DtrH much more extensively than Cross thought.¹³⁹ In opposition to McKenzie, they see Dtr2 as having a major role in shaping DtrH. How can Cross and his disciples differ on the nature of Dtr1 and 2, even though they agree on the existence of at least two authors, one Josianic and the other exilic? Such disagreements come from their presuppositions of the real text as being multi-layered from a literary-historical point of view. Thus, as Polzin observed, for redaction-oriented scholars, the meaning of specific passages used to support their views never needs to be determined.¹⁴⁰ In order to maintain his view of the Davidic covenant, Cross resolved the problem in 2 Kgs 23:25-27 simply by the hand of Dtr2. He postulated his literary-historical reconstruction without considering its significance. After all, Cross' final text represents a double sense, by twisting a hopeful history (Dtr1) into a sermon (Dtr2) that would explain to the exiles the rationale of the fall of Judah. However, the uncertain nature of Dtr2 makes the real text have an uncertain, imperfect meaning. How can it be that a history of hopeful promise and a message of actual judgment are in harmony? Still, there remains the theological-thematic tension in Cross' theory, which Cross tried to resolve. In the final text, history and Dtr2 are still standing against Dtr1. Such a conflict in the final text made Polzin criticise Cross' position:

In Cross' account, the original edition of the History was a failed sermon, one whose basic ideology was shown to be deficient by subsequent events of history, and the second edition was a slapdash attempt to alter the first. But the alteration was an unsuccessful salvage operation because it proceeded from 'a less articulate Exilic editor'.¹⁴¹

Cross and his followers have not succeeded in reconciling promise and judgment in the history. Consequently, we have observed disagreements on the nature of the Davidic covenant, and that nature of the covenant does not offer an absolute proof of different redactional layers and historical settings. We have also realised that the Josianic redaction theory has not provided clear criteria for determining what should be ascribed to Dtr1 and Dtr2. The lack of consensus about the nature of Dtr2 makes the Josianic redaction theory unconvincing.

¹³⁹ For example, Levenson ascribes the insertion of the old deuteronomic law code to Dtr2; Boling attributes a number of passages to this exilic editor in Judges; Peckham redesigns Dtr2 into the major editor of the entire history, Genesis-Kings; Mayes says that Dtr2 resembles the DtrN of the Smend school. Levenson 1975:203-233; 1981:143-166; Boling 1975:29-38; Peckham 1985:21-68; Mayes 1983:106-139.

¹⁴⁰ Polzin 1989:11-13.

¹⁴¹ Polzin 1989:12-13.

1.3.3 The need for the communicative perspective

Up to now, modern scholars have attempted to explain the thematic and literary tensions within DtrH and the Solomon account on the basis of the Josianic redaction, a single exilic redaction, or the sophisticated literary techniques of authors. Do the tensions in Kings suggest at least two redactions, or do the tensions imply a textual unity? However, as we observed, there are no conclusive judgments or reliable methodology to explain the compositional character of Kings, owing to the subjectivity of the explanations. The tensions in individual texts within Kings have been explained quite differently, according to scholars' suppositions of authorship. There is no unanimity even on the meaning of the major terms and concepts that are used in the scholarly discourse. In this context, Linville has rightly criticised modern scholarship on DtrH:

None of the main compositional histories on offer can claim to conclusively solve the problem of the origin of Kings. The vast number of different themes and topics, as well as the uncertain relationship between the book and other members of the Former Prophets, suggests that any limited set of criteria will always be inadequate.¹⁴²

The various themes in Kings observed by scholars show that Kings cannot easily be reduced to a theme or a small number of themes. In that context, Wilson has well argued that the Deuteronomistic history hypothesis is not sufficient to explain the diversity of themes and literary genres found in DtrH.¹⁴³ Provan has also similarly criticised the hypothesis as follows:

Particular books as we have them tend to display a much greater theological subtlety and complexity than we would expect to find if we approached them with a 'standard' view of Deuteronomistic theology clearly in mind. They also appear quite different from each other in their particular theological emphases (cf., e.g., Judges with Kings). The construction of a 'Deuteronomistic theology' characteristically involves the blurring of all such subtleties, complexities and differences in the course of extracting an 'essence' which is said to lie beneath them and which speaks of a relatively uniform ideological perspective on the world.¹⁴⁴

We need a reading of Kings as an individual book which has its own point of view and distinctive themes in relation to the other historical books, while the book may also show a thematic unity with those books. This present study supports the understanding

¹⁴² Linville 1998:56-57.

¹⁴³ Wilson 1995:83.

¹⁴⁴ Provan 1997:94. Wenham has also doubted the Deuteronomistic history theory, observing not only a close theological connection of the book of Joshua with Deuteronomy but also a theological difference between the book of Joshua and the books of Kings. See Wenham 1971:140-148.

of the thematic and literary tensions within DtrH in the perspective of the individuality of Kings as a block, which has its own independent origin and purpose.

In fact, in current scholarship, scholars' views on the composition of Kings and their various evaluations of Solomon have been bound up with their different methods, mainly historical criticism and the newer literary criticism. In historical-critical approaches, Solomon has been evaluated according to the time of composition of the text, and the intention of the author working in that historical period. However, we have seen the failure of the above approaches to evaluate Solomon properly. For example, in redaction criticism, we have seen endless divisions and fragmentation of the Solomon narrative posited in order to determine the date of the composition of the text. It is hard to be sure whether certain statements are pre-exilic or exilic. There is no unanimity among redaction critics as to the author's intention in the presentation of Solomon in 1 Kgs 1-11. Further, nowhere does the text itself proclaim the existence of two or more authors (or editors). The existence of two or more editors is impossible to disprove or prove, precisely because it is not a question with which the text itself is explicitly concerned. Such editors are the product of a hypothetical, historical reconstruction of the literary events, rather than literary evidence. Since the text does not declare an author or date, the above historical approaches to Solomon rely on hypothetical, external factors, rather than on the text itself. Furthermore, such a reading contains the danger of overlooking the overall message of Kings in its final form as a whole, because it concentrates on the tensions existing among the various sources and layers that make up the book. On the other hand, there is also scepticism towards the newer literary criticism in relation to the question of the composition of DtrH and the understanding of Solomon. Some scholars are interested in 'the text itself' rather than what lies 'behind the text' ('genetic' questions about text). They read the books of DtrH as whole, focusing on the literary artistry of the final product. Inconsistencies, repetitions, and contradictions in Kings are understood as literary artistry, a sophisticated narrative strategy for the authors' own particular literary purposes. This reading is bringing readers a renewed appreciation of the artistry of biblical narrative.

However, can we really ignore questions of the textual history when dealing with the text? In fact, one cannot deny evidence for the diversity of vocabulary, styles, and expressions within DtrH. In my judgment, the literary reading cannot be exclusively right, because the perceived meaning of the text is dependent on its reader's literary competence. The newer literary reading may make the reader a creative agent of the

meaning of the text, with gaps and inconsistencies.¹⁴⁵ To avoid this danger, the newer literary critics need to consider the important fact that Kings plainly has a historical intent.

In a quite fundamental way, the above observation leads us to the methodological need of a new dimension to assess most adequately the thematic and literary tensions in DtrH. Scholars' explanations of the tension must be also assessed. It should begin with a refusal of the modern tendency which argues that historical criticism and the newer literary criticism are mutually exclusive in textual interpretation. It should acknowledge the interpretative values of the two methods in the understanding of the tensions of the text.¹⁴⁶ In this context, Talstra has emphasised the complementary use of the two exegetical methods in analysing a text.¹⁴⁷ For Talstra, the features of the language of texts, namely, the general linguistic features of the texts (e.g. the rules for polysemy, idiom) and the particular literary features in them (e.g. style, structure and repetitions of words), need to be interpreted using both synchronic and diachronic approaches. Thus, 'one needs to analyse a text twice, so that the linguistic elements of the text can be accommodated in two analyses: in a structural, horizontal analysis and in vertical analysis oriented to the genesis of the text'.¹⁴⁸ However, acknowledgement of the two methods should go further than simple synchronic and diachronic analyses, or analysing a text twice. It means that some tensions in a text must be understood in the light of their functional purpose in a communicative context between author and reader in the text, since the text is intended to function for 'communication' between author and reader. The communicative function of the text is observed by Knierim, who has reconsidered a form-critical approach with the factors of communication of the text between writer and reader:

Interpreting Old Testament literature and language ought to be within a context in which both appear as manifestations of communication, born by a will to communicate and functioning within such communication: that is, they include the

¹⁴⁵ In this context, Provan has also observed the problem of the new literary criticism. See Provan 1995:106.

¹⁴⁶ As has already been seen, Sternberg has emphasised the interdependence of 'source (diachronic)' and 'discourse (synchronic)' in the meaning of the Old Testament text. Sternberg 1985:7-23. For the importance of the proper relationship between source and discourse analysis in biblical interpretation, see Bartholomew 1998a:139-171, 212-218. In fact, Kings shows both historical and literary aspects, as Provan has rightly observed. Provan 1997:27-67; 1995a:1-21; 1995c:585-606.

¹⁴⁷ Talstra 1993:9-21.

¹⁴⁸ Talstra 1993:20.

horizon of understanding and expectation of readers and listeners and, having a historical dimension, are subject to the changing horizons of communication.¹⁴⁹

This view of the text is also supported by Sternberg's understanding of biblical narrative as 'a means of communicative end':

Biblical narrative is oriented to an addressee and regulated by a purpose or set of purposes involving the addressee. Hence our primary business as readers is to make purposive sense of it.¹⁵⁰

Thus, the tensions in Kings should be examined in a close relationship with its reader. For example, if there were tensions in the Solomon account, we have to ask how they might have been interpreted by the exilic reader or community before straight away assigning them to different redactors. If there were different redactions (e.g. Josianic, exilic) in Kings, these should be assessed by examining whether the conflicting redactions could have been compatible in the exilic reader's view. In the Josianic redaction theory, the reader's understanding of the redactions has been neglected. That is to say, most Josianic redaction scholars did not ask how or whether the Josianic political propaganda also made sense to an exilic audience. As Halpern has observed, if 'the editor's object is to persuade the reader, to fortify the partisan, by argument instead of ukase',¹⁵¹ one needs to examine whether the reader agrees with the editor. Whereas redaction scholars have only observed the tensions in the text, they have paid no heed to how the tensions should be read in the text's finished form.¹⁵² The tensions in the text should be assessed in the light of the interrelationship between author and reader (or audience). Unless we assess the tensions in the context of interrelationship, they will lead scholars to assume endless redactions. In this light, Bartholomew has also observed the lack of attention given by scholars in studies on Kings to 'the communicative function of the text as a literary whole in its original context or today' as follows:

Consider, for example, the book of Kings. What was its message to its original hearers? For all the value of contemporary commentaries this question rarely receives sustained attention. The focus has been on the underlying events rather than on the kerygma of the text in its final form. The historical aspect of the text is important, but Kings is not primarily a history book; it is kerygmatically focused. ... Reflection on this perspective as addressed to the exilic and post-exilic community, the audience for whom the book was written, leads one into the communicative dynamic of the text.¹⁵³

¹⁴⁹ Knierim 1973:467.

¹⁵⁰ Sternberg 1985:1.

¹⁵¹ Halpern 1988:175.

¹⁵² Barton 1996:58.

¹⁵³ Bartholomew 1998b:36-37.

In fact, as has already been seen, Linville's study on Kings as the symbolic 'language and literature of attribution' for an intended social function shows the communicative aspect of the text of Kings. There are other reasons for the need of a communicative perspective in relation to the tensions. First, in fact, scholars' explanations of the thematic tension in DtrH are based on their suppositions of historical issues in Josianic and exilic times. With regard to the issue foremost in the exilic community, some scholars have supposed an aetiology for the nadir of Judah (Noth), messianic hopes (von Rad), repentance for salvation (Wolff), national identity (Van Seters, Linville), or the obedience to the law for a new beginning (Hoffmann). On the other hand, in Josianic times, the supposed issue is either national identity (McKenzie)¹⁵⁴ or a radical religious and political centralisation (Nelson, Knoppers). These scholarly suppositions need to be assessed by reconstructing an historical issue which would have provoked the communication between author and reader. Secondly, in order to decide whether DtrH is the theological justification for the fall of Israel and Judah or is Josianic political propaganda, a consideration of communicative genre of the text is needed.¹⁵⁵ Thirdly, in order to know how the author used his material in order to produce certain effects on the reader, the communicative perspective is in need. How did he make readers understand his use of history?

1.3.4 The appropriate focuses of rhetorical analysis for the study of Kings

The rhetorical approach is an appropriate method to meet the above requirements in the study of Kings. Rhetorical analysis treats the text as a means of communication between author and reader within a specific historical context, and how it is designed to affect the reader (audience) in that situation.¹⁵⁶ The following scholars' general views of rhetorical criticism support the proper connection between the rhetorical approach and its necessity in the study of Kings. Above all, B. Fiore has aptly described rhetorical criticism as follows:

¹⁵⁴ McKenzie 1991:150. He argues that 'Dtr may have been motivated by a contemporary search for national identity on the heels of the demise of the Northern kingdom'.

¹⁵⁵ McKenzie argues for the importance of an initial decision about genre for the proper reading of the text. McKenzie 1994:303-304.

¹⁵⁶ In rhetorical criticism, the identity of author and reader depends on the text or discourse, its inherent genre or nature. Namely, author and reader are pictures drawn from the data of the text itself – the terms are called 'implied author' and 'implied audience' in narratological theory. The subsequent chapter will address the conception of author and reader in rhetorical criticism in detail.

Rhetorical (or pragmatic) criticism considers a work of art chiefly as a means to an end, as a vehicle of communication and interaction between the author and the audience, and investigates the use of traditional devices to produce an effect in an audience. It is an internal criticism that focuses on the rhetoric of the text itself, but also works outward to considerations of author, audience, and their interrelationships.¹⁵⁷

If we follow Fiore, a rhetorical approach in the communicative perspective clearly meets the methodological need in the study of Kings. Patrick and Scult have also understood rhetorical criticism as an analysis of 'the whole range of linguistic instrumentalities by which a discourse constructs a particular relationship with an audience in order to communicate a message'.¹⁵⁸ On the other hand, although this rhetorical approach is interested in the literary artistry of author or editor toward persuasive ends, the approach differs from the typical literary approaches (traditional and newer).¹⁵⁹ In this context, the approach is not skilful and artistic speech, or a 'close reading', but the 'art of persuasive communication'.¹⁶⁰ The rhetorical analysis also allows for the complementary use of historical and literary methods. For example, J. Barton's observation on rhetorical criticism brings out both similarities and differences between redaction criticism and rhetorical criticism. According to him, rhetorical criticism, like redaction criticism, is interested in the use of historical material of the author/editor;¹⁶¹ but going beyond the concerns of redaction criticism, rhetorical criticism concentrates on how 'chapters and books have persuasive ('rhetorical') force with their readers'.¹⁶² Then, Barton concludes that 'rhetorical criticism offers a rather surprising compromise between the structuralist concern with 'the text itself', and a more conventional interest in the author'.¹⁶³ In this context, S. Walton has reviewed the five key marks of rhetorical criticism as follows.¹⁶⁴ First, rhetorical criticism does not focus on the pre-history of the text, but on the communicative and persuasive power of the text as we have it. Second, rhetorical criticism focuses on argumentation and persuasion. Third, rhetorical criticism seeks the author's perspective in a communicative

¹⁵⁷ Fiore 1992:716.

¹⁵⁸ Patrick and Scult 1990:12.

¹⁵⁹ Duke 1990:29-30.

¹⁶⁰ Following Aristotle's idea of rhetoric, Duke has distinguished rhetorical analysis from the literary approach. Duke 1990:29-46.

¹⁶¹ Barton 1996:52. According to him, redaction criticism is interested in the question of 'how the author/editor achieves his effects, why he arranges his material as he does, and above all what devices he uses to give unity and coherence to his work'.

¹⁶² Barton 1996:199-200.

¹⁶³ Barton 1996:203.

¹⁶⁴ Walton 1996:5-6.

act. Fourth, rhetorical criticism is a parallel discipline to form criticism, especially in OT studies; and beyond form criticism, it also asks what the author was aiming to achieve through the text in the process of communication. Fifth, it is a useful interpretative key to texts. Thus, the rhetorical approach accepts the interpretative values of both main methods, historical criticism and literary criticism, in the understanding of the text. In fact, rhetorical criticism was proposed by J. Muilenburg in order to fill a void which lies between form criticism and literary criticism.¹⁶⁵ The acceptance of the interpretative values of the two methods in rhetorical criticism is also shown in Kennedy's following comment on the rhetorical approach:

The ultimate goal of rhetorical analysis, briefly put, is the discovery of the author's intent and of how that is transmitted through a text to an audience.¹⁶⁶

Consequently, these scholars' views show that rhetorical criticism is an appropriate interpretative method which can meet the needs in the study of the Solomon narrative.

On the other hand, speech-act theory, which focuses attention on the effect of verbal communication, is also a helpful tool in our consideration of the study of 1 Kgs 1-11 from the communicative perspective of the text. Speech-act theory as a philosophical theory of language use is 'a method of analyzing human language use in terms of the actions and the effects that are achieved by a given utterance'.¹⁶⁷ The use of language in that theory is understood as a performance, or activity, by which meaning is constructed by what words do, as much as by what they are.¹⁶⁸ Words are not only things with meaning, but also tools with which a speaker may perform certain actions and achieve certain effects. In understanding the meaning of a literary discourse, the reader needs to attend not only to what the author is saying (i.e., to the propositional content of the discourse), but also to what he or she is doing with what is said. Speech-act theory helps us with the analysis of narrative, both at the level of the narrator's and

¹⁶⁵ See Muilenburg 1969.

¹⁶⁶ Kennedy 1984:12.

¹⁶⁷ Tovey 1997:70.

¹⁶⁸ Speech act theory originated with the Oxford philosopher of language, J.L. Austin, in his book *How to do Things with Words* (1962), which is the series of his lectures at Harvard in 1955. Against traditional philosophers who focused on whether language was true or false (as information, propositional or constative), Austin has emphasised the performative function of language or of many utterances. He distinguishes three kinds of linguistic acts: these are the speech-acts performed, which are the locutionary act (locution: uttering words), the illocutionary act (illocution: sentences and language in action), the perlocutionary act (perlocution: the intended effects, e.g. persuading and surprising). Austin's work is systematised and developed by his former student, J.R. Searle, in his book *Speech Acts: An Essay in the Philosophy of Language* (1969). He has observed the five types of illocutionary acts as assertives,

the characters' speech-acts, and at the level of the implied author's discourse through the function of the interplay between the illocutionary acts and their perlocutionary effects on the reader. Accordingly, speech-act theory is useful in our study for the purpose of determining the message of the narrative as an act of communication between an author and a reader.¹⁶⁹ Hence, our study of the Solomon narrative will focus on the rhetorical approach, gaining some help from speech-act theory.

1.4 Conclusion

In modern scholarship since Noth, the essential question in the studies in Kings is about its composition in relation to the other historical books. In solving the problem, scholars have concentrated on the explanation of tensions in the Solomon narrative and Kings. Based on their understanding of the character of the writer of Kings and DtrH, scholars have suggested various solutions; namely, the Josianic redaction, a single exilic redaction, or the sophisticated literary techniques of the author(s). However, they do not offer a conclusive solution. For example, we have observed disagreements in the redaction theory on the nature of the Davidic covenant, and have seen that the criterion of the nature of the covenant does not offer an absolute proof of different redactional layers and historical settings. There is no unanimity even on the meaning of the major terms and concepts in the scholarly discourse. The newer literary approaches have paid insufficient heed to the historical aspect of Kings. The inconclusive approaches under the Deuteronomistic history hypothesis leads us in a different direction, that is, to aim to understand the thematic and literary tensions within DtrH in the perspective of the individuality of Kings and the other historical books as blocks. It also leads us to realise a new methodological need, that is, the communicative perspective of the text, which nevertheless, maintains an appreciation of the historical and literary dimensions of the text. We have further observed that rhetorical analysis has the appropriate focuses to solve the question. The tensions should be understood in the context of a communicative act. Rhetorical analysis can be used to assess the explanations of the thematic and literary tensions in the Solomon account, especially according to the

directives, commissives, expressives and declarations. See Austin 1975; Searle 1969; 1979; Grice 1975:41-58; Pratt 1977.

¹⁶⁹ In this context, Watson has shown the hermeneutical connection between speech-act theory and the biblical texts as writing speech-acts. Watson 1997:98-124. White has also observed the value of speech-act theory for the Old Testament hermeneutical problem, being between the poles of historical criticism and literary criticism. White 1988:41-63. See also Thiselton's emphasis on the importance of speech-act theory in countering the hermeneutics of indeterminacy. Thiselton 1992: VIII, XV-XVI.

Josianic redaction theory. In other words, from the communicative perspective, we can examine whether the Josianic redaction theory succeeds in differentiating the Josianic and exilic layers in the Solomon account. In the next chapter, we will define more exactly what rhetorical criticism is, and how we apply it to our study of the Solomon narrative, the understanding of the view of Solomon embodied in the communicative action of the text.

Chapter 2

Rhetorical criticism and Kings

2.1 Introduction

This chapter will define what rhetorical criticism is, and then in relation to the definition, show what kind of methodology will be used in our rhetorical study of Kings. In fact, there has been some disagreement over the definition of rhetorical criticism in biblical studies, especially Old Testament studies.¹⁷⁰ It is important to clarify a definition of the term before applying it as a practical methodology to the books of Kings.

The lack of agreement about what rhetorical criticism is, is due to scholars' different views about the meaning of rhetoric. For most scholars since Muilenburg, rhetoric in Old Testament studies has been regarded as the stylistic and literary features of a text. On the other hand, some scholars have defined rhetoric as the art or means of persuasion and argumentation. In our study, rhetoric refers to the text's argumentative and persuasive art or means (including style) of gaining the adherence of an audience to proposed theses in the context of an exigency. Thus, rhetorical criticism is defined in the classical sense as a methodology, concerned with the means of persuasion employed by a text in communication, implemented through an analysis of the text in its final form. Using the above definition of rhetorical criticism, this rhetorical study employs a method of rhetorical analysis drawn from primarily classical rhetoric and, to a lesser extent, from the New Rhetoric as a modern rhetoric.

2.2 Rhetorical criticism and Rhetoric

2.2.1 The introduction and development of 'rhetorical criticism'

The term 'rhetorical criticism' in biblical studies was proposed by J. Muilenburg in his presidential address of 1968 to the Society for Biblical Literature, entitled 'Form

¹⁷⁰ Hauser and Watson 1994:3; Lenchak 1993:44-45.

Criticism and Beyond'.¹⁷¹ Muilenburg defined rhetoric and rhetorical criticism there as follows:

What I am interested in, above all, is in understanding the nature of Hebrew literary composition, in exhibiting the structural patterns that are employed for the fashioning of a literary unit, whether in poetry or in prose, and in discerning the many and various devices by which the predications are formulated and ordered into a unified whole. Such an enterprise I should describe as rhetoric and the methodology as rhetorical criticism.¹⁷²

Muilenburg attempted to overcome and supplement the weakness of form criticism, which stresses the mere identification of 'the typical and the representative' forms and genres of text.¹⁷³ For Muilenburg, 'the form should be a way *into* an encounter with the particular passage in all its uniqueness, rather than an end in itself'.¹⁷⁴ Instead of the tendency to generality found in form criticism, he emphasised the particular and concrete features of a given text. Specifically, he drew attention to the compositional and structural patterns of a text, through defining the limits of a literary unit, and to stylistic devices, such as chiasmus, parallelism, the repetition of keywords and the use of rhetorical figures. Thus, for Muilenburg, the particular stylistic and structural features of a text are 'rhetoric', and the methodology used to describe them 'rhetorical criticism'.¹⁷⁵

However, since Muilenburg, scholars have been largely divided into three groups on the definition and methodology of rhetorical criticism in biblical studies.¹⁷⁶ The first group is the followers of Muilenburg, so called the 'Muilenburg School', who have a common ground of regarding rhetorical criticism as a division of literary criticism, although there are some differences between them.¹⁷⁷ For the scholars of this group,

¹⁷¹ Muilenburg 1969:1-18.

¹⁷² Muilenburg 1969:8.

¹⁷³ Muilenburg 1969:5.

¹⁷⁴ Patrick and Scult 1990:15.

¹⁷⁵ Patrick and Scult have explained Muilenburg's rhetorical criticism as follows; '[H]e revived style criticism under the conviction that close attention to the artistic devices of composition would lead the interpreter to the content of what the author had to say'. Patrick and Scult 1990:16. Anderson and Jackson describe the work of Muilenburg as the study of 'stylistic features' of the text or 'the aesthetic appreciation of literary style'. Anderson 1974:xviii; Jackson 1974:85.

¹⁷⁶ Cf. Wuellner 1987:448-463; Howard 1994:87-104; Lenchak 1993:41-44.

¹⁷⁷ These scholars are; Greenwood 1970:418-426; Kessler 1974:22-36; 1980:1-27; Anderson 1974:ix-xviii; Kikawada 1977:67-91; Gottwald 1985:23. See Dozeman 1992:714-715. Dozeman uses the term 'Muilenburg School' to describe a variety of articles and books written by students of Muilenburg throughout the 1970s and early 1980s. He shows both some agreements and some contrasts between members of the 'Muilenburg School' and the work of Muilenburg. He concludes that the central common concern of Muilenburg and his followers is 'to study stylistics of Hebrew prose and poetry', in spite of some 'basic hermeneutical contrasts' between them.

such as Kessler, Kikawada, and Greenwood, rhetorical criticism is a synchronic literary study, examining the literary features and structure of a text.¹⁷⁸ In Old Testament studies especially, most rhetorical critics have focused on the literary criticism of a text.¹⁷⁹ For example, A.J. Hauser has defined rhetorical criticism in this context as follows:

Rhetorical criticism is a form of literary criticism which uses our knowledge of the conventions of literary composition practised in ancient Israel and its environment to discover and analyze the particular literary artistry found in a specific unit of Old Testament text. This analysis then provides a basis for discussing the message of the text and the impact it had on its audience.¹⁸⁰

Following Muilenburg, Hauser has argued that the primary concern of rhetorical criticism is to find 'integrating devices' in order to define the limits of the literary unit of the text.¹⁸¹ For him, rhetorical criticism is the study of a literary unit of text and the impact of the textual unit on its audience, through the analysis of the literary features and style of text. Consequently, this group is 'in agreement with Muilenburg's original proposal that rhetorical criticism should be the study of stylistics of composition in Hebrew prose and poetry'.¹⁸²

On the other hand, another group of scholars has a different perspective on rhetorical criticism from Muilenburg, emphasising the art (or means) of persuasion. For example, Wuellner has emphasised argumentation and persuasion, rather than the stylistics of literary criticism, as the proper focus of rhetorical criticism.¹⁸³ He has criticised Muilenburg and his school as victims of 'rhetoric restrained', that is, 'victims of the fateful reduction of rhetorics to stylistics, and of stylistics in turn to the rhetorical tropes or figures'.¹⁸⁴ For Wuellner, rhetorical criticism must not be identical to literary criticism, but should instead be a 'practical criticism' based on the persuasive purpose of the text in the social relations between writers and readers.¹⁸⁵ Rhetoric is the art of persuasion or composition. Similarly, Howard has argued that genuine rhetorical criticism in Old Testament studies should be based on speech and persuasion.¹⁸⁶ According to him, most rhetorical studies in the Old Testament in the last two decades

¹⁷⁸ Kessler 1974:35-36; Anderson 1974:xvii; Kikawada 1977:67, 70, 74; Gottwald 1985:23; Greenwood 1970.

¹⁷⁹ See Ball 1988; Clines, Gunn, and Hauser 1982; Jackson and Kessler 1974.

¹⁸⁰ Hauser and Watson 1994:4.

¹⁸¹ Hauser and Watson 1994:9-14.

¹⁸² Dozeman 1992:714.

¹⁸³ Wuellner 1987:448-463.

¹⁸⁴ Wuellner 1987:451.

¹⁸⁵ Wuellner 1987:453.

¹⁸⁶ Howard 1994:87-104.

since Muilenburg have been literary studies, because rhetorical criticism in the Old Testament emerged as a development of form criticism by Muilenburg. In this context, Howard has described rhetorical criticism in Old Testament studies as follows:

Old Testament rhetorical criticism has been more properly a literary enterprise, its methodology more akin to the approaches found within Prague structuralism, Anglo-American formalism (or 'New Criticism'), or Russian formalism. These three schools all have been relatively independent of each other, but a common concern is their emphasis upon the forms and surface structures of texts.¹⁸⁷

For Howard, rhetorical criticism in Old Testament studies has been a literary and stylistic exercise, focusing on the surface structures and forms of written texts. Howard has criticised Muilenburg and his followers for having failed to pay attention to 'the suasive or oral aspects of biblical literature' as the primary focus of rhetoric.¹⁸⁸ However, according to Howard, there are few real rhetorical studies of the prophetic books focused on the various means of persuasion in speech.¹⁸⁹ Consequently, Howard appeals to Old Testament scholars to practise a true rhetorical criticism based not on stylistics but on speech and persuasion.

The third group is composed of some scholars who have partly accepted and partly rejected Muilenburg's rhetorical perspective. For example, following Muilenburg, Patrick and Scult have argued that form criticism is basic to rhetorical criticism, but that rhetorical criticism should go beyond form criticism. According to them, whereas in form criticism, 'the form of a discourse is the key to how it functions for an audience', the correlation of the form and the function is basic to rhetorical criticism.¹⁹⁰ Beyond this, in rhetorical criticism, the form is an indication of how the author means his work to affect an audience with 'artful deliberateness'.¹⁹¹ Thus, the form as 'the artistic embellishment of a text' serves its communicative purpose.¹⁹² On the other hand, Patrick and Scult have argued that rhetorical criticism in biblical studies, which has been developed from Muilenburg's ideas and those of most of his followers, has been

¹⁸⁷ Howard 1994:99-100.

¹⁸⁸ Howard 1994:102.

¹⁸⁹ Howard 1994:100-101, 104. According to Howard, the following scholars are concerned with the means of persuasion in biblical speech: Lundbom 1975 (Jeremiah); Lewin 1985:105-119 (Jeremiah); Boomershine 1980:113-129 (Genesis); Fox 1980:1-15 (Ezekiel); Gitay 1980:293-309 (Amos); Patrick and Scult 1990; Duke 1990 (Chronicles); Davies 1992:47-55 (Exodus). For a recent study of the rhetoric of persuasion in Amos, see Möller 1999; 2000:499-518.

¹⁹⁰ Patrick and Scult 1990:14-15.

¹⁹¹ Patrick and Scult 1990:13, 15.

¹⁹² Patrick and Scult 1990:18. This idea is based on Muilenburg's argument that 'form and content are inextricably related'. Muilenburg 1969:5.

limited to stylistic analysis. According to them, rhetorical criticism in biblical studies needs 'a fuller understanding of rhetoric as the way a text manages its relationship with its audiences'.¹⁹³ Thus, in favour of classical rhetoric, they have expanded the scope of the concept of rhetoric as follows;

[t]he 'rhetoric' in rhetorical criticism must be broadened to its fullest range in the classical tradition, namely, as the means by which a text establishes and manages its relationship to its audience in order to achieve a particular effect. This, of course, includes stylistic devices, but goes beyond style to encompass the whole range of linguistic instrumentalities by which a discourse constructs a particular relationship with an audience in order to communicate a message.¹⁹⁴

In this broadened definition of rhetoric, any text may be rhetorical to the extent that it uses language to achieve an effect upon an audience. Proponents of this broader rhetoric have further divided rhetoric into two kinds: 'secondary rhetoric', in which the discourse or text uses the stylistic resources of language 'derivatively to affect the audience', and 'primary rhetoric', in which the text uses these resources 'directly to persuade an audience'.¹⁹⁵ For example, biblical narrative is primary rhetoric, because it has the objective of persuasion, which is essential to genuine rhetorical criticism.¹⁹⁶ For Patrick and Scult, contemporary rhetorical critics have failed to examine the biblical narratives as primary rhetorical discourse. They have believed their own definition of rhetorical criticism to be the key to realising Muilenburg's vision of rhetorical criticism, which was to rediscover 'the living particularity of the text'.

In sum, we have observed the three different views of rhetorical criticism since Muilenburg. Is a real rhetorical criticism identical with literary criticism based on stylistics? Is it practical criticism, focused on the persuasive aspect of the text? Or does it include both? Our rhetorical study of Kings supports the third view. That is to say, rhetorical criticism primarily means the study of the means of persuasion and the argumentative nature of the text. However, this does not mean that the stylistic aspect of the text is excluded from this rhetorical study. Within the context of persuasion, it also deals with style as an important component. These crucial aspects of rhetorical criticism have been brought out by classical and modern rhetorical studies in the general fields of literature. Thus, it is useful to examine rhetorical studies in the classical tradition and in modern approaches in order to understand rhetorical criticism more fully.

¹⁹³ Patrick and Scult 1990:8.

¹⁹⁴ Patrick and Scult 1990:12.

¹⁹⁵ Patrick and Scult 1990:29.

2.2.2 Rhetoric in the classical tradition

Above all, the classical concept of rhetoric is basically expressed by Aristotle in his *Rhetoric*. He defines it there as follows:

Rhetoric may be defined as *the faculty of observing in any given case the available means of persuasion.*¹⁹⁷

Aristotle's definition, which has provided the broad background to all discussions about rhetoric until the present day, shows that the central concern of rhetoric was the persuasive aspects of spoken discourse.¹⁹⁸ In this context, Corbett has observed classical rhetoric as the 'art' which uses discourse to persuade an audience:¹⁹⁹

Classical rhetoric was associated primarily with persuasive discourse. Its end was to convince or persuade an audience to think in a certain way or to act in a certain way. Later, the principles of rhetoric were extended to apply to informative or expository modes of discourse, but in the beginning, they were applied almost exclusively to the persuasive modes of discourse.²⁰⁰

Thus, classical rhetoric was concerned with the persuasive aspect of discourse and the impact it had on its audience. In classical tradition (ancient Greece), persuasive discourse has three categories (genres); political or deliberative discourse, forensic or judicial discourse, and epideictic or ceremonial discourse.²⁰¹ Deliberative discourse was concerned with future actions on the basis of past examples, persuading political groups to do something for future benefits.²⁰² Forensic discourse, as the oratory of the law courts, was concerned with past action, seeking to persuade the audience to make a judgment about the action, justice or injustice. Finally, epideictic discourse was concerned with the present, strengthening an audience to hold or reaffirm some values, praise or blame.²⁰³ Although a discourse sometimes has more than one genre, it usually has a dominant genre, revealing the author's main purpose.²⁰⁴

¹⁹⁶ Patrick and Scult 1990:23, 29-44.

¹⁹⁷ Aristotle 1954:I. 2. 1355b, lines 26-27 (my italics).

¹⁹⁸ Howard 1994:91-94. Aristotle also defines rhetoric as 'the counterpart of dialectic' in relation to philosophy. However, even the definition of rhetoric did not mean its separation from persuasion. Aristotle 1991:I. 1. 1354a.

¹⁹⁹ Corbett 1990:3.

²⁰⁰ Corbett 1990:20.

²⁰¹ Aristotle 1991:I. 3. 1358b. Cf. Corbett 1990:28-29; Kennedy 1984:19-20; Sloan and Perelman 1985:805; Lenchak 1993:53-56.

²⁰² Corbett 1990:28; Kennedy 1984:46.

²⁰³ Kennedy 1984:73-75.

²⁰⁴ Kennedy 1984:19.

Classical rhetoric has five components, namely, invention (*inventio*), arrangement (*collocutio*), style (*elocutio*), memory (*memoria*), and delivery (*pronuntiatio*).²⁰⁵ Since memory and delivery are irrecoverable oral components, it is the first three parts that have received most attention in modern rhetorical study of biblical texts.²⁰⁶ First, invention deals with ‘the planning of a discourse and the arguments’.²⁰⁷ It is the research stage of the project, finding the scope for argumentation and appropriate proof. According to Kennedy, invention, that is, ‘the treatment of the subject matter, the use of evidence, the argumentation, and the control of emotion’, is ‘central to rhetorical theory as understood by Greeks and Romans’.²⁰⁸ According to Aristotle, there are three elements of argumentation or persuasion in speech. That is to say, persuasion is effectively achieved by displaying the ‘good moral character of a speaker’ (*ethos*), appealing to the ‘emotion of a hearer’ (*pathos*), and producing ‘logical and persuasive argumentation’ in speech itself (*logos*).²⁰⁹ Secondly, the arrangement ‘seeks to determine the rhetorically effective composition of the speech and mold its elements into a unified structure’.²¹⁰ Material and arguments must be arranged in order to strengthen the adherence of an audience to an idea of the speaker. Thirdly, style is ‘the act of giving linguistic form to ideas’, which is related to the individuality of the speaker or author.²¹¹ It is not a mere embellishment or ornamentation, but one of the persuasive means of the speaker or author.²¹² For example, figures, as the decorative devices of style, are ‘functional devices important for a speaker or writer in argumentation, for they portray character, support arguments, and induce emotions’.²¹³ Consequently, the primary interest of classical rhetoric was in the argumentation and persuasion of discourse, and style was also an important part of classical rhetoric as a persuasive tool.

2.2.3 Rhetoric in modern approaches

Like classical rhetoric, modern rhetoric in the 20th century has generally given attention to the argumentative nature of text or discourse, which aims at influencing the audience.

²⁰⁵ Kennedy 1984:13-14; Corbett 1990:22-28; Lenchak 1993:56-72.

²⁰⁶ Kennedy 1984:14.

²⁰⁷ Kennedy 1984:13.

²⁰⁸ Kennedy 1984:3.

²⁰⁹ Aristotle 1991:I. 2. 1356a.

²¹⁰ Kennedy 1984:23.

²¹¹ Lenchak 1993:67.

²¹² Kennedy 1984:25.

²¹³ Lenchak 1993:71. Cf. Corbett 1990:424.

This is seen, for example, in two dominant non-traditional approaches in modern rhetoric; the 'experiential' rhetoric approach, and the 'New Rhetoric(s)' approach.²¹⁴ The 'New Rhetoric' approach is shown, especially in Perelman and Olbrechts-Tyteca's book, *The New Rhetoric*, which has attempted to re-establish rhetoric as 'a theory of argumentation' in continuation of classical rhetoric.²¹⁵ Perelman has defined the New Rhetoric there as follows:

The New Rhetoric is defined as a theory of argumentation that has as its object the study of discursive techniques and that aims to provoke or to increase the adherence of men's minds to the theses that are presented for their assent. It also examines the conditions that allow argumentation to begin and be developed, as well as the effects produced by this development.²¹⁶

According to Perelman, in order to gain the adherence of an audience, the 'orator' must build his arguments from premises already accepted by his audience. Then, in order to pass on the premises accepted by the audience to the conclusion he wishes to establish, the 'orator' can use 'arguments of various types of association and dissociation'.²¹⁷ For example, there are arguments by 'example', by 'analogy', by the 'consequences', '*a pari*', '*a fortiori*', '*a contrario*', and 'the argument of authority'. For the effective use of arguments in all fields, the 'New Rhetoric' is concerned with the techniques of argumentation and the arrangement of a discourse. Consequently, Perelman's *The New Rhetoric* points to a rhetorical study focused on an argumentation that aims at convincing or persuading an audience.

Howard has identified the most characteristic feature of other new rhetorical approaches. According to him, this feature is 'the expansion of rhetorical enterprise' focused on human nature as a psychological and social being.²¹⁸ The expansion focused on human nature is due to the close relationship between human nature and persuasion. He has concluded that, in spite of the diversity of modern approaches, they all share 'an attention to various means of persuasion or of influencing thought or action'.²¹⁹

²¹⁴ This follows the classification of Brock, Scott, and Chesebro on the schools of rhetorical criticism. Cf. Howard 1994:96; Brock, Scott, and Chesebro 1990. Here the term 'New Rhetoric' means a theory of practical reasoning and decision-making, which emphasises argumentative and persuasive aspects, as against stylistic considerations, in rhetorical studies.

²¹⁵ Perelman and Olbrechts-Tyteca 1969.

²¹⁶ Sloan and Perelman 1985:808; Cf. Perelman and Olbrechts-Tyteca 1969:4.

²¹⁷ Sloan and Perelman 1985:808-809; Perelman 1982:49.

²¹⁸ Howard 1994:98. See his note 52 for examples.

²¹⁹ Howard 1994:99. Cf. Brock, Scott, and Chesebro 1990:14.

On the other hand, modern rhetoric (including the 'New Rhetoric') is different from classical rhetoric in its view of the audience and the forms of discourse.²²⁰ First of all, differently from classical rhetoric, which is focused on the speaker, modern rhetoric has shifted its focus to the audience. In classical rhetoric, the character (*ethos*) of the speaker has a strong effect on the audience, through both his personal impression and his arguments. However, according to Sloan, the mark of modern rhetoric is a concern for 'audience, intention and structure' in a communicative act.²²¹ The text in modern rhetoric is the 'embodiment of an intention affected by its audience'.²²² For Sloan, modern rhetoric is interested in the argumentation of discourse more in its 'process of interpretation' than in the 'process of creation', the focus of classical rhetoric. As we saw, Perelman regards his interest in the audience as an integral part of the argumentation.

Another difference is apparent in the belief of modern rhetoric that argumentation or persuasion can be separated from the forms of discourse. For example, Perelman has rejected all notions of style in favour of argumentation, blaming the decline of classical rhetoric on its identification with stylistics. According to him,

the New Rhetoric is opposed to the tradition of modern, purely literary rhetoric, better called stylistic, which reduces rhetoric to a study of figures of style, because it is not concerned with the forms of discourse for their ornamental or aesthetic value but solely insofar as they are means of persuasion and, more especially, means of creating 'presence' (*i.e.*, bringing to the mind of the hearer things that are not immediately present) through the techniques of presentation.²²³

For Perelman, 'form is subordinated to content, to the action on the mind, to the effort to persuade and to convince'.²²⁴ However, in relation to style, it is necessary to mention Lenchak's observation on two dangerous views of style. First, there is a danger in the view which establishes a dichotomy between form and content, style and meaning, because such a view implies that rhetoric is exclusively associated with stylistics.²²⁵ Against the New Rhetoric's neglect of stylistic aspects in view of argumentation, Lenchak has argued that

²²⁰ Sloan and Perelman 1985:803-808.

²²¹ Sloan and Perelman 1985:803-804.

²²² Sloan and Perelman 1985:803.

²²³ Sloan and Perelman 1985:808.

²²⁴ Sloan and Perelman 1985:810.

²²⁵ Lenchak 1993:67.

genuine rhetorical teaching, both ancient and modern, recognizes that speech and thought, form and content, style and meaning are inseparable, and thus style cannot be seen as mere clothing or ornamentation for ideas. There is an integral relationship between the two. In literature as well as in a speech the form is meaningful, and meaning exists in and through the form. Style is thus another means of persuasion, another way of promoting or increasing adherence to proposed theses.²²⁶

On the other hand, Lenchak has also pointed to another danger in the close relationship between literature, philosophy and rhetoric. Since the days of ancient Greece, this close relationship has brought 'a loss of identity, for rhetoric could become confused with literary criticism or with philosophy'.²²⁷ In particular, the 'tendency of rhetoric to associate itself with literature eventually led to its decline', because of the separation of rhetoric from *inventio* and *dispositio* and its association with *elocutio*.²²⁸ Lenchak's observation leads us to real rhetorical criticism, which deals with style as one of several means of persuasion. In this context, Sloan has also argued that 'figures' are rhetorical means, for they reflect both the 'conceptualising processes of the speaker's mind' and an 'audience's potential response'.²²⁹

In sum, like classical rhetoric, modern rhetoric has focused upon the argumentative or persuasive aspects of discourse, although it has neglected style. However, modern rhetoric has been criticised for its neglect of style. Real rhetoric is simply neither stylistics nor persuasion nor argumentation. Real rhetoric is rather to seek to gain the adherence of an audience through means of persuasion or argumentation, including style.²³⁰

2.2.4 Author, text, audience and situation in rhetorical criticism

The above definition of rhetorical criticism as the study of persuasive argumentation presupposes a communication between author and audience. Text or discourse in rhetorical criticism is the product of the communication between author as sender and audience as receiver.²³¹ However, exactly who is author or audience in communication

²²⁶ Lenchak 1993:67-68.

²²⁷ Lenchak 1993:47.

²²⁸ Lenchak 1993:45-50. Lenchak has observed some relations between classical rhetoric, not only persuasion, and literature and philosophy. According to him, in ancient Greece, literature was a way to communicate something to an audience through language using rhetorical organisation, 'ornamental rhetoric'. Philosophy was also associated with rhetoric as probable argumentation, a way of knowing.

²²⁹ Sloan and Perelman 1985:804.

²³⁰ Rhetoric as persuasion has been presented by Kennedy 1984:159; Patrick and Scult 1990:8, 11-19; Warner 1990:2, 4; Wuellner 1987:451-453; Howard 1994; Bigelow 1953:83-97; Andrews 1983:4, 6.

²³¹ Lenchak 1993:83.

through the text? How far are rhetorical critics able to speak of the author or the audience? These questions are important in relation to the definition of rhetorical criticism.

In classical rhetoric, generally, a skilled orator and citizens in a public place were regarded respectively as the speaker and audience of discourse. The speaker and audience can also change according to the genres of discourse: for example, 'private counsellors', 'men who address public assemblies' in political discourse, 'parties in a case' in forensic discourse.²³² According to Kennedy, in rhetorical criticism, the authorship of a text is not an important matter, whether it be a single author or editors.

Rhetorical criticism takes the text as we have it, whether the work of a single author or the product of editing, and looks at it from the point of view of the author's or editor's intent, the unified results, and how it would be perceived by *an audience of near contemporaries*.²³³

The concern of rhetorical analysis is to understand the power of the text as we have it.²³⁴ Whereas Kennedy has emphasised the author's intention, the concept of the author is not clear. For Kennedy, 'audience' means both 'an immediate and a universal audience'.²³⁵ Differently from historical-critical criticism, rhetorical criticism entails an expansion of audience. For example, Perelman has argued that 'the discourse may be addressed to various particular audiences or to the whole of mankind – to what may be called the universal audience – in which case the orator appeals directly to reason'.²³⁶ For him, an argumentation aims at the 'universal audience' on the basis of a particular audience in a particular context. To this end, Lenchak has attempted to discover the audience of Deut, especially at 28:69-30:20, while he is not interested in its authorship. According to him, whoever wrote Deut, it was written for both the layman and all Israel as an ideal 'text-world audience', which is used to indicate a widely inclusive 'real audience of the narrator/author' (Deut 29:13-14), which extends through time.²³⁷ Thus, Lenchak has identified two kinds of audiences in Deut: 'the text-world audience' and

²³² Aristotle 1991:l. 3. 1358a-1358b.

²³³ Kennedy 1984:4 (my italics).

²³⁴ Kennedy 1984:158-159.

²³⁵ Kennedy 1984:35.

²³⁶ Sloan and Perelman 1985:808.

²³⁷ Lenchak 1993:87. He has accepted Polzin's idea of the two audiences in Deut. Cf. Polzin 1980:72, 92.

‘the original real audience of the narrator/author’ of the book.²³⁸ He has further expanded the notion of audience in rhetorical criticism as follows:

The audience, by the way, may not be limited to those whom the speaker or writer expressly addresses, and the effect of a discourse also may not be limited to its intended hearers... In a book like Dt, the audience can be a complex notion, for it includes Israel before the conquest, Judah in the days of Josiah, an exilic religious community, and even modern Jews and Christians... even this definition may be extended to all those who may eventually hear a discourse or read a text.²³⁹

For Lenchak, the audience is the ‘maker of a message’ like the author, because the author’s argumentation begins with the premises already accepted by audience for ‘an as-yet unaccepted conclusion’.²⁴⁰ Thus, the identity of the author is closely related to the identity of his audience.

The expansion of audience has been also shown in the rhetorical approach of Patrick and Scult, based on the text’s particular relationship with its audiences. In fact, their approach has focused on text and audience rather than author and audience. Thus, the author or narrator is identical with text. According to them, previous rhetorical and literary critics who attempt to interpret *the text as we have received it* ignored ‘the pre-canonical exchanges with audiences that had been identified and studied by source, form and traditio-historical critics’.²⁴¹ Furthermore, rhetorical critics lost their sense for ‘the active part played by the audience (including the interpreter)’ in *the creation of meaning of the text*. In this context, Patrick and Scult have suggested an interpretation of the text as ‘the best text it can be’.²⁴² It means that the text as a ‘norm’ must be analysed so as to offer both ‘a satisfactory account of its timelessness and the function it had in its original *Sitz im Leben*’.²⁴³ For example, biblical texts must be interpreted as having canonical status, representing the ‘certain significant forms of sacred literature’, and speaking persuasively ‘truths beyond their own time and place’.²⁴⁴ Thus, these scholars’ rhetorical approach based on the ‘best text’ criterion means the interpretation

²³⁸ Lenchak 1993:87. According to him, these terms are related to the ‘implied author’ and ‘implied audience’ as the author and audience of rhetoric within the narrative. See his note 24. We will engage with the terms in detail in Chapter 4.

²³⁹ Lenchak 1993:84. He has followed the notion of Perelman and Olbrechts-Tyteca of the audience as an ideal or universal audience.

²⁴⁰ Lenchak 1993:83-84.

²⁴¹ Patrick and Scult 1990:17.

²⁴² Patrick and Scult 1990:21-25.

²⁴³ Patrick and Scult 1990:25.

²⁴⁴ Patrick and Scult 1990:25.

of the relationship between the text and the audience as ‘religious community’ (including ‘a community of scholars’).

In sum, Patrick and Scult are similar to Lenchak in their view of audience; a text has both a particular audience and ‘a widely-inclusive audience’ or a broad interpretative community. However, whereas Lenchak’s particular audience is based on the level of ‘text-world’, Patrick and Scult’s particular audience is based on the particular historical context of discourse. On the other hand, for them, the identity of the author is not important, but text and audience are significant in persuasive rhetoric. Consequently, in rhetorical criticism, the identity of author and audience depends on the text or discourse, its intrinsic genre or nature. Author and audience are pictures drawn from the data of the text itself – the terms are called ‘implied author’ and ‘implied audience’ in narratological theory. Since the author is identical with the text, rhetoric can be described as the *text’s* persuasive or argumentative relationship with both a particular and a universal *audience*.

In relation to the definition of rhetoric, rhetorical context or the situation of a discourse has been considered by Bitzer. According to him, ‘a particular discourse comes into existence because of some specific condition or situation which invites utterance’.²⁴⁵ In this context, a rhetorical discourse is also essentially and pragmatically related to a particular sort of situation where there exists an ‘exigency’ or ‘imperfection marked by urgency’. For Bitzer, rhetoric is not the ‘mere craft of persuasion’, but it is a persuasion motivated by the practical need to modify the exigency.²⁴⁶ Thus, Bitzer has defined rhetoric as ‘a mode of altering reality... by the creation of discourse which changes reality through the mediation of thought and action’.²⁴⁷ Rhetorical criticism is concerned with the argumentation of a text as a social reality in a particular situation. In this context, Sloan has argued for the basic rhetorical perspective as follows:

Any utterance may be interpreted rhetorically by being studied in terms of its situation – within its original milieu or even within its relationship to any reader or hearer – as if it were an argument.²⁴⁸

According to Sloan, rhetorical analysis, differently from all kinds of literary analysis, understands the message of a text from its situation, or context – the situation of its

²⁴⁵ Bitzer 1974:250.

²⁴⁶ Bitzer 1974:259.

²⁴⁷ Bitzer 1974:250.

²⁴⁸ Sloan and Perelman 1985:808.

reader and writer.²⁴⁹ Rhetorical criticism is certainly concerned with the ways in which discourse accomplishes a given purpose of persuasion in a specific situation.²⁵⁰

2.2.5 Summary

We may at this stage summarise discussions of the definition of rhetoric and rhetorical criticism as follows. In our study, rhetoric is defined in its classical sense as a text's argumentative and persuasive art or means (including style) for gaining the adherence of an audience to proposed theses in the context of exigency. Thus, rhetorical criticism refers to a methodology concerned with the means of persuasion employed in the communication, which methodology is implemented through an analysis of the finished text. The text's argumentation, audience, and situation are the essential elements in this rhetorical study of Kings.

The above definition of rhetorical criticism can be clear, given the distinction between literary criticism and rhetorical criticism. Although this rhetorical study is interested in the literary artistry of the author or editor toward persuasive ends, this study differs from the typical traditional and newer literary criticism. Whereas literary criticism focuses on the aesthetic excellence of a text, rhetorical criticism emphasises the 'effect' of a text within the persuasive communication.²⁵¹

2.3 Rhetorical criticism for the study of Kings

2.3.1 The rhetorical nature of Kings as historical narrative

Now we will see how the above definition of rhetoric as persuasive art can be applied to our rhetorical study of Kings. In fact, rhetorical criticism is originally not an ancient Israelite but a Greco-Roman or modern Western European system. Further, given our lack of knowledge of ancient Israelite rhetoric, one might doubt whether rhetorical criticism is applicable to the Old Testament, especially Kings as historical narrative.

However, rhetorical criticism can be used for the study of Kings under our definition of rhetoric as persuasive art, although its author(s) had no access to the Greek

²⁴⁹ Sloan and Perelman 1985:804.

²⁵⁰ For Kennedy, 'rhetoric is a form of communication', seeking to accomplish the purpose of persuasion of a speaker or writer. Kennedy 1980:4; 1984:3.

concept of rhetoric. Above all, since rhetoric as persuasion is a universal phenomenon of human communication, it may be applied to any literary composition with persuasive ends. The universal character of persuasion is shown by Aristotle as follows:

Rhetoric is the counterpart of Dialectic. Both alike are concerned with such things as come, more or less, within the general ken of all men and belong to no definite science. Accordingly all men make use, more or less, of both; for to a certain extent all men attempt to discuss statements and to maintain them, to defend themselves and to attack others. Ordinary people do this either at random or through practice and from acquired habit.²⁵²

As Lenchak has also argued, if rhetoric as persuasion is 'a universal aspect of language',²⁵³ it is justifiable that Kings, written in Hebrew, has also a rhetorical quality, and that a rhetorical study of Kings is valid. Lenchak has defined rhetoric in relation to persuasion as follows:

Rhetoric is the manipulation of language to create particular effects; such effects include persuading, convincing, and inducing emotions. As a result, it is an art that human beings have used whenever they have communicated. Persuasion is thus implicit within language.²⁵⁴

Rhetoric as persuasion or argumentation is the result of an inherent need in human beings, including ancient Israelites.

On the other hand, Howard has argued that the Bible as religious writing is rhetoric in the persuasive perspective:

... *all* religious writing may be seen as 'rhetorical' in the sense that it attempts to change behavior (and to convince). In that sense, the entire Bible is rhetorical, and biblical rhetorical critics can study the arguments of any biblical author to discern the means of persuasion used.²⁵⁵

The religious or persuasive perspective of the biblical text essentially forms a connection between rhetorical criticism and biblical studies. In this context, Patrick and Scult have also observed that the biblical text as a religious text is designed 'to persuade

²⁵¹ Wichelns 1958:34-35. Following Aristotle's idea of rhetoric, Duke has developed a distinguished rhetorical analysis from a literary approach. According to him, rhetoric is neither a 'skilful and artistic speech', nor a 'close reading', but the 'art of *persuasive* communication'. Duke 1990:29-30.

²⁵² Aristotle 1991:I. 1. 1354a.

²⁵³ Lenchak 1993:72. Kennedy has also understood classical rhetoric as a universal fact of human communication. Kennedy 1984:10-11, 14-15.

²⁵⁴ Lenchak 1993:72.

²⁵⁵ Howard 1994:103 (his italics). Cf. Kennedy 1984:6-7, 158; Lenchak 1993:76.

its readers to accept the depicted world as their world'.²⁵⁶ In particular, biblical narratives have a persuasive or rhetorical character:

the Bible's main form of exposition, the narrative, is most appropriately characterized as primary rhetoric, its primary objective being to persuade its audience.²⁵⁷

More concretely, Patrick and Scult have observed some textual cues, showing the persuasive character of biblical narrative.²⁵⁸ First, the narrators or authors themselves purposely interpreted God's actions and words in the world as 'having an essentially rhetorical signification'.²⁵⁹ For example, God's activity is described as having rhetorical meaning in Pentateuchal narratives which demonstrate a rhetorical exigency (e.g. Gen 1-3; Exod 10:1-2; Deut 4:32-35; 10:21-11:1).²⁶⁰ Secondly, differently from the epic and the chronicle in the ancient Near East, biblical narrative is a peculiar blend of history and fiction. Thus, the narrative form chosen by the author has rhetorical force because real history is made into 'an object of desire' by fictional resources. God's historical interventions (e.g. Creation and Exodus) in the biblical narratives could also become rhetorically persuasive. Thirdly, direct prescriptions in the ritual texts, certain stylistic choices, re-tellings, gaps, and ambiguities made by the authors and editors were intended for a rhetorical function. Finally, the persuasive nature of biblical narrative is declared in Rabbinic interpretation of the Old Testament as the divine rhetorical impulse (e.g. in the Midrash). In this context, the historical narratives of the Old Testament also have the 'pragmatic motive' of persuading audiences in a particular way.²⁶¹

In general, Kings has been described as a historical narrative about the activities of kings, and having a pragmatic purpose, whether it is the Josianic religious reform propaganda in Judah or a theological justification given in the exile.²⁶² In this context, Fretheim has rightly observed the rhetorical function of Kings as follows:

²⁵⁶ Patrick and Scult 1990:19, 23.

²⁵⁷ Patrick and Scult 1990:29.

²⁵⁸ Patrick and Scult 1990:31-44.

²⁵⁹ Patrick and Scult 1990:31.

²⁶⁰ This rhetorical character is based on Bitzer's conception of 'rhetorical' as a response to a particular sort of situation. Patrick and Scult 1990:34. Cf. Bitzer 1974:249.

²⁶¹ Patrick and Scult 1990:51-54. Sternberg has also shown the persuasive nature of biblical narrative in detail. Sternberg 1985:441-515.

²⁶² See above Ch. 1.3.1.

The Deuteronomistic History, and 1 and 2 Kings within it, was written to have an effect upon readers. The general objective was to bring about change in these readers, to create persons different from what they were before the reading took place.²⁶³

In viewing Kings as historiographical and ideological narrative, Provan has also argued that the highly selective and interpretative account in Kings shows a persuasive nature.²⁶⁴ In particular, Dutcher-Walls has shown the rhetorical nature of Kings by her rhetorical analysis focused on the study of 2 Kgs 11-12.²⁶⁵ She has attempted to interpret Dtr's view of kingship in this text as 'a multi-faceted story'. According to her, the multi-dimensional reality of the text must be interpreted by a multi-dimensional methodology; that is, a narrative, rhetorical, ideological and sociological analysis. Among the multi-dimensional analyses, her rhetorical analysis starts from her own definition of rhetoric as

the techniques a rhetor uses to make an argument that addresses a particular situation and to persuade an audience about certain opinions or action.²⁶⁶

Her rhetorical analysis has been done on a verse-by-verse reading, examining 'how the words, actions, characters and scenes make persuasive points'.²⁶⁷ She has also observed how the arguments of association and dissociation seek the audience's adherence to theses about the reign of Joash. According to her, the covenant terms have rhetorical force as devices of 'evocative and symbolic persuasion'.²⁶⁸ Consequently, according to her, the narrative clearly has a rhetorical element as a political 'propaganda in an agrarian monarchic context'.²⁶⁹ The universal character of persuasion and the persuasive character of biblical narrative justify the application of a classical Greek and modern rhetoric to Kings, an ancient Israelite historical narrative.

Nevertheless, the rhetorical study of Kings should consider the cultural context of argumentation, because rhetoric as persuasion is also affected by the particular

²⁶³ Fretheim 1999:8. According to him, the rhetorical function of the Deuteronomistic History, including Kings, is shown in the hortatory language of key texts, for example, 2 Kgs 17:7-23 and Deuteronomy. 1999:9.

²⁶⁴ According to him, for example, whereas the account of Manasseh's reign of fifty-five years occupies only eighteen verses (2 Kgs 21:1-18), the account of the religious reform in Josiah's eighteenth year takes up at least forty-one (2 Kgs 22:3-23:23). It reveals a particular view of the past with 'its own persuasive appeal'. Provan 1995a:8-9; 1997:47-57. Cf. Younger 1990:1-58.

²⁶⁵ Dutcher-Walls 1996:64-101. Her rhetorical analysis is based on Perelman's *The Realm of Rhetoric*, translated and published in 1982.

²⁶⁶ Dutcher-Walls 1996:67.

²⁶⁷ Dutcher-Walls 1996:181.

²⁶⁸ Dutcher-Walls 1996:185.

²⁶⁹ Dutcher-Walls 1996:187.

culture.²⁷⁰ According to Kennedy, rhetoric is ‘a historical phenomenon and differs somewhat from culture to culture, more in matters of arrangement and style than in devices of invention’.²⁷¹ The foregoing observation of Patrick and Scult showed the close relationship between the persuasive character of the biblical narrative and its particular form, style, and concept in ancient Israel. The stylistic features of a text are coloured by its own cultural features. Thus, the stylistic features of an ancient Israelite text are quite different from a Greek one. In this context, Lenchak has drawn a difference between Greek rhetoric and Hebrew rhetoric. According to him, ‘Hebrew rhetoric tends to avoid logical argumentation and aims to impress by its force and its concreteness. For the ancient Israelites believed that truth would make itself felt by its own power’.²⁷² The Hebrews also made use of linguistic patterns, particular word formations, and literary genres, chiasm, inclusion, and keywords as literary conventions.²⁷³ Thus, this rhetorical study considers stylistic features, particular literary artistry and conventions found in a specific unit of Kings in the context of argumentation.

Consequently, this rhetorical study will be practised with the knowledge of both the universal feature of rhetoric (invention) and the particular conventions of literary composition found in ancient Israel (arrangement and style). Lenchak has rightly suggested three essential elements for the proper rhetorical study of the Old Testament as follows:

If rhetorical criticism is to be valid, it must be practiced with some awareness of both the fundamental and universal feature of rhetoric and the particular traditions of Hebrew speech and culture. Rhetoric is a universal phenomenon ‘built into’ the workings of every human society. At the same time it is definitely affected by the traditions and conventions of particular cultures. This means that rhetorical criticism must be more than a mere study of style and rhetorical devices, more than a study of structure or arrangement, even if such studies have their place. It is especially within the area of *inventio* that the universal features of rhetoric will be found, while *dispositio* and *elocutio* tend to display more readily the influences of a particular culture.²⁷⁴

²⁷⁰ Lenchak 1993:73; Sloan and Perelman 1985:810; Kennedy 1984:8-12.

²⁷¹ Kennedy 1984:8.

²⁷² Lenchak 1993:75.

²⁷³ Lenchak 1993:75; Kessler 1978:45; Muilenburg 1969:18; Patrick and Scult 1990:31.

²⁷⁴ Lenchak 1993:74-75 (his italics). This view is also found in Kennedy’s idea of genuine rhetorical criticism. Kennedy 1984:12.

2.3.2 Methodological considerations

Using our definition of rhetorical criticism and the rhetorical nature of Kings, we will evaluate the argumentation of the Solomon text about Solomon and kingship. The Solomon text will be analysed in order to show not only the function it had in its original *Sitz im Leben* but also a satisfactory account of its timelessness. However, this analysis will focus on demonstrating that the Solomon text was originally composed to function for exiles in the Babylonian exilic situation, rather than readers in a Josianic situation. Thus, the main aim of this study is to discover the original argumentative and persuasive purpose and means of the Solomon text as we have it. For this purpose, this study accepts Lenchak's above practical suggestion for a proper rhetorical analysis. That is to say, this rhetorical study of the Solomon text will basically be concerned with three parts of classical rhetoric, invention, arrangement, and style. In a more practical way, this study will use the classical rhetoric adapted by Kennedy and Perelman.

Above all, Kennedy's rhetorical analysis, a modern modification of classical rhetoric, has the following five steps.²⁷⁵ The first step is to define *the rhetorical unit* in the text, an argumentative (persuasive) unit affecting the reader's reasoning or imagination. The next step is to identify *the rhetorical situation* in order to examine the author's rhetorical issue in relation to the reader. This step also requires the analysis of rhetorical genres in order to determine whether the reader is asked to judge past events (forensic), or future actions (deliberative), or to assent to values contained in the unit (epideictic). The third step is to analyse *the rhetorical arrangement* of discourse in the text. This step examines how the subdivisions of the rhetorical unit work together to some unified purpose in meeting the rhetorical situation. The fourth step is to analyse *invention* and *style* as a persuasive tool, seeking to define the function of the devices used in developing the argument. The last step is to evaluate *the rhetorical effectiveness* of the entire unit in the rhetorical situation; whether the rhetorical utterance successfully responds to the exigency of the rhetorical situation. Kennedy's model has provided a valuable methodological outline for rhetorical criticism in biblical studies.²⁷⁶ However, we must agree with Lenchak's criticism of Kennedy's classical model; that is, 'Kennedy

²⁷⁵ Kennedy 1984:14-38, especially 33-38. Cf. Wuellner 1987:455-460; Walton 1996:5; Black 1988-1989:254-255.

²⁷⁶ His model has often been cited as a practical method for rhetorical analysis in New Testament studies. See Black 1988-1989:255-257. Black describes Kennedy's model as a useful 'method' with 'an articulated procedure', 'not merely an interpretative perspective'.

does not specifically include *inventio*' as the most important part of classical rhetoric.²⁷⁷ Thus, this study will modify Kennedy's practical steps a little by separating *invention* from *style* in Kennedy's model, in order to deal with it as the most important step. We will also examine this step by incorporating the New Rhetoric of Perelman focused on argumentation. This analysis of the argumentation of the Solomon text will have the following practical steps.

1. The rhetorical unit
2. Arrangement (*dispositio*) and style or techniques (*elocutio*)
3. Argumentation (*inventio*)
4. The rhetorical situation and the original reader

First, the problem of the Solomon text unit, where the portrayal of Solomon begins and ends, can be resolved by defining the rhetorical unit of the Solomon text. The question of how the text communicates with its reader can be answered by analysing the rhetorical arrangement and rhetorical devices in the Solomon text. Then, the view of Solomon will be more clearly shown by investigation of the argumentation of 1 Kgs 1-11 itself. Finally, the specific purpose of the portrayal of Solomon can be established by defining the rhetorical situation of the Solomon text and the reader. While the above steps of rhetorical analysis may be similar in some points to the stages of form critical analysis,²⁷⁸ the emphasis of this rhetorical study, on argumentation or persuasion, is different from that of form criticism. From the next chapter on, we will apply these rhetorical steps to an analysis of the Solomon narrative.

2.4 Conclusion

Because of disagreements about the meaning of rhetoric, this study defines rhetoric as a text's argumentative and persuasive art or means (including style) for gaining the adherence of an audience to proposed theses in the context of exigency. Thus, rhetorical criticism is a methodology concerned with the means of persuasion employed in the communication, implemented through an analysis of the finished text. In relation to this definition of rhetorical criticism, we have also identified the conceptions of the author,

²⁷⁷ See Lenchak 1993:77 note 194.

²⁷⁸ The recent rhetorical study of Renz, *The Rhetorical Function of the Book of Ezekiel* (1999), shows some similarity between form criticism and rhetorical criticism. His 'Methodological Programme' is actually based on 'the legitimacy and importance of tradition-historical considerations and form-criticism'. His stages of rhetorical analysis are described in analogy to those of form criticism. Renz 1999:1-11.

the audience, and the rhetorical situation. In rhetorical criticism, rhetoric can be described as the text's persuasive or argumentative relationship with both a particular and a universal audience in a particular sort of situation where there exists an 'exigency'.

On the basis of this definition of rhetorical criticism, this rhetorical study employs a method of rhetorical analysis drawn from the classical rhetoric adapted by Kennedy and the New Rhetoric of Perelman. That is to say, this rhetorical study will have four practical steps: the rhetorical unit, arrangement (*dispositio*) and style or techniques (*elocutio*), argumentation (*inventio*), and finally the rhetorical situation and the original audience, acknowledging both the universal feature of rhetoric (*invention*) and the particular conventions of literary composition found in ancient Israel (*arrangement and style*). Through the application of these, we will evaluate the argumentation of the Solomon narrative regarding Solomon. The aim of this study is therefore to discover the argumentative or persuasive function and means of the Solomon text, as we have it, in a particular situation.

Chapter 3

Defining the limits of the Solomon narrative as a rhetorical unit

3.1 Introduction

The rhetorical unit in rhetorical criticism means 'a text unit as an argumentative unit affecting the reader's reasoning or the reader's imagination'.²⁷⁹ In other words, the rhetorical unit is a persuasive unit. According to Kennedy, the rhetorical unit must have a discernible beginning, middle, and end.²⁸⁰ The Solomon narrative functions as a rhetorical or persuasive unit in Kings as a whole. In this chapter, we will attempt to identify the rhetorical unit(s) in the Solomon text. First of all, the rhetorical unit can be established by defining the boundaries of the Solomon text. It is necessary to define the extent of the Solomon narrative in order to understand the main argument in the narrative. Once confident of its extent, we can at least start an examination of the theme of the Solomon narrative and Kings.²⁸¹ In this context, it is important to establish the beginning of the Solomon narrative, because this also shows us where the main narrative of Kings starts. In contrast to the usual critical view that 1 Kgs 1-2 is the end of the 'Succession Narrative', this chapter will show the two chapters are the true beginning of the Solomon narrative and of Kings. First, we will see an essential disconnection between 1 Kgs 1-2 and 2 Sam 9-20, then an obvious connection between 1 Kgs 1-2 and 3-11 in the rhetorical function of the Solomon narrative and Kings. Accordingly, 1 Kgs 1-11 will be defined as a rhetorical unit in Kings.

3.2 1 Kgs 1-2 as the beginning of the Solomon narrative

3.2.1 Is 1 Kgs 1-2 the end of the 'Succession Narrative'?

First of all, the major problem with defining the extent of the Solomon narrative is experienced in isolating its beginning. Indeed, there is some debate as to whether 1 Kgs

²⁷⁹ Wuellner 1987:445. According to him, the rhetorical unit and a literary unit are almost identical except for the argumentative aspect of the rhetorical unit.

²⁸⁰ Kennedy 1984:33-34.

²⁸¹ I agree with Gunn's view of the question of the theme in the narrative that the limits of the narrative should be defined before determining its theme. Gunn 1978:81-84. In rhetorical criticism, the delimitation

1-2 is an integral part of the so-called 'Succession Narrative' (or 'Court History'), or is the beginning of the Solomon narrative. For example, in 1926 in his book *Die Überlieferung von der Thronnachfolge Davids*²⁸² Rost established the idea of 2 Sam 9-20 and 1 Kgs 1-2 as an independent, self-contained literary unit based on the succession theme.²⁸³ He called 2 Sam 9-20 and 1 Kgs 1-2 the *Thronfolgegeschichte*, the 'Succession Narrative' (hereafter, SN).²⁸⁴ In Rost's theory, 1 Kgs 1 is the key narrative in understanding the whole SN, showing the 'writer's wishes and intentions'.²⁸⁵ For Rost, the writer's intentions are shown by the following 'insistent question' in 1 Kgs 1:

'Who shall sit on the throne of my lord the king, and who shall reign after him?',
 מִי יֵשֵׁב עַל-כִּסֵּא אֲדֹנָי הַמֶּלֶךְ וּמִי יִמְלֹךְ אַחֲרָיו,²⁸⁶

According to Rost, the question of the succession dominates the whole action in 1 Kgs 1; that is, Nathan's conversation with Bathsheba and their talk with David, David's order to Zadok, Nathan and Benaiah, and Jonathan's report to those banqueting around Adonijah's table. Then, the issue of the succession is resolved by the accession of Solomon in 1 Kgs 1-2. Further, Rost brought the succession theme in 1 Kgs 1-2 to the narratives in 2 Sam as the 'background to the succession' (2 Sam 6:16, 20-23; 7:11b, 16; 9:13-20) and the 'background to the successor' (2 Sam 10-12).²⁸⁷ Thus, Rost's criterion in defining the extent of the succession source (2 Sam 9-20 and 1 Kgs 1-2, some parts of 2 Sam 6-7), comes from his idea of 1 Kgs 1-2 as the climax of the succession theme.

Many scholars followed Rost's idea of SN as the unified product of a single author in the reign of Solomon.²⁸⁸ Following Rost, they have accepted 1 Kgs 1-2 as the conclusion of SN, whereas some scholars have questioned its beginning²⁸⁹. There is no

of the rhetorical unit is also the first step. See Greenwood 1970:423; Kennedy 1984:33-34; Hauser and Watson 1994:9-10.

²⁸² It was translated into English in 1982 as *The Succession to the Throne of David*.

²⁸³ The idea of 'succession' as the theme of 2 Sam 9-20 and 1 Kgs 1-2 was originated by Wellhausen. Wellhausen 1878:224-226; 1957:262 (Eng. trans.).

²⁸⁴ I use the abbreviation SN for the term 'the Succession Narrative'.

²⁸⁵ Rost 1982:68.

²⁸⁶ This question in Hebrew being quoted by Rost (in the German editions) is actually different from the Hebrew text of 1 Kgs 1. The Hebrew text reads: מִי יֵשֵׁב עַל-כִּסֵּא אֲדֹנָי הַמֶּלֶךְ אַחֲרָיו (e.g. 1 Kgs 1:20, 27). Rost 1982:68.

²⁸⁷ Rost 1982:73-87.

²⁸⁸ For example, von Rad 1944:1-42; 1966a:166-204; Whybray 1968:19-25; Hagan 1979; Wharton 1981; Würthwein 1985.

²⁸⁹ For example, for Gunn the beginning of SN is 2 Sam 2-4. Blenkinsopp argues that SN begins in 2 Sam 12 with the death of Bathsheba's child. Gunn 1978:66-68; Blenkinsopp 1966:44-57.

attempt to extend the end of SN beyond 1 Kgs 2,²⁹⁰ because scholars think 1 Kgs 3, which begins with Solomon's dream at Gibeon, is different territory.²⁹¹ Thus, scholars have generally accepted the distinction between 1 Kgs 1-2 as the conclusion to SN, and 1 Kgs 3-11 as the account of Solomon. For example, for von Rad, 1 Kgs 3:1f is the beginning of Kings as the work of Dtr.²⁹² According to him, Dtr's concern in Kings is different from that of the writer of SN.²⁹³ While, in the SN, the writer portrays the king's humanity as the passive object of God's purpose in history, in Kings Dtr characterises kings' activities as being for or against Yahweh and the ultimate verdict of God. David in the SN is characterised as having ordinary human weaknesses, but in Kings, David is the prototype of a theocratic monarch. Würthwein has also observed a difference between 1 Kgs 1-2 and 3-11 both in tendency and compositional technique.²⁹⁴ Whereas 1 Kgs 1-2 shows an anti-Solomonic intention with respect to accession, 1 Kgs 3-10 portrays Solomon positively. In style, 1 Kgs 1-2 shows an 'abundant living narrative scene', which style is absent in 1 Kgs 3-11. Thus, for Würthwein, 1 Kgs 1-2 is the conclusion of SN, showing the northern tribes' critical attitude to Davidic-Solomonic kingship, while 1 Kgs 3-11 is the work of DtrG, DtrP and DtrN, who admire Solomon. Gray has also argued that 1 Kgs 3:4-15 is a real 'independent introduction to the reign of Solomon', as distinct from 1 Kgs 2:46.²⁹⁵ He has argued that

the note in I K. 2.46, 'So was the kingdom established in the hand of Solomon', suggests that this was the end of a certain self-contained block of tradition, and its obvious connection with the court history of David in II Sam. 9-20 suggests that it belongs to the source which is generally designated in studies in Samuel as the court history.²⁹⁶

In a slightly different way, Eissfeldt has also divided 1 Kgs 1-11 into 1 Kgs 1-2 (the end of SN) and 3-11 (the reign of Solomon), by taking 1 Kgs 3:2-3 as a part of the normal introduction to Solomon's reign.²⁹⁷ Thus, the idea of 1 Kgs 3 as the beginning of the Solomon narrative is basically reliant on Rost's SN hypothesis.

²⁹⁰ Hölscher is an exception. He adds 1 Kgs 3:4a, 16-18 and 12:1, 3b-14, 18-19. Hölscher 1952:288.

²⁹¹ Gordon 1984:82. Jones 1984:49.

²⁹² Von Rad 1962:334.

²⁹³ Von Rad 1966a:205-221; 1962:334-347.

²⁹⁴ Würthwein 1985:1-2. For him, 1 Kgs 3-11 belongs to later redactions than DtrH in the exilic or post-exilic age. 1984:490.

²⁹⁵ Gray 1964:26-27.

²⁹⁶ Gray 1964:20.

²⁹⁷ He divides the sections of 2 Sam-1 Kings 11 according to his observation of the introductory and concluding formulae for David (2 Sam 2:4; 1 Kgs 2:10-12) and Solomon (1 Kgs 3:2-3; 11:41-43). For

On the other hand, a few scholars have viewed 1 Kgs 1-2 as the beginning of the Solomon narrative. For example, Mowinckel has argued that 1 Kgs 1-2 belongs to 1 Kgs 3-11 rather than to 2 Sam 9-20, pointing out the incoherence between 2 Sam 9-20 and 1 Kgs 1.²⁹⁸ In 1 Kgs 1:1, the figure of the David who 'was old and stricken in years' contrasts with that of David in his full strength in 2 Sam 14-20. According to Mowinckel, 1 Kgs 1-2 is the opening of the 'History of Solomon' (1 Kgs 11:41) as the beginning of Israelite historiography. Knoppers has also pointed to the continuity between 1 Kgs 1-2 and 3-10 in the Greek text of Kings, although he has admitted the succession source in 1 Kgs 1-2.²⁹⁹ According to Knoppers, Dtr supplemented his source to depict the first period of Solomon's reign as a 'progression: accession and consolidation, efficient administration and judicious diplomacy, temple and palace construction, international commendation and untrammelled prosperity'.³⁰⁰ Thus, for Knoppers, there is no distinction between 1 Kgs 1-2 and 3-10, and 1 Kgs 1-2 is a necessary introduction to the reign of Solomon. In this debate on the limit of the Solomon narrative, we will first re-examine Rost's SN hypothesis, seeing whether there is a real connection between 2 Sam 9-20 and 1 Kgs 1-2 as SN.

3.2.2 The distinctions between 2 Sam 9-20 and 1 Kgs 1-2

The distinctions between 2 Sam 9-20 and 1 Kgs 1-2 are shown in scholars' various thematic observations. Since Rost, scholars have observed different themes within SN, whereas Rost emphasised the 'succession' as the dominant theme. For example, for Blenkinsopp, there are two themes in SN, that is, the legitimisation of David's own claim to the throne (2 Sam 6:16, 20-23; 9; 21:1-14) and the succession (2 Sam 11:2-27; 12:15b-25; 13-20; 1 Kgs 1-2).³⁰¹ Hagan has also observed 'deception' as one among many of the themes of SN, on the basis of a pattern of deception and counter-deception.³⁰² The 'character of King David', rather than the succession, has been

him, 1 Kgs 2:13-46 is also an introduction of Solomon's reign 'without really belonging to his reign itself'. Eissfeldt 1965:282, 286. See also Soggin 1976:192-193, 198.

²⁹⁸ Mowinckel 1963:4-26 (11f). See also Skinner's view of 1 Kgs 1-2. He argues that in the present arrangement of the text, 1 Kgs 1-2 is an appropriate introduction to the Solomon reign in 1 Kgs 3-11, while he admits that in its original context, 1 Kgs 1-2 belonged to the account of David's reign. Skinner 1904:57.

²⁹⁹ Knoppers 1993:62. He has observed heavier deuteronomistic editing in 1 Kgs 1-2 than Rost has recognised (1 Kgs 2:1-4, 11, 27b).

³⁰⁰ Knoppers 1993:59-63.

³⁰¹ Blenkinsopp 1966:44-57.

³⁰² Hagan 1979:301-26.

recognised by Gunn as a substantial theme of SN.³⁰³ For Gunn, SN (2 Sam 2-4; 9-20; 1 Kgs 1-2) is a literature for 'serious entertainment', describing the character of David as king and man.³⁰⁴ On the other hand, denying the existence of Rost's SN, Carlson has argued that 2 Sam is a work of the 'D-group'.³⁰⁵ For Carlson, 2 Sam is based on deuteronomic theology, emphasising the necessity of obedience and the consequences of disobedience through the depiction of the relationship between Yahweh and David.³⁰⁶ In this context, according to him, 2 Sam as a single literary entity is dominated by two themes, the 'blessing' (בִּרְכָה, 2 Sam 2-8) and the 'curse' (קִלְלָה, 2 Sam 9-24).

More interestingly, Flanagan has shown the thematic distinction between 2 Sam 9-20 and 1 Kgs 1-2. According to him, the theme of 2 Sam 9-20, as an earlier 'Court History', is the legitimisation of David's rule over Israel and Judah, whereas the theme of 1 Kgs 1-2, as a later redaction, is of Solomon's succession.³⁰⁷ Against Rost's working backwards from 1 Kgs 1-2, Conroy has suggested a reading of 2 Sam 13-20 as a narrative unit independent from 1 Kgs 1-2. For Conroy, there is no succession theme in 2 Sam 13-20, but a unified theme of Absalom's usurpation of his father's throne and David's restoration to it.³⁰⁸ He has argued for the thematic distinction between 2 Sam 13-20 and 1 Kgs 1-2 as follows:

An unprejudiced reading of 2 Sam 13-20 shows that these chapters deal with the causes and outcome of an attempted coup d'état, not with the question of succession.... The fact that 1 Kgs 1-2 has many allusions to 2 Sam 13-20 only shows that it needs 2 Sam 13-20 as a preparation; it does not show that 2 Sam 13-20 needs 1 Kgs 1-2 as an indispensable continuation. Hence the dominant theme of 1 Kgs 1-2 (succession to the throne) need not be the dominant theme of 2 Sam 13-20.³⁰⁹

Recently, Keys' work, as a rejection of Rost's SN hypothesis, has systematically shown a clear distinction between 2 Sam 9-20 and 1 Kgs 1-2.³¹⁰ First, she has questioned Rost's succession theme. According to Keys, SN is incomplete in recording the elimination of only three of Solomon's nine older brothers. There is no repeated direct

³⁰³ Gunn 1978:81-84.

³⁰⁴ Gunn 1978:61.

³⁰⁵ Carlson has used the term 'D-group' to refer to those who were responsible for the final shape of Deut-2 Kgs. Carlson 1964:29.

³⁰⁶ Carlson 1964.

³⁰⁷ Flanagan 1972:172-181

³⁰⁸ Conroy 1978:101-105.

³⁰⁹ Conroy 1978:102-104.

³¹⁰ Keys 1996.

question of the succession in 1 Kings 1, as Rost argued. Further, there is a distinct imbalance between 2 Sam 9-20 and 1 Kgs 1-2 in relation to the succession theme.³¹¹

Thus, she has criticised Rost's thematic analysis of SN as follows:

The idea of the succession theme has arisen as a result of too great an emphasis upon 1 Kings 1-2 and an imbalanced view of the whole has resulted from this over-emphasis. Rost's view of theme leans heavily upon his analysis of these chapters. Yet neither chronologically nor stylistically is the relationship between 2 Samuel 9-20 and 1 Kings 1-2 so firmly rooted as he would imply.³¹²

Second, on the basis of the comparison of theme, style, language, content and theology of 1 Kgs 1-2 with that of the rest of SN, Keys has argued that it is no accident that 1 Kgs 1-2 is separated from 2 Sam 9-20 by the 'Samuel Appendix' (2 Sam 21-24).³¹³ First, according to Keys, there is stylistic variation between 2 Sam 9-20 and 1 Kgs 1-2. Whereas 2 Sam 9-20 shows rapid narration because of an economical use of language, 1 Kgs 1-2 is narrated at a 'uniformly slow' speed because of repetition.³¹⁴ Unlike in 2 Sam 9-20, each important single action or event in 1 Kgs 1-2 is recorded in detail.³¹⁵ Second, in relation to the language, Keys has also observed different 'proclamation formulas' of kingship in 2 Sam 16 ('Long live the King!') and 1 Kgs 1 ('Long live King X!'). Even the similar events in 2 Sam 15:1 and 1 Kgs 1:5 (the symbols of kingship) are described with different vocabularies. Furthermore, in referring to David, the terms used are different between 2 Sam 9-20 (uses *דָּוִד* and *הַמֶּלֶךְ* 'frequently and interchangeably') and 1 Kgs 1-2 (favours *הַמֶּלֶךְ* and *אֲדֹנָי*).³¹⁶ Third, with regard to the content, the death of Abner ben Ner, Shimei and Rei (1 Kgs 1:8), and the link of Anathoth with Abiathar mentioned in 1 Kgs 1-2, have no precedent in 2 Sam 9-20. In the theological perspective, the cultic orientation of 1 Kgs 1-2 is not shown in 2 Sam 9-20. For Keys, the position of 2 Sam 21-24 between 2 Sam 9-20 and 1 Kgs 1-2, as the 'Appendix' to the whole of Samuel, shows an editor's intention which separated 1 Kgs 1-2 from the book of Samuel.

³¹¹ Keys 1996:43-54.

³¹² Keys 1996:54.

³¹³ Keys 1996:54-70.

³¹⁴ Keys has pointed to a repetitious pattern with slight variations in vv. 11-37: Nathan-Bathsheba → Bathsheba-David → Nathan-David → David-Bathsheba → David-Nathan. She has also observed a different style between 2 Sam 11:14-25 (the lack of repetition) and 1 Kgs 1:43-48 (repetition) in the bringing of news by a messenger. Keys 1996:55-63.

³¹⁵ Keys 1996:56.

³¹⁶ Keys 1996:64.

Finally, the differences between 2 Sam 9-20 and 1 Kgs 1-2 lead Keys to an alternative interpretation of the narrative. Instead of taking all of 2 Sam 9-20 and 1 Kgs 1-2, she has narrowed the extent of SN, arguing that 2 Sam 10-20 is a self-contained narrative unit.³¹⁷ According to Keys, 2 Sam 10-20 is the central section in 2 Samuel with a framework (2 Sam 1-9 and 21-24). Developing Gunn's idea of SN as the 'character of David', Keys has argued that the main theme of 2 Sam 10-20 is not succession but 'Sin and Punishment'. According to her, the author's main concern is shown in the structure and content of 2 Sam 10-20 as follows:³¹⁸

	{10	Background: Ammonite War
	{11.1-26	DAVID'S SIN
I	{11.27-12:14	Condemnation and Announcement of Punishment
	{12.15-25	Immediate Consequences
	{12.26-31	Background: Ammonite War
II	13-14	Further Consequences
III	{15-19	Further Consequences
	{20	Background: Rebellion of Sheba ben Bichri

For Keys, the author of 2 Sam 10-20 is interested in portraying David's character as a man, the personality behind the throne. In this context, Keys has argued that 'it is not *King David* who is portrayed here, but *the man David*. It is the private not the public David who is on display'.³¹⁹ While 1 Kgs 1-2 is national and political in character, 2 Sam 10-20 is personal and domestic. Thus, 2 Sam 10-12 is a 'biography' with a theological purpose, demonstrating divine retribution for transgression, rather than political propaganda.³²⁰ We may present Keys' observation of the distinctions between 2 Sam 10-20 and 1 Kgs 1-2 as follows:³²¹

The distinctions between 2 Sam 10-20 and 1 Kgs 1-2		
	<i>2 Sam 10-20</i>	<i>1 Kgs 1-2</i>
Style	Rapid narration / no repetition (e.g. 2 Sam 11:14-25)	Slow narration / repetition (1 Kgs 1:43-48)
Language	המלך and דוד 2 Sam 15:1 מרכבה וססים	המלך and אדני for referring to David 1 Kgs 1:5: רכב ופרשים the symbols of kingship

³¹⁷ Keys 1996:71-155.

³¹⁸ Keys 1996:140. For her, 2 Sam 11:1-12:25 is in the pivotal position of the section.

³¹⁹ Keys 1996:145 (her italics).

³²⁰ Keys 1996:181-183.

³²¹ This table is reconstructed from Keys' ideas on the distinctions between 2 Sam 10-20 and 1 Kgs 1-2.

Content	No material	Abner's death (1 Kgs 2) the link of Anathoth with Abiathar (1 Kgs 2:26) / Shimei and Rei (1:8)
Theological Outlook	No cultic material	Cultic orientation: the horn of oil; the tent (1:39); the tent of the Lord (2:29, 30); the altar (2:29); the horns of the altar (2:28); the law of Moses (2:3)
Main theme	The Sin and Punishment of David as a man	The Accession of Solomon to the throne
Character	Domestic and personal	Political and national

In fact, when we consider not only the various themes of SN but also 2 Sam 21-24 as the true end of 1 and 2 Samuel, the connection of 2 Sam 9-20 with 1 Kgs 1-2 as SN is also questioned. First, we have to assess scholars' observations on some connections between 2 Sam 21-24 and the other parts of Samuel. Carlson, as has been seen, has argued for there being a Deuteronomic connection in 2 Sam 10-24, which was made in order to use the figure of David didactically during the exile.³²² Following Carlson, Brueggemann has argued that 2 Sam 21-24 is positioned in order to deconstruct the high royal theology of 2 Sam 5-8. He has also observed the connections between 2 Sam 22:1-51; 23:1-7 and 1 Sam 2:1-10, 2 Sam 24 and 1 Sam 1 in canonical placement.³²³ In this context, McConville has argued that 2 Sam 21-24 is not the so-called Appendix, but the true conclusion of 1 and 2 Samuel.³²⁴ According to him, the chiastic structure of 2 Sam 21-24 (abcc'b'a') implies the 'ominous' movement of the story from Saul to David, as hinted already in the previous chapters of 2 Sam 21-24. The story movement of 21-24 is intended to summarise the stories of Saul and David, which contain an ironic contrast between Yahweh's perspective and Israel's persistent inability in covenantal relationship. For McConville, 2 Sam 9-24, the reign of David reflects the Davidic kingship as a kind of 'qualification' of the dynastic oracle in 2 Sam 7. Accordingly, McConville has rightly pointed to the main problem in the SN theory, observing the relations between 2 Sam 21-24 and the other parts of Samuel:

The idea that SN was essentially the story that explained how David was succeeded by Solomon was never satisfactory, because it saw no function in the wider story

³²² Carlson 1964:26.

³²³ Brueggemann 1988:383-397. See also the links between 2 Sam 9 and 4:4; 21:1-14 observed by Ackroyd 1981.

³²⁴ McConville 1993:117-121.

for the failure of David and the crisis in both his own household and the state that ensued. Interpretations that have tried to understand these parts of Samuel in relation to each other have been more convincing.³²⁵

Klement's detailed work on 2 Sam 21-24 has also shown that the chapters function as the true conclusion of the books of Samuel, through their connection with the other parts of the book in terms of structure, context, and meaning.³²⁶ Thus, if 2 Sam 21-24, rather than 1 Kgs 1-2, is viewed as the true end of 1 and 2 Samuel in relation to the other parts of Samuel, the SN theory is weak.

In sum, the SN theory is not the only possible interpretation of 2 Sam 9-20 and 1 Kgs 1-2. We have seen a divergence of opinion on the theme of SN. The above scholars' various thematic observations question Rost's SN theory focused on the succession theme. The suggestion of a number of other themes of equal importance indicates that SN cannot easily be confined to a single succession theme, the generally accepted view of SN. In particular, Keys' analysis shows the clear distinctions between 2 Sam 10-20 and 1 Kgs 1-2 and the limitation of Rost's hypothesis. Further, when we consider 2 Sam 21-24 as the proper conclusion of 1 and 2 Sam, the idea of SN alleged by Rost and his followers is not acceptable. The divergence of opinion about the extent of SN, especially its beginning, also calls into question Rost's view of SN as a self-contained literary unit.³²⁷ This would suggest that 1 Kgs 1-2 is not the conclusion of SN, but the introduction to the Solomon narrative and Kings. As Ackroyd has pointed out, the SN hypothesis is simply based on 'unquestioned assumptions' about the existence and self-contained entity of SN.³²⁸ Now, we will see the obvious connection between 1 Kgs 1-2 and 3ff, in contrast to the view of the distinction between them.

³²⁵ McConville 1993:118.

³²⁶ Klement 2000.

³²⁷ For example, Rost's idea of 2 Sam 9 (or 6:20-23; 7:11b, 16) as the beginning of SN is questioned by Gunn and Blenkinsopp. They argue for 2 Sam 2-4 (Gunn) and 2 Sam 12 (Blenkinsopp) as its beginning. Gunn 1978:63-76; Blenkinsopp 1966:44-57. In relation to 1 Kgs 2:46 as the end of SN, we see a contrast between Porten, Radday, Eissfeldt and Gray. For Gray, 1 Kgs 2:46 is the end mark of SN, whereas for the former three scholars, it is an introduction to the Solomon narrative. See Porten 1967:124; Radday 1974:53-54; Gray 1964:20; Eissfeldt 1965:282, 286. Thus, Gordon rightly identifies scholars' expansion and contraction of SN as 'a major obstacle to its recognition as a once-independent narrative'. Gordon 1986:42.

³²⁸ Ackroyd 1981:383-396.

3.3 1 Kgs 1-2 within 1 Kgs 1-11 as a rhetorical unit

3.3.1 1 Kgs 1-2 in the structural connection of the Solomon narrative and Kings

It is worthwhile examining the literary structure of the Solomon narrative and Kings to see the relationship between 1 Kgs 1-2 and 3-11 (or 12) and Kings as a whole.³²⁹ Scholars' structural analyses of the Solomon narrative show that the Solomon narrative structure has rhetorical value, affecting the reader's reasoning and imagination.³³⁰ In particular, Radday's analysis of the chiasmic structure of Kings demonstrates the relationship between the message of the structure and reader.³³¹ Thus, the relationship between 1 Kgs 1-2 and 3-11 is shown in the rhetorical structure of the Solomon narrative. The following observations on the structural connections between 1 Kgs 1-2 and 1 Kgs 11 (or 12), as the end of the Solomon narrative,³³² show that 1 Kgs 1-2 is the true beginning of the Solomon narrative. Furthermore, the structural connection naturally implies the ending of the narrative.

To begin with, Porten has attempted to observe the structure of the Solomon narrative in 1 Kgs 3-11 as 'a self-contained work'.³³³ He regards 1 Kgs 1-2 as a part of SN, based on the 'prophecy-fulfillment' narrative framework. Adonijah's death (1 Kgs 2:24ff) is the fulfilment of a prophecy in 2 Sam 12:13-14.³³⁴ For Porten, the Solomon narrative (1 Kgs 3-11) is different from SN, since its major concern is the 'high places' and the 'temple'. In this context, 1 Kgs 7 (the erection of the temple) and 2 Kgs 25 (its destruction) is the framework of Kings. On the other hand, he has connected the element of wisdom and folly in 2 Sam 13-20 with Solomon as a 'wise man' in 1 Kgs 2:5-9 (SN).³³⁵ Furthermore, he has linked the term 'wise man' with Solomon's wisdom in 1 Kgs 5:11ff³³⁶ and Solomon's and Rehoboam's folly in 1 Kgs 11-12. Thus, Porten has

³²⁹ I agree with Bar-Efrat's idea that the analysis of literary structure can show the relationship between parts of a unit and rhetorical values of the structure. Bar-Efrat 1980:154-173.

³³⁰ Scholars have generally accepted the symmetrical or unified character of the Solomon narrative structure. For example, see Brettler 1991:87-97; Frisch 1991:3-14; Newing 1994:247-260; Parker 1988:19-27; Porten 1967:93-128; Radday 1974:55-56; Walsh 1993:11-27; 1996:150-153. Further, for Younger, the remarkable symmetry of the narrative is a technique employed to communicate the narrative's message. Younger 1990:166. On the importance of the structure in relation to the message of the text, see also Fokkelman 1991; Frisch 1991:3-14; Porten 1967:95.

³³¹ Radday 1974:53.

³³² Although there is a disagreement on the beginning of the Solomon narrative, scholars generally accept 1 Kgs 11:43 as the end of the Solomon narrative, except Frisch. Frisch argues that the ending is 1 Kgs 12:24. I will deal with the question of the end of the Solomon narrative latter.

³³³ Porten 1967:93-128.

³³⁴ Porten 1967:97.

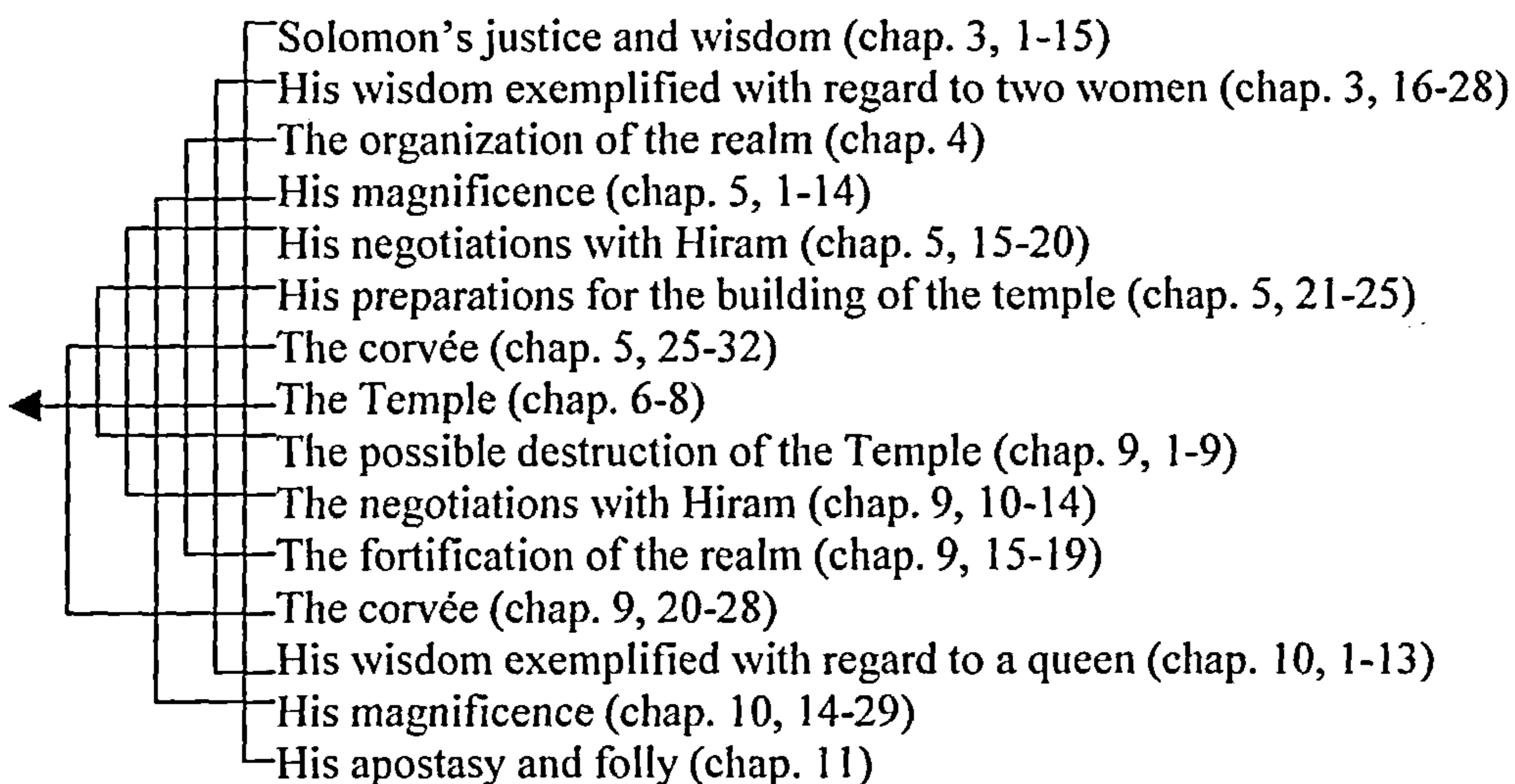
³³⁵ Porten 1967:116.

³³⁶ English versions 4:31ff.

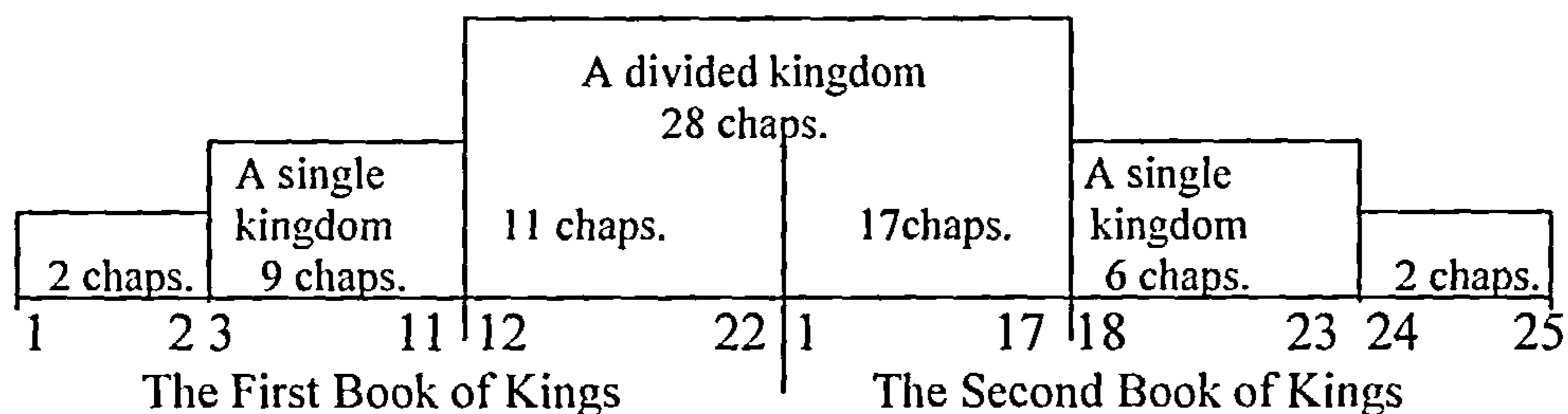
concluded that the early wisdom theme in SN, composed during the age of Solomon, has been integrated into the later theme of 'temple and high places' in 1 Kgs 3-11. Similarly, Radday has argued that Kings begins with 1 Kgs 3 (including 1 Kgs 2:46). According to Radday, 1 Kgs 1-2 as a continuation of 2 Sam was

attached to the Book of Kings as a short introduction and, since Kings follows Samuel in the Hebrew Bible, consequently appeared twice and adjacently. To avoid repetition, the two chapters were, for unknown reasons, struck out of Samuel where they had their proper place and remained only in Kings.³³⁷

Thus, within 1 Kgs 3-11 alone, Radday has identified a chiasmic structure with deviation, according to the following parallels between the sections:³³⁸



However, as has been observed in the previous section³³⁹, the view of 1 Kgs 3 as the beginning of the Solomon narrative is problematic. First, Radday's view of 1 Kgs 1-2 as having an awkward position in Kings appears to be in contrast to his analysis of the structure of Kings shown as follows:³⁴⁰



³³⁷ Radday 1974:54.

³³⁸ Radday 1974:55.

³³⁹ See section 2.

³⁴⁰ Radday 1974:54.

Radday has explained the above structure as follows:

the final editor intended and achieved a balanced chiasmic structure and the book in its present form is anything but a haphazard conglomeration of various additions that obscure its original form. On the contrary, it is well organized and resembles a triptych with a centerpiece and two lateral panels.³⁴¹

In fact, the balanced structure links 1 Kgs 1-2 with what follows, rather than with what precedes it (2 Sam 9-20).³⁴² Radday's structure of the Solomon narrative also has a problem, because of his exclusion of 1 Kgs 1-2 from the structure. As Radday has pointed out in his structure of 1 Kgs 3-11, the deviation of the corvée (1 Kgs 5:25-32 // 9:20-28) from 'perfect' symmetry questions his structural analysis.³⁴³ The immediate and main context of the term 'wise man' is 1 Kgs 3 (grant of wisdom) rather than 2 Sam.³⁴⁴ The stories of Hadad and Rezon (1 Kgs 11:14-25) as the adversaries of Solomon are more closely related to the account of Joab, Shimei, and Adonijah (1 Kgs 1-2) than to the events in 1 Kgs 3ff. Porten and Radday have missed the structural connections between 1 Kgs 1-2 and 11 (or 12) because they have simply presupposed SN.³⁴⁵

Contrary to Porten and Radday, Parker has observed the connections through his structural analysis of 1 Kgs 1-11 as a 'unified, twofold structure'.³⁴⁶ According to Parker, the structure of 1 Kgs 1-11 shows a symmetrical arrangement. That is, those events described in 1 Kgs 1-8 are repeated in 1 Kgs 9-11. For example, the problem of succession in 1 Kgs 1-2 (as the introductory frame story) arises once again in 1 Kgs 11:14-43 (as the concluding frame story). Parker's observation on the parallels between the two frame stories can be represented as follows:³⁴⁷

1 Kgs 1-2

The activity of Nathan the prophet
to achieve the political power of

1 Kgs 11:14-43

The activity of Ahijah the prophet
for Jeroboam

³⁴¹ Radday 1974:55.

³⁴² The chiasmic structure of the whole of Kings is also identified by Walsh and Savran. Walsh 1996:373; Savran 1987:148. In this context, we can also observe the 'symbol of the king's table' as an important connection between 1 Kgs 2:7 and 2 Kgs 25:29, as Provan has argued. Provan 1995:115 note 12.

³⁴³ Radday 1974:55-56.

³⁴⁴ Liver connects the wisdom motif in 1 Kgs 2:6, 9 with ch. 3ff in the perspective of 'the book of the acts of Solomon'. Liver 1967:89.

³⁴⁵ Porten has quoted Carlson's idea of 1 Sam 16-2 Sam 24 as the 'blessing and curse' theme in order to explain the arrangement of the Davidic narrative. His criterion for interpreting SN is not clear. See Porten 1967:121.

³⁴⁶ Parker 1988:19-27.

³⁴⁷ This diagram of mine is intended to represent clearly Parker's observations on the parallels.

Solomon in the problems of succession

Disappearance of three powerful opponents: Joab, Shimei, and Adonijah

----- Appearance of three enemies: Hadad the Edomite, Rezon, and Jeroboam

For Parker, the twofold structure is intended to allow the reader to focus on the two contradictory characters of Solomon. Thus, according to Parker's analysis, the structure shows the obvious connection between 1 Kgs 1-2 and 1 Kgs 11.

On the other hand, extending the Solomon narrative unit of 1 Kgs 1-11, Frisch has observed a strong thematic, linguistic and structural connection between 1 Kgs 1-2 and 1 Kgs 11:14-12:24, rather than up to just 11:14-43.³⁴⁸ His point is that these passages contain a political narrative about Solomon's rivals having the best chance and right on their side (Adonijah and Jeroboam). The ascent of his rivals is understood as the work of God, and it is described in such terms:³⁴⁹

'However the kingdom has *turned about* (והסב) and become my brother's, *for it was his from the Lord*' (2:15), and

'So the king did not hearken to the people; *for it was a turn* of affairs (הסבה) brought about by *the Lord*, that he might establish his word...' (12:15).

Frisch has also shown the symmetrical relationship between these chapters (unit 1 and unit 9) as follows:³⁵⁰

Unit 1	Unit 9
1. 1.1-53	1. 11.14-25
2. 2.1-9	2. 11.26-40
3. 2.10-12	3. 11.41-43
4. 2.13-46	4. 12.1-24

The above units are parallel to each other; that is, in the surprising resolution of the confrontation over the throne (1:1-53 // 12:1-24), the address to the candidate for kingship (2:1-9 // 11:26-40), the concluding formulations (2:10-12 // 11:41-43), and the success or failure of Solomon's various rivals (2:13-46 // 11:14-25). In this way, Frisch has produced a structure of the Solomon narrative with nine units ranged in a concentric manner. For Frisch, the contradictory parallel units in the concentric structure emphasise the conception of 'reward and punishment'. Although there is a difference between Parker and Frisch about the ending of the Solomon narrative (11:43 and

³⁴⁸ Frisch 1991:3-14.

³⁴⁹ Frisch 1991:9 (his italics).

³⁵⁰ Frisch 1991:11.

12:24), their observations on the structural connections between 1 Kgs 1-2 and 11 show that 1 Kgs 1-2 is the beginning of the Solomon narrative. Furthermore, we may accept that the structural connection was intended to have an influence on the reader.³⁵¹

However, we need to examine whose observation on the connections is right, in order to establish the ending of the Solomon narrative. The main difference between Parker and Frisch is the issue of whether or not the problem of succession in 1 Kgs 1 is related to 1 Kgs 11:14-43 (Parker) or 12:1-24 (Frisch). Frisch's idea is based on the continuity between 1:50-51 and 2:13-25 and 11:14ff and 12:1-24. For Frisch, the boundaries of the Solomon narrative are not determined by the formal statements of the end of the reign of David (1 Kgs 2:10-12) and Solomon (1 Kgs 11:41-43). Adonijah's promise of fidelity to Solomon (1:50-53) is a preparation for the description of his death (2:13-25). The division of the kingdom (1 Kgs 12:1-24) is the fulfilment of the prophecy of Solomon's wrongdoing. However, Parker's idea is more acceptable. Frisch's prophecy-fulfilment criterion is weak in defining the limits of the Solomon narrative. Although the fulfilment of the division of the kingdom (1 Kgs 12) may be a link between the Solomon narrative and other larger sections of Kings, it is not within the Solomon narrative itself. As Parker has observed, the division of the kingdom did not happen during the reign of Solomon (1 Kgs 11:12, 34).³⁵² Parker's idea is supported by Walsh. For Walsh, in the beginning and ending of the chiastic structure of 1 Kgs 1-11, the corresponding elements are the role of the prophets in the royal succession (1 Kgs 1:1-2:12a // 11:26-43) and Solomon's rivals or adversaries (2:12b-46 // 11:14-25).³⁵³ Moreover, Walsh has observed the function of Ahijah's oracle in 11:26-43 as 'a kind of hinge', connecting the Solomon narrative and the Jeroboam narrative.³⁵⁴ Thus, for Walsh, 1 Kgs 11:26-43 is both the ending of the Solomon narrative and the beginning of the Jeroboam narrative. His observation is based on the following reasons. First, the passive character of Jeroboam is similar to that of Solomon in his ceremony of anointing and enthronement (1 Kgs 1:38-40). Second, 11:26-43 shows the unifying motif of Solomon's 'servant' (11:11) and adversary (11:14-25), and the implication of the fulfilment of Yahweh's punishment (1 Kgs 12).³⁵⁵ In this link with 11:26-43,

³⁵¹ Certainly the above scholars' structural analyses show that the structure of the Solomon narrative has rhetorical value.

³⁵² Parker 1991:17.

³⁵³ Walsh 1996:151-153. However, on the other parallels in the structure of 1 Kgs 1-11, Walsh's view is similar to that of Frisch (e.g. 3:1-15 // 11:1-13 contra Parker's 9:1-10a). See also Walsh 1995:485-488.

³⁵⁴ Walsh 1996:148, 159, 200, 202-205.

³⁵⁵ Walsh 1996:33, 148-149.

Walsh's following chiastic structures of the Solomon and Jeroboam narrative show where the Solomon narrative should end:³⁵⁶

- A1. Nathan gains the throne for Solomon (1:1-2:9)
- A2. Formulaic notice of David's death (2:10-12a)
 - B. Solomon eliminated threats to his security (2:12b-46)
 - C. The early promise of Solomon's reign (3:1-15)
 - D. Solomon uses his gifts for the people (3:16-4:34)
 - E. Preparations for building the temple (5:1-18)
 - F. Solomon builds the temple (6:1-7:51)
 - F'. Solomon dedicates the temple (8:1-9:10)
 - E'. After building the temple (9:11-25)
 - D'. Solomon uses his gifts for himself (9:26-10:29)
 - C'. The tragic failure of Solomon's reign (11:1-13)
 - B'. Yahweh raises up threats to Solomon's security (11:14-25)
- A1'(A1). Ahijah of Shiloh announces Jeroboam's kingship (11:26-40)
- A2'(A2). Formulaic notice of Solomon's death (11:41-43)
 - B. Political disunity: the rejection of Rehoboam (12:1-20)
 - C. A Judahite man of God's approval (12:21-25)
 - D. Jeroboam's cultic innovations (12:26-31)
 - C'. A Judahite man of God's condemnation (12:32-13:10)
 - B'. Prophetic disunity: the prophet and the man of God (13:11-32)
- A1'. Ahijah of Shiloh announces Jeroboam's downfall (14:1-18)
- A2'. Formulaic notice of Jeroboam's death (14:19-20)

The Solomon and Jeroboam narratives have their own literary units (1 Kgs 1-11:43 // 11:26-14:20). At the same time, they also form 'a larger indivisible whole' through 11:26-43.³⁵⁷ The analogical patterning establishes the limits of the structures. Thus, against Frisch, the two similar chiastic structures show that the Solomon narrative at least ends in 11:43, rather than 12:24. After the Solomon and Jeroboam narratives, the introductory and concluding formula in Kings is clearly used to describe the transition from one reign to the next.³⁵⁸ From 1 Kgs 12, Jeroboam is described as Rehoboam's rival, rather than Solomon. Consequently, 1 Kgs 1-2 has its own tight literary integrity within 1 Kgs 1-11 as a rhetorical unit, which is not a 'mere loose collection of episodes' but an 'organised and coherent literary unity'.³⁵⁹ This implies that 1 Kgs 1-2 is the beginning of the Solomon narrative and 1 Kgs 11 is its end. Thus, it is justified to establish the limits of the Solomon narrative as 1 Kgs 1-11.

³⁵⁶ I have combined the two narrative structures given by Walsh (1996) in p.151 and p.202, modifying some minor details.

³⁵⁷ Walsh 1996:204.

³⁵⁸ The structural function of 1 Kgs 11 as a transition is also supported by McCarthy's observation of the references to the wrath of Yahweh in DtrH as the rhetorical or structural marker for the transition, the passing of a man or a leader. In this context, the connection between the anger of Yahweh in 1 Kgs 11:9-13 and the passing of Solomon in 1 Kgs 11:41-43 certainly marks the transition from Solomon to Jeroboam. McCarthy 1974:99-107.

³⁵⁹ Walsh 1996:150.

3.3.2 1 Kgs 1-2 in the rhetorical connection of the Solomon narrative

1 Kgs 1-2 as the true beginning of the Solomon narrative is more clearly shown by its rhetorical connection with 1 Kgs 3-11. Before identifying their rhetorical connection, we need to look at the type or genre of 1 Kgs 1-11 as a persuasive discourse; whether it is deliberative, forensic, or epideictic. In the first place, 1 Kgs 1-11 clearly announces that it is a forensic discourse, attacking or defending someone and concerned with past action, and justice and injustice. For Patrick and Scult, forensic narration is a category of classical rhetoric, which is 'designed to convict or exonerate the personae of the accounts'.³⁶⁰ In my view, the narration in 1 Kgs 1-11 is given to persuade the reader to accept that Solomon was indeed guilty of a high crime or offence and deserved Yahweh's condemnation and punishment, such as the division of the united kingdom. In other words, the narrator persuades his reader of the guilt of Solomon and the justice of Yahweh as the Judge. The nature of the Solomon narrative as a forensic narration is clear in chapter 11. In 1 Kgs 11:1-10, the narrator first clearly accuses Solomon of violations of Yahweh's laws on the prohibition of marriage to foreign women and the apostasy caused by such intermarriage (Deut 7:1-6), and the royal law (Deut 17:14-17).³⁶¹ The accusation is followed by Yahweh's speech of judgment (11:11-13). Then, the stories in 11:14-25 about Solomon's enemies show the execution of Yahweh's judgment for 'all the days of Solomon' (11:25). Finally, the judgment of Yahweh in 11:11-13 is justified by the prophet Ahijah's speech (11:26-43). The nature of content of 1 Kgs 1-11 as a forensic narration is supported by the observation of Patrick and Scult about forensic narration in biblical narrative:

forensic narration was adapted by Israelite historians to persuade readers of the innocence or guilt of prominent persons in the society for which they were writing. They composed narratives which wove together the known facts or public rumors into an account of the actions of the parties involved in such a way as to elicit the reader's judgment. These narratives then invariably conclude with *YHWH's declaration* of the innocence or guilt of one or more of the personae.³⁶²

According to Patrick and Scult, forensic narration has two purposes, namely, 'to prosecute and to defend the parties whose story is told'.³⁶³ For example, the stories of David's rise to power in 1 Sam 16-2 Sam 7 and of Jehu's revolt in 2 Kgs 9-10 show the

³⁶⁰ Patrick and Scult 1990:57.

³⁶¹ Sweeney 1995:613-617; Brettler 1991:90-96.

³⁶² Patrick and Scult 1990:63 (my italics).

use of forensic narration for defence. That is, the stories defend their legitimacy by a portrayal of them and their supporters' actions as either innocent or justified. The stories conclude with divine approval for their actions (2 Sam 7; 2 Kgs 10:30). On the other hand, the use of forensic narration to prosecute is shown in 1 Kgs 21:1-29, where the prophet Elijah condemns Ahab for murdering Naboth and confiscating his property. The prophecy of judgment persuades the reader in public that the addressee of the prophecy was indeed guilty of a high crime and warranted divine condemnation. Furthermore, according to Patrick and Scult, prime candidates for the classification of forensic narration are 'narratives of offenses which end in a prophetic word of judgment against the offender'.³⁶⁴ For example, Nathan's prophecy of judgment against David's murder and adultery in 2 Sam 11-12 is one of the narratives of offences followed by prophetic words of judgment.

Although Patrick and Scult have not clearly mentioned 1 Kgs 11 as a forensic narration,³⁶⁵ as we saw, 1 Kgs 11:11-13 shows 'Yahweh's declaration of the guilt of Solomon':

וַיֹּאמֶר יְהוָה לְשֹׁלֹמֹה
 יַעַן אֲשֶׁר הִיָּחָה-זֹאת עִמָּךְ
 וְלֹא שָׁמַרְתָּ בְּרִיתִי וְחֻקֹּתַי אֲשֶׁר צִוִּיתִי עִלְיֶךָ ...

The narration of Solomon's offence in 1 Kgs 11 ends with the prophet Ahijah's prophecy of judgment against Solomon (1 Kgs 11:26-43). Ahijah's judgment speech is addressed to the reader to justify the Yahweh's judicial decision in 1 Kgs 11:11-13. The stories of Solomon's adversaries in 11:14-25 are also explained in the context of Yahweh's judgment. Thus, 1 Kgs 11 clearly belongs to forensic narration and is shaped to convince the audience of the guilt of Solomon and the justice of Yahweh's judgment. In my view, 1 Kgs 1-2 is connected with 1 Kgs 11 in this forensic functional relationship. That is to say, 1 Kgs 1-2 is given in order to add force to the narrator's persuasive accusation of Solomon and the persuasive effectiveness for the reader of the divine judgment in 1 Kgs 11. Thus, 1 Kgs 1-2 functions as forensic evidence for the judgment in 1 Kgs 11, as a clear forensic narration. In this rhetorical functional relationship, I will show particularly the connection of 1 Kgs 2 with 1 Kgs 11, focusing

³⁶³ Patrick and Scult 1990:63.

³⁶⁴ Patrick and Scult 1990:65.

³⁶⁵ They have not mentioned 1 Kgs 11:26-40 as a candidate for forensic narration, but have strangely regarded it as a prophetic announcement of judgment against an individual. See Patrick and Scult 1990:148 note 40.

on the observation of the narrator's argumentative techniques to persuade his reader. The persuasive argumentative techniques in my reading are explained by the terms of Sternberg and Perelman, who have observed rhetorical devices in relation to the reader.

3.3.2.1 The rhetorical function of 1 Kgs 2 in relation to 1 Kgs 3-11

3.3.2.1.1 1 Kgs 2:1-12a

Here I will look at David's deathbed charge to Solomon (2:1-12a) and the episode of Adonijah's execution (2:12b-25). In this deathbed charge of David, the narrator makes an *argument by creating an analogical patterning* as a rhetorical device.³⁶⁶ In 2:1, the narrator's introduction, וַיִּקְרַבוּ יְמֵי־דָוִד לְמוֹת (‘when David's time to die drew near’), shows the typical setting of a deathbed charge. This sort of setting and charge appears in other passages in the Old Testament, with similar form. For example, in Gen 49:29-33, Jacob, at the point of death, charges his sons with instructions concerning the place of his burial. Moses, Joshua and Samuel also deliver long speeches to Israel and her leaders (Deut 31-33; Josh 23:1-16; 1 Sam 12).³⁶⁷ The verb צוּה ‘to charge’ in 2:1 is used to describe a deathbed speech in Gen 49:29, 2 Sam 17:23, and 2 Kgs 20:1. In this context, Long has argued that the structure of 2:1-12a shows ‘the conventional Hebraic schema for reporting the final acts and death of an important person’.³⁶⁸ According to him, the schema has the following elements: (1) introductory framework which alludes to advanced age and impending death; (2) a farewell speech containing admonitions and/or prophecies; (3) a concluding framework which reports the death and sometimes burial of the speaker (e.g. Gen 49:1-50:13; Josh 23:1-24:30).³⁶⁹ The structure of David's farewell charge displays this conventional form. David refers to his advanced age and approaching death, and voices admonitions and directives upon Solomon as his audience.³⁷⁰ Thus, the above function of the deathbed charge in narrative may be familiar to the reader. In other words, based on this analogous pattern, the reader can realise the importance of the farewell speech of David as Israel's greatest king, and anticipate the later development of the narrative.

³⁶⁶ See Perelman 1982:114-125; Sternberg 1985:479-480.

³⁶⁷ Especially, verbal parallels between 1 Kgs 2:2-4 and Josh 23:3, 6, 14, 16 are observed by Koopmans. Koopmans 1991:432.

³⁶⁸ Long 1984:42.

³⁶⁹ Long 1984:42.

³⁷⁰ Long 1984:43.

In this context, David's charge in 2:2-4 begins with the encouragement to 'be strong and show yourself a man' (וְחִזַּקְתָּ וְהָיִיתָ לְאִישׁ v. 2), which is similar to that of Josh 1:1-9. In the succession to the leadership of Israel after Moses' death, God's words to Joshua open with the similar encouragement ('be strong and be of good courage' Josh 1:6, 7, 9). This encouragement in 1 Kgs 2:2 is followed by the words concerning obedience to 'the Law of Moses' and success ('prosper' תִּשְׁכַּח v. 3). In Josh 1:6-9, Joshua must also exercise his strength in accordance with the law of Moses (Josh 1:7, 'all the law my servant Moses commanded you'), so that he may prosper (תִּשְׁכַּח). Thus, David charges Solomon with the importance of obedience to the law of Moses, by establishing the association with Joshua at the beginning of his leadership. Further, in 1 Kgs 2:4, David emphasises the seriousness of the obligations by quoting Yahweh's conditional promise, which is related to the continuity of the Davidic kingdom over Israel. Thus, David makes his *argument from Yahweh's absolute authority*, which should be acceptable to Solomon.³⁷¹ Solomon is warned by Yahweh's call to obedience through David, his father, at the beginning of his reign. In this way, Yahweh's conditional promise enables the reader to anticipate the tension between Solomon and Yahweh in the later development of the narrative, because it is different from the promise in 2 Sam 7:11b-16, which has no explicit conditions. Yahweh's promise to David in 2 Sam 7:11b-16 is that Yahweh will never abandon his successor and his dynasty, and that his throne will endure forever. However, 1 Kgs 2:4 differs from 2 Sam 7:11b-16 by the addition of an explicit condition: David's sons are assured of that throne on condition that they are faithful to Yahweh. This *difference* establishes a new vision of reality, through a profound change in conceptions of the Davidic dynastic promise.

The motif of the conditional dynastic promise grows in importance through the entire story of Solomon, and indeed the whole of Kings. For example, the conditional promise is also shown in 3:14. While in 2:4 the tension is expressed by David's words based on Yahweh's absolute authority, in 3:14 it is repeated by Yahweh himself in relation to Solomon's length of days. The reader is confronted with the more developed ominous conditional promise in 6:11-13 in the middle of Solomon's temple building, and in 9:1-9 after the end of the building. Yahweh's speeches there recall the primacy of

³⁷¹ Perelman 1982:94-95.

obedience to commandments over Solomon's temple building work (6-7) and his sacrifice and prayer in the temple (8:1-66). The promise and judgment of Yahweh depends on Solomon's future attitude to Yahweh's commandment. In the last chapter, 11:1-10, the narrator's accusation against Solomon is that Solomon has turned away from Yahweh, who had appeared to him twice and commanded him (11:9-10). Certainly, the conditional promise in 1 Kgs 2 is given to justify Yahweh's judgment in 1 Kgs 11. Solomon ignores Yahweh's commandment delivered in the last important speech of his father David. In relation to the function of this conditional promise in the broader context, Rogers has rightly argued that

the conditional promise in 2:4 functions in the scheme of the larger narrative sequence as a proleptic word delivered by David (and Solomon himself in 8:25 and Yahweh in 9:4-5), which prepares the reader for the loss of the very kingdom which Solomon is in the process of consolidating in 1 Kgs 2.³⁷²

According to Rogers, 1 Kgs 2:3-4 as a deuteronomistic elaboration looks forward to fulfilment in 1 Kgs 11:29-39, where Ahijah the Shilonite announces that Yahweh is going to tear the kingdom of Israel from Solomon and give ten tribes to Jeroboam because of Solomon's disobedience. That is, the word of the Lord in 2:4 prefigures the coming events, due to the difference or tension between the two Davidic promises, and persuades the reader to anticipate how it will come to pass. Consequently, by raising the issue of obedience to the 'law of Moses' even before the passing of David from the scene, the narrator already sets the first stage for justifying Yahweh's judgment against Solomon's disobedience in 1 Kgs 11. The narrator also establishes the seriousness of the obligations of Solomon through quoting Yahweh's word within David's last speech. The seriousness is acceptable to the reader in the light of David's last wish, and Yahweh's word about the relationship between the obedience of David's sons and the continuity of his kingdom over Israel.

3.3.2.1.2 1 Kgs 2:12b-46

Now, I will look at the episode of Adonijah's execution (2:12b-25). First of all, this episode is introduced by the narrator's comment in 1 Kgs 2:12b, 'And his kingdom was firmly established (וַתִּכְּן מִלְּכֻתוֹ מְאֹד)'. This argument that Solomon's kingdom was

³⁷² Rogers 1988:406.

assured is made by the *narrator's reliable authority*.³⁷³ While the narrator states that Solomon's kingdom was assured, Solomon 'executes the superfluous series of contrived murders'.³⁷⁴ After the murders, the narrator's comment is followed in v46b as an inclusion, 'and the kingdom was established in the hands of Solomon' (וְהַמְּלָכָה בְּיַד־שְׁלֹמֹה). As many scholars have observed, the narrator's two statements not only frame 2:12b-46 (as *inclusio*), but also provide the reader with a context in which the reader must understand the intervening actions.³⁷⁵ The *comparison of v12b with v46b* shows the important difference in the manner of the establishment of the kingdom. As Eslinger has observed, the difference is that 'the establishment of the kingdom now bears the imprint of Solomon's bloody hand'.³⁷⁶ If Solomon's kingdom is already 'firmly established', the ensuing executions of his enemies in 2:13-46a are unnecessary to consolidate his power. Thus, these executions are intended to show the reader the character of Solomon, who 'is preoccupied with his own security and with his own 'establishment' on the throne'.³⁷⁷ In relation to the events in 2:13-46a, the addition of the phrase 'in the hand of Solomon' in 46b has a rhetorical effect on the reader. Thus, the arguments in 2:12b-46 are made by establishing the structure of reality through particular cases, as *examples*.³⁷⁸ The narrator's general concluding argument in 46b is established by pointing to four examples or particular cases in 13-46a; that is, the executions of Adonijah, Joab and Shimei, and the exile of Abiathar. Consequently, the narrative and argumentative details in 1 Kgs 2:12b-46 have been used to gain the reader's adherence to the thesis that Solomon consolidated his power with *his own hand* through the unnecessary executions of his enemies. The political intrigue in the consolidation of the kingdom guides the reader to doubt David's and Solomon's integrity. Certainly, in this context, Solomon's effort to establish the Davidic dynasty in 2:13-46a is connected with Solomon's political craftiness and his reliance on human strength in chapters 3-11, which are put in the light of failure rather than success. Especially in the removal of Solomon's three enemies, the self-defending rhetoric of Solomon is ironically linked with Yahweh's justifying rhetoric of judgment against Solomon in 1 Kgs 11:14-43, the raising of Solomon's three enemies and the division of

³⁷³ Eslinger 1989:125. See also Sternberg 1985:84-128.

³⁷⁴ Eslinger 1989:125.

³⁷⁵ Walsh 1996:46; Long 1984:48.

³⁷⁶ Eslinger 1989:126.

³⁷⁷ Walsh 1996:46; cf. Fokkelman 1981:408-409.

³⁷⁸ See Perelman and Olbrechts-Tyteca 1969:350-410; Perelman 1982:106-108.

the kingdom. The speech of Ahijah (11:26-43) to Jeroboam echoes David's deathbed speech (2:1-9) to Solomon, in terms of his covenant relationship with Yahweh. David reminds Solomon of Yahweh's dynastic promise, and justifies Solomon's judgment on his enemies in terms of the covenant relationship with Yahweh. Similarly, Ahijah justifies Yahweh's judgment on Solomon, and establishes Yahweh's dynastic promise to Jeroboam, in terms of their covenant relationship with Yahweh. Thus, 1 Kgs 2:13-46a has the function of adding force to Yahweh's justifying rhetoric of judgment against Solomon in 1 Kgs 11:14-43.

Example 1: the episode of Adonijah's execution (2:13-25)

This episode is one of four examples which show how the kingdom came to be established in Solomon's own hand. This episode begins with argument by *identity*.³⁷⁹ Adonijah and Bathsheba are identified by the additional names, 'the son of Haggith' and 'the mother of Solomon'. Through this, the narrator allows the reader to see two distinct possibilities: 'Bathsheba will react negatively to the son of her rival, or she will react positively out of her own maternal compassion'.³⁸⁰ Adonijah approaches Bathsheba with a request for the hand of Abishag, the Shunammite maid who had waited on David. Bathsheba transmits his request to Solomon. Then, Solomon immediately responds to Bathsheba with his interpretation of Adonijah's request as a bid for the throne. Further, with his justification, Solomon announces his decision to have Adonijah executed (2:23-25). Solomon swears a double oath, recalling Yahweh's deeds in his favour: Yahweh 'established me', and 'placed me on the throne', and 'made me a house as he promised'. Solomon makes a connection between killing Adonijah and obeying Yahweh, who gave him the kingdom and made him a house. That is, Solomon justifies Adonijah's death as Yahweh's judgment (2 Sam 7:11). However, is Solomon's self-justifying rhetoric of the removal of Adonijah acceptable also to the reader? On the contrary, the reader is highly suspicious of Solomon's attempt at persuasion. The reader can hardly avoid the impression that it is not favourable to Solomon.³⁸¹

³⁷⁹ Perelman 1982:60.

³⁸⁰ Walsh 1996:48.

³⁸¹ Auld 1986:19.

First, the reader cannot miss the *ambiguity* in Adonijah's request.³⁸² Provan has rightly commented on that ambiguity as follows:

The significance of this request is not clear. Is it quite innocent, or does it represent a calculated attempt to revive Adonijah's claim to the throne? Second Samuel 16:20-22 might suggest that sexual liaison with the king's concubines amounted to such a claim and even if Abishag was not strictly a concubine, she was intimately associated in people's minds with David. Then again, how are we to understand Bathsheba's response to this request? Is she simply naive? Or is she shrewd, calculating that onward transmission of the request is likely to lead to Adonijah's death, and thus greater safety for both herself and Solomon? The ambiguity is never resolved...³⁸³

In the midst of this ambiguity, the repeated conversations between Adonijah and Bathsheba, Bathsheba and Solomon in 2:13-21 cause the reader to anticipate a positive response from Solomon. For example, Solomon shows his mother kingly and courtly respect, and promises to grant her request. However, in 2:22-25 the reader's expectation is shattered by Solomon's sudden violent reaction. As Sternberg points out, the reporting of a 'drastic act' by a character can be a rhetorical device used by the narrator in characterisation, and can thus affect the reader's opinion.³⁸⁴ The narrator's portrayal of Solomon's action in killing Adonijah as a sudden but decisive act seems calculated to provoke a reaction of horrified reprehension from the reader. Consequently, in this episode of Adonijah's execution taken by Solomon, the narrator shapes the reader's conception of Solomon as 'a suspicious, quick-tempered, dominating monarch', in establishing his kingdom.³⁸⁵ In other episodes, the narrator also shows the reader how Solomon cleverly attempts to establish the kingdom in his own hands rather than in Yahweh's hand. The political intrigue in the consolidation of the kingdom guides the reader to doubt Solomon's integrity. In this context, this episode of Adonijah's execution is also given, to imply how Solomon's attempt to establish the Davidic dynasty is developed in light of a failure.

Example 2: the exile of Abiathar (2:26-27)

Solomon banishes Abiathar the priest as a pro-Adonijah threat to his throne (1:7-8; 2:22). Abiathar is allowed to live in his estate in Anathoth because of his past association with David (v. 26). Solomon's logic in his argument (v. 26) is shown in a

³⁸² For the ambiguity as a rhetorical device, see Perelman 1982:43-45.

³⁸³ Provan 1995a:38; cf. Nelson 1987:24, 27.

³⁸⁴ Sternberg 1985:476-477.

³⁸⁵ Long 1984:51.

cause-effect relationship as follows: 1) ‘Go to Anathoth, to your estate, for (כִּי) you deserve death’, 2) ‘But I will not at this time put you to death, because (כִּי) you carried the ark of the Lord God before my father David, and because (כִּי) you shared in all the hardships my father endured’. However, Solomon’s first verdict (אִישׁ מִוֹת אֲתָהּ) has ‘no justifiable grounds, since one can hardly accuse Abiathar of crime in supporting the heir apparent’.³⁸⁶ Rather, the verdict implies that anyone who opposes Solomon deserves death. Further, the reason offered for such leniency (v. 26) is not very convincing to the reader, particularly when the reader realises that Abiathar is never described in the books of Samuel as having carried the ark before David.³⁸⁷ Thus, Solomon’s political justification is not acceptable to the reader.³⁸⁸ Rather, the narrator comments on this action of Solomon as being his removal of Abiathar from being priest to Yahweh, fulfilling Yahweh’s word against the house of Eli (2:27, cf. 1 Sam 2:27-36). This is not an approval by the narrator of Solomon’s action. Rather, it constitutes for the reader a narratorial rhetoric that the word of Yahweh should be fulfilled in history. Solomon appears to control this history, but in reality Yahweh controls it. Eli’s priestly house is to be rejected.³⁸⁹ This is the narrator’s first comment on the fulfilment of the word of Yahweh in the Solomon narrative. Interestingly, in 1 Kgs 1-11 the narrator has never commented on the fulfilment of the prophecy of Nathan in 2 Sam 7:11b-16 in relation to Solomon, whether Yahweh has truly ordained that Solomon should be king and have a dynasty. This episode is also an example which shows how the kingdom is established.

Example 3: the episode of Joab’s execution (2:28-35)

This episode is another *example* establishing the narrator’s general argument in v. 46b, *the kingdom was established in the hand of Solomon*. That is, this episode as an example or a particular case is used to make the generalisation of the argument in v. 46b possible. Thus, the narrator’s argument is made by establishing the structure of reality, the presence of relationship. For this type of argument, the narrator first tells the reader

³⁸⁶ Walsh 1995:483.

³⁸⁷ Provan 1995a:38-39.

³⁸⁸ Even the ironical wordplay of עֲנִתוֹת, הִתְעַנֶּה, הִתְעַנִּית in v. 26 guides the reader to doubt Solomon’s argument. Cf. Garsiel 1991:385; Walsh 1996:67.

³⁸⁹ Abiathar is a member of Eli’s house, the grandson of Ahitub, the grandson of Eli (cf. 1 Sam 14:2-3; 22:20).

that Joab took refuge at the altar of Yahweh because (וְ) he supported Adonijah, although he did not support Absalom (v. 28). This וְ-sentence explains the reason why Joab flees when he hears the news of Adonijah's execution and Abiathar's exile. The *reason*, 'for he had supported Adonijah', is shown from the perspective of Joab and the narrator. The reason and the perspective guide the reader to have a balanced attitude toward the act of vengeance of Solomon in the following verses. In verse 29, when Solomon is told of Joab's flight, he sends Benaiah to strike him down. However, in relation to the concept of sanctuary, the altar of Yahweh as the holy place of asylum creates a tension in this narrative. So, Benaiah hesitates to kill Joab at the altar, and requests Joab to come out from the altar, instead of carrying out Solomon's command. However, Joab replies, 'No! but here I will die' (v. 30). Benaiah reports back to Solomon with what Joab has said. Thus, Solomon faces a problem choosing between public violation of the right of sanctuary and some sort of amnesty. In this dilemma, Solomon repeats his original command and the *reasons* for the necessity of Joab's execution (vv. 31-32). These reasons are the bloodguilt of Joab and the innocence of the house of David. Solomon describes Joab's murders as being 'bloodguilt without cause' (חַטָּאת בְּדָם), that is, a deliberate manslaughter, whose perpetrator could be forcibly removed from the altar and put to death (Exod 21:12-14). Finally, Benaiah strikes Joab down, defiling the sanctuary.

The argument in this episode is based on *symbolic associations* in order to show how the kingdom came to be established in Solomon's hand.³⁹⁰ That is to say, this argument guides the reader to the conception of the altar of Yahweh as a symbolic object which can have nothing to do with death. This symbolism is also shown in Adonijah's action in 1:50-53 after Jonathan's report. Adonijah is afraid of Solomon and has laid hold of the horns of the altar. There Solomon sends men to have Adonijah brought down from the altar, instead of killing him. Interestingly, in 2 Kgs 11:15, the priest Jehoiada commands the captains of the army not to kill even Athaliah in the Temple, who killed the entire royal family. In this episode of Joab, the narrator shows the underlying conflict between Joab and Solomon through the law of asylum. It can be presented as follows:

³⁹⁰ Perelman 1982:101-102.

Joab ----->	the tent of Yahweh, the altar	
The narrator	as the holy place for refuge	
Benaiah		
	as the holy place for justice <-----	Solomon
		Benaiah

In this context, Long has argued that

the narrator has structured his effects on two levels: the one telling how Joab came to his end, the other - which takes up most of the space - dealing with the problem that Joab's invoking the law of asylum made for Solomon, and the justification for his finally breaking it.³⁹¹

However, is Solomon's action in the death of Joab at the altar also acceptable to the reader? The narrator shows a contradiction in Solomon's instructions for the desecration of the sanctuary of Yahweh and the murder of Joab there.³⁹² In order to remove the guilt of innocent blood, Solomon is guilty of breaking the law. Regarding this point, Provan has argued that

in ordering his execution beside the altar, Solomon himself is guilty of breaking the law. Exodus 21:12-14 quite clearly states that a murderer is to be *taken away* from the altar and put to death, and Benaiah certainly seems to be aware of this... Solomon's willingness to ignore the letter of the law when it suits him only throws into sharper relief his vindictive treatment of Shimei in 2:36ff., where the letter of the law is crucial.³⁹³

Further, as Nelson observed, there is another irreducible inner tension.³⁹⁴ Does Joab die because of his past crimes, as David and Solomon accused him (vv. 5, 31-33), or because of his support of Adonijah, as the narrator and Joab argued (v. 28)? This tension and contradiction cause the reader to be suspicious about Solomon's motive. This suspicion can be identified by placing this episode in its larger context. First, there are sufficient reasons for Joab to kill Abner and Amasa. Joab argues that Abner has a hidden motive in his visit to David (2 Sam 3:24-25) and he realises Amasa's suspicious behaviour in 2 Sam 20:4-5. In this larger context, the reader may realise that David and Solomon accuse Joab for private reasons: that is, Joab's killing of Absalom and the subsequent humiliation of David (2 Sam 18:33-19:8), and Joab's support for Adonijah (1 Kgs 2:28). Wesselius has also argued that the narrator indicates these private motives

³⁹¹ Long 1984:55.

³⁹² Eslinger 1989:128. For Solomon's action as the desecration of Yahweh's tent, see Montgomery 1951:94.

³⁹³ Provan 1995a:42 (his italics).

³⁹⁴ Nelson 1987:25.

through the form and context of the statement of David and Solomon.³⁹⁵ For example, David's charge to Solomon in 1 Kgs 2:1-9 is focused on the fate of three men, Joab, Barzillai and Shimei, who had been involved in Absalom's revolt. On the other hand, Solomon dealt with Adonijah, his partisans (Abiathar, Joab), and Shimei. According to their attitudes toward David and Solomon, Barzillai and Abiathar were rewarded or spared, while the others suffered a death-sentence. The narrator intends to point out in this way that David and Solomon had their own private reasons to want Joab dead. In the view of the narrator, Joab is not punished on the basis of the morally debatable accusations of the murder of Abner and Amasa, but mainly because of his belonging to Adonijah's party.³⁹⁶

In view of the reason for Joab's death, the difference between the narrator and Solomon persuades the reader to accept the argument made in v. 46b. Solomon's excessively stressed justification draws the reader's attention more to his own 'wise' action in establishing his kingdom than to Yahweh's justice. In verse 35, the narrator's report of Solomon's replacements of Joab and Abiathar (Benaiah and Zadok) is also shown to establish his general argument in 2:46b, *the kingdom was established in the hand of Solomon*.

Example 4: the episode of Shimei's execution (2:36-46a)

This episode is the last example to establish the argument that the kingdom was established in the hands of Solomon. Shimei is aggressively pro-Saul and anti-David in 1, 2 Samuel. Solomon first puts a prohibition on Shimei. Shimei must not leave Jerusalem for anywhere at all, and he is not to cross the Kidron Valley. Shimei agrees to this quite restricting order. The reader may realise that Solomon had a political motive for removing Shimei, who had grievously cursed David when David was fleeing in 2 Sam 16:5-13, but who received mercy on his return in 2 Sam 19:18-23. Despite agreeing to Solomon's order, Shimei leaves Jerusalem to retrieve some slaves who have fled to Gath, located about twenty-five miles from Jerusalem. When Shimei violates the imposed agreement, Solomon, as a 'wise man' (2:9), takes this as an opportunity to remove Shimei with a convenient excuse. Solomon blames Shimei and declares himself guiltless, arguing that he is doing Yahweh's judging work. However, the reader may

³⁹⁵ Wesselius 1990:343.

³⁹⁶ Provan 1995a:39.

realise that Shimei 'did not actually cross the Kidron' to pursue the slaves.³⁹⁷ He is going westward to Gath, not eastward to Bahurim.³⁹⁸ The real cause of death is Shimei's curse on David and his kingdom (44-45). Here Solomon is also portrayed as 'a remarkably cynical manipulator'.³⁹⁹

In sum, at the beginning of Solomon's reign, the narrator has already established the seriousness of the obligations on Solomon by quoting Yahweh's word within David's last speech. That is, the narrator's argument in 2:1-12a begins with a premise that is acceptable to the reader: the continuity of the Davidic dynasty depends on obedience to Yahweh.⁴⁰⁰ The seriousness of the obligations of Solomon in 1 Kgs 2:1-4 is rhetorically connected with 1 Kgs 3-11, which repeats the words of Yahweh (וַיֹּאמֶר יְהוָה or וַיִּבְרַךְ יְהוָה or וַיְהִי אֱלֹהִים וַיֹּאמֶר), emphasising Solomon's obligations at significant points throughout the Solomon narrative. Similar words of Yahweh on Solomon's obligations to those in 2:1-4 are also shown in 3:14, 6:11-13, 8:25, 9:3-9, 11:9-13, and 11:29-40. The serial inclusion of the words of Yahweh in 1 Kgs 2-11 is not a simple event, but has the rhetorical intention of reinforcing the persuasive power of Yahweh's judgment in 1 Kgs 11 against Solomon's disobedience.

Bringing the premise to the forefront of his argument, the narrator also shows the reader how Solomon cleverly attempts to establish the kingdom in his own hands rather than in Yahweh's hand. 1 Kgs 2:12b-46 shows Solomon's self-justifying rhetoric. It describes how Solomon eliminates opponents to consolidate his power. Solomon's self-justifying rhetoric is based on the noble motives of the safety of the reign (22-24), the future of the Davidic house (31-33), and the sanctity of oaths (42-45). However, are Solomon's justifications for his removal of opponents acceptable also to the reader? On the contrary, the reader is highly suspicious of Solomon's persuasion. Above all, this story of Solomon's rise to power based on his self-defending rhetoric is different from the stories of David's rise to power (1 Sam 16-2 Sam 7) and of Jehu's revolt (2 Kgs 9-10), mentioned above as forensic narratives. These latter stories defend David and Jehu's legitimacy by a portrayal of them and their supporters' actions as either innocent or justified (2 Sam 3:36f.; 2 Kgs 9:25-26, 36-37; 10:10, 17), finally mentioning divine

³⁹⁷ Gray 1964:109.

³⁹⁸ Walsh 1996:63.

³⁹⁹ Auld 1986:20.

⁴⁰⁰ According to Perelman, argumentation begins with convincing connections between the speaker and the reader, that is, premises, or important ideas and values, which are already accepted by the audience.

approval for their actions (2 Sam 7; 2 Kgs 10:30). On the contrary, in Solomon's rise to power, his legitimacy and defence against charges of wrongdoing is made only by a portrayal of Solomon's unjustifiable actions, except for the narrator's comment on the removal of Abiathar (1 Kgs 2:27). However, as has already been mentioned, even the narrator's comment on a fulfilment of the word of Yahweh against the house of Eli does not imply the narrator's approval of Solomon's action. Rather, it constitutes for the reader a narratorial rhetoric that the word of Yahweh is fulfilled in history. In consolidating his power, the self-defending rhetoric of Solomon himself ironically functions to add force to Yahweh's justifying rhetoric of judgment against Solomon in 1 Kgs 11:14-43, the division of the kingdom.

Furthermore, according to Wesselius, the over-stressed justifications of Solomon in 1 Kgs 2:22-24, 31-33, 42-45 are the narrator's prominent descriptive method in Samuel and Kings to draw the reader's attention to further reflection on the events described. Wesselius has explained the method as follows:

Something which is evidently true may be stressed in the course of the narrative much more than necessary. The narrator seems to use this as a device, not so much to raise doubt about what is described, but as an indicator that what is told is but part of the truth and that other aspects of the events can easily be detected.⁴⁰¹

In killing Adonijah, Joab and Shimei (2:24, 31-33, 44-45), Solomon's over-stressed justification may invite the reader to understand the justification as a convenient excuse to eliminate his rivals. Finally, the narrator repeatedly uses two *key words* in his portrayal of Solomon's killing of his rivals, **כָּוֵן** and **פָּגַע**. The verb **כָּוֵן** ('establish') appears on four occasions, at the beginning and end of the section (vv. 12b, 45, 46b) and half way through (v. 24). **פָּגַע** ('strike') is another key word repeated throughout this chapter (vv. 25, 29, 31, 32, 34, 46a). According to Sternberg, *recurrence of key words* can have the rhetorical function of shaping the reader's perceptions.⁴⁰² Thus, the recurrence of these two key words in this chapter shapes the reader's negative attitude to Solomon's establishment of the kingdom. Especially in the sense of violent killing, the recurrence of **פָּגַע**, a relatively uncommon word, persuades the reader to conclude that the kingdom was established in Solomon's hand by this evil means. In this negative

The adherence of the audience to the conclusions of the speaker is possible if a bond has been established between the premises of the audience and the theses/conclusions of the speakers. Perelman 1982:21.

⁴⁰¹ Wesselius 1990:339.

⁴⁰² Sternberg 1985:480.

light, the narrator intends to convince the reader that the royal power was established by Solomon's own decisive, 'wise' action. Thus, as Auld has rightly argued, 'it is increasingly hard to avoid the impression that it is not favourable to Solomon or the Davidic house'.⁴⁰³

In this context, these episodes are intended to imply how Solomon's effort in establishing the Davidic dynasty develops into failure. 1 Kgs 8 clearly shows Solomon's developed self-justifying rhetoric in relation to the continuity of the Davidic dynasty and the temple. The narrator also develops Solomon's political craftiness and his human effort in 1 Kgs 3-11 in a slightly different way. For example, the opening verse of chapter 3 shows his political alliance with Pharaoh, king of Egypt: 'Solomon became Pharaoh's son-in-law and he took Pharaoh's daughter and brought her into the city of David...' (3:1). Solomon's marriage with Pharaoh's daughter is recapitulated in 7:8; 9:16, 24. His marriage to foreign women eventually brings the judgment of Yahweh in 11:11-13. Pharaoh's daughter functions to remind the reader of 'the infidelity of Solomon' in the narrative development of 3-11.⁴⁰⁴ In this same rhetorical context, the narrator already implies to the reader that 1 Kgs 2 is introduced at this point to justify Yahweh's judgment in 1 Kgs 11.

3.4 Conclusion

In this chapter, the idea of 1 Kgs 1-2 as the end of SN, as generally agreed by scholars, is questioned by observations of the dissociation between 2 Sam 9-20 and 1 Kgs 1-2. On the contrary, 1 Kgs 1-2 is shown as the true beginning of the narrative through the structural connections between 1 Kgs 1-2 and 3-11. Furthermore, this is clearly supported by their rhetorical connection. 1 Kgs 1-2 has the rhetorical nature of a forensic narration intended to justify Yahweh's verdict on Solomon's sin and the division of the kingdom (1 Kgs 11) as Yahweh's punishment. In relation to Yahweh's judgment in 1 Kgs 11, 1 Kgs 2 has an important rhetorical function. David's farewell speech in 2:1-9 is the narrator's first step in justifying Yahweh's judgment. The narrator already establishes the seriousness of the obligations of Solomon by quoting Yahweh's word within David's last speech. However, Solomon ignores it. Through this emphasis on the conditionality of the covenant, the narrator leads the reader to anticipate the tension between Solomon and Yahweh in the later development of the narrative. Also,

⁴⁰³ Auld 1986:19.

⁴⁰⁴ Newing 1994:253.

through his arguments in the episodes in 2:12b-46, the narrator invites the reader to create a mental picture of Solomon as a king who is trying to establish the continuity of the Davidic covenant by his own hand rather than by Yahweh's hand. In this way, the narrator keeps the reader constantly aware of the progressive darkening of the portrayal of Solomon. In this rhetorical connection, 1 Kgs 1-2 is the true beginning of the Solomon narrative, rather than the conclusion of SN. Consequently, 1 Kgs 1-11 is a rhetorical unit of the Solomon narrative, having a beginning (1 Kgs 1-2), a middle (1 Kgs 3-11:13), and an end (1 Kgs 11:14-43). The next chapter will show more clearly the rhetorical connection of 1 Kgs 1-11 through a detailed analysis of the rhetorical arrangement of 1 Kgs 1-11.

Chapter 4

The rhetorical arrangement and style in 1 Kgs 1-11

4.1 Introduction

Having established the limits of the Solomon narrative (1 Kgs 1-11) as a rhetorical or persuasive unit, the next step is to examine the rhetorical structure and arrangement of 1 Kgs 1-11. In classical rhetoric, 'arrangement' or 'structure' (*dispositio*) means the arrangement of material in 'an ordered whole from introduction through conclusion'.⁴⁰⁵ In other words, it deals with the effective and orderly arrangement of ideas and arguments, both as a whole and in the constituent parts.⁴⁰⁶ In order to argue effectively, the arrangement in classical rhetoric follows a pattern involving essential parts. For example, classical Latin rhetoricians saw a six-part arrangement of forensic discourse, namely, introduction (*exordium*), statement of facts (*narratio*), division (*divisio*), proof (*confirmatio*), refutation (*confutatio*) and conclusion (*conclusio*); whereas Aristotle recognised two parts only, the statement and the argument.⁴⁰⁷ However, our study of the arrangement of 1 Kgs 1-11 as a persuasive narration does not directly focus on defining all the parts of the classical discourse within 1 Kgs 1-11.⁴⁰⁸ The reasons for this are set out below.

First, it is dubious to argue that ancient Israelites also followed exactly such a pattern in arranging their own discourses to persuade their audience most effectively, although their discourses may display the same functions as some parts of the above mentioned pattern. Rather, as we observed in chapter 2 in relation to the 'rhetorical nature of Kings', rhetorical arrangement and style should be considered in the cultural context of argumentation, because rhetoric as persuasion is affected by the particular

⁴⁰⁵ Tribble 1994:8.

⁴⁰⁶ Corbett 1990:278.

⁴⁰⁷ *Rhetorica ad Herennium* 1981:I.iii.4. In practice, however, Aristotle was ready to add an 'introduction' and a 'conclusion'. Aristotle 1991:III.13.141a-b. There are some disagreements among Greek and Latin rhetoricians as to the definition of the necessary parts of a speech mentioned in most ancient rhetorical works. Some classical rhetoricians (Quintilian, Corax) observed a seven or five-part arrangement of forensic discourse. See Lanham 1968:112; Lenchak 1993: 64 note 137.

⁴⁰⁸ In this sense, the present study is different from the studies of Lenchak and Gitay, who have attempted to identify the various parts of an ancient Latin or Greek oration in Deut 28:69-30:20 and Isaiah 40-48. Lenchak 1993:180-207; Gitay 1981.

culture.⁴⁰⁹ In this context, Perelman and Olbrechts-Tyteca have rightly argued that the ‘guiding consideration in the study of order in a speech should be the needs of adaptation to the audience’.⁴¹⁰ Namely, arrangement in persuasive discourse depends on the audience, because it must work to bring about the effect of strengthening the adherence of the audience to the ideas of the orator. In order to have the maximum impact on the audience, arguments should be arranged in consideration of the rhetorical situation and the anticipated reactions of the audience during the discourse.⁴¹¹ Thus, the importance of audience in rhetorical arrangement leads us to the study of the arrangement of 1 Kgs 1-11 in the context of ancient Hebrew audience rather than ancient Greek and Roman audience. Consequently, this study focuses on the question of how 1 Kgs 1-11 as a rhetorical unit is arranged to have an impact on an ancient Hebrew audience, whether Josianic or exilic.

Second, we may recognise the difference between ancient Latin or Greek oration and Kings as a historical narrative in the communicative modes of discourse. Classical rhetoric as a means of persuasion is basically typified in the context of a communication between public speaker (orator) and audience through *persuasive public speech* (oration). On the other hand, the rhetoric of Kings 1-11 as a persuasive unit is found in an act of communication between the (implied) author as a sender and his (implied) reader/audience as a receiver through *the persuasive narrative text*.⁴¹² Thus, the mode of communication of 1 Kgs 1-11 is different from that of the classical rhetoric. The difference can be summarised as follows:

The persuasive mode of communication

Classical rhetoric:

Speaker -----> Public speaking-----> Audience

The rhetoric of 1 Kgs 1-11:

Implied author-----> Narrative text -----> Implied reader

In a narrative communication, the implied author makes an impact on his reader through the narrative persona of ‘storyteller’, created by him. Thus, the narrative communication between the author and the reader is extended as follows:

⁴⁰⁹ See above Ch. 2.3.1.

⁴¹⁰ Perelman and Olbrechts-Tyteca 1969:508. See also 490-507.

⁴¹¹ Perelman and Olbrechts-Tyteca 1969:491.

⁴¹² The conceptions of author, audience, and text in this rhetorical approach have already been defined in above Ch. 2.2.4.

The communication in Narrative text (1 Kgs 1-11)

Implied author → Narrator → Narration → Narratee → Implied Reader⁴¹³

The implied author's arguments are communicated to the implied reader through the narration or voice of the narrator as the 'mediator' between the world of the narrative and the world of the reader.⁴¹⁴ The narration of 1 Kgs 1-11 as a form of persuasion is basically related to a *literary genre* that tells a *story*, while it may also function as the public speech of a narrator when it is read in public.⁴¹⁵ Thus, the rhetorical arrangement of an ancient Latin or Greek oration cannot directly be applied to the rhetorical arrangement of 1 Kgs 1-11. Rather, it is specifically in relation to the *communicative form and function* of 1 Kgs 1-11 as a *persuasive narration* that the arrangement of classical rhetoric can be applied to this passage.

Consequently, this study of the rhetorical arrangement of 1 Kgs 1-11 means in practice the study of the arrangement of *narration* in 1 Kgs 1-11 as a rhetorical unit. That is to say, our task is to examine how the implied author arranged 1 Kgs 1-11 as a persuasive narration in order to have an impact on the reader's apprehension of the Solomon story.⁴¹⁶ This study of the arrangement of narration will consider the cultural conventions of ancient Israel and literary genre. At the same time, the arrangement will be examined in the light of its functional relationship with the above elements of arrangement in classical rhetoric, especially in forensic discourse.⁴¹⁷ In a more concrete

⁴¹³ The narrative communication model is also shown in the books of Chatman and Powell. Chatman 1978:15; Powell 1993:27. The level of narration in this communicative model could be extended still further. For example, Polzin and Lenchak saw a biblical character (Moses) as a speaker and his audience as existing within the narration ('the text-world audience'). Polzin 1980:72, 92; Lenchak 1993:87-108. However, according to Powell, these distinctions between implied author and narrator, and between implied reader and narratee, become less critical when the narrator is regarded as reliable. Powell 1993:114 note 11. In fact, since narrative critics regard the biblical narratives as having reliable narrators whose points of view are in perfect accord with those of the implied author, there is a certain difficulty in eliciting the distinctions between the terms. See Ska 1990:42-44.

⁴¹⁴ Ska 1990:2.

⁴¹⁵ Alter has argued for the oral presentation of biblical narrative, due to its repetitive features. He has argued that 'the narratives would typically have been read out from a scroll to some sort of assembled audience (many of whom would presumably not have been literate) rather than passed around to be read in our sense'. Alter 1981:90.

⁴¹⁶ In this sense, this view of the narration is connected with the view of 'discourse' as the rhetoric of the narrative in narrative criticism. According to Powell, in narrative criticism, a central question is how the implied author guides the implied reader in understanding the story. Powell 1993:23.

⁴¹⁷ For the relationship between *narratio* in classical forensic rhetoric and narration in biblical narrative, see Patrick and Scult 1990:60-63. We will deal with the relationship latter. Also for the relationship

way, such study of the arrangement of arguments needs to take account of the particular conventions of literary composition found in ancient Israel, namely, linguistic patterns, literary genres, chiasm, inclusion, keywords, and oral aspect. Thus, in this context, our study of rhetorical arrangement of 1 Kgs 1-11 will also deal with the style of the Solomon narrative. According to Kennedy, the study of arrangement is to ‘determine the rhetorically effective composition of the speech and mold its elements into a unified structure’.⁴¹⁸ It examines how the subdivisions of the rhetorical unit and their persuasive effect work together to some unified purpose in meeting the rhetorical situation.⁴¹⁹ Thus, we need to establish the divisions of the structure of 1 Kgs 1-11, and how 1 Kgs 1-11 has been arranged in order to communicate to the reader/audience. Thus, this structural investigation attempts not to bring out a simple structural sub-division of 1 Kgs 1-11, but the arrangement of 1 Kgs 1-11 as ‘recognised by the reader’ and its effect on the reader. In the last chapter, we divided 1 Kgs 1-11 as a persuasive unit into the beginning (1-2), the middle (3:1-11:13), and the end (11:14-43). Here we will penetrate beyond the divisions of 1 Kgs 1-11 themselves. We will start with a consideration of some recognisable structural devices in Kings, which would have had an effect on an ancient Hebrew audience. Secondly, we will evaluate recent scholars’ structural divisions of 1 Kgs 1-11 in relation to the structural devices used. Then, we will examine the structure of 1 Kgs 1-11 from the perspective of the reader. In this light, through the investigation of the structure of 1 Kgs 1-11 and its effect on the reader, I will briefly suggest the possible rhetorical situation of 1 Kgs 1-11.⁴²⁰

4.2 The structuring devices of 1 Kgs 1-11 and the OT, and the reader

The arrangement of 1 Kgs 1-11 as a rhetorical unit can be also shown by a study of its structure. In ancient Israel, the literary structure of 1 Kgs 1-11 had a persuasive effect on the reader. Concerning the close relationship between the literary structure and rhetorical arrangement, Lenchak has argued that the arguments of a discourse are ‘embedded within the literary structure’ and the structure ‘will contribute to the force of the argumentation’.⁴²¹ On the question of the structure of biblical narrative, Bar-Efrat

between *narratio* in classical rhetoric and the practice of rhetoric in the texts of the ancient Near East, see Watts 1999:37-49.

⁴¹⁸ Kennedy 1984:23.

⁴¹⁹ Kennedy 1984:37.

⁴²⁰ As Porten has rightly argued, ‘structure is not simply artificial device or literary elegance’, but is ‘a key’ to meaning and the true theme. Porten 1967:95.

⁴²¹ Lenchak 1993:180.

has defined 'structure' as the 'network of relations among the parts of an object or a unit'.⁴²² If he is correct, our first task of structural analysis will be the delimitation of the narrative parts. Then, the next task will be to examine the relationship between the parts. In fact, biblical scholars of the past have paid attention primarily to these two tasks of structural analysis. However, there are some crucial questions about this definition. What are the parts of a unit in the biblical narrative? How are the narrative parts to be delimited? What is reliable as a criterion in delimiting the parts?

In considering these questions, another comment of Bar-Efrat on the functions of structure is particularly pertinent. He has argued that 'structure has rhetorical and expressive value'. According to him, structure is 'one of the factors governing the effect of the work on the reader and in addition it serves to express or accentuate meaning'.⁴²³ Thus, if Bar-Efrat is right, and a structure has an effect on the reader, this structure may employ any number of devices or signals to guide the reader. These structural signals enable the reader to perceive the relationship between the parts of a unit. The close inter-relationship between the reader and the effect of the structure leads us to appreciate the importance of structural signals. Therefore, our investigation of the arrangement of 1 Kgs 1-11 will have to focus on finding the signals which are recognisable by the reader. This point has been emphasised by Möller in his recent dissertation on the rhetorical structure of Amos.⁴²⁴ Above all, he has assumed that Old Testament authors and editors wrote or edited literature for 'being read aloud publicly to an audience'.⁴²⁵ In this context, the book of Amos is also shaped for public readings. Thus, he has argued that this reading practice in Old Testament times influenced the writer or editor in the choice of structural devices. In order to guide the audience's understanding, the author or editor used structural devices, which must be 'perceivable by the reader/hearer'.⁴²⁶ Möller has suggested 'inclusios', 'chiasms', and 'introductory and closing formulas', as the recognisable structural devices in an oral context as well as a literary one.⁴²⁷ The fact that biblical narrative is intended for public reading is also observed by Goldingay as follows:

⁴²² Bar-Efrat 1980:155.

⁴²³ Bar-Efrat 1980:172.

⁴²⁴ Möller 1999:29-66.

⁴²⁵ Möller 1999:35.

⁴²⁶ Möller 1999:30.

⁴²⁷ Möller 1999:35. He has called the devices as 'rhetorico-literary markers'.

It is appropriate to think at least as much in terms of audiences and hearers as of readers. In the ancient world, as far as we can tell, the normal way to attend to Scripture would not be reading it silently; few people would have access to a personal copy of a biblical scroll in order to read it for themselves. It would be hearing it read. For Jews, of course, even the private reading of the Torah is a spoken act. If scriptural authors had in mind a means of the dissemination of their work then, it would have been its reading to a congregation or a group... The reading of a story is a speech-act.⁴²⁸

This is a helpful criterion in our study of the structure of 1 Kgs 1-11 from the perspective of the reader/audience. In fact, although it is hard directly to prove that Kings was written for public reading, it is reasonable to adopt the theory as a working hypothesis based on certain indirect evidence. First, according to Alter, repetition in biblical narrative implies the oral context of that narrative. The biblical narratives were written chiefly for oral presentation. He has argued that the narrative nature of the Bible itself indicates that 'the narratives would typically have been read out from a scroll to some sort of assembled audience (many of whom would presumably not have been literate) rather than passed around to be read in our sense'.⁴²⁹ Second, public reading was the normal practice in ancient Israel.⁴³⁰ This criterion can be also applied to our study of the structural devices and their function in the structure of 1 Kgs 1-11. In this context, we will now examine some structural devices, or indicators, marking the structural divisions and guiding the reader, in relation to the structure of Kings including 1 Kgs 1-11. Then, we will establish the whole rhetorical structure of 1 Kgs 1-11 according to measurable structural indicators or markers which enable the reader to anticipate the commencement and the end of sections, and to structure a communication.

4.2.1 Inclusion and the three symmetrical patterns

We can start with Walsh's observation of some structuring signals in Hebrew narrative in general and Kings in particular.⁴³¹ First, according to him, some specific verb forms in instances of 'flashbacks' or 'simultaneous actions', and some 'unnecessarily repeated subjects', were used to indicate connections and breaks in the narrative flow. Other

⁴²⁸ Goldingay 1993:5. Vorster draws also attention to the fact that the ancients used to read books aloud. Vorster 1986:352-353.

⁴²⁹ Alter 1981:90.

⁴³⁰ For the public reading practice in ancient Israel, see also Labuschagne 1979:672. Watts has also observed the public reading practice of Pentateuchal Law in ancient Israel. Watts 1995:540-557. According to Kennedy, even 'the New Testament was intended to be received orally'. Kennedy 1984:37.

⁴³¹ Walsh 1996:xiii-xv.

structuring devices are ‘*inclusio*’ and ‘symmetrical arrangements’ with three patterns. For Walsh, ‘*inclusio*’ means that a literary unit has in both its beginning and its ending a common element, such as a word or phrase, a concept, or a motif. According to him, 1 Kgs 1:24-27 (Nathan’s speech) is arranged by the simple use of the common phrase ‘my lord the king’. The references to ‘building the house’ of Yahweh in 5:17 (Eng. 5:3) and 9:25 demarcate a large inclusion, enclosing the central section of the Solomon story (5:15-9:25). Thus, for Walsh, *inclusio* functions to mark the extent of a literary unit or sub-unit. On the other hand, a literary unit is often arranged in three symmetrical patterns. Namely, a unit can be arranged in two or more parallel elements (ABCA’B’C’, 1 Kgs 13:11-32), in two sequences reversed around a single centre (ABCB’A’, ‘concentric symmetry’, 1 Kgs 17:17-24), or in two sequences reversed around a double centre (ABCC’B’A’, ‘chiastic symmetry’, 1 Kgs 12:1-20). According to Walsh, the parallel pattern (ABCA’B’C’) is used to stress the comparison of the parallel components, denoting progression or contrast. The concentric pattern emphasises the central element as a turning point in the narrative development. Thus, before and after the central elements, the individual corresponding elements contrast with one another. The chiastic pattern also emphasises the central element, though not as strongly as the concentric pattern. Finally, asymmetry within a symmetrical organisation draws attention to the asymmetrical element which has been so placed for emphasis (1 Kgs 18:9-14, Obadiah’s speech).

Similarly, Porten has observed some structuring devices indicating transitions or breaks between sections in the structure of 1 Kgs 2:46b-11:43.⁴³² Examples of this are *inclusio* (e.g. 3:4 and 3:15; 10:14-15 and 23-25), a reversal of the normal verb-noun order in the concluding passage, and the *wyqtl-qtl*, *qtl-wyqtl* formulae (e.g. 6:38-7:1). Furthermore, the repetition of key words and phrases, in the ‘opening and closing verse(s) of the *adjacent* unit’, serves both to develop an idea and to mark the transition from one unit to another.⁴³³ For example, the root לךק is the marker of the beginning and end of several of the units (8:1-2, 14, 22, 55, 65) in 8:1-66. Chiasm is a frequently used device for arrangement of units and sections. Finally, according to Porten, a ‘prophecy-fulfilment’ framework in the biblical narrative is a major organising device,

⁴³² Porten 1967:93-128. As we saw in chapter 3, Porten did not include 1 Kgs 1-2:46a as part of the Solomon narrative.

⁴³³ Porten 1967:95.

inducing tension and suspense in the ancient reader of Israel.⁴³⁴ The structure of 1 Kgs 3-10 is organised according to the divine promise (of wisdom, wealth, and honour) in 3:12-13 and its fulfilment in 3:16-4:19; 4:20-9:23; 9:26-10:29.

4.2.2 The stereotyped pattern or formula

Nelson has observed some structural devices at work in the structure of Kings as a whole; they are chronology, parataxis, analogy, the words of the prophets, evaluative structure, and the structure of apostasy and reform.⁴³⁵ For example, the 'accession and death formula' as a chronological pattern enables the reader to recognise the opening and the closing of the reigns of kings. For Nelson, the pattern is strong in 1 Kgs 14:19-16:34 and 2 Kgs 13:1-16:20. Long has also observed this structural framework and presented it as follows:⁴³⁶

A. *Introductory framework*

1. Royal name and accession date (synchronistic when divided kingdom is in view)
2. King's age at accession (Judah only)
3. Length and place of reign
4. Name of queen mother (Judah only)
5. Theological appraisal

B. *Events during the reign*

(materials of diverse source, length, and literary type)

C. *Concluding framework*

1. Formula citing other source for regnal information
2. Notices of death and burial
3. Notice of a successor

However, as Nelson has observed, this formula is not strong in other narrative sections, such as 1 Kgs 17:1-22:40 (Elijah within Ahab), 2 Kgs 3:4-8:15 (Elisha within Jehoram of Israel) and 2 Kgs 11 (Athaliah). While the accession notice of Jehu is absent in 2 Kgs 9-10, a death notice for Hoshea is not apparent in 2 Kgs 17. In the case of Solomon and Jeroboam, their narratives are opened without their accession formulas, while the narratives are closed with their death formulas. Thus, in some places in Kings, the accession and death formula is a structural device guiding the reader to the beginning and ending of kings' reigns. However, the function of this device is of limited use in the

⁴³⁴ Porten 1967:96.

⁴³⁵ Nelson 1987:8-12.

⁴³⁶ Long 1984:22. See also Howard 1993:177.

structural analysis of 1 Kgs 1-11,⁴³⁷ where the reader can only recognise the ending of the Solomon narrative with his death formula.

On the other hand, Nelson has explained the arrangement of Kings by a paratactic and analogous structural principle. He has explained parataxis as follows:

[p]arataxis means the placing of short items side by side to build up larger wholes. In paratactic structure there is no subordination of some items to others. There is no hierarchy of position. The items are simply laid out without the first or last items being more important than the middle ones. There is no climax. The story is finished when the last item has been related, without any need for summary or conclusion.... Parataxis is especially visible in the material about Solomon and the stories about Elijah and Elisha.⁴³⁸

According to Nelson, 1 Kgs 3-11 is presented in the form of a 'paratactic chain of items' positive or negative with regard to Solomon. The analogous technique is apparent in the paired texts 1 Kgs 3:16-28 and 2 Kgs 6:26-31, 1 Kgs 3:4-15 and 9:1-9, 1 Kgs 10:1-13 and 2 Kgs 20:12-19. Parataxis has been also emphasised by Van Seters and Long as a narrative structural device in the ancient world. According to them, the arrangement of Kings is similar to early Greek prose in general and Herodotus in particular. That is, Kings is arranged by the paratactic devices of 'patterns and analogies, repetition of formulaic statements in a framework, prophecies and their fulfilment, and contrasts between major figures'.⁴³⁹ Parataxis is a structural device 'stringing together materials of diverse age, origin, length, literary genre, and sophistication'.⁴⁴⁰ According to Long, regnal periods in Kings are arranged as links in a chain rather than in a thematic development. Long has identified the links as follows:⁴⁴¹

- 'and' (ו, 1 Kgs 12:1),
- 'and it happened that...' (וַיְהִי, 1 Kgs 11:15),
- 'and this is the matter about' (וְזֶה הוּא דְבַר, 1 Kgs 9:15;11:27),
- 'then' (אָז, 3:16, 8:1, 9:24), 'in those days' (בַּיָּמִים הָהֵם, 2 Kgs 10:32), 'after this (these) matters' (וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, 1 Kgs 17:17),
- Repetition of word/phrases ('to the altar to burn incense', 1 Kgs 12:33b and 13:1b), a framework (1 Kgs 2:12b and 46b), the regnal frameworks, and prophecy-fulfilment.

⁴³⁷ Chronology as the structural principle of 1 Kgs 1-11 is doubted by Walsh. According to him, the principle is weakened when we see that the narrator withholds any indication of Solomon's external enemies until 1 Kgs 11. Walsh 1995:471.

⁴³⁸ Nelson 1987:10.

⁴³⁹ Van Seters 1983:31-40 and 292-321. See also above Ch. 1.2.1.2.

⁴⁴⁰ Long 1984:20.

⁴⁴¹ Long 1984:24-25.

In sum, we have examined some structural devices in Kings which guide the reader to the structural divisions and connections in the structure of Kings and of 1 Kgs 1-11. They are mainly inclusion, chiasm, parallel or repetition, concentric arrangement, ‘accession and death formula’, paratactic frameworks or links, and analogy. In fact, these structural devices observed by the above scholars are their criteria in their structural divisions of Kings and of 1 Kgs 1-11. In the following sections, we will see how these structural devices, especially repetitions or parallels, are actually used by scholars to show the structural arrangement of 1 Kgs 1-11.

4.2.3 Other structural signals in the Old Testament

Before analysing the structure of 1 Kgs 1-11, it is also helpful to look at some other structural markers which signal the literary units in the books of the Old Testament. Dorsey has observed indicators of the boundaries of literary units in the Old Testament based on verbal techniques which the reader/audience could follow. According to him, there are various markers for the beginning and end of a unit and for shaping the unit into an independent and self-contained ‘package’, as follows:⁴⁴²

< Beginning markers >

1. title (Prov 25:1; Isa 13:1; Hab 3:1)
2. introductory formula
 - a. ‘there are three things... four things...’ (Prov 30:15, 18, 21, 29)
 - b. ‘these are the generations of X’ (frequently in Genesis)
3. common beginning word or phrase : ‘thus says Yahweh’ (Isa 50:1; Amos 1:3), ‘hear!’ (Isa 1:2; Amos 3:1; Mic 3:1), ‘behold’ (Isa 19:1; 24:1), ‘woe!’ (Isa 28:1), ‘therefore’ (Zeph 3:8), ‘and now’ or ‘now’ (Mic 4:9), ‘in that day’ or a variation (‘in those days’, Amos 9:11), ‘for’ or ‘surely’ (Joel 3:1 [4:1])
4. vocative (Ps 8:1 [8:2]; 21:1 [21:2]), rhetorical question (Isa 63:1; Jer 49:1, 7), imperative (other than ‘hear!’, Ps 95:1; 98:1)
5. orientation – one or more clauses setting the stage for the upcoming narrative (Josh 1:1a; Ruth 1:1-2) or instructions to a prophet about the delivery of the message that follows (Jer 7:1-2; 17:19)
6. abstract – one or more narrative clauses summarising the whole upcoming story (Gen 1:1; 18:1; 22:1)
7. first part of an ‘inclusio’ or a ‘chiasmus’; recognisable to the audience only in retrospect (Ps 103)
8. shift in time (Gen 17:1; 1 Sam 6:1), place (Num 20:1), characters or speaker (Job 4:1; 6:1), theme or topic (Isa 40:1), genre (1 Chron 10:1), narrative technique (or ‘discourse genre’ – shift from dialogue to narration and summary), speed of action (Ruth 1:6), tense,

⁴⁴² In fact, his observation as set out here is also based on the following scholars’ observations of structural markers in the Old Testament: Alter 1981:92-95; Bar-Efrat 1980:158-161; Beekman, Callow, and Kopesec 1981:21-134; Berlin 1983:102-107; Cassuto 1973:1-6; Muilenburg 1969:9-17, 1961:135-160; Murphy 1985:11-13; Parunak 1983b:7-8; Pickering 1980:279-280.

mood, or person of the verbs (Lam 1:1-11, 12-22), and shift from prose to poetry or vice versa (Isa 36:1; 40:1)⁴⁴³

< End Markers >

1. concluding formula
 - a. 'and it was evening, and it was morning, the *n*th day' (six times in Gen 1)
 - b. 'and the land had peace for x years' (Judg 3:11, 30; 5:31; 8:28; 1 Kgs 14:19-20)
2. poetic refrain (Ps 42-43)
3. summary (Ezra 6:13-14; the closing summaries of the judges' rules throughout the Book of Judges)
4. conclusion: resolution of tension, completion of action, death of central character, final outcome (Josh 6:27; Judg 4:23-24; the conclusions of each king's reign in Kings and Chronicles)
5. last part of 'inclusio' or 'chiasmus' (Ps 8:9 [8:10]), and flashback (1 Sam 25:43-44)
6. linkage with audience's own time – concluding a story with a statement about the significance or consequences of the story in the audience's own time, often including the phrase 'to this day' (Ruth 4:17b; Josh 7:26; 8:29; 9:27)
7. poetic, climactic or ballast lines, or concluding exclamation (Ps 103:20-22), and 'says Yahweh' – closing sub-units of discourse (Isa 21:17; Jer 29:32; Amos 2:16)

< Techniques for creating internal cohesion >

1. sameness of time (Josh 1-12: the time of the conquest of Canaan under Joshua), place (the story of David and Abigail at Maon in 1 Sam 25), participant(s) (the reign of Josiah in 2 Kgs 22:1-23:30), topic or theme (the flood story in Gen 6:9-9:19), genre (the genealogies in 1 Chron 1-9), narrative technique (the recorded speech in 2 Chron 6:14-42 followed by the narration in 7:1-10), speech of action (Ruth 1:1-5 [rapid] and 1:6-18 [slow]), literary form (prose, poetry, the poetic interlude in Judg 5), and grammatical/syntactic forms (Lam 1:1-11 and 12-22)
2. 'inclusio' (Ps 8), 'chiasmus' (2 Chron 1-9), keyword ('holy' in Lev 19-26), patterned repetition of information (Judg 3:6-16:31), recurring motif (dreams and bowing in the Joseph story in Gen 37-50)

Now, based on the above structural devices or markers in Kings in particular, and the Old Testament in general, we examine the structural arrangement of 1 Kgs 1-11.

4.3 A review of previous studies on the structure of 1 Kgs 1-11

4.3.1 The characterisation of Solomon and the structure of 1 Kgs 1-11

First of all, a general and traditional structural division of 1 Kgs 1-11 is evident. Most scholars have generally divided 1 Kgs 1-11 into two parts, 1 Kgs 1-10 and 1 Kgs 11.⁴⁴⁴ For these scholars, 1 Kgs 1-10 presents Solomon in a positive light, that is, his accession to the throne, his great wisdom and wealth, vast building projects, ambitious

⁴⁴³ In this context, Ska has also argued that change of place, change of time, change of characters, and change of action are dramatic criteria, signalling breaks in a narrative. For Ska, the change of 'dramatic action' is the essential element of narrative, distinguishing a narrative from other writings, such as psalms, wisdom literature, and other literary types found in the Bible. Ska 1990:1-38.

⁴⁴⁴ Knoppers 1993:57-168 – see also above Ch. 1.2.1.3; Halpern 1988:144-153 – see also above Ch. 1.2.1.4. Nelson 1987:34. Cf. Porten 1967:121. See Brettler 1991:87 note 1.

trading ventures and international alliances. On the other hand, 1 Kgs 11 explicitly shows a negative view of Solomon, his sin and his punishments. Thus, for these scholars, the organisational principle of 1 Kgs 1-11 is the 'rise and fall of Solomon', which characterises his reign.⁴⁴⁵ For example, as we saw in chapter 1, Knoppers and Halpern have divided Solomon's reign into two distinct periods according to Solomon's attitude to the Jerusalem temple. While the first period (1 Kgs 1-10) idealises Solomon's reign as a progression in relation to the Jerusalem temple, the second period (1 Kgs 11) negatively depicts Solomon in relation to the construction of high places. This division is a helpful starting point for our study of the structure of 1 Kgs 1-11, but it is not sufficient for a detailed analysis of the structure. The structure is more complex than it appears on the surface. This complexity has been proven by scholars' various structural divisions of 1 Kgs 1-11. For example, the following table shows the various divisions proposed based on the character of Solomon:⁴⁴⁶

	Favourable to Solomon	Hostile to Solomon
Most scholars	1-10	11
L.Eslinger, Sweeney		1-11
Savran / Parker	1-8	9-11
Frisch	1-9.9	9.10-11:43
Brettler	1-9:25	9.26-11:43
Jobling / Würthwein	3-10	1-2, 11

These varying divisions lead us to doubt that the positive and negative characterisation of Solomon can be a real structuring signal of 1 Kgs 1-11. We will see some more problems in the scholars' structural analyses which follow.

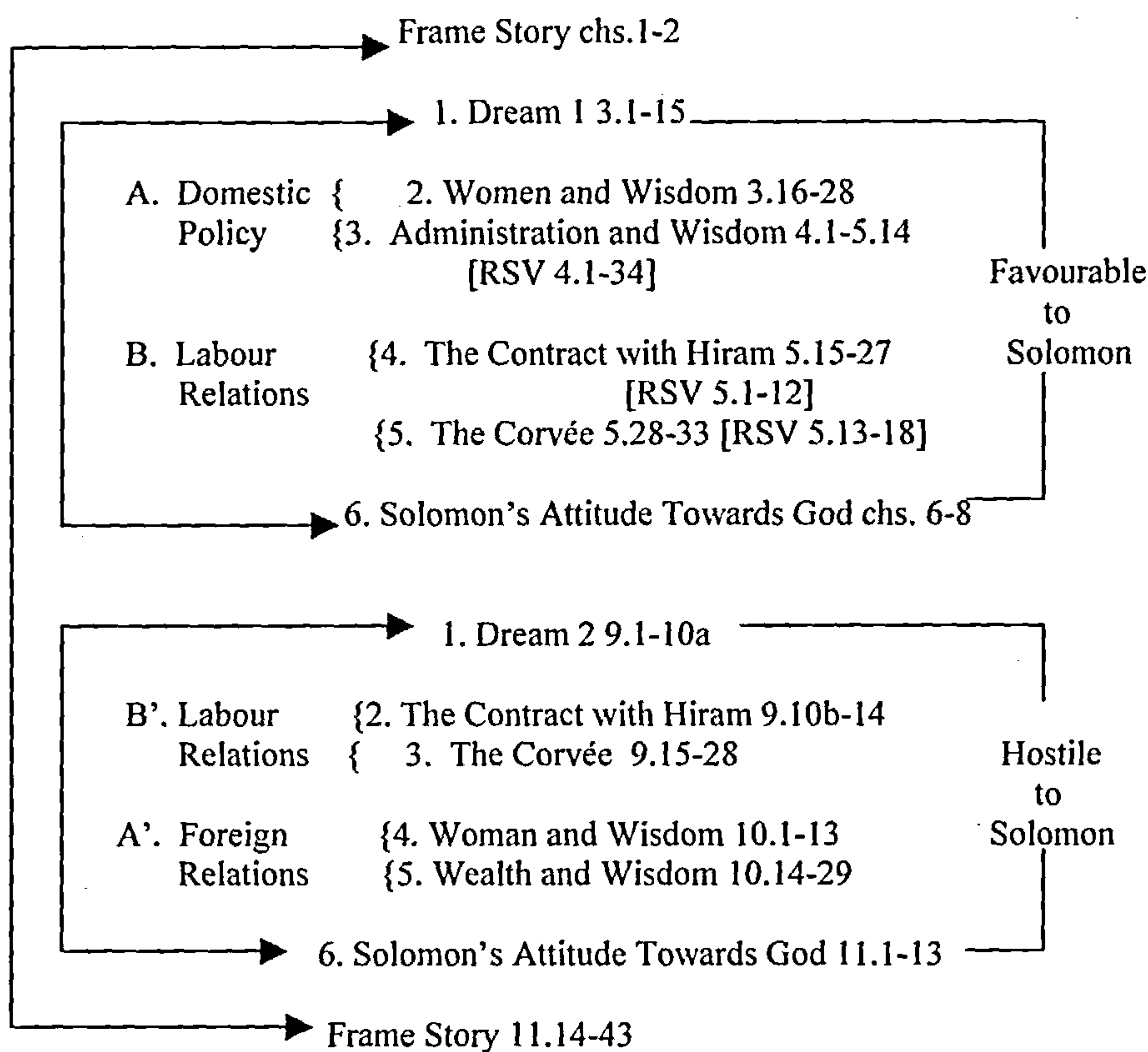
4.3.2 Repetitions and the twofold or concentric structure of 1 Kgs 1-11

The above division according to the character of Solomon is challenged by Noth's observation of 9:1-9 as God's warning of Solomon against apostasy. For Noth, 9:1-9 is introduced by the vision of God at Gibeon, as in 3:4-15. Thus, Noth has argued that 9:1-9 is the beginning of the second phase of Solomon's reign (9-11), describing 'the moral deterioration' of Solomon, while 1 Kgs 3-8 is the first phase of Solomon's reign,

⁴⁴⁵ Walsh 1995:471; Porten 1967:121. According to Porten, this organisational principle, positive aspects of character first, negative aspects last (1 Kgs 11), is also shown in the structures of Judges (1-12 // 17-21) and the Davidic narrative (1Sam16-2 Sam 8 // 9-24). For him, the stories of Hadad and Rezon in 1 Kgs 11:14-25 exhibit chronological considerations according to this structural principle.

⁴⁴⁶ Eslinger 1989:123-176; Sweeney 1995:607-622; Savran 1987:155-164; Parker 1988:19-27; Frisch 1991:3-14; Brettler 1991:87-97; Jobling 1991:57-76; 1997:474-475; Würthwein 1985:1-2. Cf. Walsh 1995:472 note 2, 3.

showing Solomon as a positive king.⁴⁴⁷ In this case, the negative view of Solomon starts as early as 1 Kgs 9:1-9 rather than 1 Kgs 11. Noth's division has been recently supported by Parker, who has divided 1 Kgs 1-11 into 1-8 and 9-11 on the basis of the repetition of Solomon's dream in 3:1-15 and 9:1-10a.⁴⁴⁸ Parker has argued that 'repetition' is a deliberate structuring device in 1 Kgs 1-11 to convince the reader to hold the two contradictory views of Solomon simultaneously. The repetitions in 1 Kgs 1-11 are shown in his table, 'Schema of 1 Kings 1-11', which is reproduced as follows:⁴⁴⁹



According to Parker, those events described in 1 Kgs 1-8 arise once again in 1 Kgs 9-11, albeit with differences. For example, the problem of succession in 1 Kgs 1-2 as the frame story is recapitulated in 11:14-43. Six episodes in 1 Kgs 3-8 (the first section) are duplicated in 1 Kgs 9:1-11:1-13 (the second section). That is to say, Solomon's dream in 3:1-15 is paralleled with Solomon's second dream in 9:1-10a (as the introductions to the two sections). Solomon's contradictory attitudes toward God in 6-8 and in 11:1-13 are the parallel conclusions of each section. On the other hand, the middle four episodes

⁴⁴⁷ Noth 1991:58-62. Noth did not include 1 Kgs 1-2 as a part of the Solomon narrative. See above Ch. 1.2.1.1.

⁴⁴⁸ Parker 1988:19-27.

of each section are chiastically paralleled; 3:16-28 (women and wisdom) and 4:1-5:14 (administration and wisdom) are paralleled with 10:1-13 (women and wisdom) and 10:14-29 (wealth and wisdom); the contract with Hiram (5:15-26) and the Corvée (5:27-32) appear again in 9:10b-14 and 9:15-28.⁴⁵⁰ Thus, the whole structure of 1 Kgs 1-11 is shown by the two contrasting parallel descriptions of Solomon, favourably in 1 Kgs 1-8 and with hostility in 1 Kgs 9-11. For Parker, based on repetitions and chiasm, the twofold structure of 1 Kgs 1-11 is intended to enable 'the reader to focus, more sharply, on the two sides of Solomon's character'.⁴⁵¹ That is to say, according to him, the repetitions function to show the reader the two contradictory actions of Solomon in relation to Torah and wisdom:

[T]he favourable description of Solomon in chs. 3-8 of the narrative occurs when Torah and wisdom are brought together in a harmonious way: Solomon is both the king under Torah and the wise man *par excellence*. Nevertheless, the hostile description of Solomon in 9.1-11.13 occurs when wisdom has become antagonistic to Torah or no longer yoked together with Torah. Here Solomon uses his wisdom for his own self-aggrandizement and becomes the violator of the law.⁴⁵²

Thus, if Parker is correct, the repetitions and the chiasm in 1 Kgs 1-11 are structural devices which are recognisable by the reader. The two devices or signals function to guide the reader to perceive the purpose of the structure of 1 Kgs 1-11. Parker's structural division also shows that the negative characterisation of Solomon starts from 1 Kgs 9, rather than 11.

However, Parker's observation of the repetitions and the chiasm has been doubted by other scholars with different structural analyses. For example, differently from Parker, Frisch has observed the repetitions in 1 Kgs 1-11, which are shown overleaf:⁴⁵³

⁴⁴⁹ Parker 1988:27.

⁴⁵⁰ I think Parker has misplaced these verses, 5:15-27 and 28-33, on his table. There is no verse 5:33 in the Hebrew Bible, and the Corvée part starts from verse 27, not 28.

⁴⁵¹ Parker 1988:25.

⁴⁵² Parker 1988:25 (his italics).

⁴⁵³ Frisch 1991:10. Here we will focus on his observation on the parallels in 1 Kgs 3:1-11:13, since we have already seen that his idea of the limits of the Solomon narrative as being 1 Kgs 1-12:24 is not acceptable (see above Ch. 3.3.1).

1.	The Beginning of Solomon's Reign: From Adonijah's Proclamation of Himself as King until the Establishment of Solomon's Reign	1.1-2.46
2.	Solomon and the Lord: Loyalty and the Promise of Reward	3.1-15
3.	The Glory of Solomon's Reign: Wisdom, Rule, Riches and Honour	3.16-5.14 ⁴⁵⁴
4.	Towards Building the Temple: Collaboration with Hiram, and the Corvée for the Temple	5.15-32 ⁴⁵⁵
5.	The Building and Dedication of the Temple	6.1-9.9
6.	In the Wake of Building the Temple: Trade with Hiram, and the Corvée for Building Projects	9.10-25
7.	The Glory of Solomon's Reign: Trade, Riches, Wisdom and Honour	9.26-10.29
8.	Solomon and the Lord: Disloyalty and the Announcement of Punishment	11.1-13
9.	The End of Solomon's Reign: Rebellions against Solomon and the Division of the Kingdom	11.14-12.24

For his above concentric structure, Frisch has first established the focal unit 5 (6.1-9.9) based on the parallel between the words of the Lord in 6:11-13 and 9:1-9. Thus, there is a disagreement between Parker and Frisch about the parallel of 9:1-9. While Parker has observed the recapitulation of the dream of Solomon at 3:1-15 in 9:1-10a, Frisch has connected the dream in 9:1-9 with the word of the Lord in 6:11-13 in the context of the building of the temple. Frisch has observed similarities of the structure and language in 6:11-13 and 9:1-9, as follows:⁴⁵⁶

<i>Vision 1</i> (6.11-13)	<i>Vision 2</i> (9.1-9)
11 (Introduction)	1-2 (Introduction)
1. 12a The Building of the Temple	1. 3 The Building of the Temple
2. 12b Fidelity to the Covenant אם חלך / עשה / שמר (6.12) והקמתי (6.12)	2. 4-5 Fidelity and its Reward אם חלך / עשה / שמר (9.4) והקמתי (9.5)
3. 12c-13 The Reward of Fidelity עזב (6.13)	3. 6-9 Disloyalty and its Punishment עזב (9.9)

Then, according to Frisch, around the long focal unit 5, there are the two short units 4 and 6, which parallel each other in the relations between Solomon and Hiram, and the raising of the Corvée for building projects (5:15-32 [Eng. 5:1-18] // 9:10-25).⁴⁵⁷ 9:24, 25 are the two verses which form the conclusion of the entire topic of the building of the

⁴⁵⁴ English versions 3.16-4.34.

⁴⁵⁵ English versions 5.1-18.

⁴⁵⁶ Frisch 1991:12-13. I have added the similar language of 6:11-13 and 9:1-9 observed by Frisch to his original diagram in p. 12.

temple.⁴⁵⁸ Units 3 and 7 are also in parallel; they have a common theme, the glory of Solomon's reign, in 3:16-5:14 [Eng. 4:34] and 9:26-10:29, and the similar formulation of 5:9, 14 [Eng. 4:29, 34] and 10:23-24. Finally, units 2 and 8 (3:1-15 and 11:1-13) contain a parallel between motifs, that is, Solomon's foreign marriages and worship in high places. According to Frisch, these units also show the theological and structural links as follows:⁴⁵⁹

<u>Evaluation of Solomon's actions</u>	<u>Evaluation of Solomon's actions</u>
3.1-3 (Solomon's fidelity to God)	11.1-8 (Solomon's disloyalty to God)
<u>God's response</u>	<u>God's response</u>
3.4-15 (a promise of reward)	11.9-13 (an announcement of retribution)

Thus, for Frisch, the above concentric structure emphasises the Temple. It also contains criticism of Solomon after the focal unit 5, at first implied and then explicit. Consequently, the concentric structure, based on the repetitions, is intended to highlight the conception of 'reward and punishment' according to Solomon's fidelity (1:1-9:9) and disloyalty (9:10-11:43) to the Lord.⁴⁶⁰

From this comparison between the structures of Parker and Frisch, we at least know that repetitions or parallels exist as an important structural device in 1 Kgs 1-11.⁴⁶¹ Whether the structure of 1 Kgs 1-11 is concentric or is twofold with a chiasm, the structure functions to show the reader the two contradictory views of Solomon through the structural signal of repetition. At this stage, however, a question needs to be addressed. How may we determine whose observation of repetitions is correct? Although Parker and Frisch are almost fully agreed on the repetitions, 'Solomon's contract with Hiram of Tyre' in 5:15-26 and 9:10(b)-14, and 'the Corvée' in 5:27-32 and 9:15-25 (28), there are many differences between them regarding other repetitions. For example, while for Parker 1 Kgs 3:1-15 and 9:1-10a are in parallel, performing a significant structural role in 1 Kgs 1-11, for Frisch 3:1-15 is paralleled with 11:1-13, not 9:1-10a. Who is right? Which repetitions are properly recognisable by the reader? This question becomes important when we see the analyses of some other scholars. These

⁴⁵⁷ Frisch has agreed with Parker's observation about this parallel. Frisch 1991:12.

⁴⁵⁸ Frisch 1991:10.

⁴⁵⁹ This table of mine is constructed according to Frisch's view of parallel units 2 and 8. Frisch 1991:11-12.

⁴⁶⁰ Frisch 1991:14.

⁴⁶¹ Recently, some other scholars have proposed chiastic structures of 1 Kgs 1-11 based on the repetitions. See Radday's chiastic structure of 1 Kgs 3-11, 1974:55; see also Walsh 1996:150-152; Knoppers 1995:233-239.

other scholars have also observed quite differently the repetitions and even their functions in the structure of 1 Kgs 1-11.

4.3.3 Repetition and the paratactic structure of 1 Kgs 1-11

Whereas Frisch and Parker have simply regarded 9:24-25 (also 9:10-23) as a parallel with 5:15-32 (Eng. 1-18), Porten, Brettler, Long and Nelson have connected it with 3:1-2 (3) as a parallel. First, according to Porten, 3:4-4:19 (Division I) and 4:20-9:23 (Division II) are enclosed by 1 Kgs 3:1-3 as an introduction and 9:24-25 as a conclusion, containing three parallel elements and a fourth climactic statement in 9:24-25 only. The parallel elements in 3:1-3 and 9:24-25 and the climactic statement in 9:24-25 are shown as follows:⁴⁶²

<u>1 Kgs 3:1-3</u>	-----	<u>1 Kgs 9:24-25</u>
1. Pharaoh's daughter established in city of David (3:1a)		1. Pharaoh's daughter went up to her house (9:24a)
2. ...until Solomon built his palace, the Temple, and Jerusalem wall (3:1b)		2. Solomon built the Millo (9:24b)
3. The people and Solomon sacrifice at high places (3:2-3)		3. Solomon sacrifices thrice yearly at Temple altar (9:25a)
		4. Solomon finished the building (9:25b)

In fact, Porten's following three-plus-one climactic structure is based on the above parallel:⁴⁶³

- Introduction to Divisions I & II (2:46b-3:3)
 - I. Justice and Administration (1Kings 3:4-4:19)
 - II. Building (4:20-9:23)
- Conclusion to Divisions I & II (9:24-25)
 - III. Wealth (9:26-10:29)
 - IV. Sin and Punishment (11:1-40)
- Conclusion to narrative (11:41-43)

For Porten, the above structure is intended to show Solomon's wisdom (3-10) and folly (11) according to a prophecy-fulfilment framework, as mentioned in chapter 3. If he is right, the repetition functions only to show the structural division, rather than to build a chiasmic or concentric structure in 1 Kgs 1-11. Following Porten, Brettler has also observed the similarity between 1 Kgs 3:1-2 and 9:24-25 in the notices concerning Pharaoh's daughter, the building project, and worship at the temple. For Brettler, there are also the identical words in 3:1 and 9:24, namely, בנה...ביה, עיר דוד, ביה פרעה,

⁴⁶² Porten 1967:98.

⁴⁶³ Porten 1967:97 and 124-128.

‘while 9.25 **אח־הביִת וְשָׁלֵם** complements **כִּי לֹא־נִבְנָה בֵּית** of 3.2’.⁴⁶⁴ 9:24-25 also functions as a separation between 3:3-9:23 and 9:26-11:10. Based on this parallel, Brettler has subdivided 9:26-11:10 into three parts: 9:26-10:25 (Solomon’s wealth for himself), 10:26-29 (Solomon’s horses from Egypt), and 11:1-10 (Solomon’s foreign wives). According to him, these parts show Solomon’s violation of Deut 17:14-17, in contrast with 3:3-9:23 (e.g. 5:6; 6:21-22). Thus, the structure of 1 Kgs 1-11, based on the parallel between 3:1-2 and 9:24-25, is detailed by Brettler as follows:⁴⁶⁵

1-2 Solomon’s Accession to the Throne

3.1-2 Frame

3.3-9.23 Pro-Solomon: Solomon serves YHWH and is blessed

9.24-25 Frame

9.26-11.10 Anti-Solomon: Solomon’s violation of Deut. 17.14-17

9.26-10.25 Solomon’s excessive wealth

10.26-29 Solomon’s numerous Egyptian horses

11:1-10 Solomon’s numerous wives

11.11-40 Anti-Solomon: Solomon is punished

11.41-43 Summary and death notice

Consequently, according to Brettler, the ‘unexpected, problematic repetition’ (3:1-2 and 9:24-25) is employed to recast pro-Solomon material in a new framework (the anti-Solomonic view of Dtr).⁴⁶⁶ Although both Porten and Brettler have observed the repetition (3:1-2 // 9:24-25) as a structural device, they differ as to the functions of the repetition. Whereas for Porten the repetition functions as a simple sub-division of 1 Kgs 1-11, Brettler has observed another function, a transition of view from pro-Solomon to anti-Solomon. Finally, Nelson has also divided 3-10 into 3:4-9:23 and 9:26-10:29, with 3:1-3 and 9:24-25 as a framework.⁴⁶⁷ However, differently from Porten and Brettler, he maintains that the parallel functions to emphasise the dedication of the temple in 1 Kgs 8 as the high point. According to Nelson,

Kings has been building to this high point since 3:1-2 with descriptions of the preparations (chap.5), the building (chap.6), and the furnishings (chap.7). Set carefully into the chronology of salvation (6:1), the dedication of the temple becomes the centerpiece of Solomon’s kingdom of shalom, framed by narrative mirror images before and after (3:1-3 and 9:24-25; 3:4-15 and 9:1-9; 4:29-34 and 10:1-13; 5:1-12 and 9:10-14; 5:13-18 and 9:15-23).⁴⁶⁸

⁴⁶⁴ Brettler 1991:90.

⁴⁶⁵ Brettler 1991:97. I have combined the structure of 1 Kgs 9.26-11.10 and the structure of 1 Kgs 1-11, which are separately given by Brettler.

⁴⁶⁶ Brettler 1991:88-97.

⁴⁶⁷ Nelson 1987:34, 63. Similarly, Long has divided 1 Kgs 3-11 into 3:1-9:25, 9:26-10:29, and 11:1-43 according to a thematic bracketing and the parallel of 3:1-3 and 9:24-25. Long 1984:57-59.

⁴⁶⁸ Nelson 1987:49.

The parallels do not structurally function to build a chiasmic or concentric structure in 1 Kgs 1-11. Simply they are arranged side by side by a 'paratactic chain of items', positive (3-10) or negative (11) to Solomon. For Nelson, 1 Kgs 1-2 and 3:1-15 also show paratactic structural relation, in legitimising Solomon as king both from a dynastic, political perspective (1-2) and from God's (3:1-15).⁴⁶⁹ 3:16-5:18 also provides a 'characteristic example of paratactic structure'.⁴⁷⁰ So, 3:16-28 (judicial wisdom), 4:1-6, 7-28 (two lists of royal officials, additional comments), 4:29-5:12 (Solomon's wisdom), and 5:13-18 (preparations for the temple) are simply connected without reaching a climax.

4.4 Evaluation, and the structural function of repetition in 1 Kgs 1-11

Based on this observation of repetition, the above scholars have proposed their own structural analyses of 1 Kgs 1-11. These scholars' observations at least show the close relationship between repetition and arrangement of 1 Kgs 1-11. That is to say, the repetition in 1 Kgs 1-11 is the prime important structural marker which is easily recognisable by the reader and which functions to guide the reader to understand the arrangement of 1 Kgs 1-11. However, as we have observed, there are disagreements between the scholars about the repetitions in 1 Kgs 1-11. There are only two repetitions which are generally agreed by the scholars as to their extent and content. The repetitions are 'Solomon's contract with Hiram of Tyre' and 'the Corvée' in 5:15-26 (Eng.1-12) with 9:10-14, and secondly 5:27-32 with 9:15-23 (25/28).⁴⁷¹ Disagreements between the scholars are focused on the repetitions or parallels in relation to 3:1-3 (15), as follows:

Repetitions / parallels in 1 Kgs 3-11

- 1 Kgs 3:1-15 // 11:1-13 (43) in chiasmic or concentric structure (Frisch, Walsh, Radday)
- 3:1-15 // 9:1-10a as the introductions of 3:1-8:66 and 9:1-11:13 (Parker)
- 3:1-15 // 9:1-9 as the introductory parts of 3:1-8:66 and 9:1-10:29 (Jobling)
- 3:4-15 // 9:1-9 as the introductory parts of 3-8 and 9-11 (Noth)
- 3:1-2 (3) // 9:24-25 as the frame of 3:4-9:23 (Porten, Brettler, Long, Nelson)
- 4-15 // 9:1-9 as the simple frame of 8:1-66 (Nelson)
- 3:1-3 // 11:1-8 }
- 4-15 // 9:1-9 } as parallels in concentric structure (Newing)

⁴⁶⁹ Nelson 1987:34.

⁴⁷⁰ Nelson 1987:37.

⁴⁷¹ See also Porten 1967:125-127; Radday 1974:55; Jobling 1997:475; Newing 1994:249.

That is, while Solomon's dream repetition (3:1-15 and 9:1-10) is used to produce a twofold structure in 1 Kgs 1-11 (Parker/Noth/Jobling⁴⁷²), the repetitions of 3:1-15 and 11:1-13, 6:11-13 and 9:1-9 are used to create the concentric or chiasmic structure of 1 Kgs 1-11 (Frisch/Walsh⁴⁷³/ Newing⁴⁷⁴/Radday⁴⁷⁵). On the other hand, the repetition of 3:1-2 (3) and 9:24-25 is used to create the paratactic structure of 1 Kgs 1-11 (Nelson/Long/Brettler/Porten). The parallel between 3:1-2 (3) and 9:24-25 shows that Solomon's dream repetition does not significantly function within the paratactic structure of 1 Kgs 1-11. The above table leads us to question whether 3:1-15 is matched by 11:1-13 in concentric structure, or by 9:1-9 (10) as the introductory part of the twofold structure; or whether 3:1-2 (3) is paralleled by 9:24-25 as the inclusion frame. Furthermore, the different repetitions observed by the scholars function differently in the whole structure of 1 Kgs 1-11 and in their effect on the reader. For example, if Parker and Frisch are correct, from 9:10 their repetitions guide the reader to a negative view of Solomon. On the other hand, if Porten and Brettler are right, then only from 1 Kgs 11, or 9:26, do their repetitions enable the reader to recognise the negative characterisation of Solomon.

At this stage, we need to ask some essential questions again. How may we determine whose observation of repetitions is correct? Which repetitions as a structural device are properly recognisable by the reader? What are their effects on the reader? Do the repetitions structurally function to create a concentric or twofold structure in order to show the reader the two contradictory views of Solomon, or do they have other functions? Thus, we need to consider what are the proper criteria for the discernment of repetition functioning as a structural device in 1 Kgs 1-11. Here we suggest some criteria for discerning the true function of repetition in 1 Kgs 1-11. Above all, the scholars' differences concerning repetition are mainly related to the problem of subjectivity in analysing the arrangement of units in 1 Kgs 1-11. Similarly, the scholars' debate on the arrangement of units in 1 Kgs 1-11 mainly shows the problem of

⁴⁷² The dream repetition is also used for Jobling's twofold structure of 1 Kgs 3-10, beginning each section with the dream-theophany. However, differently from Parker, in Jobling's theory, other parts of each section are not chiasmatically paralleled. For Jobling, the structure of 3-10 shows 'the time of Solomon as a monarchical Golden Age'. Jobling 1997:474-475.

⁴⁷³ Walsh 1996:151. See also above Ch. 3.3.1.

⁴⁷⁴ Interestingly, Newing has suggested a concentric structure of 1 Kgs 1-11 which is centred on the ark and tent in 8:1-13, on the basis of the repetitions of 3:1-3 and 11:1-8, 3:4-15 and 9:1-9. According to him, this structure is intended to show the contradiction between the traditional and the authorial views of Solomon. Newing 1994:247-260; see especially 249, 256-257.

⁴⁷⁵ Radday's concentric structure of 1 Kgs 3-11 is also based on the repetition of 3:1-15 and 11, although he has strangely connected 9:1-9 with 5:21-25. Radday 1974:55.

subjectivity in the assignment of topic headings for the various units in 1 Kgs 1-11.⁴⁷⁶ In this context, Dorsey has also observed three common methodological errors in scholars' analyses of the structure of units, and parallel schemes. That is, the parallels between units are often made simply by the imaginative wording of their assigned titles (scholars' *creative titling*), relatively common words (*illegitimate word-linking*), and an invented or insignificant theme in both units (*illegitimate theme-linking*).⁴⁷⁷ In an effort to minimise the problem of subjectivity, Dorsey has suggested examining the perceptibility of the structural connections to the ancient reader on the basis of verbatim repetition and the matching of structural markers as objective links. Pointing out the danger of subjectivity in structural analysis based on themes or ideas, Bar-Efrat has also argued that 'themes and ideas should be borne out of the facts of the narrative as clearly and unambiguously as possible' in order to avoid vague and general formulation.⁴⁷⁸ Our rhetorical perspective of 1 Kgs 1-11 challenges us to consider the structural correspondence based on signals easily recognisable to any ancient readers, as Dorsey suggested, although this is itself a subjective consideration. That is to say, in minimising the problem of subjectivity, our main concern is whether the ancient readers could have perceived and appreciated a supposed repetition or parallel in the structure of 1 Kgs 1-11. In this context, we need to establish the divisions of 1 Kgs 1-11 according to measurable structural indicators or markers which enable the reader to anticipate the commencement and the end of sections, and to structure the communication. Then, based on these divisions, we will attempt to discern the true repetitions and their function in the structure of 1 Kgs 1-11. The following observation of divisions of 1 Kgs 1-11 is based on the beginning and end markers observed by Dorsey, cited in the early part of this chapter.

4.4.1 The divisions of 1 Kgs 1-11 based on structural markers

- 1:1-2:46 (1:1-53, 2:1-12a, 2:12b-46)

1 Kgs 1:1 begins with a circumstantial clause, ...וְהַמֶּלֶךְ דָּוִד זָקֵן בָּא בְיָמָיו..., which provides the reader with background information about the situation of David. Thus, it is an 'orientation' which signals for the reader a beginning marker by setting the stage

⁴⁷⁶ See Frisch 1991:5; Parker 1991:16-17; Brettler 1991:88. An example of subjectivity is clearly shown in Radday's chiasmic structure; how are 'His preparations for the building of the temple' (5:21-25) and 'The possible destruction of the temple' (9:1-9) paralleled? See Radday 1974:55.

⁴⁷⁷ Dorsey 1999:33-34. Similarly, Butterworth has also criticised the subjective element in scholars' structural studies of biblical texts. See Butterworth 1992:18-61.

for the upcoming narrative. The situation of David is developed and vividly shown in 1:1a-4 through the servants' action for David. These verses are interrupted by Adonijah's action of conspiracy in 1:5-10, which leads the reader to dramatic tension and expectation (1:5, ... וַיֹּאדָנְיָה בֶן־חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ...). 1:11-27 describes Nathan's counter-conspiracy, which builds up the narrative tension. A transition is made by a shift in narrative technique from narration (5-10) to dialogue (11-27); the dialogues between Nathan and Bathsheba (11-14), Bathsheba and David (15-21), and Nathan and David (22-27). 1:28-40 depicts David's decision and orders, and Solomon's coronation, as the highest point of this narrative. 1:41-50 makes another transition, a turning point, by a shift in character (Adonijah) and place (the place for feasting again). Adonijah's feast is first disrupted by קוֹל הַשּׁוֹפָר and קוֹל־הַקְּרִיָה הוֹמָה (1:41). Then, Adonijah and all the guests pass from ignorance (מִדוּעַ, 41) to knowledge (וַיִּחְרְדוּ, 49) when they hear Jonathan's report (1:43-48). They likewise pass from happiness (feasting) to unhappiness (flight, 49-50). Finally, the reconciliation in 1:51-53 is a 'conclusion', an end marker, resolving the initially constructed problem and tension of the narrative. Thus, 1:1-53 is a unit, showing a clear beginning and conclusion, and a 'high dramatic style with grand narrative climaxes'.⁴⁷⁹ Furthermore, the unity of this section is supported by the chiasmic arrangement of 1:5-53, as some scholars have already observed.⁴⁸⁰

2:1-12a is distinguishable from 1:1-53 and 2:12b-46 by a conceptual inclusion (2:1, וַיִּשְׁכַּב דָּוִד עִם־אֲבֹתָיו, 2:10; וַיִּקְרְבוּ יְמֵי־דָוִד לָמוּת, 2:1, as the first part of the inclusion shows an 'orientation', setting the stage for the upcoming narrative of David's deathbed speech. 2:10-12a concludes the speech with the death notice of David as a 'concluding formula' as the last part of the inclusion.⁴⁸¹ 2:1-12a is also separated from 2:12b-46, which shows a verbal inclusion in 12b (וַיִּחַפְּזוּ מִלְּכָתוֹ מְאֹד) and 46b (שְׁלֹמֹה בֵּי־יָד), and a dramatic arrangement.⁴⁸² 2:12b as the first part of the 'inclusion' is an 'abstract' which prepares the reader for what follows by summarising

⁴⁷⁸ Bar-Efrat 1980:169-170.

⁴⁷⁹ Long 1984:24. See also Nelson 1987:15-39. 1 Kgs 1:1-53 is clearly recognisable to the reader as a story which is a short, self-contained unit, clearly marked off by a proper beginning and ending. There are expositions, or introductory scenes, climaxes, usually at the end of stories, and a short and plain anti-climax. For the nature of a story in the biblical narrative, see Licht 1978:50.

⁴⁸⁰ Long 1984:38; Fokkelman 1981:365; Walsh 1996:3.

⁴⁸¹ Cf. Walsh 1996:34-35, 46.

the whole upcoming story. 2:13-21 shows Adonijah's petition, provoking a new tension, or movement, leading to the final resolution. 2:22-46a shows how the new tension is removed, in adjacent passages, by Adonijah's death (22-25), the banishment of Abiathar (26-27), the death of Joab (28-35), and the death of Shimei (36-46a). 2:46b as the last part of the 'inclusion' concludes this unit, reminding the reader that the new tension disappears completely at this stage. For Long, the inclusion is intended to mark a unified account hung into the space between the formulaic death notice of David (2:10-12a) and the full reign of Solomon (3:1ff).⁴⁸³ The unity of this section is also shown by a repeated pattern of words and the similarity of purpose in the removal of Solomon's rivals (22-46) as follows:

... בַּיַּד בְּנֵיהוּ בְּיָהוּיָדָע וַיִּפְגַּע-בּוֹ וַיָּמָת 2:25
 ... בְּנֵיהוּ בְּיָהוּיָדָע וַיִּפְגַּע-בּוֹ וַיָּמָתְהוּ... 2:34
 ... אֶת-בְּנֵיהוּ בְּיָהוּיָדָע וַיִּצֵּא וַיִּפְגַּע-בּוֹ וַיָּמָת... 2:46a

1:1-53 is connected with 2:1-12a by an inclusion in 1:1-4 (David's advanced age) and 2:1, 10 (David's dying and death). 1:1-53 is also connected with 2:12b-46 in an aspect of dramatic development of the narrative. That is to say, as in 1:5-10, Adonijah's petition in 2:13-21 functions to provoke a new tension or movement leading to the final resolution. This connection in 1 Kgs 1:1-2:46 as a unit is also supported by the sameness of the main participants (Adonijah, Solomon, and Bathsheba).

- 3:1-15 (3:1-3, 3:4-15)

3:1-3 provides the reader with short and abstract background information about the situation of Solomon as the main character and of the people. These verses describe Solomon's Egyptian marriage (וַיִּתְחַתֵּן שְׁלֹמֹה אֶת-פָּרְעָה מֶלֶךְ מִצְרָיִם), the building projects of his own house, the temple and the wall around Jerusalem (3:1), the people's worship at the high places (3:2), Solomon's relationship with Yahweh, and the high places (3:3). Thus, 3:1-3 is an 'orientation', a beginning marker, setting the stage for the upcoming narrative, and clearly separated from 2:12b-46. Its structural function is also recognisable to the reader through the presence of other beginning markers, namely, shifts in characters (Solomon's adversaries → Pharaoh, his daughter and the people) and theme. The orientation in 3:1-3 is followed by Solomon's action of sacrifice at the high

⁴⁸² There is widespread agreement about this inclusion. Walsh 1996:46; Long 1984:25-27, 48; Nelson 1987:26.

place in 3:4. While 3:3b sets the stage for the action, mentioning briefly in parenthesis that ‘Solomon sacrificed and burnt incense at the high places’, 3:4 shows Solomon’s actual action at the high place in a detailed and concrete way: ‘the king went to Gibeon, the great high place to offer sacrifices and a thousand burnt offerings upon the altar’. However, 3:1-3 is distinguished from 3:4-15 by a shift in narrative technique, from a ‘summary for setting’ (3:1-3) to a ‘dialogue’ between God and Solomon (3:5b-14). The ‘dialogue’ in 3:5b-14 is also framed by a double inclusion in 3:4 and 15b (Solomon offers sacrifice at Gibeon // Solomon offers sacrifice at Jerusalem) and 3:5a and 15b (Yahweh’s appearance in Solomon’s dream // Solomon’s awakening out of his dream).⁴⁸⁴ Thus, while 3:1-15 is divided into 3:1-3 and 3:4-15 by the structural indicators, the two smaller units are unified by the motif of Solomon’s (and the people’s) ‘sacrifice at the high places’ in 3:2-4 as a connective element. Especially, the important themes in this unit, namely, the ‘building projects’ in 3:1 and ‘discernment’, ‘riches’, and ‘honour’ in 3:11-13, as three gifts which Yahweh promised to Solomon, function as an organising principle of the upcoming narrative in 3:16-11:13.⁴⁸⁵ We will first observe the structural function of the themes in the following narrative, 3:16-5:14.

- 3:16-5:14 (3:16-28, 4:1-5:8, 5:9-14)

3:16 is separated from 3:4-15 by signalling to the reader an ‘orientation’, which is a beginning marker, setting the stage for the upcoming narrative (‘Later, two women who were prostitutes came to the king and stood before him’). The beginning signal is also supported by the shift in time (a transitional word, אַז) and characters/speakers (God and Solomon → two women and the king). The dispute in the women’s speeches before the king (3:17-22) then follows the beginning statement. The dispute is resolved by the king’s judgment in 3:23-27. Finally, in 3:28, the narrator concludes the whole episode with his comment on Solomon’s wisdom in his judgment (חִכְמַת אֱלֹהִים בְּקִרְבוֹ). As all commentators agree, the whole (3:16-28) is unified and clearly distinguishable from

⁴⁸³ Long 1984:27.

⁴⁸⁴ Walsh 1996:73.

⁴⁸⁵ Solomon’s encounter with Yahweh in his dream (3:4-15) may have a ‘proleptic function’. That is to say, it prefigures coming events, as is the case with the dreams of Jacob (Gen 28:12-15), Joseph (Gen 37), Pharaoh (Gen 41), and the Midianite in Gideon’s story (Judg 7:13). Yahweh foretells the course of events, and the reader’s interest is directed to how the narrative corresponds to the prediction. For the proleptic function of visions in metadiegetic narrative, see Ska 1990:48.

that which comes before and after by its beginning and concluding statements and its folkloristic developmental style.⁴⁸⁶

4:1 begins with a circumstantial clause, **וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה עַל-כָּל-יִשְׂרָאֵל** ('King Solomon was king over all Israel'). It is an 'abstract' beginning marker, summarising the whole upcoming narrative. The 'abstract' is followed directly in 4:2a by an 'introductory formula' or 'title' (superscription) about King Solomon's administrative list (**וַיֵּאָלֶה הַשָּׂרִים אֲשֶׁר-לוֹ**). Under the 'title', **הַשָּׂרִים**, his (לוֹ) high officials' names and their offices are described in 4:2b-6. On the other hand, 4:7-8 again begins with another 'title', **שְׁנַיִם-עָשָׂר נְצָבִים**, and 'introductory formula', **וַיֵּאָלֶה שְׁמוֹתָם** (4:8a) about the list of Solomon's twelve officers. Under the 'title' and 'introductory formula', the officers' names and their administrative districts are described in 4:8b-19. Then, 4:20 contains a circumstantial clause, ... **יְהוּדָה וְיִשְׂרָאֵל רַבִּים** ('Judah and Israel were numerous...'). Is 4:20 a concluding formula to 4:1-19, or a circumstantial clause framed by 4:7 and 5:7, which is distinguished from 4:8-19 by a chiastic pattern in 4:20-5:5?⁴⁸⁷ In my view, the chiastic pattern in 4:20-5:5 observed by Long and Nelson is unconvincing in the functional relationship between 4:20 and 5:5, in the whole context of 4:1-5:5. First, the circumstantial clause, ... **וּשְׁלֹמֹה הָיָה מוֹשֵׁל בְּכָל-הַמְּמַלְכוֹת** ('Solomon was sovereign over all the kingdoms...') in 5:1a is a new beginning marker which is similar to the 'abstract' in 4:1. Its function as a new beginning is shown in a 'shift in place' concerning the extent of Solomon's sway ('over all Israel' in 4:1 → 'over all the kingdoms from the River [Euphrates] to the land of the Philistines and to the border of Egypt' in 5:1a). Similarly to 4:2-19, the introductory statement of tribute (**מִנְחָה**, 5:1b) and the list of Solomon's daily provisions (**לֶחֶם-שְׁלֹמֹה לְיוֹם אֶחָד**, 5:2-3) follow the beginning statement in 5:1a. Then, 5:4-5 shows how Solomon's rule over all the kings affected Solomon himself, and Judah and Israel. That is to say, 5:4 and 5:5 are presented as cause and effect: 'For (**כִּי**) he had dominion over all the region west of the

⁴⁸⁶ According to Ska, 3:16-28 is a 'biblical type-scene', which can be called the 'Popular Approval or Installation of a Ruler' with three main elements, crisis, solution, and recognition of the hero as ruler (Exod 14:1-31; Judg 3:7-11 and 12-30; 6-8; 1 Sam 7:12-17; 11:1-15). Ska 1990:38. If he is right, 3:16-28 may be interpreted by the reader as follows: 3:16-22 (suspense or crisis), 3:23-27 (resolution), 3:28 (recognition).

⁴⁸⁷ For a view of 4:20 as a circumstantial clause distinguished from 4:8-19, see Jones 1984:146; Long 1984:72-73; Nelson 1987:39-40. On the other hand, for views of 4:20 as a closing marker of 4:1-19, see Provan 1995a:53; Keil 1996:37; Walsh 1996:86.

River... → he had peace on all sides, and Judah and Israel lived in safety...'. Furthermore, the close connection of the following words, **יְמֵי שְׁלֹמֹה**, **בְּכָל-מְלָכֵי**, **הַנְּהָר**, **כָּל-יְמֵי חַיָּו**, **הַנְּהָר**, **בְּכָל-הַמְּמַלְכוֹת** in 5:4-5 and **כָּל-יְמֵי חַיָּו**, **הַנְּהָר** in 5:1, clearly shows that 5:4-5 functions as the conclusion of 5:1-5. In a similar way, 4:20 also functions as an end marker, concluding the account of Solomon's rule over all Israel in 4:1-19. Under the 'abstract' in 4:1, 'Solomon as king over all Israel', the 'titles' **הַשָּׂרִים**, **נְצָבִים** and the following lists are arranged in a linear pattern (4:2-6 + 4:7-19). In that context, 4:20 ends with a statement about how Solomon's rule affected Judah and Israel ('Judah and Israel... were happy'). Thus, the functional similarity in 4:20 and 5:5 shows that they do not in fact form a chiasmic pattern distinguished from 4:8-19, but function as an *inclusio* signalling a conclusion. The repeated formulas at the beginning and end (4:1 // 5:1a; 4:20 // 5:5), as signals, would have helped the reader easily to perceive the arrangement of 4:1-5:5 in this way.⁴⁸⁸ 5:6-8 mentions Solomon's chariots and horses, including the officers' (**נְצָבִים**) provisions for Solomon and the horses. These verses are connected with 4:1-5:5 only by the motifs of **נְצָבִים** (4:7; 5:7, 8) and food (4:7, 20; 5:2, 3, 5, 7, 8), and separated from 5:9, which shows another 'abstract' as a beginning marker ('God gave Solomon very great wisdom...'), just as in 4:1 and 5:1. Also, 5:9-14 shows a 'shift in main theme' (Solomon's wise rule and riches in 4:1-5:8 → his wisdom and honour in 5:9-14). Thus, 5:6-8 is identified as an unmatched part within the structure of 4:1-5:8. In sum, 4:1-5:8 is arranged and unified as a unit in a parallel pattern with an unmatched part (abc // a'b'c'd) as follows:

- a. Solomon's rule over all Israel (4:1)
 - b. **יְמֵי שְׁלֹמֹה**, **נְצָבִים**, **הַשָּׂרִים** (4:2-19)
 - c. Judah and Israel... were happy (4:20)
- a'. Solomon's rule over all kingdoms (5:1a)
 - b'. **לְחֶם-שְׁלֹמֹה** לְיוֹם אֶחָד, **מִנְחָה** (5:1b-4)
 - c'. Judah and Israel lived in safety...(5:5)
 - d. Solomon's chariots and horses (5:6-8)

Thus, the 'abstract' in 5:9, which is clearly distinguishable from 4:1-5:8, states that Solomon's immeasurable wisdom (**חֵכְמָה**, **תְּבוּנָה**, **לֵב**, **רַחֵב**) is God's gift. Solomon's immeasurable wisdom is shown in terms of its incomparability (5:10-11) and its forms and content (12-13), and is concluded by the statement of Solomon's fame

⁴⁸⁸ I agree with Walsh's view of the structure of 4:1-5:5 in a complex inclusion (aXb a'X'b', 4:1 // 5:1a;

and honour (5:14). Thus, as most critics have observed, 5:9-14 is arranged as a unit in the theme of wisdom and fame (5:11b, 14).

In summary, 3:16-5:14 is divided into the three small units of 3:16-28, 4:1-5:8 and 5:9-14 by the beginning markers ('orientation' in 3:16, 'abstracts' in 4:1 and 5:9) and by the shifts in style (from dialogue [3:16-28] to list-like narration [4:1-5:8]) and in main theme (4:1-5:8, 5:9-14). On the other hand, these separated small units also show a connective thematic element which can be easily perceived by the reader as a structural bond. That is to say, the main themes in each units, 'Solomon's wisdom in his judgment' (3:16-28), 'Solomon's wise rule and riches' (4:1-5:8), and 'Solomon's wisdom and honour' (5:9-14), remind the reader of the three gifts that Yahweh granted Solomon in 3:11-13, namely, 'discernment', 'riches', and 'honour'. The narrator's concluding comments in each unit (3:28; 4:20; 5:5, 14) also help the reader perceive the connection of those units with 3:11-13. Thus, as Walsh has rightly observed, the three themes in 3:11-13 are the 'organising principle' of 3:16-5:8; at the same time, the pervasive appearance of the wisdom theme throughout 3:16-5:8 ties together all of the small units in one larger unit.⁴⁸⁹ The thematic connection between 3:11-13 and the small units of 3:16-5:8 is the key to how the small units are arranged and unified.

- 5:15-32 (5:15-26, 5:27-32)

5:15 begins with an 'orientation', setting the stage for the upcoming narrative ('Now King Hiram of Tyre sent his servants to Solomon...'). Thus, it functions as a beginning marker which separates the ensuing narrative from 5:9-14. Its function is also supported by shifts in narrative technique, from list-like narration (5:9-14) to dialogue (5:15-21), and in main theme, from Solomon's wisdom to his preparation for building the temple. The beginning statement is then followed by Solomon's message to Hiram on building the temple in 5:16-20, and Hiram's response in 5:21-23. Finally, 5:24-26 is a closing 'summary', an end marker of this unit ('So Hiram supplied... There was peace between Hiram and Solomon...'). This unit is unified by the inclusive diplomatic language ('Hiram had always been a friend to David' in 5:15 and 'the two of them made a treaty' in 5:26b) and by the structural logic of this unit (initiative, response, and counter-response). 5:27-31 mentions the workers, 'the levy of forced labour' (5:27-28), 'carriers', 'stoneworkers' (5:29), and 'the chief officers' (שָׂרֵי הַנְּצָבִים, 5:30) and their

4:20 // 5:5). See Walsh 1996:86; 2001:73-74.

⁴⁸⁹ Walsh 2001:113, 178. He uses the term 'thread' for the connective element within structural units.

work in building the temple (5:31). 5:32 is a closing summary, drawing together mentions of both the timber and the stone used in building the temple. Again, these verses are distinguishable from 5:15-26 by a shift in narrative technique, from dialogue to list-like narration, but still connected with it by the sameness of theme; Solomon's preparation for building the temple. In 5:27-28, the forced labour and their work in the Lebanon are related to Solomon's servants' work in procuring the timber in the Lebanon, mentioned by Solomon in 5:20. Especially, in 5:32, the closing summary of the preparation of both timber (5:15-26, 27-28) and stone (5:29-31) functions not only to unify 5:27-31 but also structurally to connect 5:27-31 with 5:15-26.

- 6:1-9:9 (6:1-7:51, 8:1-66, 9:1-9)

6:1, וַיְהִי בְּשָׁמוֹנִים שָׁנָה וַאֲרָבַע מֵאוֹת שָׁנָה... וַיִּבֶן הַבַּיִת לַיהוָה, clearly shows an 'orientation', a beginning marker for a new unit. It is distinguishable from 5:32 which is the closing summary of 5:15-32. The introductory setting is followed by Solomon's actual works, which are arranged by the framing inclusions. As Walsh and Long have already observed, in 1 Kgs 6-7 Solomon's building works according to the building materials are arranged by the framing inclusions based on the verbal repetition of the 'building' (בָּנָה) or 'finishing' (כִּלְהָה) or 'completing' (שָׁלַם) the 'house' (הַבַּיִת or יְהוּדָה בַּיִת).⁴⁹⁰ That is to say, Solomon's building works in stone (6:2-8), and wood for both structure (9b-10) and decoration (15-36), Hiram's work in bronze (7:13-40a), and Solomon's work in bronze and gold (7:46-50) are divided by the framing inclusions in 6:1-2a, 9a, 14, 37-38, 7:40b, and 7:51a. In particular, 6:1 and 7:51a signal to the reader the beginning and ending of the construction of the temple. On the other hand, the account of the construction of the temple is clearly interrupted by the word of Yahweh (6:11-13) and the short account of Solomon's secular constructions, the palaces for himself and his wife (7:1-12). These clear interruptions are recognisable to the reader by a shift in character (Yahweh, the daughter of Pharaoh, and Hiram), narrative technique (from narration to direct speech in 6:11-13), and theme (the temple → the palaces → the temple in 7:1-12), and other structural markers ('abstract' in 7:1 and 'orientation' in 7:13-14). The theme of the construction of the temple encloses the interruptions and unifies all the other smaller units in 1 Kgs 6-7. This unit is marked off from its surroundings, 5:32 and 8:1, by structural markers and a shift in theme.

⁴⁹⁰ Walsh 2001:68-69; Long 1984:86-92.

8:1-66 has been generally identified as a self-contained unit by most scholars. These scholars have observed the chiasmic pattern and inclusions in 8:1-66.⁴⁹¹ Thus, 8:1-66 is clearly separated from 7:51 and from 9:1. Interestingly enough, however, the scholars have shown different views on the position of vv. 12-13 in their chiasmic structural analysis. Some scholars put these verses into the first frame (vv. 1-11) to make an exact chiasmus of the structure of 1 Kgs 8, with a framework (vv. 1-13; 62-66) and paralleled prayers (vv. 14-21 // 22-53 // 54-61).⁴⁹² On the other hand, vv. 12-13 are included in the long dedicatory prayer (vv. 12-61) by other scholars, but because of their poetic form, the verses are simply regarded as an odd speech separated from the remaining speeches.⁴⁹³ However, these two different divisions in relation to the position of 8:12-13 show the possibility that the structure of 1 Kgs 8 does not form a perfect chiasmus. That is to say, 1 Kgs 8 contains unparalleled poetic speech (vv. 12-13) which does not fit into the overall schematic pattern. This view is supported by the observation of structural markers, based on Solomon's actions and speeches, which would help the reader easily perceive structural divisions in 1 Kgs 8. In fact, the narrator consistently presents and unifies the account of the dedication ceremony of the temple by representing Solomon's actions as structural signals from beginning to end. As Nelson has properly observed, 'Solomon's actions constitute the real substance of the event and serve to introduce the major sections of the narrative (8:1, 12, 14, 22, 54-55, 63, 65)'.⁴⁹⁴ The account of the dedication of the temple begins with Solomon's gathering (יְקַהֵל, 8:1) the assembly of Israel, and closes with his dismissing (שִׁלַּח, 8:66) them. The actions of Solomon form an inclusion. Furthermore, the other parts of 1 Kgs 8 are linked by Solomon's other actions with verbs (*wyqtl*) reporting movements and events (8:2, 3-4, 14, 22, 54-55, 63).⁴⁹⁵ Thus, Solomon's actions within 1 Kgs 8 provide an important factor in the structural analysis. The regular occurrence of the root קהל

⁴⁹¹ For example, Walsh has analysed the chiasmic pattern of 1 Kgs 8 as follows:

- A. narrative: gathering of the assembly (8:1-13)
- B. speech: Solomon 'blessed all the assembly' (8:14-21)
- C. speech: Solomon's prayer (8:22-53)
- B'. speech: Solomon 'blessed all the assembly' (8:54-61)
- A'. narrative: dismissal of the assembly (8:62-66)

Walsh 1996:108. For an alternative chiasmic structure of 1 Kgs 8, see also Knoppers 1995:233-235, Dorsey 1999:138, and Nelson 1987:50.

⁴⁹² Bimson 1994:346; Walsh 1996:108; Nelson 1987:50.

⁴⁹³ Balentine 1993:81; Hurowitz 1992:285-287; Levenson 1981:153.

⁴⁹⁴ Nelson 1987:50.

⁴⁹⁵ Long 1984:94.

(‘assemble’ or ‘assembly’) in Solomon’s actions also supports a division of the structure of 1 Kgs 8 according to Solomon’s actions.⁴⁹⁶ Again, Solomon’s speeches in 1 Kgs 8 are separated by his actions which introduce his speeches. That is to say, in v. 14, Solomon turns to address the assembly, and in v. 22, he turns to the altar and offers prayers of petition; in v. 54, Solomon rises from a kneeling position and then faces the assembly once again.⁴⁹⁷ Differently from other speeches, in 8:12-13 the first speech is directly introduced by Solomon. The speech is separated from 1-11 and 14-21 by shifts in time (a transitional word, וְאָז) and in genre from narrative to poetry. In sum, the two main narrative actions, the transfer of the ark (vv. 1-11) and the dedication sacrifices (vv. 62-66) form a framework for the speeches of Solomon (vv. 12-61) with several inclusions; Solomon’s gathering and dismissing the Israelites (8:1, 66); the gathering as a ‘festival’ (vv. 2, 65); the sacrifices (vv. 5, 63). Thus, the dedication prayers or speeches are set within a narrative framework, as a structural marker which introduces and concludes it. Further, the prayer itself (vv. 22-53) is enclosed by two blessings (vv. 14-21 // 54-61).⁴⁹⁸ For example, both blessings have the same introductory words:⁴⁹⁹

8:14 וַיְבָרֶךְ אֶת כָּל-קְהַל יִשְׂרָאֵל // 8:55 וַיְבָרֶךְ אֶת כָּל-קְהַל יִשְׂרָאֵל
 8:15 perf + וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר +
 // 8:55b-56 perf + וַיֹּאמֶר בְּרוּךְ יְהוָה אֲשֶׁר נָתַן

Moreover, the two blessings address the people in the second person, and ‘the Lord’ in the third person; while the prayer mentions in the second person ‘the Lord’, referring to the people in the third person.⁵⁰⁰ The two blessings also mention the period of exodus and Sinai (8:16, 21, 56, 57, 58, 61). They are ‘a praise’ of God for fulfilling his promise to David (vv. 14-21: the dedication of the temple) and Moses (vv. 54-61: ‘giving rest’). Further, the two blessings are connected with Solomon’s prayer (vv. 22-53) by the repeated phrases or words in the following verses:⁵⁰¹

... אֲשֶׁר דִּבֶּר בְּפִי אֶת דְּוֹר אָבִי וּבִידּוֹ מִלֵּא 8:15
 ... דְּוֹר אָבִי אֶת אֲשֶׁר-דִּבַּרְתָּ לּוֹ וַתְּדַבֵּר בְּפִי וּבִידּוֹ מִלֵּא 8:24

⁴⁹⁶ Porten has used the root קהל for the division of the structure of 1 Kgs 8 and the word occurs in the above verses, showing Solomon’s actions (8:1, 2, 14, 22, 55, 65). Porten 1967:107.

⁴⁹⁷ Such a close relationship between Solomon’s actions and speeches in the structure of 1 Kgs 8 has been observed by Long and Walsh. Long 1984:94; Walsh 1996:112.

⁴⁹⁸ The structure is generally accepted by many scholars. Hurowitz 1992:288; Knoppers 1995:234; Walsh 1996:112.

⁴⁹⁹ Talstra 1993:36; Knoppers 1995:234.

⁵⁰⁰ Hurowitz 1992:288.

⁵⁰¹ Walsh 1996:112.

אֶל-תְּחַנֵּן עֲבָדֶיךָ וְאֶל-תְּחַנֵּן עַמּוֹד יִשְׂרָאֵל... 8:52
 מִשְׁפָּט עֲבָדֶיךָ וּמִשְׁפָּט עַמּוֹד יִשְׂרָאֵל... 8:59

Thus, the frame provides the theological context for Solomon's prayer (vv. 22-53) in the concentric structure. Not only are the two blessings and Solomon's prayer arranged concentrically, but also Solomon's prayer itself (vv. 22-53) has a chiasmic arrangement in its content and form. In this respect, I agree with Hurowitz's subdivision of vv. 22-53:⁵⁰²

God's kindness to David (vv. 22-24)
 requests on behalf of the king (vv. 25-30a)
 seven requests for the people (vv. 30b-50)
 God's kindness to the people of Israel (vv. 51-53)

As in the two blessings, the frame (vv. 22-24, 51-53) links traditions about David (vv. 22-24) to those about Moses (vv. 51-53). Thus, the frame (vv. 22-24, 51-53) has a thematic continuity with the two blessings (vv. 15, 24, 52, 59). Solomon's first request is a petition for the continuity of Davidic dynasty (vv. 25-29: in the present [שְׁמֹר] and future [יִאֲמָן], 25-26) on the basis of the fulfilment of God's promise to David with regard to the building of temple and the establishment of a royal dynasty (14-21, 22-24; in the past [שְׁמֹרָתָ], 24). Solomon's second request is that the people's prayer toward the temple be accepted on the basis of the fulfilment of God's promise to Moses (51-53, 54-61, 'giving rest'). Thus, at the dedication of the temple, Solomon's prayer is presented in the context of covenantal relationships between Yahweh, king and Israel.⁵⁰³ The requests of Solomon in 25-50 are unified by the repetitions of the verbs סָלַח, חָטָא, שָׁמַע, in vv. 30-31 and 49-50, and the refrain 'then hear in heaven' in 30-49.⁵⁰⁴

וְאַתָּה תִשְׁמַע אֶל-מְקוֹם שִׁבְתְּךָ אֶל-הַשָּׁמַיִם 8:30
 וְאַתָּה תִשְׁמַע הַשָּׁמַיִם or וְשָׁמַעַתָּ הַשָּׁמַיִם 8:32, 34, 36, 39, 43, 45, 49

Consequently, the structure of 1 Kgs 8 contains unparalleled poetic speech (vv. 12-13) which does not fit into the overall schematic pattern. The structure of 1 Kgs 8 is divided into six parts by structural markers, based on Solomon's main actions, speeches, and repetitions of words and phrases, as follows:

⁵⁰² Hurowitz 1992:288-289.

⁵⁰³ In Solomon's prayer, the relationship between God and Israel has been considered by Hurowitz and Talstra. Talstra 1993:147-170; Hurowitz 1992:289-300.

- A Solomon's action: the transfer of the ark (vv. 1-11)
- B speech: prayer of dedication (vv. 12-13)
- C speech: first blessing (vv.14-21)
- D speech: God's kindness to David (vv. 22-24)
- requests on behalf of the king (vv. 25-30a)
- seven requests for the people (vv. 30b-50)
- God's kindness to the people of Israel (vv. 51-53)
- C' speech: second blessing (vv. 54-61)
- A' Solomon's action: the dedication sacrifices (vv. 62-66)

The arrangement of 1 Kgs 8, with an asymmetry within the overall schematic pattern, helps the reader perceive the breaks between 7:13-51, 8:1-66, and 9:1.

9:1 begins with an 'orientation', setting the stage for another upcoming narrative (...וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְבַנּוֹת... וַיִּרְא יְהוָה אֶל-... שְׁלֹמֹה שְׁנִית... (cf. 3:5). In 9:3-9, the divine address as the response to Solomon's actions shows the reason for his appearance, the basic divine promises and its elaboration as stereotyped elements in a report of dream epiphany.⁵⁰⁵ In this context, 9:1-9 is easily recognisable to the reader as a unit. On the other hand, this unit is structurally and thematically connected with 8:1-66 rather than with the following unit, 9:10-25. The divine words in 9:3 exactly repeat the words used in the preceding prayers of Solomon in 8:28-30 and 52. The inclusion of framing verses in 6:1-7:51a and 9:1 functions to connect Yahweh's speech in 9:2-9 with the account of the construction and dedication of the temple in 6:1-8:66.⁵⁰⁶ Furthermore, in a balanced structural location, Yahweh's speeches in 6:11-13 (near the beginning of construction of the temple) are connected with his words in 9:1-9 (at the end of its dedication). The structural shape of 6:1-9:9 in 1 Kgs 1-11 as a unit will be also supported by the following observation of the arrangement of 9:10-11:43 in the total context.

- 9:10-25

9:10-12a signals to the reader an 'orientation' which sets the stage for the upcoming narrative as a beginning marker. It is separated from 9:1-9 by a shift in narrative technique (from direct speech to narration), and character (Solomon and God →

⁵⁰⁴ Knoppers 1995:236.

⁵⁰⁵ For the structure of 9:1-9 in the perspective of its close parallels in the OT, see Long 1984:108-110.

⁵⁰⁶ Walsh 2001:68-69.

Solomon and Hiram). The subordinate temporal clauses of 9:10-11, which enumerate some events during the twenty-year period, are connected with Hiram's action in 9:12 as the main clause, as follows:

And (at) the end of twenty years (וַיְהִי מִקְצֵה עֶשְׂרִים שָׁנָה) [during] which Solomon built the two buildings, the temple of Yahweh and the palace, [during which time] Hiram king of Tyre had supplied Solomon with cedar and cypress timber, and gold, as much as he desired – [then it was that] King Solomon had given to Hiram twenty cities in Galilee – then Hiram came from Tyre to see the cities (וַיֵּצֵא חִירָם מִצֹּר)...⁵⁰⁷

9:12-14 shows Hiram's reaction to the cities and his payment (gold) to Solomon. Then, 9:15 begins with an 'introductory formula' about forced labour, ... וְזֶה דְבַר־הַפֶּסֶם ('And this is the account of the forced labour...'). 9:15b-19 shows why Solomon needed the forced labour, detailing his various building projects. 9:20-23 describes the actual forced labour (9:20-22) and the chief officers (שָׂרֵי הַנְּצָבִים) engaged in the building work (9:23). Finally, 9:24-25 functions to conclude the account of the forced labour and the building projects from 9:15-23 by mentioning the house of Pharaoh's daughter and the construction of the Millo, and the completion of the temple. The concluding function of these verses is shown in the repetition of Pharaoh's daughter and the Millo in 9:15, 16, 24, here under the theme of the forced labour and the building projects. Especially, 9:25b (וּשְׁלֹם אֶת־הַבַּיִת) is a 'concluding formula', as 7:51a (כָּל־הַמְּלָאכָה) functions to conclude the actual building works for the temple in 6:1-7:50. 9:25b also forms a conceptual inclusion with 9:10, based on the references to 'building' (בָּנָה) or 'completing' (שָׁלַם) the 'house' (בַּיִת יְהוָה or הַבַּיִת). Thus, 9:10-25 is structurally unified as a unit, and its unity is also supported by the clear thematic and structural repetition (Hiram of Tyre and the forced labour) in 5:15-32 and 9:10-25, which are generally agreed by most scholars.

- 9:26-10:29

9:26 is an 'orientation', a beginning marker which sets the stage for the upcoming narrative ('King Solomon built a fleet of ships...'). 9:27-28 describes the voyage of an expeditionary fleet with Hiram searching for gold. Thus, these verses are separated from 9:10-25 by a shift in theme, from Solomon's building activities to his maritime quest for

⁵⁰⁷ This is Long's translation. While it is difficult to determine the main clause of 9:10, given the awkward Hebrew grammar of verses 10-12, as Walsh and Long have argued, the correct main clause is the clause in 9:12 (וַיֵּצֵא חִירָם מִצֹּר) which begins with a *waw*-consecutive imperfect verb. See Walsh 1996:121; Long 1984:111.

riches. All these verses are also distinguishable from 10:1, which shows another ‘orientation’ (‘When the Queen of Sheba heard of the fame [שִׁמְעָה] of Solomon, she came to test him with hard questions’). The beginning verse is followed by the queen’s testing and Solomon’s answers (10:2-3), her speech about Solomon’s wisdom and praise of Yahweh (10:6-9), and an exchange of gifts (10:10, 13a). The exchange of gifts between the queen and Solomon (10:10, 13) is interrupted by the bringing of fine wood and precious stones by the fleet of Hiram (10:11-12), a parenthetical piece of information. The concluding formula in 10:13b, ‘then she returned to her own land, with her servants’, closes the section of 10:1-13a, forming an inclusion with 10:1b-2a. 10:14-15 introduces the income of gold to Solomon, and is followed by its use (10:16-21) and its means of supply to Solomon (the maritime activities for gold and other wealth, 10:22). 10:23-25 is a closing summary of 9:26-10:22.⁵⁰⁸ 10:23 is a concluding summary, ‘King Solomon excelled all the king of the earth in riches and in wisdom’. It is supported by the people’s seeking of Solomon for his wisdom in 10:24 (also 10:1-9) and bringing him tribute in 10:25 (also 9:26-28; 10:10-12, 14-15, 22). 10:26-29 mentions Solomon’s chariots and horses (10:26, 28-29), including the silver and cedars (10:27). In sum, the smaller units are arranged as follows:

- Solomon’s maritime activities with Hiram for gold (9:26-28)
- the Queen of Sheba story (10:1-10)
- Solomon’s maritime activities with Hiram for fine wood and precious stones (10:11-12)
- the Queen of Sheba story (10:13)
- the income of gold to Solomon and its use (14-21)
- Solomon’s maritime activities with Hiram for gold and other wealth (22)
- Solomon’s great riches, wisdom and honour (23-25)
- Solomon’s chariots and horses (26-29)

Those smaller units identified by structural markers are also unified by the frequent and pervasive appearances of the connecting theme or motif, namely, ‘riches’ or ‘gold and other riches’.⁵⁰⁹ For example, the key word, ‘gold (זָהָב)’ as the main expression of the theme of riches recurs fourteen times (9:28; 10:2, 10, 11, 14, 16 [twice], 17 [twice], 18, 21 [twice], 22, 25), and ‘silver’ five times, in 9:26-10:29. Mention of the incomparability of Solomon’s riches occurs in 10:10, 12b, 20b, 21b, and 27. Thus, the thread of riches holds the smaller units together with a common perspective. The

⁵⁰⁸ See Long 1984:116.

⁵⁰⁹ For the structural function of ‘key word’ or ‘Leitmotif’ or ‘thread’ as the pervasive character of the connective element, see Alter 1981:94-95; Cassuto 1973:1-6; Muilenburg 1969:17; Parunak 1983a:525-548; Walsh 2001:175-184.

coherence of the units is also supported by Solomon's maritime activities with Hiram (9:26-28, 10:11-12, 22) and the connection of riches of Solomon with his wisdom (10:1-10, 13, 23-25). So also 3:16-5:14, 9:26-10:29 remind the reader of the three gifts Yahweh granted Solomon in 3:11-13, namely, 'discernment (wisdom)', 'riches', and 'honour'. Whereas Solomon's wisdom and honour are mainly shown in 10:1-9 and 10:23-25, the theme of riches pervades 9:26-10:29 (e.g. 9:26-28; 10:10-22, 26-29). Thus, while the three themes as an 'organising principle' function to identify clearly the smaller units in 3:16-5:8 (3:16-28; 4:1-5:8; 5:9-14) and to arrange the units as a larger unit (3:16-5:8), the organising structural function of the themes in 9:26-10:29 is less clear.⁵¹⁰ Nevertheless, the pervasive appearance of the wealth theme functions to unify the smaller units and to signal to the reader the arrangement of the units as a greater single unit.

- 11:1-13

11:1-3 is an 'orientation', a beginning marker, setting the stage for the upcoming narrative of Solomon's apostasy. It includes a description of the women and Yahweh's warning against nations. Then, 11:4-8 shows Solomon's actual actions of apostasy, turning away from Yahweh, following other gods, and building the high places as a result of his loving the women. 11:1-8 is unified by an inclusion in 11:1a and 8a, based on the repetition of the foreign women. 11:9-13 shows Yahweh's reaction, his anger and the reasons for it (9-10), and his speech of judgment on Solomon (11-13). The repetition of the key words לְבָבוֹ and נָטָה in 11:2a, 3b, 4, and 9 would help the reader easily perceive the connection of 11:9-13 with 11:1-8.

- 11:14-43 (11:14-40, 41-43)

11:14 and 23 have a similar 'abstract' as a beginning marker, summarising the upcoming narrative (וַיִּקַּם אֱלֹהִים לוֹ שָׁטָן / וַיִּקַּם יְהוָה שָׁטָן לְשָׁלֹמֹה). The accounts concerning Hadad (11:14b-22) and Rezon (11:23b-25) follow each beginning marker. On the other hand, both of Solomon's adversaries come together in 11:25, which is a closing summary of the account of Rezon. Thus, while 11:14-22 and 11:23-25 are distinguishable from each other, they are unified by the theme of Solomon's adversary (שָׁטָן, 11:14, 23, 25). 11:26 begins with an 'abstract' (וַיִּרְאֵם יְרָ בְּמַלְכֵהוּ...), summarising the upcoming narrative of Jeroboam's opposition to Solomon. It is followed by an

⁵¹⁰ Walsh 2001:113.

‘introductory formula’ about Jeroboam (... בַּמֶּלֶךְ יָד אֲשֶׁר-הָרִים 27a) and his relationship with Solomon (27-28), and the prophet Ahijah’s symbolic action and oracle of the division of kingdom (29-39). 11:40 concludes the episode with the relationship between Solomon and Jeroboam becoming enmity. Thus, while the smaller units in 11:14-40 are identified by the beginning markers, they come together under the theme of Solomon’s adversaries (11:14, 23, 26). The death notice (11:41-43) as a ‘concluding formula’ clearly signals to the reader the conclusion of the entire narrative.⁵¹¹

In sum, 1 Kgs 1-11 is largely divided into nine units, according to structural indicators or markers, as follows:

- 1:1-2:46
- 3:1-15
- 3:16-5:14
- 5:15-32
- 6:1-9:9
- 9:10-25
- 9:26-10:29
- 11:1-13
- 11:14-43

The beginning and end of the units are marked by a combination of several structural markers, mainly ‘orientation’, ‘abstract’, and ‘shift’ in narrative technique for the beginnings, and ‘concluding formula or summary’ for the ends, and finally ‘inclusion’ and ‘chiasmus’ for both beginning and end. Each of the above units is coherent in its unity of theme, repetition of keywords, inclusions, and recurring motifs.

4.4.2 The function of repetition for the concentric structure of 1 Kgs 1-11

Having established the division of 1 Kgs 1-11, here we will re-examine the structural or organising function of repetition. This begins with the importance of the two repetitions generally agreed by the scholars in their extent and content, namely, ‘Solomon’s contract with Hiram of Tyre’ and ‘the Corvée’(מַס־עֶבֶד / מַס) in 5:15-26 (Eng. 1-12) and 9:10-14, and in 5:27-32 and 9:15-23 (25/28). In my view, at least the repetitions function as a double frame around the account of the construction and dedication of the temple in 6:1-9:9. On the one hand, the construction of the temple is prepared by

⁵¹¹ Bar-Efrat 1989:132. The death notice is clearly the regular concluding formula in 1-2 Kings. See our earlier section of ‘the stereotyped pattern’ in Kings.

agreement with Hiram and by the raising of the forced labour in 5:15-32. On the other hand, the completion of the construction of the temple (and the palaces for Solomon and Pharaoh's daughter) is mentioned with the account of Solomon's further relationship with King Hiram and the forced labour in 9:10-25. That is to say, the repetitive passages in 9:10-25 show their connection with 6:1-9:9 in terms of finishing the temple and the palaces of Solomon and Pharaoh's daughter (9:10, 15, 24, 25 // 6:1-9:9; 7:1-12). In particular, the structural relationship between 9:10, 25b and 6:1, 9a, 14, 37-38; 7:40b, 51a; 9:1 as the framing verses supports the function of the repetitive passages of Hiram and conscripted labour as a double frame. For example, Walsh has observed the structural function of these verses as being that of the framing inclusions, based on general references to 'building' (בנה) or 'finishing' (כלה) or 'completing' (שלם) the 'house' (בית יהוה or הבית).⁵¹² Walsh has also rightly observed the function of 9:25(b) as a frame verse, saying that

the frame verse in 9:25 incorporates the passages about King Hiram and conscripted labor (9:10-14,15-24) into the larger framework of the Temple account, and forms a loose inclusion with Solomon's first mentions of 'building a house' for YHWH (5:3-5), that encompass other passages about King Hiram and conscripted labor (5:1-12,13-18).⁵¹³

Further, in 9:25a the reference to Solomon's cultic ceremonies in the temple is more related to the dedication of the temple than to his sacrifices at the high place in 3:2-3. In 9:15, 16, 24, the mentions of Pharaoh's daughter and the Millo show that 9:24-25 is an integral part of 9:10-23, rather than a framework for division. It does not function simply to conclude the whole account of 3:1-9:23 (contra Porten), nor 'accidentally' to begin the new account in 9:26-11:10 (contra Brettler). Thus, the repetition of 5:15-32 and 9:10-25 properly functions as a framing inclusion to begin and to conclude the long account of the construction and dedication of the temple in 6:1-9:9. Interestingly, while Nelson has argued for the parallels between 9:10-23 and 5:15-32, and between 9:24-25 and 3:1-3, he has also realised that their function is to frame the account of the dedication of the temple as the high point. However, the structural position of the dedication of the temple as the high point is more properly shown by the parallel of 9:10-25 and 5:15-32 than by the paratactic parallels of 9:10-23, 24-25 and 5:15-32, 3:1-3. In fact, Parker's observation of the two repetitions (BB') operating in a chiasmic

⁵¹² See Walsh 2001:68-69.

⁵¹³ Walsh 2001:69.

fashion (ABB'A') around 6:1-9:10 supports their having a framing function in the account of the construction and dedication of the temple (BXB'). Further, in his structural observation, the parallels (AA') between 10:1-10:29 and 3:16-5:14 (woman, wisdom and wealth) also show that the parallel of 9:10-25 with 5:15-32 is designed to frame 6:1-9:9 (ABXB'A'), and 9:24-25 is an integral part of 9:10-25.

The framing function of the repetitive passages about Hiram and conscripted labour implies the structural function of 9:1-9 as an integral part of 6:1-9:9. That is to say, the structural function of the repetition makes us doubt the repetitive function of the two dreams for Parker's twofold structure. This doubt is reinforced when one considers certain other points. First, in order to define his twofold structures, Parker has artificially divided 1 Kgs 1-11 into a number of sections, and has given titles or descriptions to these sections.⁵¹⁴ For example, the sections 1 Kgs 6-8 and 11:1-13 as proposed by Parker (as parallel units) differ from each other considerably in both length (155 verses as against 13) and content.⁵¹⁵ Parker's title, 'Solomon's attitude toward God', is not appropriate to 6:1-8:66, but to 11:1-13.⁵¹⁶ Second, in its content, 9:1-9 as God's response is directly connected with 1 Kgs 8 as the prayer of Solomon in the dedication of the temple, rather than with 1 Kgs 3:1-15 and 9:10-11:13, which are not directly related to 9:1-9.⁵¹⁷ Thus, if we properly examine the parallels, removing artificial titles, the unbalanced twofold structure implies that the two dreams do not function as the beginnings of the two sections, as Parker has argued. Rather, a parallel of 3:1-15 with 11:1-13 is more acceptable. However, Williams has recently argued that the linguistic evidence rather supports the repetition drawn between 3:1-15 and 9:1-9 than the pairing of 3:1-15 with 11:1-13.⁵¹⁸ According to him, the repeated phrases in 3:1 and 9:1 (based on the combination of כלה and בנה in relation to the temple and the palace), 3:5 and 9:2 (נראה/וירא יהוה אל-שלמה), 3:14 and 9:4 (אם-חלך, כאשר הלך), are more substantial than those in 3:1 and 11:1 (בח-פרעה), 3:3 and 11:1 (מקטירות ומזבחוח // מזבח ומקטיר), 3:3 and 11:8 (שלמה אהב // ויאהב שלמה). For Williams, in mentioning the appearance of Yahweh in Solomon's dream, the use of the

⁵¹⁴ As already mentioned, Dorsey, Butterworth, and Bar-Efrat have rightly pointed out the subjective element in structural studies when scholars choose labels or headings to summarise a text.

⁵¹⁵ Brettler 1991:88.

⁵¹⁶ Frisch 1991:5.

⁵¹⁷ Frisch 1991:6. As we saw, Frisch has also shown a close parallel between 6:11-13 and 9:1-9.

⁵¹⁸ See Williams 1999:56-65. He has examined all occurrences of repeated words in those texts under discussion, applying Butterworth's suggested procedure in order to minimise the subjective element in structural studies. Cf. Butterworth 1992:18-61.

words ‘a second time’ (שׁוּבָה) and ‘Gibeon’ in 9:2 also shows the reader the connection of 3:5 and 9:2. In my view, however, the linguistic evidence is not very substantial. The thematic and functional connection between 3:1-15 and 11:1-13 is more significant than there merely being further identical words. It is supported by Solomon’s encounters with Yahweh in 1 Kgs 1-11, which are constructed in the following manner:

- 3:5-15 Yahweh’s response after Solomon’s action related to the high place (3:3-4)
- 6:11-13 Yahweh’s response after Solomon’s action related to the temple (6:1-10)
- 9:1-9 Yahweh’s response after Solomon’s action related to the temple (8:1-66)
- 11:11-13 Yahweh’s response after Solomon’s action related to the high place (11:1-10)

In either a vision or a word from Yahweh, the purpose of each of these encounters is to reveal the communication between Solomon and Yahweh. The communicative function explains why the encounters have been put at these particular places within the structure of 1 Kgs 1-11. More importantly, all four encounters contain the repetition of Yahweh’s conditional promises with references to ‘your father David’ as follows:

- 3:14 *If you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your life.*
- 6:12-13 *... if you will walk in my statutes, obey my ordinances, and keep all my commandments by walking in them, then I will established my promise with you, which I made to your father David. I will dwell among the children of Israel and will not forsake my people Israel.*
- 9:4-9 *...if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my ordinances, then I will establish your royal throne over Israel for ever, as I promised your father David, saying, ‘there shall not fail you a successor on the throne of Israel’; if you turn aside from following me, you or your children, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, I will cut Israel off from the land that I have given them; and the house that I consecrated for my name I will cast out of my sight...*
- 11:11-13 *since this has been your mind and you have not kept my covenant and my statutes that I command you, I will surely tear away the entire kingdom... Yet for the sake of your father David I will not do it in your lifetime...*

Those conditional promises in repetition shows that the encounters are not simply placed to divide the whole structure of 1 Kgs 1-11 into two, but function to show a communicative and structural development or continuity. During Solomon’s construction and dedication of the temple, the ominously increased conditional language of Yahweh in 6:12-13 and 9:4-9 shows the deep tension between Solomon and Yahweh. It also implies that 6:1-9:9 is the highest point in the development of the Solomon

narrative. The structural position of 6:1-9:9 can be demonstrated by Bar-Efrat's observation of a narrative climax:

At the centre of the plot there is almost always a conflict or collision between two forces, whether these be two individuals, a person and his or her inner self, a person and an institution, custom or outlook, or an individual and a superhuman force, such as God or fate.⁵¹⁹

In this function of development of narrative, 3:1-15 is paralleled more with 11:1-13 than with 9:1-10. The parallel of 3:1-15 with 11:1-13 functions to draw the reader's attention to the parallel between 6:11-13 and 9:1-9 at the highest point. In fact, the expression 'a second time' (שְׁנִיָּה) in 9:2 shows only the similarity between the forms of God's appearance as dreams. In 11:9-10, God's appearances in dream is mentioned to alert the reader to God's efforts to warn even in the form of a dream.

Other repetitions in 1 Kgs 1-11 support the function of repetition for the dramatic and structural development of narrative. For example, it is important to examine the repetition of 'Pharaoh's daughter' (בַּת־פַּרְעֹה), in the context of 1 Kgs 1-11, where it appears.⁵²⁰ The motif repeatedly appears in 3:1; 7:8; 9:16, 24 and 11:1, as follows:

1. 1 Kgs 3:1-3

1. Solomon's marriage alliance with 'Pharaoh king of Egypt':
he took *Pharaoh's daughter* and brought *her* into 'the city of David' (3:1a)
until he had finished (כִּלָּה) building his own 'house', and the 'house' of Yahweh... (3:1b).
2. However (רַק), the people were sacrificing in the 'high places',
because no 'house' had yet been built for the name of Yahweh (3:2).
3. Solomon loved Yahweh, walking in the statutes of David his father,
only (רַק) at the 'high places' he sacrificed and burnt incense (3:3).

2. 1 Kgs 7:1-12

1. 'his own house' Solomon was building for thirteen years and
he finished 'his entire house': the House of the Forest of Lebanon,
the Hall of Pillars, the Hall of Judgment, 'his private house' (7:1-8a)
2. Solomon was also to make 'a house' like this hall for *Pharaoh's daughter*,
whom Solomon took (7:8b).

3. 1 Kgs 9:10-25

1. 'Pharaoh king of Egypt' had captured Gezer, had slain the Canaanites in
the city, and had given it as dowry to *his daughter, Solomon's wife* (9:16).
2. He rebuilt Gezer, Beth-horon, Baalath, Tamar and other cities. The labourers
taken from foreigners and Israelites (not as slaves but as officers) (9:17-23)

⁵¹⁹ Bar-Efrat 1989:94.

⁵²⁰ The repetition 'Pharaoh's daughter' may be identified as a motif among the five types of repetitions of Alter: Leitwort, motif, theme, sequence of actions, and type-scene. According to Alter, motif has 'no meaning in itself without the defining context of the narrative'. Motif is a symbolic means of 'giving formal coherence to a narrative'. Alter 1981:95-96.

3. But (78) *Pharaoh's daughter* went up from the 'city of David' to '*her* own house' which he had built for *her*. Solomon built the Millo (9:24).
4. He offered burnt offerings and peace offerings thrice yearly on the 'altar' that he built to Yahweh, burning incense. He finished the house (9:25).

4. 1 Kgs 11:1-8

1. King Solomon loved many foreign women, *Pharaoh's daughter*, and the other foreign women. His women turned away his heart after other gods... not like his father David (11:1-6).
2. He built a 'high place', on the hill east of Jerusalem, for Chemosh and Molech. He did the same for all his foreign wives who burned incense and sacrificed to their gods (11:7-8).

The above repetition of 'Pharaoh's daughter' shows how it functions in the context of thematic and structural development of 1 Kgs 3-11. 'Pharaoh's daughter' is first mentioned in 1 Kgs 3:1-3, which provides the overall framework for the development of 1 Kgs 3:1-11:8. In the development of 1 Kgs 3-11, 3:1-3 begins with an ambivalent evaluation of Solomon. That is to say, 3:1-3 is neither simply positive nor only negative about the reign of Solomon. Then, Solomon's building actions, closely related to 'Pharaoh's daughter' in 3:1-3, are developed up until 7:1-12 where his actions are also mentioned in connection with 'Pharaoh's daughter'. Here, Solomon's building actions for 'Pharaoh's daughter' and himself interrupt the account of the construction of the temple, which starts from 6:1 and ends in 7:51. This implies a high tension between Solomon's two building projects. 9:10-25 portrays Solomon's building work in a more negative context in relation to the 'daughter of Pharaoh'. Solomon rebuilds Gezer, which Pharaoh had given to Solomon as a dowry for his daughter. In the end, 'Pharaoh's daughter' in 11:1-8 leads Solomon to build high places. Thus, the repetition of 'Pharaoh's daughter' shows the narrative development of 1 Kgs 3-11. In this context, although he has missed the repetition of the motif in 7:8 and 9:16, Nelson has rightly observed the development of the motif. He has argued that 3:1a

leads to 9:24 and on to the negative implications of this woman in 11:1. Verse 1b leads to 9:25b and on to Solomon's apostate building activities in 11:7. His 'love' for Yahweh in 3:3 finds its darker side in 11:1, 'Solomon loved many foreign women'. The mention of high places (v. 2) connects to the threat of 9:6-9 and the judgment of 11:10-13, the consequences of which will reverberate down to the end of the book.⁵²¹

In development of narrative, the significant repetitions of Pharaoh's daughter support the function of a parallel of 3:1-15 with 11:1-13, for the continuing development of the narrative, rather than a parallel of 3:1-15 with 9:1-10, for the structural division of 1

⁵²¹ Nelson 1987:34.

Kgs 3:1-11:13. The motif of Solomon's marriage to Pharaoh's daughter is not accidental, but is 'deliberately' placed in 3:1 in order to implicate Solomon's marriage in the split in the kingdom in 1 Kgs 11.⁵²² In fact, 3:1-15 functions to prepare the reader's mind for the structural development of the following narrative, supplying 'organising themes and motifs', as follows:

3:1-15

foreign marriage (Pharaoh's daughter)
 building projects (the temple, palace and Jerusalem wall)
 high places (sacrifice)
 the narrator's evaluation of Solomon (positive and negative relationship with God)
 Solomon's encounter with God (promise and condition, 3:4-15)
 - wisdom (a wise and discerning mind)
 - riches
 - honour

3:16-5:14 [4:34]

wisdom (3:16-28)
 riches (officers, provisions, and prosperity, chariots and horses, 4:1-5:8)
 honour (5:9-14)

5:15-32

Hiram and forced labour for building the temple

6:1-9:9

building the temple (6:1-10, 14-38; 7:13-51)
 Solomon's encounter with God (conditional promise, 6:11-13)
 building palaces (Pharaoh's daughter, 7:1-12)
 dedicating the temple (8:1-66)
 Solomon's encounter with God (promise and condition, 9:1-9)

9:10-25

Hiram after building the temple and palaces, and forced labour for building the Jerusalem wall, Gezer and Millo (Pharaoh's daughter)

9:26-10:29

wisdom (10:1-9)
 riches (gold: 9:26-28, 10:10-21; wood: 10:11-12; chariots and horses: 10:26-29)
 honour (10:23-25)

11:1-13

foreign marriage (Pharaoh's daughter)
 building high places (sacrifice)
 the narrator's evaluation of Solomon (negative relationship with God)
 Solomon's encounter with God (judgment, 11:11-13)

On one hand, the three themes in 3:1-4, foreign marriage (Pharaoh's daughter), building projects, and high places (sacrifice) shape the structure of 5:15-9:25 and 11:1-13 on the basis of thematic repetition. However, in the same way, the wisdom, riches and honour of 3:5-15 organise 3:16-5:14 and 9:26-10:29. The motif of 'Solomon's encounter with God' also contributes to the structural development of the narrative, adding 'complication' (3:5-15) → 'climax or high tension' (6:11-13 // 9:1-9) → 'resolution'

⁵²² See Sweeney 1995:613-615.

(11:11-13). Consequently, my structure of 3:1-11:13, based on repetition and parallels, supports Walsh and Frisch's view of the structure of 3:1-11:13. The reader could hardly miss the symmetric arrangement of 1 Kgs 1-11, based on structural markers easily recognisable to the reader, although it must be acknowledged that it is hard to prove completely the structure's perceptibility to the reader. The structure of 1 Kgs 1-11 portrays Solomon progressively to the reader, by means of repetitions throughout the narrative and the repetitions encapsulated in the central section. Thus, the macro-structure of 1 Kgs 1-11 is not a mere loose collection of divided parts, but is arranged as a meaningful chain of interconnected events.

4.4.3 The rhetorical impact of the structure of 1 Kgs 1-11 based on repetition

What does the structure of 1 Kgs 1-11, based on repetition, communicate to the reader? First, the concentric structure of 1 Kgs 1-11 based on repetition draws the reader's attention to the central unit of the structure, 6:1-9:9, which treats mainly of the construction and the dedication of the temple. In this context, Parunak has observed that:

Chiastic structures frequently have a unique center item.... The uniqueness of this location makes it suitable for emphasizing whatever is placed there. This method of emphasis uses the intrinsic shape of the structure to focus the reader's (or hearer's) attention on the item of interest.⁵²³

In fact, 6:1-9:9 in the position of prominence is also dramatically, emotionally, and intellectually the high point or the climax of the narrative progression of 1 Kgs 1-11. The narrative action reaches a climax through association with Israel's theological traditions: for example, the Exodus from Egypt (6:1), the procession with the ark (2 Sam 6:1-15; 1 Kgs 8:1-13), the Davidic promise (2 Sam 7; 1 Kgs 8). The construction of the temple itself creates a crucial expectation on the part of the reader toward the fulfilment of 2 Sam 7, because it is of considerable significance to the reader. The reader is fascinated by these lengthy chapters about the temple itself. The detailed description of the construction of the temple in 1 Kgs 6-7 enables the reader to recognise the climax of 1 Kgs 1-11, appealing to the reader's imagination and expectation (cf. 6:23-30; 8:6-11).⁵²⁴ On the other hand, this central unit also highlights

⁵²³ Parunak 1981:165.

⁵²⁴ The description functions to guide the 'eye' of the reader's mind to the entire temple. Cf. Walsh 1996:107.

the conflict between Solomon and Yahweh in view of the Davidic covenant and the temple. The arrangement of 1 Kgs 6, Solomon's action in building the temple (6:1-10, 14-38) and its interruption by the warning of Yahweh (6:11-13), guides the reader to see a contrast between the priorities or desires of Yahweh (obedience) and of Solomon (the building of the temple). The contrasts in 1 Kgs 6 are developed into an expanded and deep contrast between Solomon and Yahweh in 8:1-9:9. Yahweh's speech (9:1-9) recalls the primacy of obedience to commandments, over against Solomon's important sacrifice and prayer in the temple for the continuity of the Davidic covenant (8:1-66). The position of 7:1-12 (Solomon's secular constructions), as another interruption of description of the construction of the temple, also leads the reader to recognise a contrast between the secular buildings and the temple.⁵²⁵ While the magnificence of the temple is shown in its construction and its furnishings, the length of time taken for the temple building is shorter than the time expended on Solomon's royal buildings (6:38; 7:1). Furthermore, the construction of the house for the daughter of Pharaoh (7:8) reminds the reader of Solomon's failure in the light of the warning of Yahweh. Thus, the greatest achievement of Solomon, the construction of the temple, is doubted in the arrangement of 1 Kgs 6:1-9:9. The structural arrangement of 6:1-9:9 makes it easier for the reader to catch a 'dramatic irony' based on a 'contrast between the situation as perceived or hoped for by the character involved and the actual state of affairs'.⁵²⁶ The arrangement functions to highlight the ironic connection between Solomon's desire (expectation: the establishment of David's throne) and what actually happens (reality: the warning of Yahweh and the failure of Solomon). The arrangement of the central unit for the irony demands or persuades the reader to find a new understanding of the Davidic covenant and the temple. The repeated warning of Yahweh in 6:1-9:9 continually questions the reader about *whether* Solomon can be faithful to meet the covenant demands of Yahweh and *how* the covenant relationship continues.

Second, the concentric structure of 1 Kgs 1-11 based on repetition also invites the reader to a comparison of the repeated units preceding and following the central unit. A single instance might be considered incidental or insignificant, but with two occurrences, the reader begins to perceive the relationship between the parallel units.

⁵²⁵ Newing has also observed the structural function of 7:1-12, which is intended to show a contrast between the temple building (6:1-38,7:13-51) and the secular constructions (7:1-12). Newing 1994:253-254. See also Walsh 1996:106.

⁵²⁶ For dramatic irony, see Bar-Efrat 1989:125-129; Ska 1990:60.

Above all, the second unit of the matched pair in 5:15-32 and 9:10-25 focuses on a conflict in the exchange between Hiram of Tyre and Solomon (9:10-14, וְלֹא יִשְׂרָאֵל בְּעֵינָיו) after building the temple, while the first unit shows a friendly relationship between them (5:24-26, וַיְהִי שָׁלָם) during the temple building. 9:10-14 also adds gold and cities to their exchange, omitting the mention of wisdom as God's gift as described in 5:26. On the other hand, while 5:27-32 mentions the forced labour in relation to building the temple, 9:15-25 expands the works of the forced labourers into various building projects, including Gezer and the Millo related to Pharaoh's daughter. In addition to the account of the forced labour in 5:27-32, 9:20-22 describes the actual make-up of the forced labourers, the permanent 'forced slave labour' (מַס־עֲבָד) of foreigners and their descendants, and 'the forced labour' (הַמָּס) from Israelites. Thus, the second unit of the matched pair elaborates or further develops the theme introduced in the first unit. At the same time, it draws the reader's attention to a change of direction in describing Solomon's actions related to Hiram, the forced labour, and the building projects, from a positive tone to a negative tone. Although the narrator does not explicitly note positive or negative aspects of Solomon's actions, this structured repetition in a changed tone invites the reader to perceive the 'subtle' contrast between the consequences of the two behavioural patterns of Solomon. That is to say, for the reader, Solomon's giving of the cities (9:11-13) is an ominous presage in the context of Yahweh's warning against the loss of the land (9:7). The mention of Pharaoh's daughter in relation to Gezer and the conscription of labourers also imply Solomon's failure in the context of Yahweh's warnings.

Similarly, the second unit of the parallel in 3:16-5:14 and 9:26-10:29 invites the reader to perceive another 'subtle' contrast between the consequences of the two behavioural patterns of Solomon. As has already been observed, the arrangement of the three organising themes (wisdom, riches, honour) in the second unit does not correspond exactly to their arrangement in the first unit, although both units are clearly identified by the three themes as an 'organising principle'. However, the transpositions in the second unit draw the reader's attention to themselves. That is to say, the asymmetry of the second unit caused by the interruptions of Solomon's maritime activities with Hiram (9:26-28, 10:11-12, 22) more effectively invites the reader to perceive the pervasive appearance of wealth. While Solomon's wisdom in the first unit works for the benefit of the people (through justice, prosperity, security, and learning),

in the second unit, his wisdom, and even his reputation for wisdom produce only more riches for himself. Furthermore, in the second unit, Solomon's chariots and horses imported from Egypt (10:26-29) are mentioned in a clearly negative tone, while in the first unit they are mentioned in an implicit negative tone, as the arrangement of 4:1-5:8 (abca'b'c'd) shows.⁵²⁷ These parallel units (3:16-5:14 // 9:26-10:29) lead the reader to realise a greater contrast between the consequences of the two behavioural patterns of Solomon in comparison with the previous parallel units. At the same time, the second unit of the matched pair elaborates the themes introduced in the first unit, mainly the theme of riches.

Differently from the previous parallel units, the second unit of the parallel in 3:1-15 and 11:1-13 invites the reader easily to perceive a clear contrast between the consequences of the two behavioural patterns of Solomon. The second unit shows Yahweh's speech of judgment on Solomon's apostasy (11:11-13), whereas the first unit describes Yahweh's positive response based on his promises to Solomon's petition for the discerning heart (3:11-13). On the other hand, as already observed in our earlier section, the second unit also shows the reader how Solomon's Egyptian marriage and worship at the high places, and his love of God in 3:1-3, are connected with his apostasy, his worship of foreign gods in 11:1-8. In other words, it shows the reader how a tension or prediction which existed in 3:1-3 is resolved or fulfilled in 11:1-8, by repetition. In fact, 3:1-3 begins with an ambivalent evaluation of Solomon. That is to say, 3:1-3 is neither simply positive nor only negative about Solomon, but portrays Solomon in both positive and negative ways. We can see first a positive aspect in 3:1-3 in relation to the parallel of 11:1-8. As Knoppers and other scholars have argued, 3:1-3 is comparatively positive in comparison with 11:1-8, which shows a totally negative evaluation.⁵²⁸ On the other hand, these comparatively positive verses have several negative indications as well. First, Sweeney has regarded 3:1 as a negative implication in relation to 11:1-8. According to him, Solomon's intermarriage in 3:1 is a violation of one of the most important Deuteronomic laws (Deut 7:1-6).⁵²⁹ The daughter of Pharaoh is 'deliberately' placed in 3:1 in order to implicate Solomon's marriages in the division of the kingdom. In the same way, McConville also argues that the three focal issues in

⁵²⁷ For the meaning of the structure (abca'b'c'd), see Dorsey 1999:40.

⁵²⁸ Provan 1988:68-69; Frisch 1991:3-14; Knoppers 1993:137.

⁵²⁹ Sweeney 1995:614-615.

3:1-3 imply 'the motif of flawed kingship'.⁵³⁰ According to him, Solomon's Egyptian marriage is shown as the 'beginning of a return to Egypt' and a threat to the 'purity of Israel', in the terms of Deut 17:6 and 7:3. The narrator's ambivalent view of Solomon in 3:1-3 is also observed by Walsh in a more concrete way. According to Walsh, 3:2-3 positively portrays the high places, which were used for not idolatrous but Yahwistic worship.⁵³¹ The use of high places is also excused 'because no house had yet been built for the name of the Lord'. On the other hand, Walsh has argued that 3:1-3 expresses a more negative view through 'subtleties in the wording of the text'.⁵³² According to him, in 3:1 'Solomon become son-in law to Pharaoh' (וַיִּתְחַחֵן שְׁלֹמֹה); the verb יִתְחַחֵן generally carries negative connotations.⁵³³ The verb usually warns of the danger of Israelites falling into idolatry through their foreign wives. Thus, this verse is double-edged; it carries a simply political meaning that did not weaken Solomon's faithfulness to Yahweh, but at the same time, a foreshadowing of the 'foreign abominations' (9:11, 16; 11:7, 14-22). The negative voice of the narrator is also shown in relation to the high places in 3:2-3, which has an inclusion with רַק and 'sacrificing on the high places'.

רַק הָעַם מִזְבְּחִים בְּבָמוֹת	2
כִּי לֹא־נִבְנָה בַּיִת לַשֵּׁם יְהוָה עַד הַיָּמִים הָאֵלֶּם:	
וַיֵּאָהֵב שְׁלֹמֹה אֶת־יְהוָה לְלַכֵּת בַּחֲקוֹת דָּוִד אָבִיו	3
רַק בְּבָמוֹת הוּא מִזְבֵּחַ וּמִקְטִיר:	

In 3:2, רַק generally functions as an adverse particle about the people's behaviour, while it is mitigated by a כִּי-clause that offers a reasonable excuse.⁵³⁴ 3:3 begins with a positive clause, but the clause contrasts with the רַק adverse clause. There are no mitigating excuses in this case. In fact, Solomon had a more appropriate location for

⁵³⁰ McConville 1989:35.

⁵³¹ According to Walsh, קָטַר is used in the Hiphil for Yahwistic worship, and in the Piel for idolatrous worship. Against Eslinger, he has argued that the high places are Yahwistic from context and from the use of the Hiphil of קָטַר in 3:3. Walsh 1995:478. For a similar view, see Provan 1988:60-89.

⁵³² Walsh 1995:485-487.

⁵³³ His argument is based on the other usage (1 Sam 18:21-27; 2 Chr 18:1; Gen 34:9; Deut 7:3; Josh 23:12; Ezra 9:14).

⁵³⁴ Walsh 1995:487, note 20. Based on Waltke and O'Connor, and Jongeling, he has argued that the usage of רַק indicates a contrast with the situation described in the immediately preceding clause or group of clauses. Cf. Waltke and O'Connor 1990:668-673, #39.3.5c; Jongeling 1973:97-107. According to McConville, the introductory particle רַק in 3:3 anticipates that he did not extirpate high place worship (e.g. 2 Kgs 14:4). The ironical use of the רַק in Kings is also supported by many scholars. McConville 1989:35; Gunn 1987:72.

offering sacrifice to Yahweh (3:15).⁵³⁵ Furthermore, in 3:3a, 'walking in the statutes of David' (לְלַכְתּוֹת דָּוִד אֲבִיו), the expression is negative when set alongside its closest parallels (Ezek 20:18; 2 Kgs 17:19; Mic 6:16).⁵³⁶ Thus, 1 Kgs 3:3 shows the ambivalent theological appraisal of Solomon in a negative light.

In the second unit of this parallel, this ambivalent view of Solomon's actions in 3:1-3 is connected with the negative view of Solomon's actions. The three important matters in 1 Kgs 3:1-3, Solomon's marriage to Pharaoh's daughter, his building projects, and the use of the high places for worship, are found in terms of the narrator's accusation in 11:1-8. The connections based on the crucial motifs are not accidental, but intended to prepare the ground for the accusation of Solomon in 1 Kgs 11. This parallel in this connection of tension and resolution also helps the reader's understanding of the function of the other units in parallel. The previous parallel units (5:15-32 // 9:10-25; 3:16-5:14 // 9:26-10:29) in 'subtle' contrast also are planned to support this developing relationship in 3:1-15 and 11:1-13. The highest tension is shown in 6:1-9:9.

Finally, the second unit of the parallel in 1:1-2:46 and 11:14-43 invites the reader to perceive a deliberate reversal of the first unit. Whereas the first unit (1:1-2:46) begins with Solomon's succession, achieved by the effort of Nathan the prophet, and the establishment of kingdom, based on the removal of Solomon's three enemies, the second unit begins with the raising of Solomon's three enemies and the division of the kingdom and Jeroboam's succession, determined by Ahijah the prophet. Especially, the speech of Ahijah (11:26-43) to Jeroboam echoes David's deathbed speech (2:1-9) to Solomon, with its mention of covenant relationship with Yahweh. Ahijah justifies Yahweh's judgment on Solomon, and establishes Yahweh's dynastic promise to Jeroboam, in terms of their covenant relationship with Yahweh. Similarly, David reminds Solomon of Yahweh's dynastic promise, and justifies Solomon's judgment on his enemies, in terms of covenant relationship with Yahweh.

The whole repeated units and the central unit in 1 Kgs 1-11 are arranged to bring the reader to see the picture of Solomon's character as a whole in the light of his 'covenant relationship' with Yahweh. In this covenantal context, the whole structure questions the reader as to whether Solomon can be faithful to meet the covenant demands of Yahweh. The arrangement of 1 Kgs 1-11 does not show a simple

⁵³⁵ See also Newing 1994:250.

⁵³⁶ Walsh 1995:487; when David is shown as the standard of royal fidelity, other phrases are used (2 Kgs 18:3; 22:2).

characterisation of Solomon, as generally a great king (1-10) who only at the late stage becomes a failure (11). Rather, the repeated units, in a subtle or clear contrast, show the reader that Solomon's disobedience is not an isolated incident in his old age, but his inevitable failure is already implied from his establishment of the kingdom. The repeated warnings of Yahweh and Solomon's implied disobedience (e.g. the foreign marriage) emphasise Solomon's incapacity to be faithful to the covenant demands. Thus, the reader may grasp that the undercurrent of a tragic destiny is very strong in the overall structure of 1 Kgs 1-11. The inevitable failure of Solomon as the great symbol of the Davidic dynasty and temple builder leads the reader to question how the covenant relationship between Israel and Yahweh survives. The central unit of 1 Kgs 1-11 highlights this question, through the tension between Solomon and Yahweh in their different views of the continuity of the covenant relationship. In this context, 1 Kgs 1-11 is also shaped to encourage the reader to find the answer in Yahweh's judgment and mercy on his people – even in the midst of Solomon's failure, as shown especially in 1 Kgs 11:13, 32, 39, rather than in the institution of the Davidic dynasty and the temple. In relation to the Davidic dynasty and the temple, Yahweh's conditional promises of obedience in 1 Kgs 1-11 also encourage the reader to see the importance of obedience in the covenant relationship between Israel and Yahweh. Thus, the whole structure conveys an evaluation of Solomon and the present reality of the audience. The reader is implicitly called on to accept an ideology of how to live in this reality. Inherent to the narrative is an attempt to persuade the reader to evaluate his present situation in light of the narrative of Solomon, and to take appropriate action. In this context, the structure of 1 Kgs 1-11 also functions as 'deliberative or political' rhetoric to help the reader to make better plans for the future. Consequently, the structure of 1 Kgs 1-11 based on the style of repetition shows a rhetorical function or purpose in relation to the reader.

4.5 The rhetorical arrangement of 1 Kgs 1-11 in the light of classical rhetoric

The function of the rhetorical structure of 1 Kgs 1-11 based on the style of repetition is more clearly shown by an investigation of the rhetorical structure of 1 Kgs 1-11 in the light of classical rhetoric. The rhetorical structure of 1 Kgs 1-11 can be also shown in the light of the function of some of the main parts used in the arrangement of a discourse in classical rhetoric. As we already mentioned in our earlier section, for the author of *Rhetorica ad Herennium*, the parts are introduction (*exordium*), statement of facts (*narratio*), division (*divisio*), proof (*confirmatio*), refutation (*confutatio*) and

conclusion (*conclusio*), while Aristotle mentioned the 'statement' and the 'argument' as the only necessary parts of a speech. According to the author of *Rhetorica ad Herennium*,

The introduction is the beginning of the discourse, and by it the hearers' mind is prepared for attention. The Narration or Statement of facts sets forth the events that have occurred or might have occurred. By means of the Division we make clear what matters are agreed upon and what are contested, and announce what points we intend to take up. Proof is the presentation of our arguments, together with their corroboration. Refutation is the destruction of our adversaries' arguments. The conclusion is the end of the discourse, formed in accordance with the principles of the art.⁵³⁷

Here some of the rhetorical terms for the arrangement of a speech can be applied to 1 Kgs 1-11. In a forensic rhetorical function, 1 Kgs 1-11 is largely arranged by a *confirmatio* (1 Kgs 11: arguments for the guilt of Solomon) and a *narratio* (1 Kgs 1-10: statement of facts for the demonstration of the verdict). As we already observed the rhetorical relationship between 1 Kgs 1-2 and 11 in our previous chapter, 1 Kgs 1-10 is connected with 1 Kgs 11 in this forensic functional relationship. That is to say, 1 Kgs 1-10 recounts the 'facts' (the events and acts) of Solomon in such a way as to convince the reader of the divine judgment or argument for the guilt of Solomon in 1 Kgs 11. In this context, 1 Kgs 1-10 resembles the *narratio* of forensic speech in recounting events and actions in order to persuade the reader of the guilt or innocence of the actors. This arrangement of 1 Kgs 1-10 and 11 as a *narratio* and a *confirmatio* is shown by the role of the narrator; his action of rhetorical linking. At this point, it is helpful to look at Patrick and Scult's view of the narrator. According to them, the narrator of the forensic narration is 'an apologist for Yahweh', who can 'exploit the reader's ambivalence, prick his or her conscience, and elicit concurrence in the divine verdict'.⁵³⁸ According to them, the narrator uses 'the arts of narrative' in order to add force to his persuasive argument.⁵³⁹ The narrator's persuasive arts, such as dialogue, characterisation, and representation of action, are thus an essential aspect of narrative communication in relation to persuasive argument.⁵⁴⁰ Patrick and Scult have also observed the combination of story, lists ('facts') and divine sanction (judgment) in biblical narrative,

⁵³⁷ *Rhetorica ad Herennium* 1981:I. 3.

⁵³⁸ Patrick and Scult 1990:66.

⁵³⁹ Partrick and Scult 1990:66.

⁵⁴⁰ In this context, Dutcher-Walls has also argued for 'a persuasiveness' of narrative through its creative and dramatic format, based on the dramatic actions. Dutcher-Walls 1996:68.

in the topic of the forensic narration of classical rhetoric.⁵⁴¹ They have explained forensic narration in relation to the story and ‘facts’ as follows:

Forensic narration requires the invention of dialog, incident and motives to weave together *the known facts of a case* into a story which convicts or exonerates the parties involved. Since the purpose of such a narration is to persuade the reader to judge the actions of the parties involved, it requires an account of the facts known to the reader.⁵⁴²

Patrick and Scult show how in biblical narrative, story and facts are connected with divine sanction or judgment for a forensic rhetorical purpose. In this context, Watts has recently observed the combination of the different modes of narration for persuasion in the Pentateuch; the combination of ‘story’, ‘list’ and ‘divine sanction’ in Exod 19-40, Num 1-9, Lev 1-27 and Deut 12-26.⁵⁴³ According to Watts, the combination of story and list is a frequent feature of Roman legal speeches and ancient Near Eastern and Mediterranean texts, and is ‘a basic rhetorical strategy aimed at persuasion’.⁵⁴⁴ Watts has argued for the combination in relation to its persuasive function as follows:

It should rather be regarded as a strategy of persuasion employed by many cultures in a variety of literary genres for the purpose of convincing readers and hearers of the document’s, and its author’s, authority. The combination of story and list can serve as evidence neither of literary dependence nor of a document’s date of composition. Instead, it indicates the rhetorical setting of the literature and the persuasive goals motivating its composition... It is the combination of both together which maximizes the persuasive effect of a speech or text.⁵⁴⁵

Furthermore, besides list and story, ‘divine sanction’ is another common element for the persuasive appeal of ancient texts. In order to strengthen their persuasive appeal, ancient texts and treaties ‘concluded by both invoking deities as witnesses and by pronouncing blessing on those who keep the treaty’s stipulation, and curses on those who do not’.⁵⁴⁶ For Watts, Israel’s writers adapted this typical rhetorical strategy to the convention of Hebrew literature. For example, the stories of the Sinai covenant in Exod 19-24,

⁵⁴¹ Patrick and Scult 1990:57-79.

⁵⁴² Patrick and Scult 1990:60 (my italics).

⁵⁴³ Watts 1999:32-60. Watts’ expression, ‘divine sanction’ is different from our expression, ‘direct speech’. However, in the real sense, ‘divine sanction’ may correspond to the ‘direct speech’ because the mode shows divine promises and judgments in the most cases.

⁵⁴⁴ Watts 1999:39-49. Following O’Banion’s view, Watts has shown the example of the combination of story and list in Roman legal speeches through the combination of mythos (philosophical logic/list) and logos (narratio/story) in the dialectic. Cf. O’Banion 1992:12, 96. For Watts, the combinations are also shown in historical prologues and the lists of stipulation in Hittite treaties, the laws of Hammurabi, and ancient commemorative Near Eastern inscriptions.

⁵⁴⁵ Watt 1999:45.

⁵⁴⁶ Watts 1999:45.

dominated by the direct speeches of Yahweh, surround the lists and the divine sanctions.⁵⁴⁷ The stories establish the origins and applications of the lists of the law. On the other hand, the lists of laws in 20:2-17, 20:22-23:33 show the nature of Israel's obligations. Then, the concluding divine sanction (23:20-33, promise and threats) motivates the people's compliance with the laws. For Watts, in Exod 25-Num 9 (the Levitical law), lists, such as the lists of the Tabernacle (Exod 25-31; 35-40), have also a persuasive power through describing the 'ideal cult' and 'ideal community' for communion with God. Between the lists, the story of the golden calf (Exod 32-34) warns of dangers that threaten the divine-human communion. Thus, the rhetoric of story and list develops a 'tension between the idealistic vision of a divine-human communion and realistic warnings of its dissolution'.⁵⁴⁸ In this context, divine sanctions in Lev 26 combine the ideal of list and the threats of story, and 'transcend them with a wider promise of God's covenant faithfulness'.⁵⁴⁹ Consequently, according to Watts, the rhetoric of list, story and divine sanction is used to persuade the audience of both 'the serious consequences of human actions and the constancy of divine mercy'.⁵⁵⁰

Thus, it is possible to assume that 1 Kgs 1-11 which comprises at least story, list and divine sanction, is also arranged for the persuasive function. The narrator in 1 Kgs 1-10 shows how Solomon the great king became guilty, through artfully shaping story, list, divine sanction, and comment. In particular, divine sanction, 'Yahweh's promise and threat', expressed in the form of direct speech, has a persuasive power. The warnings of God as a divine sanction (6:11-13, 9:3-9) function to show the conflicting relationship between Solomon and God in the development of 1 Kgs 1-11, as we saw in our rhetorical structure based on repetition. The narrator in 1 Kgs 1-10 keeps the reader constantly aware of the tension between Solomon and Yahweh by placing the words and works of Yahweh after Solomon's works and words. In 11:9-10, the narrator mentions the appearances of Yahweh in 3:4-15 and 9:1-9 (אֱלֹהֵי פְעָמִים... יְהוָה אֱלֹהֵי) (יִשְׂרָאֵל הַנִּרְאָה) in order to justify Yahweh's anger and to accuse Solomon. This shows that the appearances and speeches of Yahweh in 1 Kgs 1-10 are not simple events, but have a rhetorical connection with 1 Kgs 11 as arguments for the guilt of Solomon. The divine sanction in 9:1-9 already establishes the close relationship between the future of

⁵⁴⁷ For Watts, story, list and divine sanction does not mean any genres or literary conventions, but means the modes of persuasion.

⁵⁴⁸ Watts 1999:55.

⁵⁴⁹ Ibid.

⁵⁵⁰ Ibid.

the Davidic kingdom (the temple) and Solomon's obedience to Yahweh's commandment. The divine sanction in 3:12-14 serves as a crucial element in the narrative development, because it raises the reader's expectation of its fulfilment (wisdom, honour, riches) and Solomon's response (to God's law). In relation to Solomon's obedience to the law, while the lists in 4:1-5:14 mention the fulfilment of the promise in a positive light, the lists in 10:11-29 show the fulfilment in a negative tone. In relation to Yahweh's judgment in 1 Kgs 11, David's farewell speech in 2:1-9 also performs an important rhetorical function. Between the two stories of Solomon's accession to the throne (1 Kgs 1) and the consolidation of his power (2:12-46), David's speech reminds Solomon of Yahweh's conditional promise related to the Law of Moses. 'If your sons take heed to their way to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a man on the throne of Israel (לֵאמֹר... לא יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל, 2:4)'. At the beginning of Solomon's reign, the emphasis on the conditional covenant leads the reader to anticipate the tension between Solomon and Yahweh in the later development of the narrative. In rhetorical arrangement, 1 Kgs 1-2 is an introduction, giving the hearers a foretaste of what is to come and/or clearing away any obstacles regarding the speaker, hearers or subject matter. It also demonstrates that David's speech is included to justify Yahweh's judgment in 1 Kgs 11. In this context, the comments of the narrator are clearly a powerful rhetorical means, which give significant direction to the reader's interpretation of the story in 1 Kgs 1-10.⁵⁵¹ In 3:1-3, the narrator's comment on Solomon's marriage to Pharaoh's daughter, his building projects, and the use of the high places for worship are found in terms of the narrator's accusation in 11:1-8, as has already been seen. Also as already seen, connections based on the crucial motifs are not accidental, but intended to prepare for the narrator's accusation of Solomon in 1 Kgs 11. Especially, the narrator's ambivalent comment on Solomon in 3:3,

וַיֵּאָהֵב שְׁלֹמֹה אֶת־יְהוָה וְהָלַכְתָּ בְּחֻקֹּת דָּוִד אָבִיו
 רַק בְּבָמֹת הוּא מִזְבֵּחַ וּמִקְטֹרֶת:

is intended to develop the reader's ambivalent view of Solomon in the upcoming narrative and to persuade the reader to anticipate its consequences in 1 Kgs 11. Why

⁵⁵¹ In relation to the importance of the narrator's voice in the arrangement of a biblical narrative, Ska has rightly argued that the essential analysis in reading a biblical narrative is 'to perceive the voice of the narrator even though he is most of the time very discreet. Once the narrator's voice is perceived, it is

does the narrator begin Solomon's early reign in this way? It shows the careful rhetorical plan of the narrator to overcome the strong resistance coming from Israel's consciousness of Solomon's image as the great king who built the temple. In this context, 1 Kgs 1-10 contains the accusatory subtle statements of the events of Solomon's reign in order to reinforce the persuasive power of the divine judgment in 1 Kgs 11 for the reader. Consequently, the rhetorical function of 1 Kgs 1-10 resembles the *narratio* of forensic speech in recounting events and actions in order to persuade the reader of the guilt or innocence of the actors. 1 Kgs 1-11 as a rhetorical unit in a forensic narration is rhetorically arranged by the 'statement of the facts', with the persuasive dramatic evidences in 1 Kgs 1-10 and the 'arguments' for the guilt of Solomon in 1 Kgs 11. In this arrangement of forensic narration, the rhetorical effect of 1 Kgs 1-11 is to convince the reader to concur with God's judgment and to repent in the light of a natural identification between a people and their king.⁵⁵²

4.6 Conclusion

We have investigated how 1 Kgs 1-11 as a rhetorical unit has been arranged in order to communicate with the reader/audience. The structural investigation started with an observation of some recognisable structural devices or signals in Kings and more generally the Old Testament. Then, we evaluated scholars' structural divisions of 1 Kgs 1-11 in relation to the structural devices, especially repetition. After this, we realised that a criterion is needed to discern the true repetition and its function in the structure of 1 Kgs 1-11. That is to say, due to the problem of subjectivity, we needed to establish the divisions of 1 Kgs 1-11 according to measurable structural indicators, or markers, which enable the reader to anticipate the commencement and the end of sections. Based on these divisions, we showed the function of repetition in the concentric structure of 1 Kgs 1-11. Consequently, all the repeated units and the central unit in 1 Kgs 1-11 are arranged to guide the reader to the picture of Solomon's incapacity in his 'covenant relationship' with Yahweh. The whole structure also leads the reader to an appreciation of the covenant relationship between Israel and Yahweh based on Yahweh's mercy and his people's obedience.

easier to understand the strategies that he adopted and to appreciate the shape that he gave to the narrative text'. Ska 1990:54.

⁵⁵² According to Patrick and Scult, in DtrH as an extended forensic narration, the king is 'the symbol and instrument of the national mind and will'. In this context, 'the reader is no longer only the 'judge' of the

Then, we observed the rhetorical arrangement of 1 Kgs 1-11 as a forensic discourse in the light of classical rhetoric. The arrangement of 1 Kgs 1-11 is shown in the rhetorical linkage of 1 Kgs 1-10 to 1 Kgs 11, which shows the narrator's accusation, Yahweh's judgment and Ahijah's justification. The narrator carefully arranged stories, lists, comments, and divine sanction in direct speeches in order to show how Solomon rebelled more and more deeply against Yahweh's will and warning. The reader is progressively informed of the growing tension between Solomon's desire and the reality. Eventually, Solomon is accused, and Yahweh is obliged to execute his justice against Solomon. Thus, the arrangement of 1 Kgs 1-11 as a rhetorical unit is not a mere loose collection of divided parts, but is arranged as a meaningful chain of interconnected stories, lists, comments, and direct speeches. That is, the arrangement of 1 Kgs 1-11 shows a planned rhetorical development. In the arrangement of 1 Kgs 1-11, the reader gains the impression that the Davidic continuity does not depend on Solomon's religious and political efforts, but on Yahweh alone. Within the whole of Kings, the Solomon narrative establishes the major paradigm by which kings are portrayed as failures before Yahweh, which is repeated in the history of Kings. It leads the audience to the conclusion that salvation is not predicated upon human kings' effort or ability, but upon Yahweh alone.

justice of YHWH's judgment of someone else, but the 'accused' – a member of the people who must acknowledge its guilt and the justice of divine judgment'. Patrick and Scult 1990:74-75.

Chapter 5

Argumentation (*inventio*) in 1 Kgs 1-11

5.1 Introduction

In Chapter 4, we investigated the rhetorical arrangement of 1 Kgs 1-11 in the light of its having a concentric structure based on repetition and a forensic narration. In the concentric structure of 1 Kgs 1-11, the individual repeated units and the central unit are arranged to guide the reader to a picture of Solomon's incapacity in his 'covenant relationship' with Yahweh. The whole structure also leads the reader to an appreciation of the covenant relationship between Israel and Yahweh, based on Yahweh's mercy and his people's obedience. In terms of forensic narration, 1 Kgs 1-11 is also rhetorically arranged by stories, lists, comments, and divine sanctions, in order to show how Solomon rebelled more and more deeply against Yahweh's will and warnings. In this fifth chapter, we will examine 1 Kgs 1-11 from the point of view of argumentation or invention.

Invention, an important part of rhetoric, is concerned with understanding and evaluating the issue of contention, and with finding or creating proofs and arguments.⁵⁵³ Thus, it 'can be identified most strongly with argumentation'.⁵⁵⁴ In classical rhetoric, argumentation is a formal, logical procedure in which conclusions are deduced from premises. According to Aristotle, the rhetor has three means of argumentation, namely, *ethos*, *pathos*, and *logos*.⁵⁵⁵ *Ethos* is associated with appeals based on the character of the speaker, and *pathos* is associated with appeals to the emotions of the audience. On the other hand, *logos* is a rational or logical appeal through the virtue of the speech itself. This logical argumentation is divided into inductive reasoning, which uses a series of particular examples to draw a general conclusion ('example'), and deductive reasoning, which begins with general premises acceptable to an audience and from them draws a conclusion ('enthymeme').⁵⁵⁶ The enthymeme, as the most common logical

⁵⁵³ Brandt 1970:14.

⁵⁵⁴ Lenchak 1993:57.

⁵⁵⁵ Aristotle 1991:I. 2. 1356a.

⁵⁵⁶ Kennedy 1984:16.

form, is 'a statement with a supporting reason' based on probabilities or popular opinion.⁵⁵⁷ It enables the rhetor to move from what is already accepted by an audience to that which is more problematic, the conclusion.⁵⁵⁸ The two forms of proof or demonstration are analogous to the logical argumentation of dialectic. In dialectic, the enthymeme corresponds to the 'syllogism', and the equivalent of example is 'induction'.⁵⁵⁹

In relation to this logical appeal in classical rhetoric, modern rhetoricians have observed the limitations of the enthymeme in representing rational argumentation. For rhetoricians, the process of logical appeal is not limited to the form of the enthymeme. The logical appeal occurs in contexts that are complex, dynamic, evolving, and open-ended, rather than in isolated forms. For example, for Perelman, argumentation is not the product of a set of formal rules of deduction and induction, but of an *informal process*, which aims to 'elicit or increase the adherence of the members of an audience to theses that are presented for their consent'.⁵⁶⁰ As a continuation of classical rhetoric, Perelman's New Rhetoric emphasised the informal argumentative and persuasive *ways* found in the communication between the speaker and the audience. Thus, for Perelman, rational argument rests with the audience. To achieve any degree of success with their audiences, arguments must start from premises that are acceptable to these audiences, and promote the presence of important ideas and values in the mind of the audiences. It is useful to examine Perelman's claims about such argumentation further, because our approach in 1 Kgs 1-11 is focused on the perspective of the audience.⁵⁶¹

For Perelman, argumentation occurs through processes of 'association' or 'dissociation' of ideas which are commonly used and accepted, in order to show the presence or absence of an inter-relationship. Processes of association are 'schemes which bring separate elements together and allow us to establish a unity among them, which aims at organizing them or at evaluating them, positively or negatively, by means of one another'.⁵⁶² Processes of dissociation are 'techniques of separation which have the purpose of dissociating, separating, disuniting elements which are regarded as forming a whole or at least a unified group within some system of thought: dissociation modifies such a system by modifying certain concepts which make up its essential

⁵⁵⁷ Kennedy 1984:7.

⁵⁵⁸ Lenchak 1993:60.

⁵⁵⁹ Aristotle 1991:I. 2. 1356a36-1356b17.

⁵⁶⁰ Perelman 1982:9; Sloan and Perelman 1985:808 (my italics). See above Ch. 2.2.3.

⁵⁶¹ See above Ch. 1.3.3 and 2.3.2.

parts'.⁵⁶³ Dissociation, as relying on the difference between *appearance* and *reality*, 'resolves problems of incompatibility by remodeling our conceptions of reality'.⁵⁶⁴ The processes of association are divided into three general kinds of arguments: that is, 'quasi-logical arguments', 'arguments that are based on the structure of reality', and 'arguments which establish the structure of reality'.⁵⁶⁵

'Quasi-logical arguments' are nonformal reasonings, but similar to formal mathematical reasoning. Contradiction, identity or difference, reciprocity, transitivity, shape persuasive arguments from logical relations. Whole-part relationship, comparison, probabilities, dilemma, shape arguments from mathematical relations. Arguments of this type seek the 'appearance of validity' through these logical or mathematical relations.⁵⁶⁶

'Arguments that are based on the structure of reality' influence judgments by arguing from sequential relations (cause and effect, pragmatic argument, direction and development) and relations of coexistence (person and act, arguments of authority, symbolic relations, double hierarchy). They make 'use of what people accept as real to build a bridge to a new assertion that we wish to promote'.⁵⁶⁷

'Arguments which establish the structure of reality' establish relations through the examination of particular cases: that is, an example which makes generalization possible, a model which encourages imitation, analogy which establishes a new understanding through the use of relationship placed in juxtaposition.

Consequently, in general it is desirable to look at argumentation in 1 Kgs 1-11 from the perspective of the three means of argumentation in classical rhetoric, namely, *ethos*, *pathos*, and *logos*. However, argumentation in relation to logical appeal (*logos*) will be examined from the standpoint of Perelman's New Rhetoric. Before we start, it is useful to mention briefly the connection between the idea of intellectual argumentation in rhetoric and the ancient narrative arguments.⁵⁶⁸ In this point, Katz, in examining the development of ancient Near Eastern rhetoric, has observed the intellectual elements in the way of thinking and argumentation of ancient Near Eastern mind, especially the

⁵⁶² Perelman and Olbrechts-Tyteca 1969:190.

⁵⁶³ Perelman and Olbrechts-Tyteca 1969:190.

⁵⁶⁴ Hauser 1986:187 (his italics).

⁵⁶⁵ Perelman and Olbrechts-Tyteca 1969:193-410.

⁵⁶⁶ Hauser 1986:185.

⁵⁶⁷ Hauser 1986:185.

⁵⁶⁸ For the general connection between rhetoric and Kings as ancient historical narrative, see above Ch. 2.3.1.

Hebrew mind.⁵⁶⁹ According to Katz, in ancient arguments, the metaphor is an argumentative precursor to analogical thinking. That is, the metaphor is aimed to reinforce ‘intellectual access to the conceptual or non-physical universe’.⁵⁷⁰ In particular, Hittite treaties and Israelite military oration show a strong formulaic rhetoric, or the use of *topoi* (topics) which could be applied to particular argumentative situations.⁵⁷¹ For Katz, the Israelite military oration is dominated by ‘the topics of courage and the locus of quantity’ in advancing a persuasive call to arms.⁵⁷² The use of theme, phoros, and the building blocks of analogy, is ‘the key to advanced thinking which grapples with the condition of the non-physical or spiritual universe’.⁵⁷³ Katz has concluded that the intellectual life of an ancient mind has had ‘an undisputable bearing on the course of our civilization’.⁵⁷⁴ Thus, Katz’s observation makes possible our analysis of the argumentation of 1 Kgs 1-11 from the above intellectual and rhetorical perspective.

5.2 Arguments in 1 Kgs 1-11

5.2.1 The means of narration and arguments in 1 Kgs 1-11

As seen in our previous chapter, the implied author’s arguments in 1 Kgs 1-11 are communicated to the implied reader through the voice of the narrator, the narration. The narration establishes a communicative relationship with its reader through the means of story, list-like narration, the direct speech of character, and the narrator’s comments. The persuasiveness of the arguments is achieved through a constant interaction of all the elements or means of the narration. In this context, we will evaluate these argumentative elements or means within 1 Kgs 1-11 on the basis of the ideas of argumentation in classical rhetoric and Perelman’s New Rhetoric. In particular, our detailed study will focus on the analysis of the rational or logical argumentation based on Perelman’s New

⁵⁶⁹ Katz 1986:1-11.

⁵⁷⁰ Katz 1986:2.

⁵⁷¹ This observation of Katz is based on the works of certain scholars, such as, Thompson’s work on the Hittites’ treaties (1964:16-17); von Rad’s book on Deuteronomy (1953); and Weinfeld’s article on Deuteronomy (1965:417-427). See Katz 1986:5 note 12, 14.

⁵⁷² Katz takes as his example the two passages in Deuteronomy: ‘Do not respect persons in judgment, but hear the small as well as the great. Do not be afraid before any man...’ (Deut 1:21), and ‘If [superior] numbers...do not be afraid of them... remember what he did to...’ (Deut 7:17-34). Katz 1986:6.

⁵⁷³ Katz 1986:8.

⁵⁷⁴ Katz 1986:10.

Rhetoric, because the logical appeal more clearly shows the argumentative and persuasive aspects of 1 Kgs 1-11.

5.2.1.1 The narrator's ethos as a powerful argumentative means

Ethos as a means of argumentation is the credibility and character of the speaker.⁵⁷⁵ According to Aristotle, the ethos or character of a speaker could be the most effective means of persuasion.

Persuasion is achieved by the speaker's personal character when the speech is so spoken as to make us think him credible... his character may almost be called the most effective means of persuasion he possesses.⁵⁷⁶

The implied author in 1 Kgs 1-11 establishes a relationship, a communion, with the implied reader through the establishment of the narrator as the *reliable* speaker or communicator between the world of the narrative and the world of the reader. In fact, narration or storytelling presupposes 'an implicit contract between author and reader in which the latter agrees to trust the narrator'.⁵⁷⁷ When the implied author creates a narrator who is reliable, the reader is expected to believe everything that that credible narrator says.⁵⁷⁸ Through the narrator's eyes and ears alone does the reader see and hear whatever is happening in the narrative world. The narrator interprets for the reader the events of this narrative world by expressing his attitude toward the events narrated. In this way, the narrator provides the reader with the standard of judgment by which the reader may evaluate the events and characters narrated. Thus, the narrator's attitude determines both 'the nature of the narrative and its effect on the reader'.⁵⁷⁹

The character (ethos) or credibility of the narrator as the communicator is revealed by what he says. That is to say, the biblical narration, including 1 and 2 Kings, shows that the narrator is omniscient, almost God-like.⁵⁸⁰ He knows everything about everyone in the story. In this context, Bar-Efrat has rightly commented on the narrator as follows:

Our narrator is without doubt omniscient. He knows everything and is present everywhere. Now he is with David in Jerusalem and the next moment he is with Joab besieging Rabbat-Ammon... he is aware that the old David did not 'know' the fair Abishag. From time to time he informs the reader, by means of direct inside views, of

⁵⁷⁵ Lenchak 1993:125-126.

⁵⁷⁶ Aristotle 1991:I. 2. 1356a.

⁵⁷⁷ Powell 1993:25; Cf. Booth 1983:3-4.

⁵⁷⁸ Dutcher-Walls 1996:69.

⁵⁷⁹ Bar-Efrat 1978:20.

⁵⁸⁰ For the biblical narrator's omniscience, see Sternberg 1985:84-128.

the thoughts, feelings and intentions of the characters... The most notable evidence of the narrator's omniscience is to be found in what he tells us about God, His judgment ('But the thing that David had done displeased the Lord'), His feelings ('... and the Lord loved him') and His intentions ('For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom') (2 Sam.11:27;12:24;17:14).⁵⁸¹

The narrator's omniscient character is also demonstrated in his oft-repeated moral comments in 1 and 2 Kings; that is, someone 'did what was evil in the sight of the Lord' or 'did what was right in the eyes of the Lord'. For example, 'Solomon did what was evil in the sight of the Lord, and did not completely follow the Lord...' (1 Kgs 11:6). What the omniscient narrator's comprehensive knowledge implies is that he is reliable and morally authoritative, like God.⁵⁸² The reader is expected to accept the omniscient narrator's information and judgments. Furthermore, the narrator's credibility in 1 Kgs 1-11 is strengthened by his frequent quotations from Yahweh and his support for Yahweh's words. According to Patrick and Scult, the narrator of the biblical forensic narration is 'an apologist for Yahweh', who can 'exploit the reader's ambivalence, prick his or her conscience, and elicit concurrence in the divine verdict'.⁵⁸³ First of all, beginning usually with the form, וַיְהִי דְבַר-יְהוָה or וַיֹּאמֶר אֱלֹהִים or וַיֹּאמֶר יְהוָה, the words of Yahweh are quoted by the narrator or the characters at significant points throughout 1 Kgs 1-11:

1. 1 Kgs 2

1. *The word of Yahweh* (וַיֹּאמֶר יְהוָה... לְאָמֹר) *within David's speech*: 'If your sons take heed to their way to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a man on the throne of Israel' (לֹא-יִכְרַח לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל...).(2:4)
2. *The word of Yahweh* (דְּבַר יְהוָה) fulfilled, which he had spoken (דְּבַר) concerning the house of Eli in Shiloh. (2:27)

2. 1 Kgs 3: 4-14

1. *The word of God* (וַיֹּאמֶר אֱלֹהִים): God promised to give him a wise and discerning mind, riches and honour. And, if he would keep God's commandments, as his father David, God would lengthen his days. (3:11-14)

3. Kgs 5:19[Eng. 5:5]

1. *The word of Yahweh* (דְּבַר יְהוָה... לְאָמֹר) *within Solomon's speech* to Hiram: Yahweh said to David, 'your son, whom I will set on your throne in your place, shall build the house for my name'. (5:19 [5:5])

4. 1 Kgs 6:11-13

1. *The word of Yahweh* (וַיְהִי דְבַר-יְהוָה): 'Concerning this house, if you

⁵⁸¹ Bar-Efrat 1978:20.

⁵⁸² Walsh 1996:xviii.

⁵⁸³ Patrick and Scult 1990:66.

will obey and keep all my 'commandments' and walk in them, I will establish my word with you, which I spoke to David your father. I will dwell among the children of Israel, and will not forsake my people Israel'. (6:11-13)

5. 1 Kgs 8

1. *The word of Yahweh* (יהוה אלהי ישראל...לאמר) *within Solomon's speech*: 'Since the day that I brought my people Israel out of Egypt, I have not chosen a city from any of the tribes of Israel in which to build a house, that my name might be there; but I chose David to be over my people Israel'. 'You did well to consider building a house for my name; nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name'. (8:16, 18) 'There shall never fail you a man before me to sit on the throne of Israel (לא-יכרח לך איש מלפני ישב על-כסא ישראל), if only your sons take heed to their way, to walk before me as you have walked before me'. (8:25)

6. 1 Kgs 9:1-9

1. *The word of Yahweh* (ויאמר יהוה): Yahweh has consecrated this house and put his name there for ever. If Solomon keep the commands of Yahweh, with integrity of heart and uprightness, Yahweh will establish his royal throne over Israel for ever (והקמתי את-כסא ממלכתך על-ישראל), but (לעלם), but if he and his children serve other gods, Yahweh will cut off Israel from the land and cast the house: *Why* has Yahweh done such a thing? *Because* they have forsaken Yahweh their God and served other gods (9:3-9).

7. 1 Kgs 11

1. *The word of Yahweh* (אמר-יהוה) concerning the nations: 'You shall not enter into marriage with them, neither shall they with you; for surely they will turn away your heart after their gods'. His women turned away his heart after other gods... not like his father David. (11:2)
2. *The word of Yahweh* (ויאמר יהוה): *Since* (יען אשר) Solomon has not kept the commands of Yahweh, Yahweh will surely tear the kingdom out of the hand of his son, but Yahweh will give one tribe to his son for the sake of David his father and Jerusalem. (11:11-13)
3. *The word of Yahweh* (אמר יהוה אלהי ישראל) *within the prophet of Shiloh, Ahijah's speech*: Yahweh is about to tear the kingdom from the hand of Solomon, but Solomon shall have one tribe for the sake of David his father and Jerusalem, so that David may always have a lamp before Yahweh in Jerusalem. *Because* (יען אשר) *they* have forsaken Yahweh and worshipped other gods, and have not walked in the way of Yahweh, Jeroboam shall reign over Israel, and if he keeps the commands of Yahweh, Yahweh will build him an enduring house, but Yahweh will not punish the descendants of David forever. (11:31-39)

The frequent quotations of Yahweh's words build up the narrator's authority and his narration. Furthermore, as the apologist for Yahweh, the function of the narrator is clearly shown in 1 Kgs 11.

Yahweh was angry with Solomon *because* (כי) his heart had turned away from Yahweh, the God of Israel, who had appeared to him twice and had commanded him not to go after other gods, but he did not keep the commandment (11:9-10).

The narrator justifies Yahweh's emotion and anger against Solomon by pointing out Solomon's disobedience and reminding the reader of the earlier words of Yahweh in 1 Kgs 3:11-14 and 9:3-9.⁵⁸⁴ However, the narrator's justification is also confirmed by the words of Yahweh Himself against Solomon in 1 Kgs 11:11:

Since (יְעַן אֱשֶׁר) this has been your mind and you have not kept the commands and my statutes that I have commanded you... (11:11)

The narrator's words are in harmony with Yahweh's words. Thus, the narrator in 1 Kgs 1-11 has built up his authority and credibility through Yahweh's authority, which can be determined and must be accepted by the reader as normative.⁵⁸⁵ As seen above, the characters' quotations from Yahweh also show that even the characters in the narrative world are expected to accept Yahweh's authority. In Deuteronomy-Kings, the close relationship between the narrator and Yahweh is also observed by Polzin. According to him, the implied author's 'unifying ideological stance' is found in the narrator's speech and the words of God within the narrator's speech, as a 'monologue':

[T]he Deuteronomic History is indeed a *monologue*, that is, its ideological evaluation is carried out from a single dominating point of view which subordinates all others in the work. The Deuteronomic History, viewed as the juxtaposition of two principal utterances, that of its narrator and that of God, is constructed as an utterance within an utterance: the reported word of God is found within the reporting word of the narrator. Stated in these terms, the ideological composition of this work appears to be overtly monologic, since the immediate obvious message of the narrator is, 'God has said 'such and such' to Israel, and the events of Israel's history have happened in the way I am now describing them: as a fulfilment of God's word'. This is the narrator's obvious conclusion about the history of Israel. He says to the reader, 'In terms of what God and myself say, 'I and Father are one'.⁵⁸⁶

Consequently, this God-like character of the narrator brings a certain ethos to his work even before it has begun, and establishes a rhetorical relationship between the narrator, the reader, and the narrator's message. In other words, the narrator's character or authority has a strong ethical impact on the reader in his arguments. 'The reader's perception is formed by what the narrator reveals of his omniscience and the way it is

⁵⁸⁴ See also above Ch. 4.5 for the relationship between the narrator's argument and the words of Yahweh.

⁵⁸⁵ For God's point of view in the biblical narrative as a powerful rhetorical device, see Powell 1993:22-25.

⁵⁸⁶ Polzin 1993:358-359. On the other hand, Watts has observed the difference between God's speech and the narrator's words in the Pentateuch, the voices having different roles. Nevertheless, he has argued that this difference does not divide their message, but 'the deity's statement and actions support the narrator's omniscience, reliability and control'. Watts 1999:122-123.

revealed'.⁵⁸⁷ Thus, the narrator's character invites the reader to pay attention to his comments and explanations in relation to the narrated events in 1 Kgs 1-11. In this context, the narrator's direct comments in 1 Kgs 3:1-3 and 11:1-10 have a significant effect on the reader in understanding the narrator's portrayal of Solomon in the whole Solomon narrative. It also persuades the reader to understand that dialogue, characterisation, and representation of action in 1 Kgs 1-11 are under the narrator's authorial control.⁵⁸⁸

5.2.1.2 The narrator's rational argumentation

Another means of argumentation in rhetoric is the appeal to reason or 'rational appeal'. However, as Katz has correctly pointed out, what is 'rational' or 'reasonable' is never completely stable; the concept depends on audience, time and place.⁵⁸⁹ That is, the rational appeal properly functions for the response of the audience only on the condition that the speaker's ideas and values are acceptable or communicative to the audience. In this context, Perelman has also argued that the test of whether an argument is rational or irrational rests with the audience.⁵⁹⁰ Audiences judge an argued case in terms of how they process and remake the appeals they hear. As has already been seen in the above section 1, Perelman has argued that argumentation is an *informal process*. The aim of this process is not simply to 'deduce consequences from given premises', but to 'elicit or increase the adherence of the members of an audience to theses that are presented for their consent'.⁵⁹¹ Thus, the rational appeal should be examined in the context of the speaker's dynamic relationship with his audiences.

The appeal to reason of the narrator in 1 Kgs 1-11 is investigated here from the perspective of Perelman's New Rhetoric. It focuses on informal processes and the ways in which the narrator promotes the adherence of his audience to his theses, rather than on formal rules of deduction and induction as used in classical rhetoric. In fact, the pattern of narration, or the language and thought pattern in 1 Kgs 1-11, does not conform fully to the pattern of syllogisms and enthymemes of classical rhetoric, though such patterns may apply. Rather, the argument of this narrator, based on comments,

⁵⁸⁷ Berlin 1983:52.

⁵⁸⁸ The narrator has control of the dialogues and the discourses of the text in his use of quotations, such as the repetition of וַיֹּאמֶר ('and he said'), in his narration. In this way, he informs the reader who is talking to whom, and defines the nature of the talk. Cf. Ska 1990:42

⁵⁸⁹ Katz 1986:7.

⁵⁹⁰ Perelman 1982:9-20. See also Hauser 1986:181.

⁵⁹¹ Perelman 1982:9; Sloan and Perelman 1985:808 (my italics).

stories, and the speeches of characters, is a reasonable process which supplies patterns of theme and information that the reader regards as valid.⁵⁹² Thus, we will seek to discover the methods or ways of argumentation used in Kgs 1-11 in the light of Perelman's persuasive techniques, and also discover the theses held about its content. In this context, we will look selectively at the arguments deployed in 1 Kgs 1-11. We will begin with 1 Kgs 3-7.

5.2.1.2.1 Rational argumentation in 1 Kgs 3-7

5.2.1.2.1.1 1 Kgs 3:1-3

After showing how the kingdom was established in Solomon's own hand in 1 Kgs 2, the narrator begins his account of Solomon's reign in 1 Kgs 3 with the mention of Solomon's relationship with Pharaoh, king of Egypt. The narrator begins, 'Solomon became Pharaoh's son-in-law and he took Pharaoh's daughter and brought her into the city of David...' (3:1). Here, his argument starts from a well known *symbolic* character and term, namely, Pharaoh and Egypt. In the context of DtrH, Pharaoh as king of Egypt is associated with the land of slavery, and he is Yahweh's opponent (Deut 7:8; 1 Sam 2:27).⁵⁹³ The term 'Egypt' also carries negative connotations in Deuteronomy, because there the Israelites are warned against 'a return to Egypt' in terms of having close relations with that nation (Deut 17:16). In this context, Solomon's relationship with Pharaoh in the opening verse of 1 Kgs 3 negatively shapes the reader's perception of Solomon, and it influences how the reader will view his reign. In 3:1, Solomon's relationship with Pharaoh is described with the verb **יָתַחֲמֵן** 'to make one-self son-in-law', a Hithpael denominative from **יָתַח** 'son-in-law'. The verb generally has negative connotations in all its other occurrences in the Old Testament. The usage of this verb with negative connotations has been observed by Walsh as follows:

In every case the man who 'becomes son-in-law' to another man makes himself subservient to his father-in-law or vulnerable to the harmful influence of his wife. In particular, the word appears in warnings against marriage between Israelite men and non-Israelite women (for example, Deut 7:3; Josh 23:12). To use the term here of Solomon's alliance with Pharaoh can imply that Solomon is in some measure

⁵⁹² Interestingly, Katz has observed Israel's idea of history as *a process* in comparison with Babylonian and Assyrian kingship rhetoric: 'For Israel, conceptualization of the non-physical universe begins with history as a process and the Exodus as a pivotal point in Israel's own history. For the Babylonian and Assyrian, a total commitment to current imperial kingship ideology resulted in disregard for the idea of history as a process'. Katz 1986:55 (my italics).

⁵⁹³ Eslinger 1989:129.

subordinate to Pharaoh; it can also suggest that Pharaoh's daughter will adversely affect Solomon's behavior.⁵⁹⁴

In fact, Solomon's marriage with Pharaoh's daughter breaks the commandment of Deut 7:3-5 (cf. Josh 22:5; 23:7-8). Thus, as the verb implies, the narrator shapes the reader's concept of Solomon on the basis of his act, his association with a negatively connoted person, Pharaoh. Perelman identifies this type of argument as *person and act* based on the relations of coexistence.⁵⁹⁵ The argument is made by establishing the relations (constant interaction) between a person and his manifestations (his actions, his attitudes, and his works). From the outset of Solomon's reign, the narrator's mention of Solomon's foreign marriage alliance is enough to make the reader pick up 'Solomon's own personal preferences and ambitions'.⁵⁹⁶ In 3:1b, the *order of presentation* of building projects, which begins with his own house, and then mentions Yahweh's house, and the walls of Jerusalem, also is arranged by the narrator to suggest to the reader Solomon's priorities.⁵⁹⁷ The order functions rhetorically to show that Solomon's own house was more important to him than the house of Yahweh. Thus, the picture of Solomon in 1 Kgs 2 is negatively developed even from the beginning of Solomon's reign, as it describes Solomon's marriage alliance and his building project in 1 Kgs 3:1.

In vv. 2-3, the narrator's direct argument is made by *contradiction*.⁵⁹⁸ In verse 2, which begins with קר, the narrator argues that 'the people were sacrificing at the high places because a house had not been built for the name of Yahweh'. The narrator's evaluation of Solomon follows in verse 3; 'Solomon loved Yahweh and walked in the statutes of David, his father; however (קר), Solomon sacrificed at the high places and burnt incense'. In vv. 2-3, on the one hand, the narrator shows the reader the similarity between the people's behaviour and Solomon's through an inclusion and chiasmic pattern:⁵⁹⁹

⁵⁹⁴ Walsh 1996:70. See also 1995:486.

⁵⁹⁵ Perelman 1982:89-92. He has argued that 'the prototype of such a liaison is the relationship between a person and his manifestations. Everything that is affirmed about a person is justified by how that person manifests himself, but it is the unity and stability of the persons that unifies the totality of his acts'. 1982:90.

⁵⁹⁶ Eslinger 1989:129-130, note 11.

⁵⁹⁷ See Provan 1995:44-45 and Walsh 1996:71-72. Contrary to the building order in 3:1b, later chapters (1 Kgs 6:1-7:51; 9:1, 10) show that Solomon built the temple first, then his palace. Thus, in 3:1b the narrator intends the reader to learn a significant message from the order of presentation, placing the palace before the temple. For the rhetorical function of a particular order (e.g. dechronologisation or the difference of order), see Sternberg 1985:478-79 and Perelman 1982:103-105; Perelman and Olbrechts-Tyteca 1969:345-349.

⁵⁹⁸ See Perelman 1982:54-60; Perelman and Olbrechts-Tyteca 1969:195-197.

⁵⁹⁹ Eslinger 1989:130.

רַק הָעַם מִזְבְּחִים בְּבָמוֹת	2
רַק בְּבָמוֹת הוּא מִזְבֵּחַ וּמִקְטִיר	3

Thus, Solomon worshipped at the high places as the people did. On the other hand, the narrator informs the reader that Solomon loved Yahweh. From the broad context of DtrH, the narrator's comments, 'Solomon loved Yahweh, but he sacrificed at the high places', appeal to the sensibilities of the reader through the stated contradiction. The reader knows that God does not look favourably on such behaviour at the high places (Deut 12:1-14; 1 Kgs 11). The reader also knows that at that time, the Tent and Ark are in Jerusalem (1 Kgs 2:28-30; 3:15). Further, רַק in 1 Kgs 3:2-3 functions as an adverse force regarding Solomon's and the people's behaviour at the high places.⁶⁰⁰ Thus, in 1 Kgs 3:2-3 the narrator has shaped the reader's view of Solomon through his contradictory evaluation of Solomon.⁶⁰¹ Consequently, in 3:1-3 the narrator describes Solomon not only as the good king who loved Yahweh, but also as the bad king who made himself Pharaoh's son-in-law and worshipped at the high places. In this way, the narrator creates a persuasive picture of Solomon's reign, and the reader is also expected to understand all of what follows by way of event and detail.

5.2.1.2.1.2 1 Kgs 3:4-28 and 4:1-5:32

In the light of the comment on Solomon's reign in 3:1-3, the narrator expands his picture of Solomon and shapes the reader's views of Solomon by the following selective and interpretative stories and reports.⁶⁰² The narrator's persuasive shaping of the reader's picture of Solomon begins with Solomon's dream event at Gibeon in 3:4-15. According to Long, this account of Solomon's dream at Gibeon bears a strong resemblance to the 'report of dream epiphany' elsewhere in the OT, where God appears (Niphal of נִפְּלָא) and presents a message in dialogue with important characters of the OT (e.g. Gen 28:12-16; Exod 3:2-12; Judg 13:3-7).⁶⁰³ Thus, the narrator's argument in this

⁶⁰⁰ See above Ch. 4.4.3.

⁶⁰¹ For Sternberg, narratorial evaluation in biblical narrative is 'the most perceptible' rhetorical device which shapes the reader's response to character and event. See Sternberg 1985:475-476.

⁶⁰² For Provan, 'any story about the past involves selection and interpretation by authors intent on persuading their readership in some way'. Provan 1995a:8.

⁶⁰³ Long 1984:64-66.

story is made through dream *analogy*, and the narrator intends to foretell the reader the coming events through the analogy (e.g. Gen 28:12-16).⁶⁰⁴

This dream account begins at verse 4, which mentions Solomon's sacrificial activity in the high place at Gibeon, and ends with verse 15, which shows of his another sacrifices, this time before the Ark of the covenant at Jerusalem rather than in the high place at Gibeon. If the Ark is in Jerusalem as a sign of the divine presence, and if Solomon loves Yahweh, what is he doing in the high place? In these frame verses, the *difference* in the place of worship is intended to show the reader the contradictory picture of Solomon. This type of persuasive picture is also shown in a dialogue between Yahweh and Solomon (vv. 5-14). First, Solomon's request is made by *causal link* (cause and effect), acknowledging that God has shown great covenant love to David because of David's covenant loyalty. For Solomon, David's obedience brought about even Solomon's own succession to the throne, as Yahweh's reward to David (vv. 6b-7a). Then, based on the *definitions* of him as 'a little child' (נֶעֶר קָטָן) and of God's 'great people' (עַם-רָב), Solomon asks for an understanding mind (literally, 'a listening heart') in order to govern the people (vv. 7b-9). While he does not support Solomon's argument in vv. 6-7a, the narrator positively comments on Solomon's request, saying that God is pleased with Solomon's request for 'a listening heart to judge God's people' (v. 10). Then, this comment of the narrator is confirmed by God's response in vv. 11-14. God grants Solomon not only 'a wise and discerning heart' but also both 'riches' and 'honour', which he had not asked for. On the other hand, 'the death of enemies' is not promised, and 'long life' is conditional (v. 14), unlike the other gifts. Yahweh tells Solomon that 'long life' will be contingent on Solomon's obedience, 'as David his father did' (כַּאֲשֶׁר הָלַךְ דָּוִד אָבִיךָ). Here, Yahweh's argument is made by the use of David's action as a *model* for an obedient king, which is a kind of reality-structure argument.⁶⁰⁵ Yahweh mentions David's action to encourage Solomon to imitate his action to gain long life. The conditional promise in 3:14 reminds the reader of the

⁶⁰⁴ Ska 1990:48.

⁶⁰⁵ As for argumentation from a *model*, as a kind of argument establishing the structure of reality, Perelman has explained it as follows: 'But not just any action is worth imitating; people imitate only those they admire, who have authority or social prestige because of their competence, their functions and their place in society'. Perelman 1982:110. David's obedient action is approved as worthy imitation by the narrator and Yahweh in the rest of Kings. For example, in 1 Kgs 9:4, Yahweh requests Solomon to obey his law 'as David his father did' to ensure the continuity of Solomon's royal throne. The rhetorical function of David as a model is also shown in the context of judging kings (e.g. 1 Kgs 11:4, 6, 33; 14:8; 15:11; 2 Kgs 14:3; 16:2; 18:3; 22:2).

tension in 2:4 in relation to the Davidic promise. While in 2:4 the tension is expressed by David's words based on Yahweh's absolute authority, in 3:14 it is repeated by Yahweh himself in relation to Solomon's length of days. Here the reader is confronted by the more developed ominous tension. In this context, Walsh has rightly argued that

the condition that Yahweh attaches to the gift of long life adds a new and ominous twist to the tradition of the dynastic promise. The original promise Yahweh made to David was unconditional (2 Sam 7). David's advice to Solomon in 2:2-4 already introduced a condition into the promise: long-term continuation of the dynasty was contingent upon the continuing obedience of David's heirs. Here Yahweh makes the issue much more immediate: Solomon's personal longevity is at stake, and there is no mention of a dynastic future.⁶⁰⁶

The narrator's argument in the reporting of the dialogue between God and Solomon let the reader see a conflicting description of Solomon as in 3:1-3. On one hand, Solomon is shown in pious petition. On the other hand, Solomon is described by Yahweh's ominous warnings.

Illustration 1: Solomon's 'discerning heart' in judgment (3:16-28)

In Kings, an important concern of the narrator is the correspondence between 'the word of Yahweh' and its fulfilment.⁶⁰⁷ For the narrator, the word of Yahweh always comes true. This narrator's rhetoric in Kings was readily observed by the reader.⁶⁰⁸ In this context, the word of Yahweh in 3:12-14 should be also fulfilled. In 3:16-27, 'the story of the two harlots' is presented in order to illustrate the fulfilment of the promise of Yahweh given to Solomon in 3:12.⁶⁰⁹ That is, Solomon is demonstrated to have a listening heart in the determination of which woman is the child's mother. In this context, Benzinger has rightly said: 'Die Geschichte ist hier am guten Platz als Beweis für die Erfüllung der göttlichen Zusage v.12 und als Beispiel für Salomos Weisheit'.⁶¹⁰ Thus, the narrator's argument is made by the use of *illustration* of wisdom as Yahweh's gift.⁶¹¹ The argumentative role of the story as illustration is supported by the narrator's last comment in 3:28:⁶¹² 'All Israel heard of the judgment (הַמִּשְׁפָּט) that the king had

⁶⁰⁶ Walsh 1996:77.

⁶⁰⁷ The word of Yahweh and its fulfilment as a special concern in Kings has been observed by von Rad. See von Rad 1966a:208-209; 1953:78-81.

⁶⁰⁸ We have already seen the narrator's rhetoric in relation to the fulfilment of the word of Yahweh in 1 Kgs 2:26-27 (the exile of Abiathar). See our chapter 3.

⁶⁰⁹ Long 1984:70. See also Noth 1968:53; Würthwein 1985:38.

⁶¹⁰ Benzinger 1899:16.

⁶¹¹ For *illustration* in argumentation, see Perelman 1982:108-110.

⁶¹² See Deurloo 1989:11-21, especially p. 19; Long 1984:68.

rendered (טָפַח); and they feared the king, because they saw that the wisdom of God was within him, to do judgment (מִשְׁפָּטֵי)'. These terms take the reader back to 3:9ff. This comment also ensures that the reader does not lose sight of the link between Solomon's discernment in judicial matters and the work of God. Further, the particle אָז ('then'), with which 3:16 begins, functions to relate the preceding dream event to the following harlots' story.⁶¹³ The story of the two harlots as an illustration of Solomon's wisdom is recounted in a manner already established by social and literary convention. As Ska has pointed out, 3:16-28 is a 'biblical type-scene', which can be called the 'Popular Approval or Installation of a Ruler', with three main elements, crisis, solution, and recognition of the hero as ruler (Exod 14:1-31; Judg 3:7-11, 12-30; 6-8; 1 Sam 7:12-17; 11:1-15).⁶¹⁴ Thus, this story, based on that literary convention, encourages the reader to agree with the populace that the wisdom of God is present in Solomon. However, the illustration of the fulfilment of God's promise is also presented in an ambiguous way. The absence of names and places, and the uncertain identity of the speakers in verses 17-22, show the *ambiguity* of the text, and invite the reader to read the verses in an ambiguous way. Solomon has not really proved who is the real mother. 'His demonstration is psychologically but not logically watertight'.⁶¹⁵ Thus, the reader has no way of knowing whether Solomon awarded the child to the true mother. The narrator's attitude is not so clear, i.e., whether he shares the people's opinion.⁶¹⁶

Illustration 2: Solomon's 'riches' and 'honour' (4:1-5:14 [4:34])

The narrator here illustrates Solomon's riches and honour as surpassing that of all other kings, as promised by Yahweh in 3:13. First of all, the narrator illustrates Solomon's riches through a description of Solomon's administration of internal affairs, the provisions from the administrative districts in 4:1-19. In 4:20, the narrator argues that 'Judah and Israel were as numerous as the sand by the sea; they ate and drank and were happy'. Then, through a description of Solomon's vast territory, and a list of Solomon's daily provisions and the provisioning of the horses (5:1-8 [4:22-28]), the narrator assures the reader that Yahweh's promise of riches is fulfilled completely. The lists and figures used by the narrator give the reader an assurance of the reality and verisimilitude

⁶¹³ Nelson 1987:37; Deurloo 1989:16.

⁶¹⁴ Ska 1990:38.

⁶¹⁵ Nelson 1987:39.

⁶¹⁶ Walsh 1995:489; Eslinger 1989:139.

of the narrator's illustration.⁶¹⁷ Then, in 5:9-14 [4:29-34], the narrator illustrates Solomon's honour and international reputation for wisdom as the fulfilment of Yahweh's promise. Solomon's reputation is shown in *comparison* with other known wise individuals (5:10-11 [4:30-31]).

On the other hand, the narrator's illustration shows Solomon's differing and discriminatory policies toward the south and the north in regard to provisions (v. 19). The narrator's lists imply that the south is not subject to this form of provisions for one month of the year. The north is unjustly forced to supply enormous quantities of food. The phrase 'during Solomon's lifetime' (literally, 'all the days of Solomon') in verses 21 and 25 also reminds the reader of the temporary nature of the peace and security, and the conditionality of the promise in 3:14. The juxtaposition of the people's security (v. 25) and the list of military forces (v. 26) shows the exorbitant level of expenditure on the kingdom's security. It reminds the reader of Samuel's warnings against royal excesses in 1 Sam 8:10-18. In particular, the great numbers of horses acquired for Solomon in vv. 26, 28 demonstrate to the reader his disobedience to the royal law in Deuteronomy 17:16, the prohibition of multitudinous horses. These statements on the horses make a *contrast* with the glorious picture of Solomon's table in v. 27. In this way, the narrator invites the reader to anticipate Solomon's future troubles. Provan has observed this point as follows:

Once more, as if to bring us down to earth in the midst of his heavenly picture of the great king and his kingdom, the authors drop into the text (in a curious place, as if to catch our attention –why not place vv. 26 and 28 together?) something of a time bomb. It is a bomb that will tick away quietly, along with all the others in 1 Kings 1-11, until the combined explosion occurs in chapters 11-12.⁶¹⁸

Thus, on the one hand, the narrator illustrates Solomon's riches and honour in terms of his administrative accomplishments in order to show the reader the fulfilment of Yahweh's promise in 3:13. This effort of the narrator is also shown through his argument in 4:20-21; 5:4-5 [24-25] about the fulfilment even of the promise to Abraham; for example, the extent of the land in Gen 15:18-19, the size of the community in Gen 22:17, and security from all their enemies in Gen 22:17-18.⁶¹⁹ On the other hand, the narrator's illustration of riches and honour also offers the reader

⁶¹⁷ Walsh 1996:90; Nelson 1987:40.

⁶¹⁸ Provan 1995a:59.

⁶¹⁹ According to Eslinger, the chiasmus in 4:20-5:5 is intended to show the association between the fulfilment of the promise and Solomon's rule. Eslinger 1989:140-141.

contradictory, ominous images of discrimination, heavy provisions, and disobedience in Solomon's reign.⁶²⁰

Illustration 3: Solomon's wisdom (5:15-32 [5:1-18])

The narrator here illustrates again Solomon's wisdom as being a divine gift, by presenting the diplomatic negotiations between Solomon and Hiram for the construction of the temple. First, in 1 Kgs 5:21 [5:7] Solomon's wisdom is defined as Yahweh's gift by Hiram, and then the narrator confirms that judgment in 1 Kgs 5:26 [5:12]: 'Yahweh gave wisdom to Solomon as he promised him...'

However, the narrator invites the reader to see also the *irony* or *ridicule* in his illustration of Solomon's wisdom. For example, the narrator shows the reader a *difference* between Solomon's proposal to Hiram and Hiram's response in their diplomatic negotiations. In 5:20, Solomon proposes that his workers will assist Hiram's in the building project, and that he will pay the wages of Hiram's workers. Yet, in 5:23, Hiram responds to Solomon's proposal by saying that his workers will do all the logging and deliver the timber by sea to wherever Solomon specifies. He thus seems to accept Solomon's proposal, but Hiram has actually renegotiated it in his own favour. There is no infiltration of Hiram's territory by foreigners, and payment is to be made in food for Hiram's household. Solomon should supply an exorbitant amount of grain and oil for Hiram. The high costs of the agreement make the reader see the real meaning of 'Solomon's wisdom'.⁶²¹ Solomon's argument about enemies and misfortunes in 5:18 is doubtful to the reader in the light of 11:14-25, which mentions Solomon's enemies through 'all the days of Solomon'. The word **לָמַד** also reminds the reader of the violent killing of Solomon's enemies in 1 Kgs 2. The forced labour in 5:27-32, which is conscripted out of 'all Israel' (v. 27), exposes Solomon's discriminatory policies, as in 4:7-19.

⁶²⁰ For the narrator's contradictory statement in 4:1-5:14, see also Newing 1994:251-252.

⁶²¹ Walsh 1995:491-492.

5.2.1.2.1.3 1 Kgs 6-7

In 1 Kgs 6-7, the narrator describes the building activities of Solomon, mainly the construction of the temple, in great detail. In the midst of the temple building description, the narrator also presents Yahweh's word to Solomon in 6:11-14 and the account of Solomon's royal palace complex in 7:1-12 (e.g. his palace, a house for Pharaoh's daughter, and the courtyard). Thus, the narrator's argument in 1 Kgs 6-7 is made by the whole *description* of the temple building and its *division* according to Yahweh's speech and the account of Solomon's royal buildings. First, the narrator's description of the temple building itself is shown in a logical order, as recognised by Walsh:

- A. Frame verse (6:1)
- B. Work in stone (6:2-8)
- A. Frame verse (6:9a)
- B. Work in wood (6:9b-10,15-36)
- A. Frame verse (6:37-38)
- B. Work in bronze by Hiram of Tyre (7:13-40a)
- A. Frame passage (7:40b-45)
- B. Work in gold by Solomon (7:46-50)
- A. Frame verse (7:51a)⁶²²

The narrator shows the reader in an orderly fashion the entire temple in terms of material (stone, wood, bronze, gold) and construction (external structure in 6:1-10, internal arrangements in 6:14-38, furnishing and appurtenances in 7:13-51). The description enables the reader to visualise the building of the temple. This long, detailed description of the temple itself points to the importance the narrator gives to the temple. According to Perelman, 'accumulation of detail' is a rhetorical technique for *emphasis* which draws the reader's attention.⁶²³ Thus, the narrator emphasises the importance of the temple by detailing the magnificent construction and furnishings of the temple. For Walsh, the narrator intends to have some effect on the reader through the detailed description of construction and decoration.⁶²⁴ First, it places the temple, which was the focal point for Israelite worship, in the centre of the reader's attention. Second, the detailed description gives the reader 'a sense of verisimilitude' of the account of the temple building. In this context, the narrator in 6:1 argues for the importance of the

⁶²² Walsh 1996:103.

⁶²³ Perelman 1982:35-38. According to Katz, 'amplification' was used as the most significant type of argument in the primitive rhetoric. Katz 1986:8.

⁶²⁴ Walsh 1996:107-108.

temple building by mentioning the dating of the start of this temple building as 480 years after the Exodus. The dating of the erection of the temple is *identified* by the Exodus, the great saving event in Israel's history. The building of the temple is shown as the fulfilment of the promise implied in the liberation from Pharaoh.⁶²⁵ On the other hand, the narrator also shows the reader Solomon's great concern about the building of the temple in recognition of Yahweh's favouring him as the builder. This concern is recognised in the names of the pillars, 'Boaz' and 'Jakin' (7:21) and the use of the fertility symbolism in the decoration (e.g. 'open flowers' in 6:18,29,32,35, 'palm tree' in 6:29,32,35, 'pomegranates' in 7:18,20).⁶²⁶ In the context of Samuel-Kings, this detailed description enables the reader to realise that Solomon sees the temple on the basis of what Yahweh says in 2 Sam 7:13 about the link between an eternal throne and the temple.⁶²⁷

The narrator's argument through the description of the temple building is changed into an argument through Yahweh's speech in 6:11-13. That is, in the middle of the description of the temple building, the narrator suddenly places the word of Yahweh to Solomon between Solomon's building activities for the temple's exterior (6:1-10) and its interior (6:14-36). Why does the narrator interrupt his description of the temple building in this way? As we saw in our earlier chapter, the direct speech of Yahweh is combined with the description of the temple building in order to have a rhetorical effect on the reader.⁶²⁸ In fact, according to Hurowitz, divine guidance throughout all stages of the building project 'was desired and considered crucial' in ancient Israel and in ancient Mesopotamia.⁶²⁹ Thus, the divine will in the middle of the temple building can be taken as a 'reality' already established by social and literary convention. While 'in Mesopotamia divination was used to promise the king that the building project would reach a successful conclusion'⁶³⁰, in 6:11-13 the divine will is revealed in terms of an ominous warning against Solomon the builder of the temple.⁶³¹ Yahweh tells Solomon

⁶²⁵ For the relationship between the Exodus and the temple building event in 6:1, see Frisch 2000:5-6.

⁶²⁶ According to Provan, the names of Boaz (בֹּאֵז 'describing what divine strength has done for the king') and Jakin (יָכִין 'he will establish') embody Solomon's hope for the future of the dynasty in relation to the temple. Provan 1995a:67, 72.

⁶²⁷ For Eslinger, Solomon's view in the construction of the temple is evident in the structural parallelism between 6:9-14 and 2:12-46. Eslinger 1989:143-144.

⁶²⁸ See above Ch. 4.4.3.

⁶²⁹ Hurowitz 1992:160.

⁶³⁰ Hurowitz 1992:159.

⁶³¹ The divine guidance in 6:11-13 is also shown in a different way from that described in the building of the Tabernacle in Exodus (Exod 25-31; 35-40). Whereas in Exodus, God showed Moses the plan of the Tabernacle and its vessels (Exod 25:9, 40; 26:30; 27:8) and explained to him the details of its form, there

that the fulfilment of the promise to David and his dwelling ‘among the children of Israel’ depends on Solomon’s obedience. Disobedience will cause Yahweh to forsake his people Israel. In the middle of the temple building, Yahweh’s much stronger emphasis on obedience than in 2:4; 3:14 invites the reader to realise what is most important to Yahweh in his relationship with Solomon. The word of Yahweh shows that the glory of the temple is ‘under the rule of commandment’ and ‘the shadow of conditional promise’.⁶³² The glory of the Solomonic temple would be no absolute guarantee of God’s presence or favour. In this context, Fretheim has rightly argued for the function of this placement of the word of Yahweh as follows:

This placement suggests that, for all the splendor of the temple being described, the temple itself is not to be the focus of attention nor is it to be conceived in such a way as to ‘contain’ God, or as a vehicle by which God can be controlled. The key concern for Solomon and Israel is faithfulness to God.⁶³³

The word of Yahweh prevents the reader from becoming too carried away with the complexity and splendour of the temple. The drastic act/intervention of Yahweh shows the reader the full reality of the temple in the midst of its glorious appearance.⁶³⁴

The account of Solomon’s palace in 7:1-12 is intended by the narrator to establish a *contradiction* with the building of the temple. In the middle of the account of building the temple (6:1-38; 7:13-51), the account of building Solomon’s palace and his other secular constructions (7:1-12) invites the reader to make a contrast between them and the temple.⁶³⁵ For example, this contrast is shown in the opening verse of 1 Kgs 7. The narrator here begins with the length of time which Solomon spent on his house, thirteen years, in contrast with the length of time taken to build the temple, seven years, in the preceding verse 6:38:

6:38... he finished (כָּלָה) the house (הַבַּיִת)...

is no hint of this in the account of the temple building. The account of the Tabernacle building is repeated seven times, with the comment ‘as the Lord commanded Moses’ (Exod 39:1, 5, 7, 21, 26, 29, 31), and uses the formula ‘the children of Israel did according to all which the Lord had commanded Moses, so they did’ (Exod 39:32, 43). Similarly, building projects according to God’s command are also found in Ezek 40-48 and 1 Chron 28:11-19.

⁶³² Long 1984:88.

⁶³³ Fretheim 1999:42.

⁶³⁴ In this context, I do not agree with van Seters’ idea that the descriptions of the temple in 1 Kgs 6-7 and 2 Kgs 25:13-17 are intended to indicate the possibility of the restoration of the temple. A description of the pillaging of the temple furnishings, identified as the work of Solomon in 2 Kgs 25:13-17, is intended to show the fulfilment of Yahweh’s word to Solomon (6:13) in the middle of the temple building. See van Seters 1997:45-57.

⁶³⁵ Newing 1994:253.

he was seven years in building it (וַיִּבְנֶהוּ).

7:1 But his own house (וְאֶת-בֵּיתוֹ) Solomon was thirteen years in building (בָּנָה), and he finished (וַיִּכַּל) his entire house (כָּל-בֵּיתוֹ).

As Provan has observed, 6:38 and 7:1 show ‘an emphatic contrast’ between the two houses, the house of Yahweh and the house of Solomon, in the light of the length of their building time.⁶³⁶ According to Provan, the double use of the verb כָּלָה and the redundant word בֵּיתוֹ with כָּל in 7:1 imply a contrast in relation to Solomon’s main concern:

The implication is that Solomon not only spent more time on the palace project, but also pushed it through to completion before fully finishing his work on the temple. This explains why the account of the palace-building has been inserted between 6:38 and 7:13. The positioning is itself intended to indicate how Solomon’s energies were diverted from temple- to palace-building, to the detriment of the former...⁶³⁷

The narrator shows the reader that Solomon was much more concerned about his palace complex than about the temple of Yahweh, as already indicated in 3:1 through the ordering of Solomon’s building projects. This contrast through the juxtaposition of 6:38 and 7:1 invites the reader to realise that the royal palace is more important to Solomon than the temple.⁶³⁸ This kind of contrast between the two ‘houses’ is also shown in their material used; while the temple had a little cedar of Lebanon in it (6:9-10, 15-16, 18, 20, 36), Solomon’s house is packed with so many cedars (7:2-3, 7, 11, 12) that it is called ‘the Palace of the Forest of Lebanon’ in 10:17,21. In this context of contrast, the account of the building of a house for Pharaoh’s daughter in 7:8 reminds the reader of Solomon’s relationship with Pharaoh and his daughter in 3:1. In this way, the narrator shapes the conception of Solomon as a failure in a more developed context.

5.2.1.2.1.4 Summary

In 1 Kgs 3-7, the narrator has set up a new stage in his argument for justifying the divine judgment in 1 Kgs 11. Especially, his persuasive comment in 1 Kgs 3:1-3 has more negatively and directly shaped the reader’s perception of Solomon than 1 Kgs 2 through the use of contradiction. The reader has already looked at the root of Solomon’s

⁶³⁶ Provan 1995a:69. See also Walsh 1996:106; Auld 1986:45-46; House 1995:130; Newing 1994:253. According to Newing, in one year Solomon built 2,300m³ of royal secular buildings, whereas the temple took a year for a mere 850m³ to be built.

⁶³⁷ Provan 1995a:70.

⁶³⁸ Walsh 1996:106.

later apostasy (11:1-8) even at the beginning of Solomon's reign. Further, this narrator's comment explains to the reader how to understand the following stories and events. Solomon's dream event at Gibeon in 3:4-15 shows the narrator's conflicting description of Solomon as in 3:1-3. The narrator's argument in 3:4-7:51 portrays the reader Solomon in a pious and ominous way.

5.2.1.2.2 Rational argumentation in 1 Kgs 8-9:9

5.2.1.2.2.1 1 Kgs 8:1-11, 62-66

The narrator presents Solomon's dedication of the temple in 1 Kgs 8 according to Solomon's actions from beginning to end. The narrator begins his account with reporting Solomon's gathering (יְקִהֵל שְׁלֹמֹה) of the people, festival, and sacrifice (8:1-11), and similarly closes by reporting his sacrifice, festival, and dismissal (שְׁלַח) of the people (8:62-66). Between his liturgical reports, the narrator introduces Solomon's speeches to the reader, describing that king's actions. For example, the first speech (8:12-13) is addressed by Solomon, 'facing the sanctuary'; in 8:14 Solomon 'turns' to the people for his second speech (8:14-21); in 8:22 he 'turns to the altar' and offers the third speech (8:22-53); and in 8:54 Solomon 'rises from a kneeling position and faces' the people once again for his last speech (8:54-61). Consequently, the narrator guides the reader to focus on Solomon's long dedicatory speeches in 1 Kgs 8:12-61 by enclosing them with his liturgical reports (8:1-11, 62-66) as an inclusion, and by commenting on Solomon's visual images in his speeches.⁶³⁹ We will first look at the framework for the speeches.

In 8:1-11, the narrator offers the reader a detailed description of Solomon's action, namely his bringing of the ark into the temple, and the visible manifestation of Yahweh's presence there. The narrator shows the transfer of the ark as an important shift in Israel's worship through the *integration of symbols and references* related to the Exodus from Egypt, such as the Tent of Meeting (Exod 27:21; 40:1), the tablets in the ark, and the cloud signifying God's presence (Exod 13:21; 14:19; 40:34; Num 10:11-12). In this transfer of the ark, the narrator draws an *analogy* between Solomon's bringing of the ark and David's transferring the ark in 2 Sam 6:1-15, 17-19. According

⁶³⁹ For scholars' observations of the structure of 1 Kgs 8 based on Solomon's actions, see Nelson 1987:50, Long 1984:94, Porten 1967:107, Walsh 1996:112. See also Knoppers 1995:234 for the several inclusions between 8:1-11 and 62-66.

to Long, 2 Sam 6:1-15,17-19 show a similar procedure to 1 Kgs 8:3b-13: '(1) a procession to bring up the ark to Jerusalem (the people gather, 2 Sam 6:1-2; they carry the ark with festive joymaking, 6:5, and sacrifices, 6:13), (2) they deposit the ark in its proper place, again with cultic sacrifices, 6:17; (3) David offers blessings on the people; and (4) the crowd of celebrants disperses, 6:18-19'.⁶⁴⁰ After reporting the transfer and installation of the ark, the narrator draws another *analogy* between Yahweh's manifestation at the Tent of Meeting in Exod 40:33-38 and his manifestation at the temple, in order to show the reader Yahweh's approval of the shift in Israel's worship. That is to say, the shift is authorised by the manifestation of 'Yahweh's glory' (כְּבוֹד־יְהוָה) through the cloud as a symbolic object. Thus, based on analogies and symbolic relations, the narrator asserts the continuity between the ark/tent as an old cultic symbol and the temple as a new shrine in Israel's worship. As Hurowitz has observed, the narrator informs the reader that 'the Jerusalem Temple built and dedicated by Solomon is the legitimate heir of the ancient Tabernacle and cult of the desert period'.⁶⁴¹

On the other hand, in 8:9 the narrator directly reminds the reader that the ark is only a container for the tablets of the Ten Commandments and a symbol of the covenant.⁶⁴² The two stone tablets and the ark themselves remind the reader not only of the covenant made between Yahweh and Israel at Sinai, but also of the covenant relationship between Yahweh and Israel made at Moab (cf. Deut 10:1-5; 31:24-26). Through this association of the tablets with the ark, the narrator shows the reader that 'God's moral claim is at the heart of his being and is the essence of his presence'.⁶⁴³ Thus, in 8:1-11 the narrator invites the reader to see the continuity between the ark and the temple in the covenant relationship.

After presenting Solomon's speeches, in 62-66 the narrator reports the ending ceremony of the temple dedication, indicating the great number of sacrifices and the participation of all the people. As in the opening ceremony (8:9), in 8:65 the narrator directly addresses the reader, so that he will identify with Solomon and the people celebrating 'the feast', by mentioning the phrase 'before Yahweh *our* God' (לְפָנֵי יְהוָה)

⁶⁴⁰ Long 1984:97.

⁶⁴¹ Hurowitz 1992:265.

⁶⁴² The narrator calls the ark as the 'ark of the covenant of the Lord' in 8:1, 6.

⁶⁴³ Rice 1990:62.

(אֱלֹהֵינוּ).⁶⁴⁴ The narrator recounts again a moment of the success of the temple as a timeless reality of religious experience.

5.2.1.2.2.2 1 Kgs 8:12-61

Solomon's first speech (vv. 12-13)

Following the opening ceremonies, the narrator has Solomon address the congregation and Yahweh with four distinguishable speeches or prayers (vv. 12-61). According to Balentine, a person's direct speeches or prayers in the Hebrew Bible function within a narrative context as a mirror reflecting the person's inner thoughts and intentions, while Solomon's prayer in 1 Kgs 8:22-53 exceptionally functions to serve as 'a defining characteristic of a place rather than a person'.⁶⁴⁵ However, in my view, Solomon's prayer and speeches in 1 Kgs 8 also function rhetorically to portray his character as in other prayers in the Hebrew narratives.⁶⁴⁶ That is, in 1 Kgs 8:12-61 the narrator invites the reader to see the character of Solomon, including his inner desires, intentions and motives, through his prayers or direct speeches at the dedication of the temple. Therefore, we will look at how the narrator shows the reader Solomon's desires and intentions by introducing his speeches and prayers. In his first address (vv. 12-13), as poetry based on a *contradiction*, Solomon argues that he built the temple as a permanent dwelling place for God.

Yahweh has said that he would dwell (לְשֹׁכֵן) in thick darkness (בְּעֵרְפָּל).
I have built you an exalted house (בֵּית זָבֻל), a place for you to dwell (לְשֹׁכֵתְךָ)
in for ever (8:12-13).

This first speech shows Solomon's intention of building the temple. In the second line, the emphasis on the temple as a permanent (עוֹלָמִים) dwelling place for God implies Solomon's attempt to contain God forever in the temple.⁶⁴⁷ In this context, Solomon's argument is opposite to what Yahweh has said in the first line, that Yahweh has chosen

⁶⁴⁴ The emphasis is mine.

⁶⁴⁵ Balentine 1993:80.

⁶⁴⁶ It is most curious to see Balentine's different views of the functions of Solomon's two prayers in 1 Kgs 3 and 1 Kgs 8. For Balentine, 1 Kgs 3:6-9 as a prayer functions in the narrative context to portray Solomon as a wise king: 'Solomon's prayer at Gibeon affords the reader an important opportunity for reassessing the king's character at a point in the narrative where it has most been called into doubt'. On the other hand, for him 1 Kgs 8:22-53 'serves as a defining characteristic of a place rather than a person'. Balentine 1993:60 and 80. However, for the narrator's characterisation of Solomon through Solomon's prayer in 1 Kgs 8, see Walsh 1996:115-116.

⁶⁴⁷ Eslinger 1989:158.

to dwell in 'thick darkness' (בְּעֵרְפָּל), which signifies Yahweh's freedom.⁶⁴⁸ Yahweh's freedom in relation to his dwelling is also reflected in 2 Sam 7:6-7. Contrary to Yahweh's view, Solomon views God's presence as confined to the temple.

Solomon's second speech for the people (vv. 14-21)

Solomon's desire in the first speech is illuminated by his second speech in vv. 14-21. In this speech, Solomon begins his argument with Yahweh's words about the election of David and his promise to David:

Since the day that I brought my people Israel out of Egypt, I have not chosen a city from any of the tribes of Israel in which to build a house, that my name might be there; but I chose David to be over my people Israel (8:16).

You did well to consider building a house for my name; nevertheless, you shall not build the house, but your son who shall be born to you shall build the house for my name (8:18).

The Exodus as the redemptive activity of God and the election of David are well known and held as irrevocably valid by Solomon's audience (the people and Yahweh).⁶⁴⁹ Based on these well known ideas as *premises*, Solomon is trying to get his audience's supportive response to his ultimate argument that the temple and himself are the fulfilment of God's promise to David. For Solomon, what Yahweh said about promising David a son to build the temple has been fulfilled in his ascent to the throne, construction of the temple, and provision of a place for the ark (vv.20-21). The emphasis on the fulfilment of the promise through *himself* is shown by the series of first-person verbs, 'I have risen up (וָאָקַמְ)', 'I have sat (וָאָשַׁב)', 'I have built (וָאָבַנֵה)', 'I have provided (וָאָשַׁנֵה)' in vv. 20-21. Solomon uses Yahweh's word based on 2 Sam 7 (especially 7:13a) to justify himself as David's royal son whose function is to build the temple. However, the narrator does not confirm that Yahweh's promise to David in 2 Sam 7 is fulfilled in Solomon's ascent to the throne and construction of the temple, although in 8:1-11, 62-66 he shows the successful continuity between the ark/tent and the temple in Israel's worship. It is strange enough for the reader to observe the narrator's silence about Solomon's argument for the fulfilment of Yahweh's promise to David, because he has been keen on telling of the fulfilment of Yahweh's word earlier

⁶⁴⁸ 'Thick darkness' indicates the cloud which wraps God in mystery in Deut 4:11; 5:22, and makes it clear that God cannot be domesticated. Walsh 1996:111.

in Kings (e.g. 1 Kgs 2:27). The reader can also discern the difference between Solomon's argument in vv. 15-21 and Yahweh's word in 2 Sam 7. Differently from 1 Kgs 8:18, 2 Sam 7 shows the anti-temple statement of Yahweh against David's plan of building the temple. As Eslinger has observed, Solomon never speaks of obedience as a personal obligation which is implied in 2 Sam 7, and which is repeatedly mentioned by Yahweh in relation to the Davidic promise.

There is no mention of the Sinai covenant, no mention of Yahweh's recent reiterations of the need for an obedient Davidic monarch, and no reference to the dominance of sin and punishment in Israel's covenantal history... All else, especially Yahweh's recent conditional qualification of the Davidic covenant, is ignored.⁶⁵⁰

Thus, for the reader, the argument of Solomon in 8:14-21 shows his desire to persuade Yahweh and the people to admit that the temple and himself are the fulfilment of Yahweh's promise to David (cf. 2 Sam 7:13a).

Solomon's third speech as a prayer of petition to God (vv. 22-53)

Solomon begins his third address to God by *identifying* God. That is, Solomon argues that Yahweh is God of Israel who keeps covenant and steadfast love to his servants who walk before him with all their heart (v. 23). The identification of God is *illustrated* through God's particular relationship with David. For Solomon, God has kept and fulfilled his promises to David about himself, as David's royal son, and the temple (v. 24; cf. 2 Sam 7:13a).⁶⁵¹ Then, in the light of this logic, Solomon asks God also to keep his promise about the continuity of the Davidic monarchy (vv. 25-26; cf. 2 Sam 7:13b), quoting Yahweh's word about his conditional promise to David, which is related to the continuity of the Davidic dynasty.

There shall never fail you a man before me to sit on the throne of Israel (לֹא־יִכָּרֵת לְאִישׁ מִלְּפָנַי יֹשֵׁב עַל־כִּסֵּא יִשְׂרָאֵל), if only your sons take heed to their way, to walk before me as you have walked before me (8:25).

Yahweh's conditional promise, which was first quoted by David in 2:4, is presented by Solomon in a *different order*.

⁶⁴⁹ For Noth, the Exodus, the deliverance from Egypt, is a uniquely Israelite history which 'belonged to the oldest and most universal heritage of the Israelite tribes as a whole'. Noth 1972:50.

⁶⁵⁰ Eslinger 1989:159.

⁶⁵¹ 'This day (כִּי־יִהְיֶה הַיּוֹם)' implies what Solomon is trying to say in relation to the fulfilment of Yahweh's promise to David. It is certainly referring to the temple and Solomon himself, as v. 20 demonstrates.

If your sons take heed to their way to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a man on the throne of Israel' (לֹא יִכָּרֵחַ לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל) (2:4).

In the quotations of Yahweh's word, as Eslinger has observed, Solomon first presents the promise about the continuity of the Davidic dynasty, then the need for obedience, while David first places the obedience, then the promise.⁶⁵² Whereas in David's quotation the need for the obedience is emphasised by the key words, 'faithfulness (בְּאֵמֶת)', 'all their heart (בְּכָל-לִבָּבָם)', and 'all their soul (בְּכָל-נַפְשָׁם)', in Solomon's quotation David is only mentioned as the model of obedience. Furthermore, Solomon changes the phrase, 'a man on the throne' (אִישׁ מֵעַל כִּסֵּא) in 2:4b into 'a man *before me to sit* on the throne' (אִישׁ מִלְּפָנַי יֹשֵׁב עַל-כִּסֵּא), emphasising Yahweh's role. Thus, Solomon emphasises God's obligation in relation to the continuity of the Davidic dynasty, through his adapted quotation of Yahweh's promise. The above differences in quoting the conditional promise invite the reader to recognise that Solomon's concern is not his own responsibility for obedience, but Yahweh's obligation over his promise, the continuity of the Davidic dynasty (cf. v. 26).⁶⁵³ This is also obvious to the reader when this quotation of Solomon is compared with Yahweh's direct speeches on the conditional promise in 3:14 and 6:12-13. In these speeches, Yahweh emphasises the need for Solomon's obedience to his statutes and commandments for the fulfilment of his promises. On the other hand, for Solomon, the construction of the temple and the subsequent installation of the ark in the temple mean that Yahweh's promise in 2 Sam 7:13a is fulfilled in himself and that he has 'walked as David had walked before Yahweh' (8:25b). In this logic, Solomon strongly requires Yahweh to keep his promise about the eternal Davidic dynasty, as found in 1 Kgs 8:25a and 2 Sam 7:13b.⁶⁵⁴

Solomon's requirement continues in vv. 27-30 to establish a *double hierarchy* in relation to God's dwelling.⁶⁵⁵ Solomon maintains the tension between the temple as a monument for God's name and heaven as God's dwelling place. Admitting that the house that he has built cannot contain God (v. 27), Solomon asks God to hear (שָׁמַע) in heaven (vv. 28, 29, 30) his and Israel's prayers and supplications (vv. 28, 29, 30) toward

⁶⁵² Eslinger 1989:161.

⁶⁵³ For difference as a rhetorical device, see Perelman and Olbrechts-Tyteca 1969:345-349 and Sternberg 1985:478-479.

⁶⁵⁴ Solomon's emphasis on Yahweh's fidelity to his promise to David is shown in the use of the words שָׁמַר, שָׁמַרְתָּ, יִשְׁמְרֶנּוּ (vv. 24, 25, 26).

⁶⁵⁵ See Perelman and Olbrechts-Tyteca 1969:337-345.

the house (אֶל-הַמָּקוֹם הַזֶּה, vv. 29, 30) that bears the divine name, and to forgive (סָלַח, vv. 28-30). Based on the *recurrence of key words* ('hearing', 'prayer', 'the house'), Solomon emphasises Yahweh's hearing as his obligation to his people's prayers at the temple. In 31-53, Solomon *illustrates* that request by making seven specific petitions. In his first petition (vv.31-32), Solomon requests God to hear in heaven and judge his servants, according to his justice, when an individual Israelite swears his oath in the house because of his sin against his neighbour (cf. Deut 25:1-3). Then, in the second, third, fourth, sixth and seventh petitions, Solomon requests God to hear in heaven and forgive when his people Israel repent and prayer toward the house because of their sins and troubles.⁶⁵⁶ The troubles envisaged are military defeat (vv. 33-34), drought (vv. 35-36), disasters of various sorts (vv. 37-40), war (vv. 44-45) and exile (vv. 46-51). These troubles are the curses described also by Moses in the book of Deuteronomy, especially in chapter 28, as Yahweh's punishment against his people's future disobedience and sin; such as Deut 28:25 (military defeat), 11:17 (drought), 28:21-22, 38 and 29:21 (plagues and sicknesses). Thus, in these petitions, Solomon asks God to remove these curses. In his fifth petition (vv. 41-43), Solomon asks God to hear in heaven and to do what a foreigner calls for when he comes from a far country and prays toward the house. The above seven particular petitions establish a coherent pattern, as follows:

Solomon requests Yahweh to 'hear in heaven' (vv. 32, 34, 36, 39, 43, 45, 49) and forgive When 'the petitioners' pray (vv. 33, 35, 38, 42, 44, 45, 47, 48, 49) in a situation of need in, or even toward, 'the temple' (this house or this place, vv. 31, 33, 35, 38, 42, 44, 48) that bears the divine 'Name'.⁶⁵⁷

As seen above, Solomon makes his persuasive argument through this similar pattern and *repetition of key words* in his specific petitions. As in vv. 28-30, Yahweh is requested to hear in heaven the petitioners' prayers and supplications whenever they are offered toward the house (אֶל-הַמָּקוֹם הַזֶּה) that bears the divine Name, and forgive. Thus, Solomon's seven petitions are made to illustrate his argument already established in vv. 28-30. Solomon's petitions focus on God's acceptance ('hear' and 'forgive') when people pray toward the temple. Yahweh is requested to hear and forgive, despite his people's specific violations of the covenant. Thus, whereas he emphasises Yahweh's obligations to his people, Solomon de-emphasises the people's sin. In his argument, the

⁶⁵⁶ Particular sin is not mentioned in the fourth and sixth petitions.

⁶⁵⁷ The above pattern has been observed by many scholars. Levenson 1981:153-157; Gamper 1963: 55-63; Knoppers 1995: 236-239.

house as ‘a place for prayer’ and the divine Name is to play a significant role in the future relationship between Yahweh and his people Israel, his servants, and even foreigners.⁶⁵⁸ The house provides the petitioners their security from troubles, especially the curses mentioned in Deuteronomy. Based on this significant role of the temple, Solomon attempts to *remove* the curses. In this context, Eslinger has rightly observed the rhetorical concern of Solomon in his petitions:

The point of all of his lengthy prayers is to win from God a concession that would make the temple the place toward which one could pray and gain forgiveness and reconciliation for just about any sin imaginable, at least within the conceptual bounds set by the catalogue of sins in Deut 28.⁶⁵⁹

The rhetorical concern of Solomon is also shown in his seventh petition. In this last petition, Solomon persuades Yahweh to hear and forgive by calling to mind the Exodus, God’s great commitment to his people, as the reason for his obligation to hear and forgive:

For (יָ) they are your people and heritage, which you brought out of Egypt, from the midst of the iron furnace (8:51).

For (יָ) you have separated them from among all the peoples of the earth, to be your heritage, just as you promised through Moses, your servant, when you brought our ancestors out of Egypt, O Lord God (8:53).⁶⁶⁰

Thus, in his third speech, Solomon continues to confine Yahweh to the temple, and he seeks the Davidic monarchy’s continuity through the emphasis on himself as the fulfilment of Yahweh’s promise to David (8:22-26). He also asks God to hear and

⁶⁵⁸ In relation to the central function of the temple as ‘a place for prayer’ in Solomon’s prayer, there are many different understandings among scholars. For Noth, it indicates a deuteronomistic devaluation of the temple after the destruction of the temple. Noth 1991:93-95. For similar views, see Balentine 1993:80-88; Weinfeld 1972:190-209; Levenson 1981:143-166; Van Seters 1983:310-311. On the other hand, Knoppers has argued that the Deuteronomist’s emphasis on the temple as a place for prayer was intended to centralise the temple for the Josianic reform. Knoppers 1995:229-254. See also Gray 1964:222-227; Friedman 1981a:21; Halpern 1988:168-174. However, I am more interested in Solomon’s rhetoric itself, based on the emphasis placed on the central role of the temple. Why does Solomon emphasise the function of the temple? This is certainly clarified in Solomon’s petitions, which request the removal of the curses, and a guarantee of the continuity of the Davidic dynasty, from Yahweh, on the basis of Solomon’s great achievement, the dedication of the temple.

⁶⁵⁹ Eslinger 1989:165.

⁶⁶⁰ Here Solomon makes his request on the basis of *a causal relationship* between God’s favourable future response to his people and his great past act for his people. In the above verses, the particle יָ functions rhetorically to show Solomon’s reason for expecting that God should hear and forgive. Further, the particle functions to imply Solomon’s position in his relationship with God. In his relationship with God, he has not paid attention to God’s request, but is more keen on his own request to God. According to Claassen, the particle יָ as an important break of an argument indicates ‘the speaker’s own position toward his hearer and toward the factors which have influenced him’. See Claassen 1983:29-46 (44) and for the various rhetorical functions of the particle see also Muilenburg 1961:135-160; Aejmelaeus 1986:193-209.

forgive because of the temple, despite his people's specific violations of the covenant (8:27-53). On the other hand, Solomon never speaks of obedience as a personal obligation requested by Yahweh, whereas he emphasises Yahweh's obligations to his people in trouble and to the Davidic dynasty.⁶⁶¹

Solomon's fourth speech for the people (vv. 54-61)

As in his second speech for the people (vv. 14-21), Solomon is again trying to get his audience's supportive response to his concluding argument. While he emphasised the fulfilment of Yahweh's promises to David in his second speech, here Solomon argues that Yahweh's promise to Moses is fulfilled (e.g. מְנוּחָה, v. 56; cf. Deut 12:10; 1 Kgs 5:18 [4]) in himself. Solomon asks for Yahweh's continued presence so that Yahweh preserves him and Israel and helps them to keep his law. He also wishes that the words of his prayer might be near daily to Yahweh. Then, Solomon concludes by exhorting the people, his hearers, to obey Yahweh's commandments (8:61).

5.2.1.2.2.3 Yahweh's speech for Solomon and the people (1 Kgs 9:1-9)

As in 6:9-14, the narrator puts Yahweh's response to Solomon's prayer at the dedication of the temple between his notices of the completion of the temple (9:1, 10). Then, *identifying* Yahweh's appearance a second time as his appearance at Gibeon in 3:4-15, the narrator gives Yahweh's direct response to Solomon's prayer (vv. 3-5) and his address to both Solomon and the whole people (vv. 6-9). This invites the reader to compare this appearance to that in 3:4-15. This *comparison* leads the reader to see the similarities and differences between them.

As in 3:4-15, Yahweh's speech in 9:3-9 begins with the favourable answering of a preceding request by Solomon. In 9:3, Yahweh responds to Solomon that his eyes and his mind will be on the temple for all time, and that he has consecrated the temple and put his Name there forever. Then, as in 3:14, Yahweh's speech shows the conditional promise as in 9:4-9, although, unlike in 3:4-15, the speech adds Yahweh's conditional *threat* (9:6-9). In relation to Solomon's request concerning Yahweh's obligation based on the promise to David and the temple (8:17-21, 23-26; cf. 2 Sam 7:13-16), Yahweh responds to Solomon that the priority is that of obedience, over that of the continuity of

⁶⁶¹ Even Yahweh's conditional promise to David in 8:25 quoted by Solomon is mentioned for his own purpose, to ask for Yahweh's fidelity to his covenant obligation to the Davidic dynasty. In 8:46, Solomon

the Davidic dynasty and the temple. Quoting his own words about the Davidic conditional promise, Yahweh requires Solomon to obey him as David did for the continuity of the Davidic dynasty, an unending line of royal descendants.⁶⁶² In response to Solomon's de-emphasis of his obedience, Yahweh, more explicitly than in 3:14 or 6:12-13, mentions the necessity of obedience and the severe consequences of disobedience. In relation to Solomon's petition for a removal of the curses in Deut 28, in 9:7 Yahweh warns Solomon and the people by quoting directly two words from the list of covenant curses in Deut 28:37, לְשִׁינָה and לְמִשָּׁל. Further, over against Solomon's emphasis on the Exodus to remind Yahweh of his obligation, Yahweh puts forward the Exodus as the very basis for the justification of his judgment.⁶⁶³ Interestingly, in 9:6, Yahweh's speech on the conditional promise is conveyed to not only Solomon, but also to the whole people (including Solomon's successors and the implied readers) through a shift of emphatic pronouns from singular (וְאַתָּה אֱמֹתָ לִי) in 9:4 to plural (אִם-שׁוּב תִּשְׁבוּן אֲתֶם וּבְנֵיכֶם) in 9:6. Why does Yahweh change abruptly from one to the other within his direct speech to Solomon? Walsh has observed the rhetorical function of the second person plural form in relation to the reader as follows:

The second-person plural forms are obtrusive and force themselves on the reader's attention almost as a direct address. It is as if the voice of Yahweh breaks out of the confines of the narrative to warn the hearers themselves, 'if you people turn aside from following me...'⁶⁶⁴

Emphasising Solomon's obedience, Yahweh himself also directly reminds the readers that the present and future destiny of the temple and of themselves depends on their obedience. Thus, the narrator introduces the implied reader's response through Yahweh's direct speech toward the people in the second person plural form. Further, the shift of addressee within Yahweh's speech to Solomon, from Solomon to the whole people, has the effect of placing Solomon in a wider context.⁶⁶⁵ That is to say, the shift

shows a more negative view towards obedience ('for there is no one who does not sin...'). See Walsh 1996:116.

⁶⁶² Yahweh makes his argument by establishing David as the *model* of obedience. The model is a means of illustrating general rules which pertain to particularised standards of conduct. Thus, it means that if the model behaves in a certain way, individual kings and Israelites should certainly also behave in that way. See Perelman and Olbrechts-Tyteca 1969:350-410.

⁶⁶³ Frisch 2000:9.

⁶⁶⁴ Walsh 1996:118.

⁶⁶⁵ The rhetorical aspect of alternation between second person singular and second person plural address in Deuteronomy has been observed by McConville and Lenchak. For McConville, the occurrence of the two forms for Israel is deliberately made for rhetorical or theological reasons. According to him, it is intended to emphasise Israel's responsibility, both collective and individual, in keeping the law. Although

connects Solomon with the obligations imposed on the whole people. Thus, Solomon is also involved in the experience of the whole people, their disobedience and their exile.⁶⁶⁶

Yahweh's speech in 9:4-9 contains a type of argument by *comparison* which is mad of two contrary Israelite values; obedience as a good value, and disobedience as an undesirable value.⁶⁶⁷ The two values produce two consequences; the continuity of the Davidic dynasty as the promise of blessing and the fall of the people of Israel as the promise of a curse. Thus, Yahweh responds to Solomon and the people in terms of the two values related to his commandment. For example, in 9:7-9, the consequence of disobedience to Yahweh is expressed as a demotion of the good value and a promotion of the undesirable value.

Then I will cut Israel off from the land that I have given them; and the house that I have consecrated for my name I will cast out of my sight... This house will become a heap of ruins; everyone passing by it will be astonished, and will hiss; and they will say, 'Why has the Lord done such a thing to this land and to this house?' Then they will say, 'Because they have forsaken the Lord their God, who brought their ancestors out of the land of Egypt, and embraced other gods, worshipping them and serving them; therefore the Lord has brought this disaster upon them. (1 Kgs 9:7-9)

This illustrates a promised consequence of not observing the existing order of the covenantal values as the acknowledged structure of spiritual reality. The consequence functions as an effective *threat* against the people who do not keep Yahweh's commandments and who worship other gods (9:6).⁶⁶⁸ These acknowledged values must have been persuasive to the reader in the context of DtrH, because it is a commonplace in DtrH argument, as Deut 29:23-26 demonstrates:

They and indeed all the nations will wonder, 'Why has the Lord done thus to this land? What caused this great display of anger?' They will conclude, 'It is because they abandoned the covenant of the Lord, the God of their ancestors, which he made with them when he brought them out of the land of Egypt. They turned and served other gods, worshipping them, gods whom they had not known and whom he had not allotted to them. (Deut 29:23-26)

the narrative context is different, as far as I am concerned the same rhetorical function of the shift is also found in 9:4-6. The shift in 9:4-6 is intended to emphasise the obedience of both Solomon as a representative of Israel and as all Israel. See his forthcoming article, McConville 2002. For a similar view, see Lenchak 1993:12-16.

⁶⁶⁶ Thus, the shift in the address does not show that 1 Kgs 9:6-9 is the Dtr2 addition, as Friedman has argued. See above Ch. 1.2.1.3.

⁶⁶⁷ For Perelman and Olbrechts-Tyteca, comparisons can be made by opposition, ordering, quantitative ordering, and values. See Perelman and Olbrechts-Tyteca 1969:242-247.

⁶⁶⁸ This threat in 9:7-9 is part of an argument of comparison, for the speech associates this threat with the past and present action of God. For a type of argumentation or persuasion, see Perelman and Olbrechts-Tyteca 1969:245.

Thus, the narrator persuades the reader to agree with the structure of spiritual reality by introducing Yahweh's direct speech and the two acknowledged values in the speech. In sum, above Solomon's sacrifice, prayer and the glory of the temple, Yahweh demands Solomon's obedience, and argues that the disobedience of the people will result in their exile and the destruction of the temple. Thus, the speech of Yahweh prevents the reader from being too carried away by specifying the central function of the temple built by Solomon.

5.2.1.2.2.4 Summary

Here the narrator attempts to advance his audience's understanding of the 'real' concern of Solomon. Solomon's concern is to influence God in the fulfilment of his promises, and to make the people participate in his effort through the prayer. In 8:1-11, 62-66, the narrator invites the reader to see the continuity between the ark and the temple in the covenant relationship. The narrator introduces Solomon's speeches to the reader in order to demonstrate Solomon's desire at the dedication of the temple. In 8:12-13, Solomon attempts to contain God forever in the temple. In this context, based on these acknowledged ideas, Solomon attempts to gain a supportive response from his audience to his ultimate argument that the temple and himself are the fulfilment of God's promise to David (8:14-21). In the next stage, Solomon first asks God also to keep his promise on the continuity of the Davidic monarchy (vv. 25-26; cf. 2 Sam 7:13b). Solomon secondly asks God to hear in heaven when he and Israel pray toward the house, and to remove the covenantal curses (8:28-53). On the other hand, Solomon never speaks of obedience as a personal obligation requested by Yahweh, whereas he does emphasise Yahweh's obligations. In response to Solomon's argument about Yahweh's obligation based on his promise to David and on the temple, Yahweh responds to Solomon by saying that the priority is that of obedience, over and above the continuity of the Davidic dynasty and the temple (9:3-9). However, Solomon ignores again Yahweh's repeated warning, and judgments in the later development of the narrative.

This discourse between Solomon and Yahweh through prayer enables the reader to discern what is significant to them, and to understand the reality of the narrative situation. The reader draws a certain impression from Solomon's prayer and Yahweh's response. The reader also recognises the tensions of claims between Solomon's actions, the building of the temple and the transfer of the ark, and his direct speeches. Solomon's

direct speech assists the reader in evaluating the relationship between what Solomon says and what he does.⁶⁶⁹ Consequently, in 8:1-9:9 the narrator attempts to show the reader a distant correspondence, a contradiction between Solomon's speech and action. In this context, Yahweh's speech, which implies judicial process, is given here to function as the justification of divine judgment in 1 Kgs 11.

5.2.1.3 The narrator's emotional appeal (Pathos)

The emotional appeal is an artistic persuasion which occurs when the emotions of the audience are moved through the speech.⁶⁷⁰ The readers in 1 Kgs 1-11 are invited to participate in an emotional act (feelings, attitudes, will, and mind) which takes them inside the concerns of the narrator, and to respond to the narrator's emotional appeal. According to Perelman, the major devices for producing the desired emotions in the audience are 'repetition', 'accumulation of detail', and 'accentuation of particular passages'.⁶⁷¹ These devices draw attention to something, thus stimulating the emotions associated with it, through giving it a *presence*.⁶⁷²

First, 'repetition' as a persuasive device emotionally functions, in general, by drawing the repeated item to the attention of the reader.⁶⁷³ A common feature of Biblical Hebrew, repetition also functions to direct the message of the text to the heart and emotions.⁶⁷⁴ In this context, repetition in 1 Kgs 1-11 functions not only for structural impact, as already observed in our chapter 4, but also for emotional impact on the reader, supporting any persuasive aims on the part of the narrator. For example, as already seen, the significant repetition of 'Pharaoh's daughter' (בַּת־פַּרְעֹה) in 3:1; 7:8; 9:16, 24 and 11:1 tends to indicate the narrator's feelings, and thus can also stir the same feelings in the reader. 'Pharaoh's daughter' is first mentioned in 1 Kgs 3:1-3,

⁶⁶⁹ For the function of direct speech in relation to the reader, see Alter 1981:66. '...direct speech is made the chief instrument for revealing the varied and at times nuanced relations of the personages to the actions in which they are implicated.'

⁶⁷⁰ Aristotle 1991:I. 2. 1356a 13-16. For Aristotle, the emotions are all those feelings that so change men as to affect their judgments, such as anger, pity, fear, emulation, and shame. The emotional appeal also complements the rational appeal. Aristotle 1991:II. 1. 1377b21-1378a28.

⁶⁷¹ Perelman 1982:37.

⁶⁷² In argumentation, the effect of *presence*, as observed by Perelman, is to single out or emphasise certain things in a speech-act in order to draw the attention of the reader to them and to prevent them from being neglected. Perelman 1982:35.

⁶⁷³ For the emotional or persuasive function of repetition in a communication, see Johnstone 1994:6-13; Norrick 1987:254.

⁶⁷⁴ Muilenburg has observed that repetition in the Old Testament serves to express 'moments of excitement or urgency'. Muilenburg 1953:99-105. For the relationship between the expression of feelings and repetition as the characteristic manner of Israelite argumentation, see also Pedersen 1926:123; Whybray 1987:80-83; Weinfeld 1972:171-178; Sternberg 1985:365-440; Savran 1988.

which shows an ambivalent attitude toward Solomon. She is mentioned again in the context of Solomon's building actions for 'Pharaoh's daughter' and himself in 7:1-12, interrupting the account of the construction of the temple in 6:1-7:51. This stimulates a negative feeling to Solomon's building actions. In 9:10-25, the narrator portrays Solomon's building work in a more negative context in relation to the 'daughter of Pharaoh'. Solomon rebuilds Gezer, which Pharaoh had given to Solomon as a dowry for his daughter. In the end, 'Pharaoh's daughter' in 11:1-8 leads Solomon to build high places. Especially, the inclusion of the daughter of Pharaoh at the head of the list of foreign women in 11:1a is emphatic, and binds together the earlier mentions of Pharaoh's daughter (3:1; 7:8; 9:16, 24) with the 'foreign women' motif. Through this emphasis and an appeal to the memory, the reader clearly realises the negative emotions of the narrator toward Solomon in 1 Kgs 11, even the narrator's inner negative feelings of Solomon continuously implied in 1 Kgs 1-10. Thus, repetition serves to give continuity to the narrator's thought or his mind-image, and it serves to focus the reader's predication upon the narrator's controlling concern for Solomon, his covenant relationship with Yahweh in the light of his failure.⁶⁷⁵

Second, 'accumulation of detail' (amplification) is another means of evoking an emotional response. The detailed lists in 4:1-5:14 and 10:14-29 serve to stimulate the reader's confidence and feeling that the narrative is true. In this context, Walsh has observed the narrative effect of the detailed lists in 4:1-5:14 as follows:

By including official-sounding lists of names, titles, and territorial descriptions, and by enumerating in detail the types and quantities of food consumed by the royal household in one day, the narrator gives his account *the feel of a factually grounded, well-researched document*.⁶⁷⁶

The detailed and vivid description of the construction of the temple in 1 Kgs 6-7 especially draws the reader's attention to the temple, and thus creates a sense of *presence* or emotions. The vividness of such description invites the readers to enter a narrative world where the temple is being built, and certainly provokes their glorious memories of the magnificent temple, and feelings such as pride, wonder, 'exuberance', or 'a sense of verisimilitude'.⁶⁷⁷ However, the exalted emotions of the reader are turned

⁶⁷⁵ On the function of repetition as reminder, see Savran 1988:52-63; Watts 1999:68-73.

⁶⁷⁶ Walsh 1996:90 (my italics).

⁶⁷⁷ For the emotional effects of the description of the construction of the temple, see Fretheim 1999:40; Walsh 1996:108.

into a feeling of disappointment by the detailed description of the palace building in 7:1-12 in the midst of the description of the temple building.

Third, ‘accentuation of particular passages’ or emphatic direct speeches quoted in 1 Kgs 1-11 have a powerful rhetorical impact on the emotions of the reader, although they are mainly addressed to characters within the narrative world. When Solomon or Yahweh exhort their audience, the reader, too, receives the exhortation. Especially in case of direct second-person singular or plural address, the readers are likely to feel directly addressed and therefore obliged to respond. As already observed in the analysis of the rational argument in 1 Kgs 9:3-9, the ‘you’ addressed by Yahweh through a shift of emphatic pronouns from singular (וְאַתָּה אֱלֹהֵי לֵךְ) in 1 Kgs 9:4 to plural (אֱלֹהֵי שׁוּב) in 9:6 shows that the direct speech is not limited to Solomon as the direct addressee, but related to the whole people, including Solomon’s successors and the implied reader. The commands in the direct speech of Yahweh also provoke emotions, since they appeal directly to Solomon and the reader. One cannot ignore this, but must respond either positively or negatively to the command. Producing emotions in the reader, the speech reminds the reader that the present and future destiny of the people depends on their obedience. The second-person speech of Yahweh as the authoritative speaker calls upon the reader to pay careful attention to its contents, and produces an emotional response in the reader; for example, both a promising feeling (9:3) and a threatening feeling (9:4-9). In particular, the passages related to Yahweh’s commandment and promise, ‘walk before me or in my way’, ‘keep my statutes and my commandments’ in 1 Kgs 2:4, 3:14, 6:12-13, 8:25, 9:4-9, 11:11-13, are emphatic. This emphasis on the conditionality of Yahweh’s promise creates feelings of seriousness and pessimistic anticipation in 1 Kgs 1-11.

Finally, another obvious means for evoking an emotional response comes from the continual use of words and phrases with emotional connotations. The narrator employs these emotive words and phrases to induce the desired feelings toward his persuasive portrayal of Solomon in his covenant relationship with Yahweh. For example, the words or phrases שִׁמְעַ לֵב, הָבִין, הָבִין, הָבִין, הָבִין, הָבִין, הָבִין, which are related to the wisdom motif, recur in 3:1-5:26. These words and phrases create evaluative associations with Solomon and his activities. In association with those words, the narrator himself tells his intended reader that the Lord ‘was pleased’ (וַיִּשְׂמַח) with what Solomon had asked for the whole of God’s people (3:10). The narrator also

comments on Solomon's judgment in 3:16-27, asserting that all Israel 'feared' (וַיִּירָאוּ) Solomon (3:28). The people of Israel 'were happy' (וַיִּשְׂמְחוּ), and lived 'in safety' (לְבִטָּחָה) 'under their vines and fig trees' (4:20; 5:5). Solomon had 'peace' (שָׁלוֹם) on all sides (5:4). Hiram king of Tyre 'rejoiced greatly' (וַיִּשְׂמַח מְאֹד) in his relationship with Solomon, and there was 'peace' between Hiram and Solomon (5:21, 26). After the dedication of the temple, the people of Israel were 'joyful and in good spirits' (וַיִּשְׂמְחוּ) because of all the goodness that the Lord had shown to his servant David and to his people Israel (8:66). Such emotive words and phrases, positively employed in the account of Solomon's God-given gifts, invite the reader to respond with feelings of pride and favour to Solomon and his wisdom. However, the narrator himself does not reveal his inner feelings toward Solomon, although he shows the positive feelings of various characters toward him. The narrator's 'reticence' in portraying Solomon invites the reader to suspect the truth of his statement of the emotions of Solomon.

On the other hand, in 9:11-10:29 the word 'gold' (זָהָב) recurs sixteen times (9:11, 14, 28; 10:2, 10, 11, 14, 16 [twice], 17 [twice], 18, 21 [twice], 22, 25) and 'silver' five times. Such repeated words create evaluative associations with Solomon and his activities. These words accentuate Solomon's accumulation of wealth for himself based on the use of his God-given gifts. The detailed description of Solomon's wealth is designed to provoke the reader's negative feeling in the light of 'the law of king' in Deut 17:14-20, limiting the number of a king's horses, the number of his wives, and the amount of his wealth. In contrast to 5:21, Hiram king of Tyre in 9:12 was 'not pleased' (לֹא יִשְׂרוּ בְּעֵינָיו) with the cities that Solomon had given him. In contrast to 4:20 and 5:5, the narrator is 'silent' about the situation of the people of Israel in relation to Solomon's activities.⁶⁷⁸ The reader may respond with embarrassment toward Solomon and his activities related to his God-given gifts. Solomon's infidelity to Yahweh in 1 Kgs 11 is brought to the reader's mind by portraying it in association with the emotive words and phrases. Solomon 'loved' (לְאַהֲבָה, אָהַב) many foreign women (11:1, 2). Solomon's wives turned away his 'heart' (לְבָבוֹ), and 'his heart was not true' (לֹא־הָיָה שְׁלֵם לְבָבוֹ) to Yahweh, as was the 'heart' of his father David (11:3, 4). Solomon went after Milcom the 'abomination'/'detested thing' (שִׁקְץ) of the Ammonites (11:5), and he

⁶⁷⁸ For the function of reticence in the characterisation of biblical narrative, see Alter 1981:114-130.

built a high place for Chemosh the ‘abomination’ of Moab and for Molech the ‘abomination’ of the Ammonites (11:7).⁶⁷⁹ Thus, Yahweh ‘was angry’ (וַיִּחַאֲנַף) with Solomon because ‘his heart turned away’ (נָטָה לְבָבוֹ) from Yahweh. These emotive words and phrases evoke unambiguously negative feelings toward Solomon in the light of his relationship with Yahweh. Yahweh’s ‘anger’ (אֵף) stimulates fear or danger, and invites the reader to expect that terrible thing, the division of kingdom as the result of Solomon’s apostasy and breach of the covenant relationship with Yahweh.⁶⁸⁰ The combination of the anger of Yahweh and the inevitable penalty emphasise the failure of Solomon, without room for ambiguity.

In sum, the narrator certainly designs his portrayal of Solomon to incite specific feelings through repetition, accumulation of detail, accentuation of particular passages, and words and phrases with emotional connotations. In a manner sympathetic to his argument, the narrator produces an ambiguous emotional response in 1 Kgs 1-10. Then, the narrator provokes an unambiguous response in 1 Kgs 11, which is shame and despair. Thus, pride and shame, desire and despair, encouragement and threat, all such emotions in 1 Kgs 1-11, are intended to persuade the reader of both the serious consequences of Solomon’s actions and of the justice of Yahweh’s judgment. That is to say, the emotional appeal invites the readers to reconsider their covenant relationship with Yahweh and their identity in the light of Solomon’s failure.

5.3 Conclusion

We have investigated the argumentation in 1 Kgs 1-11 from the perspective of the three means of argumentation in classical rhetoric, namely, the narrator’s ethos, rational argumentation, and emotional appeal. The God-like perspective of the narrator brings a certain ethos to his work even before it has begun, and establishes a rhetorical relationship between the narrator, the reader, and the narrator’s message. In other words,

⁶⁷⁹ The narrator’s negative feeling toward the other gods is shown in his use of the word ‘abomination’, instead of the word ‘god’, in the descriptions of the foreign gods. Walsh has also observed the narrator’s negative feelings to other gods, which are expressed through his distortion of the names and descriptions of the foreign gods. See Walsh 1996:135.

⁶⁸⁰ According to McCarthy, the mentions of Yahweh’s anger or wrath in Kings or DtrH are intended to perform a ‘formidable’ rhetorical function, by affirming the broken covenant relationship and announcing a divine judgment. He has observed three main expressions about the anger of Yahweh, namely, ‘the anger of Yahweh blazes’, ‘Yahweh is angry’, or ‘one provokes Yahweh to rage’. The wrath formulae create ‘a troubled atmosphere of foreboding’ in the story of DtrH. On the other hand, for him the rhetoric of wrath also shows the reader that ‘salvation on condition of repentance is still an open possibility after 587 BC’. McCarthy 1974:99-107.

the narrator's character or authority has a strong ethical impact on the reader in his arguments. Thus, the narrator's character invites the reader to pay attention to his comments and explanations in relation to the narrated events in 1 Kgs 1-11. It also persuades the reader to understand dialogue, characterisation, and representation of action in 1 Kgs 1-11 as being under the narrator's authorial control.

The narrator's rational argumentation in 1 Kgs 3-7 sets up a new stage in his argument for justifying the divine judgment in 1 Kgs 11. Especially, his persuasive comment in 1 Kgs 3:1-3 more negatively and directly shapes the reader's perception of Solomon than 1 Kgs 2, by the use of contradiction. The reader already looks at the root of Solomon's later apostasy (11:1-8) as early as the beginning of Solomon's reign. Further, this narrator's comment tells the reader how to understand the following stories and events. In 8:1-9:9, the narrator attempts to show the reader a deep contradiction between Solomon's speech and action. In this context, Yahweh's speeches, which imply judicial process, are given here to function as the justification of divine judgment in 1 Kgs 11. This narrator's rational argumentation enables the readers to discern what is significant to them, and to understand the reality of the narrative situation through his portrayal of Solomon in the light of his failure.

The argumentation of 1 Kgs 1-11 is not only ethical and rational, but also emotional. The narrator certainly designs his portrayal of Solomon to incite specific feelings in a manner sympathetic to his argument. The narrator creates an ambiguous or unambiguous emotional response in 1 Kgs 1-11, which is intended to persuade the reader of both the serious consequences of Solomon's actions and the justice of Yahweh's judgment.

Chapter 6

The rhetorical situation and the reader

6.1 Introduction

This last chapter's main concern is to define the rhetorical situation and the implied audience/reader of 1 Kgs 1-11. In rhetoric, a rhetorical discourse or communication act arises from a particular sort of situation where there exists an exigency or need. As already observed in Chapter 2, 'rhetorical situation' is a particular condition or situation which invites utterance or discourse. Thus, to define the rhetorical situation of 1 Kgs 1-11 means to seek a practical and particular need which provides the existence of 1 Kgs 1-11. The particular need in 1 Kgs 1-11 is also related to its reader/audience in their specific need. Here, we will first look at the possible rhetorical situations of Kings in the light of scholars' observations and other related Old Testament books, then suggest the rhetorical need of Kings and 1 Kgs 1-11 in the perspective of rhetoric.

6.2 The possible rhetorical situations of Kings and 1 Kgs 1-11 in the light of scholars' observations and other exilic and post- exilic books

As already seen in Chapter 1, the rhetorical situation of 1 Kgs 1-11 is clearly related to the rhetorical situation of the whole of Kings. Scholars have variously explained the historical and rhetorical situation of Kings in relation to the composition of Kings and DtrH. The scholarly discussions on those issues can be presented as follows:

First, some scholars have argued that Kings reflects an exilic historical situation shortly after 561 BC (about 550 BC), which is implied by the release of King Jehoiachin in 2 Kgs 25:27-30. However, these scholars have made differing suppositions about the rhetorical problem of Kings in the exilic situation. For example, Noth has argued for the rhetorical situation of Kings as follows:

the history was probably the independent project of a man whom the historical catastrophes he witnessed had inspired with *curiosity about the meaning of what had happened*, and who tried to answer this question in a comprehensive and self-contained historical account...⁶⁸¹

The rhetorical need of the 'man in Palestine' was to explain the exilic people's current situation, focusing on the past which showed their disobedience to the Deuteronomic

⁶⁸¹ Noth 1991:145 (my italics).

law in Moses' book.⁶⁸² That is to say, the rhetorical function of Kings was to justify God's judgment in the exile. The author was interested only in the past and his own exilic present situation, without considering any expectation for the future. For Noth, the rhetorical need of Kings is clearly shown in 1 Kgs 8:44-53, the last part of Solomon's prayer of dedication, which emphasises the forgiveness of past guilt in the exile without mentioning the return of the dispersed people.⁶⁸³ The rhetorical need for the justification of the exile is also shown in 1 Kgs 2:2-4; 3:14; 5:17-19; 6:11-13; 8:25; 9:5; and 2 Kgs 17:7-23. On the other hand, for von Rad, the rhetorical need of Kings is not only to justify the event of 587 BC as God's just judgment,⁶⁸⁴ but also to show the messianic hope of a future restoration in relation to the question of the continuing validity of the dynastic promise to David (2 Sam 7:13-16) in the exile. The concern of the messianic hope in the exilic community is shown in the mention of the Davidic promises in 1 Kgs 11:13, 32, 36; 15:4; 2 Kgs 8:19, which delay the judgment of the nation, and of David as the prototype of the perfectly obedient anointed one in 1 Kgs 3:3, 14; 5:3; 8:17ff; 9:4; 11:4, 6, 33, 38; 14:8; 15:3, 5, 11; 2 Kgs 14:3; 16:2; 18:3; 21:7; 22:2; and finally of the release of King Jehoiachin in 2 Kgs 25:27-30.⁶⁸⁵ In a different way, Wolff has argued that the rhetorical situation of Kings is related to the question of 'what the remnants of Israel should do' under judgment in the exile without a king, a Jerusalem temple, or sovereignty over their land.⁶⁸⁶ According to him, in response to this rhetorical need, Kings brings an urgent prophetic demand of 'repentance' (שוב) under judgment in return for a compassionate future response from God.⁶⁸⁷ The exilic urgent demand of repentance is clearly shown in Solomon's prayer at the dedication of the temple in 1 Kgs 8:46-53, which is focused not on a new king and the Jerusalem temple, but on Israel's repentance and Yahweh's compassion (cf. 1 Kgs 8:33, 35; 2 Kgs

⁶⁸² Noth has argued for the Palestinian origin of Kings on the basis of the availability of a variety of literary sources in the homeland and the complete absence of any expectation for the future. Noth 1991:145 note 1.

⁶⁸³ Noth 1991:143.

⁶⁸⁴ Following Noth, von Rad has argued that Dtr writes 'from the bewilderment and crying need of an age in which there is no salvation', concerned with the theological significance of the exile. 1966a:207.

⁶⁸⁵ Von Rad 1966a:205-221.

⁶⁸⁶ Wolff 1961:171-186; 1975:83-100. Similarly, Brueggemann has argued that DtrH's rhetorical situation is concerned with 'questions about the validity of Israel's entire self-understanding as a people in covenant with Yahweh' after 587 BC. Brueggemann 1968b:394.

⁶⁸⁷ Repentance as an exilic demand necessary for future hope is also supported by Brueggemann, who has observed the close relationship between Yahweh's graciousness ('goodness', mentioned also in 2 Sam 7; 2 Kgs 25:27-30) and Israel's covenant obligation ('repentance' as Yahweh's demand) in the exile, on the basis of Deut 30:1-10 and 4:29-31. He has observed Solomon as the 'vehicle of Yahweh's good toward Israel' (1 Kgs 1:47; 3:10f; 8:18; 10:7), but has not mentioned the repentance idea in 1 Kgs 1-11 or Kings as a whole. Brueggemann 1968b:387-402.

17:13; 23:25; Judg 2:11ff; 1 Sam 12). The urgent invitation to return to God leads the exilic community, having the above rhetorical need, to the expectation of the possibility of salvation, rather than to any messianic hope. Smend and his followers have seen a theological conflict of hopes for a new life in the exilic period (especially related to the restoration of the monarchy). For example, Dietrich has observed three different theological views on the history of Israel and Judah in the exile, namely, an optimistic historical view (580 BC, DtrH); an anti-monarchical prophetic view based on northern infidelity (570 BC, 1 Kgs 11:29ff, DtrP); and a nomistic view based on obedience to the law and distinctive national identity in the threat from foreigners (around 560 BC; 1 Kgs 8:14-26; 9:1-9, DtrN).⁶⁸⁸ Thus, according to the observations of Smend and his followers, Kings implies a rhetorical need in the exile to express hope for the future in relation to the different perspectives on the monarchy.

Second, for many other scholars, the great bulk of Kings was written in the reign of King Josiah (640-609 BC) and the remaining small portions of the book were added in exile (587-539 BC)(Cross, Nelson, Friedman, Knoppers, et al.). According to these scholars, the original rhetorical function of Kings was to support Josiah's reform (a radical religious and political centralisation) on the basis of the connection between the old Mosaic covenant (Deut 17:14-20) and the unconditional Davidic covenant (2 Sam 7:11b-16; 1 Kgs 11:12-13, 32, 34, 36; 15:4; 2 Kgs 8:19; 19:34; 20:6). Then, in the exilic historical situation, the second rhetorical need of Kings in its final form was to justify the exile (1 Kgs 2:4; 6:11-13; 8:25b, 46-53; 9:4-9; 2 Kgs 17:19; 20:17f; 21:2-15; 23:26-25:30). For example, according to Nelson, the original rhetorical need in the Josianic period was to overcome opposition to Josiah's policies from many different religious and political groups.⁶⁸⁹ On the other hand, against false hopes of a Davidic restoration (2 Kgs 25:27-30) in the exile, the second rhetorical situation addressed the need to argue for an acceptance of the justice of Yahweh's punishment and of repentance (1 Kgs 8:46-51) for salvation. In relation to the second rhetorical situation, Friedman has, however, differently argued that Kings, except 2 Kgs 25:27-30, was addressed to the Egyptian

⁶⁸⁸ For Smend, these three views are keen on the justification of the exile and aspirations for the restoration of the dynasty (DtrH, 560 BC), and exhibit doubt about the restoration of the monarchy after the disappointment of Zerubbabel's reign (DtrP), and have a more optimistic hope based on obedience to the law (1 Kgs 8:46-53, DtrN at the beginning of the post-exilic period). Smend 1971:494-509; 1983:256-258; 2000:95-110; Dietrich 1972:9-36, 110-134, 139-147. For similar views with slight differences, see Veijola 1975; 1977; Spieckermann 1982; Camp 1990. See also above Ch. 1.2.1.4.

⁶⁸⁹ In the model based on the Josianic period, an alternative rhetorical situation is suggested by Fohrer as follows: Kings shows 'the struggle against pagan and syncretistic religious abuses and the victory of pure Yahwism as the chance for deliverance from inward decay and outward destruction'. Fohrer 1986:237.

community (1 Kgs 9:6-9; 2 Kgs 25:26; Jer 43:4-7; 44:1; Deut 28:68) in order to respond to a new historical situation in the exile.⁶⁹⁰ Consequently, for these scholars, Kings had been originally designed to function for the Josianic reader, then the book with later additions functioned for the exilic reader. Thus, for them, Kings in its final form reflects these two conflicting rhetorical situations, namely, the needs of the received main Josianic texts and the exilic minor additions.

Third, recently, Linville has challenged most scholars' arguments for the exilic dating of Kings (587-538 BC), arguing for the possibility of the both exilic and post-exilic dates of Kings, for example, a Persian and even Hellenistic setting and readership of Kings.⁶⁹¹ For him, in the case of post-exilic (post-monarchic) historical setting, the rhetorical situation of Kings would be related to very different views about the past and the identity of 'Israel' among the stable Jewish communities living under imperial rule in the exile.⁶⁹² In this situation, Kings, the history of kings as representatives of the exilic communities, functions to build a new self-perception for Israel in the exile. The true identity of Israel in the exile does not depend upon political autonomy, or the centrality of the temple, but on 'a reaffirmation of the relationship between Yahweh and his people, despite the judgment of the Exile' (2 Kgs 25:27-30).⁶⁹³ For Linville, Solomon's prayer at the dedication of the temple in 1 Kgs 8, and Josiah's reform in 2 Kgs 22:1-23:23 as a paradigm of exilic behaviour, symbolically show a reconciliation with Yahweh under the divine judgment, expressing a vision of 'Israel' in exile. Van Seters has also extended the dating of Kings into the post-exilic period. For him, the books' rhetorical need is to establish the identity of the people under the pressure of their disintegration during or after the exile.⁶⁹⁴

Up to now, we have examined the possible rhetorical situations of Kings in the light of scholars' observations. According to the above scholars, the rhetorical exigencies of Kings are to 'justify the exile' (Noth); to 'answer the question of what to

⁶⁹⁰ Friedman 1981b:185-192.

⁶⁹¹ Linville 1997:21-42; 1998. He prefers to use the terms 'monarchic and post-monarchic', instead of 'exilic and post-exilic'.

⁶⁹² Linville has argued for a diverse readership of Kings in the post-exilic setting:

'It is possible that the scattered communities shared in the production of Kings, either through their own scribes or through indirect influence in Jerusalem or other central places of religious learning, perhaps in Mesopotamia or Egypt. Most probably, however, Jerusalem-based scribes produced Kings with some respect toward a variety of different communities, even though they would have set the agenda themselves to a very great extent'. Linville 1997:39. With regard to the rhetorical problems of Kings, McConville has also observed a problem in the identity of Israel in exile. McConville 1989:31-49 (especially 34).

⁶⁹³ Linville 1997:23.

do under judgment in the exile' (Wolff); to 'show the messianic hope of a future restoration in relation to the question of the continuing validity of the dynastic promise to David in the exile' (von Rad); both to 'support the Josianic reform propaganda and theologically to justify the exile' (as combined rhetorical situations: Cross, Nelson, Friedman); to 'express hope for the future' (the Smend school); or finally, to 'make a new self-perception for Israel in her identity crisis' in the exilic or post-exilic period (Linville, Van Seters). In short, the rhetorical need of Kings in the exile is to justify the exile, and to build a new self-understanding of Israel and to answer questions relating to Israel's future hopes. Whatever their views about the compositional history and the rhetorical situation of Kings, most scholars at least do not doubt that the time of composition of Kings in its present form is the exile from 587 to 539 BC.⁶⁹⁵ Those scholars have accepted that the present form of Kings had its primary rhetorical function for the exilic Jews as 'the implied readers' in Kings – people who were in a position to make the proper response to it.⁶⁹⁶

However, in fact, the book of Kings itself does not mention explicitly or directly a rhetorical problem in the exilic situation which it addresses.⁶⁹⁷ Thus, in relation to the possible rhetorical situation of Kings, it will be helpful to mention other exilic and post-exilic (accepting Linville's view) issues reflected in other exilic and post-exilic books as actual circumstantial evidence. Other biblical references also shed light on the rhetorical situation of Kings. We will briefly examine the exilic or post-exilic issues in those

⁶⁹⁴ See above Ch. 1.2.1.2.

⁶⁹⁵ See above Ch. 1.2.1. Scholars' ideas of the period of the exile in relation to Kings are based on the last datable event in 2 Kgs 25:27-30, the release of Jehoiachin, the last king of Judah in 561 BC during the reign of Evil-Merodach, the son of Nebuchadnezzar, and his death which occurred either during the reign of the Babylonian king Nabonidus (555-539 BC) or before the release of the captives on the orders of Cyrus of Persia in 538 BC.

⁶⁹⁶ Although Kings itself does not inform us explicitly about its intended readership, the book as a narrative has implied readers who are indirectly addressed by the narrator. For implied readers in a narrative, see Iser 1974; Booth 1983. Whereas scholars' views about the place of composition of Kings are divided, they do not doubt the possibility that Kings functions for Palestinian (Gottwald 1985:425; Klein 1979:23-43; Janssen 1956) or Babylonian (Ackroyd 1968:44, 62-83) Jews, or for both (Jer 29; 44:1; Ezek 24; 33:21; see Childs 1992:161-162; Nelson 1987:4).

⁶⁹⁷ Even 2 Kgs 24-25, which reports the event of the exile, is silent about the true rhetorical situation of the people in exile. In 2 Kgs 25:27-30, the narrator does not clearly comment on the significance of the release of King Jehoiachin, but leaves questions and ambiguities for his audiences to answer. There has been also doubt of the appropriateness of the direct connection of the exilic passages (e.g. 1 Kgs 8:46-53, 9:6-9, 2 Kgs 21:8-15; 25:27-30) with regard to the true exilic rhetorical situation based on them. For example, McConville has doubted the connection thus: '[I]n the Old Testament's history writing (and we focus specifically on DtH) how much of what we read is really saying something about the events that it purports to narrate, and how much is it addressing the contemporary concerns of some later period? These cannot be absolute alternatives, of course. Yet there is a real question about the nature of the text as a record of the past'. McConville 1996:28. The delimitation of the exilic texts in Kings cannot look to any

books, not focusing on the question of the exact dating of the books or their various parts, but selecting the important texts in the books which deal with the rhetorical concerns of the exilic or post-exilic community.

Above all, in this connection, the books of Jeremiah, Ezekiel, and (Deutero-) Isaiah (40-55) give us a general insight into the rhetorical problems faced during the exile. The above books show that the dominant rhetorical problems of the exiles – whether in Babylon or in Palestine or in Egypt – are related to the following questions: how to explain the present situation of the exiles, how to formulate a new beginning during or after the exile, and how to understand the relation of exiles to those who were not exiled, and finally, how to understand the ‘empty land’. First, these books show some theological problems in the exile caused by the destruction of the important institutions, the monarchy, the holy city, the temple, and the land, which once gave the people identity and hope in their life.⁶⁹⁸ In this context, the books function for the ‘theological justification’ of the political catastrophes of 597 and 587 BC. Second, at the same time, the books are concerned with some more important exilic problems relating to a new beginning or hope during or after the exile.⁶⁹⁹ They are ‘the possibility of returning to the land’, and ‘the identity of the exiles in the exile’. Did the deportees need to accept the exile as their definitive new way of life or to regard the exile as temporary, believing in their returning to their own land?⁷⁰⁰ For example, after the first deportations to Babylon in 597 BC, Jeremiah in his letter not only urged the Babylonian exiles to settle down for a long stay in Babylon (Jer 29:5-7) with a clear hope, but also spoke about the eventual downfall of Babylon and the return to their own land (Jer 29:10-14; 51:59-64). This view of Jeremiah clashes with the view of the prophet Hananiah in Judah (28:2-4) and of prophets and dreamers in Babylon (29:8ff) who predict a quick return of the deported community. Similarly, an important issue in the book of Ezekiel is that of

independent or empirical evidence which shows that the texts are to be interpreted as commentaries on the contemporary exilic situation or problem.

⁶⁹⁸ See Klein 1979:3-8; Albertz 1994:375-399, 412-413. The exiles complained to Yahweh about his unfair dealing with them and their suffering (Ezek 1-33, especially chapter 18). Jeremiah defended Yahweh against charges of neglect, powerlessness, or unfairness in relation to the disaster of 587 BC, which was the necessary consequence of Israel’s sin (Jer 37-44). Against Jeremiah’s view of the exile as a direct outcome of the will of Yahweh (Jer 4-24), Egyptian exiles claimed that the disaster came from the neglect not of Yahweh, but of the Queen of Heaven (Jer 44). In this context, the book of Lamentations shows mixed feelings of both accusation against Yahweh for bringing about the exile (2:4-5; 5:7) and acceptance of the judgment of Yahweh (1:5, 18; 2:17). See also the exilic song Ps 137 for the people’s mental torment, psychological and religious distress in the exile.

⁶⁹⁹ Albertz 1994:411-426, 427-436.

whether one should prepare for eventual return to the homeland or for a permanent stay in Babylon. In Ezek 20:32-44, the following words of Ezekiel show a conflict between the prophet, who proclaimed restoration, and his audience, who were not so eager to return to the homeland:

What is in your mind shall never happen, which you say, 'we will be like the nations...' With a strong hand and an outstretched arm and with wrath poured out will I be king over you. I will bring you out of the peoples and gather you out of the countries where you are scattered... (20:32-34).

Ezekiel emphasises that Yahweh will come to the rescue of his people in the exile and will bring them back to the land (Ezek 36-37). Thus, Israel (and the nations) will acknowledge the one God: 'Then you shall know that I am the Lord' (20:42; 36:22f).

In relation to the identity of Israel in the exile, the books of Jeremiah and Ezekiel show a tension arising among the exiles who saw themselves as the true Israel and those ('kinsmen', אֲחֵיכֶם) who remained in the land (29:16). For example, Jer 24:1ff implies the tension as follows:

The God of Israel says, I will regard as good *the exiles* from Judah, whom I sent away from this place to the land of the Chaldeans...I will bring them back to this land... And they shall be my people and I will be their God ... But I will make them (the king of Judah and the remnant of Jerusalem *who remain in this land* and those who live in the land of Egypt) a horror, an evil thing, to all the kingdoms of the earth – a disgrace, a byword, a taunt, and a curse in all the places where I shall drive them (24:5-9).

While the exiles as God's people are the true heirs of the land, those remaining in the land are the finally cursed ones (cf. Jer 29:20-32; 40-44).⁷⁰¹ This reflects a conflict in the true identity of Israel after 597 within the communities in Judah and Babylon, including the problem of the continuance of the Davidic monarchy and Israel's covenant relationship with God. The issue particularly of Jeremiah throughout his book is the problem of the continuity or survival of the covenant relationship between God and his people in the exilic view of the people's persistent refusal to meet the demands of the

⁷⁰⁰ Hoffman also sees this issue as the most crucial problem in the exilic period. Hoffman 1995:661-662. This issue is also related to the question of whether the exiles should accept integration into a foreign culture and life, or should separate them from it.

⁷⁰¹ In this context, Seitz has argued that the book of Jeremiah (especially chs. 21-45) reflects a situation of theological conflict over the exile (e.g. over the legitimacy of the remnant community and the monarchy in Judah, and their place in Israel's future restoration) within the communities in Babylon and Judah after 597 and 587 BC. Seitz 1989. See also Nicholson 1970:127-135.

covenant.⁷⁰² In response to the problem, Jeremiah establishes a new relationship between Yahweh and his people, based on God's judgment (Jer 4-24) and his new covenant (Jer 30-33), which could bring about a new beginning. A similar conflict is shown in Ezek 11:15ff and 33:24ff, the message of the prophet Ezekiel against the arguments of the 'inhabitants' (יְשָׁבֵי) of 'Jerusalem' (יְרוּשָׁלַיִם) or 'these waste places in the land of Israel' (הַחֲרָבוֹת הָאֵלֶּה עַל-אֲדֹמַת יִשְׂרָאֵל). Those people claim the land of Israel in appropriation of the patriarchal tradition, 'Abraham was only one man, yet he got possession of the land; but we are many; the land is surely given us to possess', (33:24; 11:15). However, the prophet affirms that the exiles in Babylon will again possess the land as 'the whole house of Israel' (כָּל-בֵּית יִשְׂרָאֵל, 11:15) and God's people (וְהָיָה לִי לְעָם, 11:20; cf. 36:8-12), rather than those who remained in the land. In the prophet's understanding, the land will be 'a desolation and a waste' (33:28-29, cf. Lev 26:32ff) and the empty land will have to recuperate from its 'defilement' (טִמְאָה, 36:17-18, 29-32 cf. 20:7, 18, 30, 43).⁷⁰³ Furthermore, God 'has been a sanctuary to them [the scattered people] for a little while in the countries where they have gone' (11:16). In this context, the survivors who remained in Jerusalem are clearly distinguished from the exiles in Babylon, the latter as the true and only remnant of Israel.⁷⁰⁴ Thus, the important rhetorical concern is the self-understanding of the exilic community related to the word of Yahweh on his judgment and promise (Ezek 33:30-33).⁷⁰⁵

On the other hand, in relation to a change in the political situation, the triumphant progress of the Persian king Cyrus in 550-539 BC, (Deutero-) Isaiah 40-55 responds to the Babylonian exiles' doubts and complaints about God's willingness and his ability to save them (Isa 40:27; 45:9-13; 49:14).⁷⁰⁶ Can God restore the exiles as his own people? Why would God use not the Davidic king but the pagan Persian king Cyrus to bring

⁷⁰² According to McConville, the issue of the relationship between Yahweh and Israel is crucial in the book of Jeremiah, in the light of Israel's incapacity to be faithful to the covenant and the theology of the new covenant (31:31-34; 32:39-40) as a governing concept of the book of Jeremiah. McConville 1993a.

⁷⁰³ A similar concept of land in a vision of holiness is shown in Lev 18:24-30, where the polluted land vomits out its inhabitants. For the understanding of people and land in Lev 17-26 (the so-called, 'Holiness Code'), see Joosten 1996. In Jer 25:11, the empty land is having a Sabbath (sanctification, atonement) of seventy years for the defilement it has undergone (cf. Lev 26:41ff; 2 Chr 36:17-21).

⁷⁰⁴ The people in Jerusalem may be included in 'the rest of the nations (שְׂאֵרֵי הַגּוֹיִם)' rather than in 'the whole house of Israel' (36:1-5). See Renz 1999:109.

⁷⁰⁵ Renz 1999:27-55, 57-130. According to Renz, the whole book of Ezekiel, arranged into two parts, chs. 1-33 (Israel's past) and 34-48 (Israel's future), is aimed at shaping Israel's present self-understanding as a community in exile.

⁷⁰⁶ For the rhetorical problems of Isaiah 40-55 in this context, see Gitay 1981 and Klein 1979:97-124. Here, the exilic community in Babylon is the personification of Zion and Jerusalem (52:1-2) as the true Israel, and is called 'Israel/Jacob my servant' (41:8-9; 44:1-2).

about his people's deliverance (cf. 44:24-28; 45:1-7)? In what way should the exiles be involved in the new development of the political situation? The prophet responds to these questions, bringing the exiles the promise of a new intimate relationship between God and his people. Further, he convinces the exiles of God's promise and ability to return them to Zion and the land (Isa 43:5; 44:26-27; 48:20) and save them as his elected servants (41:8-9; 42:1; 43:10). As Creator and Redeemer, Yahweh really is in sovereign control of the world's political situations.

In the post-exilic situation of restoration, the books of Ezra and Nehemiah show the efforts of the post-exilic community to overcome its identity crisis after the Babylonian exile by establishing continuity with the Judah of the pre-exilic period.⁷⁰⁷ The identity crisis is evident in the antagonism which arose between those who returned from exile in Babylon and those who had remained in Judah during the exilic period (Ezr 4:1-5; Neh 2:19ff; 4:1ff; 6:1ff).⁷⁰⁸ In this situation, the books of Ezra and Nehemiah (also Haggai and Zechariah) are concerned with the rebuilding of the temple and the city of Jerusalem, the return to the homeland (Ezr 1-10; Neh 1-7), and the observance of the book of the law of Moses (Neh 8-13).⁷⁰⁹ However, an important problem in those books is the understanding of the discrepancy between God's promise of freedom in the land and their present subservience to the Persian foreign kings.⁷¹⁰ In this new circumstance, how should the post-exilic community respond to the dominant empire? Should the community still hope for a complete restoration of the Davidic kingdom and the land, or accept integration into the foreign empire? In this context, Ezra and Nehemiah express dissatisfaction with the present exiles' situation under

⁷⁰⁷ Williamson 1987:81-98.

⁷⁰⁸ The problem of the identity of the community is evident in the question of its legitimacy as a successor to pre-exilic Israel in its relationship with its neighbours, the Samaritans (Ezr 3:3; 4:1-5), and the serious problem of mixed marriage within the community (Ezr 9-10; Neh 13:23-28). According to Williamson, 'by emphasizing continuity with the past and by establishing a framework within which to interpret their own recent history, the authors of Ezra and Nehemiah endeavoured to encourage their contemporaries to regard themselves as the direct heirs of pre-exilic Israel'. Williamson 1987:86. Haggai and Zechariah regarded the Jewish community in Palestine as the true remnant of Israel (Hag 1:12, 14; Zech 8:6, 12). Thus, the great exigency of those books is the need to re-establish the post-exilic community as the true and legitimate successor of pre-exilic Israel, based on Yahweh's choice of Zion and the Davidic dynasty.

⁷⁰⁹ The completion of the temple was a matter of great urgency to Haggai (1:12-14) and Zechariah (4:6-10; 6:9-15). For the important relationship between the rebuilding of the temple as divine blessing and the nature of the new community as the people of God in Haggai and Zechariah, see Ackroyd 1968:153-217; Bright 1981:370-371.

⁷¹⁰ The feeling of conflict is reflected in Neh 10:1 [9:38]. While it is less certain that there were two extremely conflicting, 'theocratic' and 'eschatological', parties in the post-exilic period as argued by some recent scholars, it is acceptable to speak of tension within the exile communities caused by the difference between their expectation of some type of restoration of the earlier kingdom based on the fulfilment of the promise of Yahweh, and their present restoration under Persian rule. Plöger 1968; Albertz 1994:437-458.

Persian rule, as a situation of incomplete fulfilment of the prophecies of Israel's salvation (Ezr 7-9; cf. Isa 40-66, Jer 31).⁷¹¹ In contrast to Ezra and Nehemiah, Esther is not concerned about Jerusalem and the temple, but demonstrates the viability of life for the Jews who remained in exile and who accepted foreign leadership in a foreign land, under the reliable providence of God (cf. Jer 29:4-7).⁷¹²

We have investigated the possible rhetorical situations of Kings through the history of scholars' researches and the other Old Testament exilic and post-exilic books. The aforementioned possible rhetorical problems of Kings are summarised as follows:

1. Did Kings function for a rhetorical need to 'justify the exile' (Noth); to 'answer the question of what to do under judgment in the exile' (Wolff); to 'show the messianic hope of a future restoration in relation to the question of the continuing validity of the dynastic promise to David in the exile' (von Rad); both to 'support the Josianic reform propaganda and to justify the exile' (as combined rhetorical situations: Cross, Nelson, Friedman); to 'express hope for the future' (the Smend school); or to 'make a new self-perception for Israel in her identity crisis' in the exilic or post-exilic period (Linville, Van Seters)?
2. Was Kings a response to the following issues in the exilic period: what is the meaning of the 'exile' and the 'empty land'? Does 'the covenant relationship' between God and his people still survive? Who is 'Israel' and who are the 'true heirs of the promises' of the possibility of returning to the land and of a new beginning? In what form, or how, might the covenant people continue (Jeremiah and Ezekiel)? Can God restore his people, and is he still in control of history (Isaiah 40-55)? – Alternatively, did Kings respond to the issues of the post-exilic situation of restoration: should Jews look for a complete restoration of the land and the Davidic kingdom (Ezra and Nehemiah), or accept integration into the dominant empire (Esther)? Would Jerusalem and the temple still play a part in relation to the identity of Israel and its covenant relationship with Yahweh in the future (Ezra and

⁷¹¹ McConville 1986:205-224. According to him, the situation of the post-exilic community in the books of Ezra and Nehemiah reflected moral and political exigencies. For a complete salvation from the bondage of Persia, and for the complete fulfilment of the promise of Yahweh, the returnees should repent of the sin of their mixed marriage (Ezra and Neh 8-13), and are urged adequately to worship and observe a strict program of separation (Zech 5). For a similar view, see Williamson 1985:l-lij.

⁷¹² Bush 1996:311-327. For the differences between Ezra-Nehemiah and Esther, see also Levenson 1976:444-451.

Nehemiah, Haggai and Zechariah)? Did the exiles who did not return need to accept the exile as their new permanent existence (Esther)?

Those observations supply the possible limits of an enquiry into the rhetorical situation of Kings. Thus, based on those proposed possible rhetorical situations, we will start to discover which rhetorical situations Kings and the Solomon narrative might have responded to.

6.3 The possible rhetorical situations and 1 Kgs 1-11

Here, we will suggest the rhetorical situation(s) or reader(s) of Kings through our study of 1 Kgs 1-11 in relation to the above possible rhetorical situations. We will show how our rhetorical study of 1 Kgs 1-11 has shed light on who the audience might have been and what issues were addressed, comparing this with the possible rhetorical situations proposed by scholars and some exilic books. This investigation begins with the exilic reader's understanding of some related texts in their finished form, rather than in their various small parts. My reading of the texts in their present form has been already justified by scholars' general presupposition of the texts in Kings being for the exilic purpose in their final form, and by our observation of the texts' rhetorical function within 1 Kgs 1-11 as a rhetorical unit. As observed in our chapter 1, redaction approaches to the text have failed to evaluate properly the present texts' impact on the reader, because these approaches have focused on identifying similar or different characteristics in the component parts of the texts. In contrast, my reading of the text in its final form focuses on seeing the parts of the texts in their rhetorical relationship within 1 Kgs 1-11 as a rhetorical unit, and even the whole of Kings as a whole rhetorical unit.

6.3.1 1 Kgs 8:46-53 and the possible rhetorical situations

As already observed, in relation to the possible rhetorical situations of Kings, scholars have identified 1 Kgs 8:46-53 and 2 Kgs 25:27-30 as the most important texts.⁷¹³ Thus, it is crucial to re-examine the rhetorical concern of the prayer in 1 Kgs 8:46-53, which

⁷¹³ Further, in relation to the main Deuteronomist rhetoric of the exilic period in DtrH, 1 Kgs 8:46-53 is regarded by most scholars as the important text. See Wolff 1961:171-186; McConville 1992.

certainly reflects an exilic situation.⁷¹⁴ Then, we will look at how the rhetorical concern of the text is connected with that of 2 Kgs 25:27-30, which describes the actual exilic situation. In this rhetorical connection, the rhetorical concern of 1 Kgs 8:46-53 can persuasively be taken to be representative of the rhetorical concern of the whole of Kings in the exile. We will begin with a brief explanation of the narrative context of 1 Kgs 8:46-53 in Solomon's prayer at the dedication of the temple in 1 Kgs 8. As already seen in chapter 5, in 1 Kgs 8 the narrator advances his readers' understanding of Solomon's real concern, as regards the building of the temple, by citing Solomon's speeches and prayers. In his first speech (8:12-13), Solomon attempts to contain God forever in the temple which he has built. In his second speech (8:14-21), Solomon is trying to win his audience's (the people) supportive response to his argument that the temple and himself are the fulfilment of God's promise to David (cf. 2 Sam 7:13a). Thereafter, Solomon first asks God also to keep his promise about the continuity of the Davidic monarchy (vv. 25-26; cf. 2 Sam 7:13b). Solomon secondly asks God to hear in heaven when he and Israel pray in or towards the temple, and to remove the covenant curses and trials (8:27-45). Thus, at the dedication of the temple, speaking to the people about how the temple and he himself are the fulfilment of Yahweh's promise to David (vv. 14-21; cf. 2 Sam 7:13a), Solomon tries to force Yahweh to restore the unconditional Davidic covenant (vv. 25-26; cf. 2 Sam 7:13b), and to remove the problems of both kings and people, on the basis of prayers made in or towards the temple (vv. 27-45; cf. Deut 28). These rhetorical concerns inspire Solomon to his speech and prayer at the dedication of the temple.

⁷¹⁴ In vv.46-48, Solomon's repeated statements of deportation (שביהם 47b, נשבו 47a, שבוים שביהם 46b, שבו 48a), and of the land of captivity (ארץ האויב 46b, בארץ אשר נשבו-שם 47a, בארץ שביהם 47b, בארץ אביהם 48a) make it clear to the reader that the situation of his seventh petition is Israel's exile. For the complex plays on these words as an indication of the Babylonian exile, see Levenson 1982:135-138. A few other scholars, unlike most critics, have argued that 1 Kgs 8:46-53 shows an exilic situation in the eighth century (Gray, Burney) or in a ten-year period between 597 and 587 BC (Tomes), simply on the basis of their presupposition of the existence of the temple in v. 48. See Gray 1964:197; Tomes 1996:33-50 (46); Burney 1903:113-114. However, the issue of the existence of the temple is not in itself sufficient evidence for the exact setting of Solomon's prayer. On the one hand, an oath before the altar, and the prayers at the temple made in time of war, of famine, or of drought could belong to the period of the temple's actual existence (Knoppers 1993:105-106). On the other hand, the altar can be assumed to have remained in the Jerusalem temple site even during the exilic period. The reference to the existence of the altar (vv. 31-32) may be 'a use in the later form of the prayer of material reflecting an earlier situation'. (Ackroyd 1968:25 note 36; p. 27 note 46). Further, the exilic writer may have incorporated the perspective of his pre-exilic sources unchanged (Provan 1995a:77). In fact, no such precise evidence for the loss of the temple, or the existence of the temple, is available in Solomon's prayer.

In this context, Solomon's prayer for mercy in exile is understood as a covenantal curse.⁷¹⁵ Solomon begins his petition with the inevitability of human disobedience (אֵין אָדָם אֲשֶׁר לֹא יִחַטָּא, v. 46) and the presupposition of an exilic setting, and the need of an acknowledgement of the people's sin and repentance (8:46-47). Then, Solomon appeals to God to hear the people's prayer and to forgive them if they pray to God toward their land, city, and temple in exile (8:48-50). This petition of Solomon implies that the acknowledgement of sin and repentance are important for the exiles in their exilic situation.⁷¹⁶ In the situation of the exile, Solomon does not ask Yahweh for a 'return to the land' through repentance, as he did in his second petition (וְהִשְׁבַּחֵם וְהִשְׁבַּחֵם, v. 34b), namely, in a situation of simple military defeat (vv. 33-34).⁷¹⁷ Here, Solomon mentions the land, with an indication of the direction of prayer, in v. 48, *not* from the perspective of restoration (as in vv. 33-34, 35-36). In this context, McConville has argued that, unlike Deut 30:1-10 and Jer 30-33, which clearly mention a hope of return to the promised land, 1 Kgs 8:46-53 deliberately avoids raising the hope of a 'return to the land' from the exile.⁷¹⁸ The word 'repent' (שׁוּב) in vv. 47-48 has no corresponding use of 'return' to denote Yahweh's restoration of Israel's fortunes. Instead, the verb שׁוּב is more closely linked with שְׁבִיָּהֶם 'their captors' and שְׁבָה 'carry into exile' in vv. 46-48. Repentance 'in the land of their captors or enemies' or in 'the land of captivity' is emphasised in vv. 47-48.⁷¹⁹ Instead of the return to the land, as 1 Kgs 8:50 mentions, Solomon requests Yahweh to grant the people *in exile* 'compassion in the sight of those who carried them captive'. Thus, Solomon's immediate concern is not the possibility of return, but the people's survival of the exile, accepting their captors.⁷²⁰

Furthermore, Solomon persuades Yahweh to hear his request on the grounds of Israel's identity as the reason for his hearing and forgiving (vv. 51, 53). For Solomon,

⁷¹⁵ The linguistic similarities between 1 Kgs 8:46-53 and Deut 29:17-27, 30:1-10, imply that the exile in Solomon's petition is seen as the ultimate punishment for sins against God and His covenant.

⁷¹⁶ For Wolff, Solomon's prayer states what Israel should do in the hour of judgment (1 Kgs 8:33, 35). According to Wolff, 8:46-53 as 'the actual kerygma' of DtrH leaves open the possibility of hope. That is to say, 8:46-53 expects hope 'without being expressed in definite hopes', confining itself to a prayer for justice and mercy for 'Yahweh's people and possession' (v. 51) among the foreign nations (49f). Wolff 1975:83-100.

⁷¹⁷ See Talstra 1993:125; McConville 1992:67-79. I do not agree with Levenson's argument that vv. 44-53 show an 'unambiguous hope of return'. Levenson 1981:158.

⁷¹⁸ McConville 1992:67-79; 1993a:173-181.

⁷¹⁹ For the important word plays between 'the land of captivity' and 'repent (return)' in 1 Kgs 8:46-48 as the self-understanding of Israel in exile, see Levenson 1982:135-138.

even in the exile, when the temple and the Davidic dynasty are brought to an end and the Jews are scattered, Israel still exists as ‘Yahweh’s own people and heritage’ (עַמֵּי וְנַחֲלָתָךְ) which he ‘brought out of Egypt’ (v. 51) and ‘separated from among all the peoples of the earth according to his promise to Moses’ (v. 53).⁷²¹ In relation to the exile, this argument of Solomon shows his important rhetorical concern for the identity of Israel based on their covenant relationship with Yahweh. Is it still possible for the people in exile to gain Yahweh’s acceptance (forgiveness and a restored relationship) on the grounds of their repentance and the ancient promise of Israel’s election? Solomon’s prayer in 8:46-53 shows a tension in the relationship between Yahweh and the exiles.

Consequently, the rhetorical concern of 1 Kgs 8:46-53 is over the possibility of a covenant relationship between the exiles and Yahweh. In this rhetorical situation, the exiles, as the audience, are urged to acknowledge their sins, to repent, and to appeal to Yahweh’s mercy and acceptance as his people, even in exile, rather than expecting a return to the land. Thus, in this perspective, the prayer shows the possibility of a renewed relationship between God and his people after the judgment of exile and the loss of the land. In relation to the above possible rhetorical situations, 1 Kgs 8:46-53 responds to the exilic and post-exilic issue of returning to the land. It is different from the rhetorical intentions of Ezekiel 36 and Jeremiah 30-33, which are marked by a fervent hope and plea for a restoration to the land. 1 Kgs 8:46-53 does not give its reader grounds for hope of a return to the land. However, it goes beyond simple justification of the exile on the basis of past guilt (contra Noth). That is to say, it is concerned with a future hope, not by way of a restoration to the land, but by way of Yahweh’s acceptance and restoration of the relationship with his people, based on repentance and his ancient promise (Wolff). In this context, 1 Kgs 8:46-53 indicates that it might respond to the rhetorical situation of the exiles in a foreign land (the land of the captor), probably Babylon, who had to maintain their identity there and needed a rationale for survival (Linville).⁷²² This rhetorical concern can be connected with the

⁷²⁰ This view is supported by Hoffman’s same observation on the exilic passages in Kings. See Hoffman 1995:666-668.

⁷²¹ It is also significant that in God’s word through Solomon, the event of exodus is the beginning point of the history of Israel (8:16), and the erection of the temple is dated from that event (6:1). Moreover, the identity of Israel in relation to the exodus functions as an important element in the justification for the fall of Israel and Judah in 1 Kgs 9:9; 2 Kgs 17:7, 8, 34; 21:15. For a significant range of references to the exodus motif in 1 Kgs 1-11, see Frisch 2000:3-21.

⁷²² In relation to the rhetorical situation of Kings, I agree with Linville’s view that it reveals the identity crisis of Israel in exile or post-exile, but disagree that Kings reflects the situation of the returnees in Palestine. See Linville 1997:39.

narrator's mention of the release of Jehoiachin from the prison of Babylon (2 Kgs 25:27-30) as an act of 'compassion in the sight of their captors' (1 Kgs 8:50) without implying the possibility of Judah's restoration to her own land or a messianic hope (contra von Rad). The narrator's last comment in the actual exilic situation at least shows that God is still acting for 'his people and heritage' (1 Kgs 8:51) even among the foreign nations (8:49) through his justice and mercy (contra Noth).⁷²³ In following the picture of widespread destruction of Judah in 2 Kgs 25:1-26, this last comment may imply that the hope is to be found among those in exile in Babylon as the true and continuing Judah (25:21b), and in Yahweh, who has brought them out of Egypt, given them the land, judged them, and taken them into exile.⁷²⁴ The narrator hardly prepares the reader to expect the restoration of a Davidic monarch.⁷²⁵ Rather, the pardoning and exaltation of the Davidic monarch is shown only under the rule of the Babylonian king, Evil-merodach, as the agent of Yahweh's mercy on his people. In this context, the experience of Jehoiachin may persuade the Judean survivors under Babylonian rule to accept integration into the dominant empire.⁷²⁶ 1 Kgs 8:46-53 may be also related to the rhetorical situation of the book of Esther, which demonstrates the viability of life of the Jews who remained in exile and who accepted the Persian empire, under the reliable providence of God (cf. Jer 29:4-7).⁷²⁷ In that context, 1 Kgs 8:46-53 may be an important text for a vision of Israel in the Babylonian exile and in the transition from Israelite faith to Judaism, which develops independently of kings, land and temple.

6.3.2 1 Kgs 8 and 9:1-9 in the rhetorical connection of 1 Kgs 1-11

In the rhetorical connection of 1 Kgs 1-11, the relationship between 1 Kgs 8 and 9:1-9 is also important in determining the rhetorical exigency of Kings. In fact, in 1 Kgs 8-9:9 the narrator communicates with the reader by citing a rhetorical conversation between Solomon in 1 Kgs 8 and Yahweh in 9:1-9, related to the exilic situation.⁷²⁸

⁷²³ For similar views on this passage, see Klein 1979:40-41, 43; Ackroyd 1968:31; Wolff 1975:83-100.

⁷²⁴ Cf. Hobbs 1985:369; Carroll 1981:248.

⁷²⁵ For different readings of 2 Kgs 25:27-30, as a reference to the oracle of Nathan in 2 Sam 7, see Veijola 1975:68-79; Zenger 1968:16-30.

⁷²⁶ For a view of 2 Kgs 25:27-30 in this context, see Begg, who has observed 2 Kgs 20:19-25:30 as the concluding chapters, performing the rhetorical function of 'the inculcation of an implicitly pro-Babylonian outlook'. Begg 1986:49-56.

⁷²⁷ For connections between the books of Kings and the book of Esther in a similar rhetorical situation, see Levenson 1984:361. However, I disagree with his view of 2 Kgs 25:27-30 as a 'conditional messianism' of the Babylonian exiles.

⁷²⁸ I agree with Eslinger's observation of the need to distinguish between the voices of Solomon and Yahweh as characters, and the voice of the narrator in the narrative context of 1 Kgs 1-11. For Eslinger, 1

Thus, we need to examine what kind of rhetorical exigency provokes the conversation between Solomon and Yahweh in 1 Kgs 8 and 9:1-9. At the same time, here we will consider the question of whether Kings in its final form implies two combined rhetorical situations, namely, reform propaganda of the Josianic period and a theological justification in the exilic period, as many scholars have argued. Is a rhetorical situation for the Josianic reform propaganda compatible with the exilic problem in the final form of Kings, for example, in 1 Kgs 9:1-9?⁷²⁹

In 1 Kgs 9:1-9, as already observed in our chapter 5, the narrator introduces Yahweh's response to Solomon's arguments, mainly about Yahweh's obligation based on the promise to David and the temple in 8:22-53. First, in 9:3, Yahweh accepts Solomon's prayer for the temple as the everlasting dwelling-place of God's mind, eyes, and name (8:29; cf. v. 13). Then, Yahweh in 9:4-9 responds to Solomon by establishing the priority of obedience over the continuity of the Davidic dynasty and the temple (8:23-26). Whereas Yahweh accepts that the temple as his cultic presence is a basis for hope (9:3), he denies Solomon's demand for the temple to be an eternal guarantee for salvation in all troubles (9:7-8; cf. 8:27ff). Rather, Yahweh emphasises the necessity of the obedience of Solomon in 9:4-9 for the continuity of the Davidic dynasty (cf. 3:14; 8:25), uttering threats of the loss of the land and the destruction of the temple as the result of the king's and the people's disobedience. However, Yahweh does not answer directly Solomon's request for his acceptance, after repentance and prayer toward the temple, in an exilic situation. Yahweh's speech in 9:6-9 stresses rather a 'theodicy' in the exile, and the destruction of the temple, against those people who do not keep Yahweh's law and who worship other gods.

'Why has the Lord done such a thing to this land and to this house?' Then they will say, 'Because they have forsaken the Lord their God, who brought their ancestors out of the land of Egypt, and embraced other gods, worshipping them and serving them; therefore the Lord has brought this disaster upon them. (1 Kgs 9:7-9)

Thus, this discourse between Solomon and Yahweh enables the reader to discern what is significant to them, and to understand the reality of the narrative situation. The

Kgs 8 did not express Dtr's own theology in the mouth of Solomon (contra Noth). Eslinger 1989:124, 177. In this context, Polzin has also argued for the need for a distinction between single or double competing voices within DtrH which shows a complex arrangement of voices. Polzin 1980:20-22.

⁷²⁹ For example, Friedman has argued that while 1 Kgs 9:3-5 shows the support of a Josianic perspective, full of confidence about the future of both the temple and the Davidic dynasty, 1 Kgs 9:6-9 was addressed to the Egyptian exiles who experienced the destruction of the temple. Friedman 1981a:12-13; 1981b:167-

narrator invites the reader to realise a tension between hope and disaster existing within the story-world of the characters Solomon and Yahweh.⁷³⁰ We have already seen these sorts of repeated tensions in Yahweh's responses to Solomon in other parts of the Solomon narrative (e.g. 3:4-15; 6:1-7:51), through our early study of the arrangement, argument and style of 1 Kgs 1-11 from the rhetorical perspective. The style and structure, in an increasing tension between Yahweh and Solomon, question whether Solomon is able to meet the covenant demands of Yahweh. At the crucial point of the Solomon narrative, the conflicting conversation between Solomon and Yahweh already reflects the narrator's rhetorical concern for the justification of Yahweh's judgment in 1 Kgs 11:9-10, the division of the kingdom caused by Solomon's failure.⁷³¹ Interestingly, as in 8:51, 53, even when the temple and the land are ruined in the exile, Israel is still defined by all peoples as the descendants of 'their fathers whom Yahweh brought out of Egypt' in 9:9. Thus, Yahweh's justice and mercy in exile are explained in terms of the identity of Israel as his chosen people (8:51, 53; 9:9). This implies to the reader that Israel, even under judgment, may expect God's grace, as in the ancient deliverance of Israel from Egypt.⁷³² In fact, 1 Kgs 11 carries not only a justification of the division of the kingdom, as Yahweh's judgment caused by the failure of Solomon (11:1-10, 33), but also his mercy under judgment on David's house in terms of his ongoing election of David and Jerusalem (11:12-13, 34-36, 39).

In the whole context of 9:1-9, Yahweh's attitude to the Davidic dynasty and the temple is also intended to show a tension in the relationship between Yahweh and Israel, which is already implied in Solomon's prayer in 1 Kgs 8 (8:27,46-53). Thus,

192, especially pp. 175-76. For Friedman's view in detail and other scholars' similar views, see above Ch. 1.2.1.3.

⁷³⁰ The sharp tension between high hope and inevitable disaster is easily recognisable in the stories of reforming kings throughout Kings (e.g. Jehu, Asa, Joash, and Hezekiah). Through the repetitive tension between reform and disaster, the narrator reminds the reader of the inevitability of judgment and justifies Yahweh's final judgment. In the light of the repeated pattern of the tension, 2 Kgs 23:26-30 is the narrator's general and essential argument in a dramatic climax, rather than a simple addition to the Josianic redaction. See Hobbs 1985:xxviii-xxix; McConville 1989:31-49; 1993:85-89; Hoffmann 1980.

⁷³¹ The rhetoric of Solomon's failure and the division of the united kingdom in 1 Kgs 1-11 is not intended to idealise Josiah in 2 Kgs 22-23 (contra Sweeney and Knoppers, Hoffmann), but to re-establish the identity of Israel in a new context. For the views of Sweeney and Knoppers in detail, see above Ch. 1.2.1.3.

⁷³² In this context, Linville has rightly observed that in the course of explaining his judgment, Yahweh's acknowledgement of his salvation of Israel from Egypt signifies to the reader an acceptance of Israel as the inheritance of Yahweh (8:51-53). 'Exile is the punishment due Israel because of its relationship with Yahweh, not the cancellation of the relationship itself. For the readership, the punishment of exile has already been delivered, and even if the temple is in ruins, may they yet pray to 'this place' and win the attention of Yahweh in heaven?' Linville 1998:294. For the function of the exodus motif as both the justification of the punishment and the commitment of God to his people, leading to their pardon, see also Frisch 2000:3-21.

Yahweh's response in justice (9:6-9) and mercy (9:3) does not simply reflect two different rhetorical situations, as Friedman has argued on the grounds of the change of theme and addressee.⁷³³ Yahweh's response, both positive and negative, to the issue of the continuity of the Davidic dynasty and the temple, and the inevitability of the failure of Solomon and people (8:46; 9:6-9; 11:1-8) persuades the contemporary reader in exile to realise the fact that Israel's covenant relationship with Yahweh (her true identity) does not depend on a restoration of the institutions of monarchy and the temple, but on Yahweh's mercy based on his election (differently from Ezra and Nehemiah). In this context, 9:1-9 challenges hopes in the exile which repose in the historic Davidic dynasty, and here the true relationship with Yahweh is shown differently from the book of Jeremiah, which contains an explicit promise of a new kind of kingship in a new covenant relationship (Jer 23:5f.; 33:14-26).

Thus, 1 Kgs 1-11 (especially 8-9:1-9) in the rhetorical connection shows that Kings was probably intended to respond to the situation of the exiles in Babylon, who needed to recover a covenant relationship with Yahweh or to find a new understanding of this in the exilic or post-exilic period.⁷³⁴ That is, Kings responds to the exiles' particular need, their question of whether and how they, as Israel, may have a continued covenant relationship with Yahweh even in the exile which is the result of their failure. In this context, they might have been wrestling with the continuing validity of the Davidic promise and the temple which now was in ruins. They were urged not only to look back on their past dealings with Yahweh, but also to look forward to the continuity of their relationship with Yahweh, based on their repentance and Yahweh's mercy rather than on a restoration of pre-exilic institutions. They should be concerned with conducting a faithful and secure life in the foreign land, rather than with hopes based on the restoration of the Davidic dynasty and the land and on the rebuilding of the temple. Consequently, based on an understanding of the past as a history of the failure

⁷³³ The change of addressee in 9:4-6 cannot be an indication of the two different rhetorical situations. As observed in our chapter 5, the change of addressee in 9:4-6 (from singular to plural) does not show a different addition in a different historical situation, but a rhetorical function for the correlation between king and people. See above Ch. 5.2.1.2.2.3. Interestingly, McConville also observed the change of pronouns (from plural to singular) for a similar rhetorical function in 8:46, which is regarded as pre-exilic Josianic work by Friedman. Thus, the changes of pronouns show the close relationship between 8:46-53 and 9:1-9. See McConville 1992:73; 2002 (for the singular/plural problem in Deuteronomy); Friedman 1981a:21; 1981b:176.

⁷³⁴ The post-exilic situation in Babylon (Persia) can be seen to be implied by the absence of a return to the homeland in 8:46-53, and by the conflict between Yahweh and Solomon about the temple and the Davidic dynasty in 9:1-9 and 8:46-53, which are different from the situation of Ezra and Nehemiah in Palestine.

of Solomon (and the other kings) and the people, 1 Kgs 1-11 and Kings as a whole shapes a new self-understanding of Israel as Yahweh's chosen people in the exile.⁷³⁵

6.3.3 The rhetorical situation reflected in the arrangement and argument of 1 Kgs 1-11

The rhetorical concern of 1 Kgs 1-11 over the possibility of a covenant relationship between the exiles and Yahweh, or a self-understanding of Israel in exile, has been already evinced by our investigation of the arrangement of 1 Kgs 1-11 as being written in a concentric shape and as a forensic narration. As already mentioned in our chapter 4, the concentric structure of 1 Kgs 1-11 persuades the reader to look at the whole picture of Solomon in the light of his 'covenant relationship' with Yahweh. The whole structure makes the reader question Solomon's faithfulness to the covenant demands of Yahweh. The arrangement of 1 Kgs 1-11, in a subtle and clear contrast, shows the reader Solomon's disobedience and his inevitable failure in a logical progression. The repeated warnings of Yahweh, and Solomon's implied disobedience (e.g. his foreign marriage), emphasise Solomon's incapacity to be faithful to the covenant demands. The inevitable failure of Solomon as the great symbol of the Davidic dynasty and temple builder leads the reader to question the covenant relationship with Yahweh, whether Yahweh has indeed 'abandoned' his people (1 Kgs 6:13). Especially, the arrangement of the central unit for irony demands or persuades the reader to find a new understanding of the Davidic covenant and the temple. The repeated warnings of Yahweh in 6:1-9:9 continually question the reader as to whether Solomon can be faithful to meet the covenant demands of Yahweh, and how the covenant relationship may continue. 1 Kgs 1-11 describes the serious consequences of Solomon's actions, the division of the kingdom, and, at the same time, the constancy of divine mercy. Thus, this structure in the light of the failure of Solomon persuades the reader in exile to recover his nation's covenant relationship with Yahweh on the grounds of his mercy and the repentance of his people. On the other hand, 1 Kgs 1-11, which is designed as a forensic narration to convict Solomon, also engages the reader in questions of the covenant relationship between Israel and Yahweh. The forensic narration is related not simply to a

⁷³⁵ The narrator's rhetorical efforts in the whole of Kings might imply the theological exigency of the exiles, who had to cope correctly with the catastrophe of 587 BC against the background of false theological understandings of and reactions to the catastrophe. However, the justification of the judgment of Yahweh was more positively aimed at causing repentance from sins, and for reshaping the identity of Israel in exile for a new beginning without the temple, the kings, or the land.

justification of the judgment of Yahweh on his people, but also to the hope of the continuity of Israel even under judgment as the sign of the true identity of Israel. The effect of the forensic narration was to convince the reader to concur with God's judgment and to repent. Consequently, the arrangement of 1 Kgs 1-11 questions the reader about the continued possibility of the covenant relationship. At the same time, based on the inevitable failure of Solomon as the great king and temple builder, the arrangement of 1 Kgs 1-11 questions the reader as to how the covenant relationship with Israel may continue. The account of Solomon in Israel's history becomes a collection of heuristic images for the exiles to understand their covenant relationship with Yahweh in a new way.

Questioning of the covenant relationship is repeated throughout the whole Kings. When the conflict between Yahweh/his prophets and the kings is repeated, and king after king is subjected to Yahweh's judgment, the reader has learned to take a critical attitude toward kings. Through the narration of the failed history of kings, the narrator persuades the readers (the whole exilic communities) to recognise the connection between their guilt and Yahweh's judgment, and to accept that the exile was Yahweh's judgment as a consequence of their ongoing disobedience. This kind of forensic narration is clearly shown in 2 Kgs 17:7-23, the narrator's long and important direct speech about the true reason of the fall of Israel as well as Judah.⁷³⁶ After reporting the fall of the northern kingdom and the exile of its inhabitants in 2 Kgs 17:1-6, the narrator offers a theological explanation or justification of the events, beginning with the rhetorical expression 'this happened because Israel sinned' (וַיְהִי כִּי־חָטְאוּ בְנֵי־יִשְׂרָאֵל). The narrator's justification continues with his accusation of the people of Israel for their sins against the law of Yahweh. Their sins are of the worship of other gods, Baal, Ashera, the host of heaven, the image of calves, and worship in the high places, the pagan dedication of their children and mantic practices (vv. 7-12, 16-17). The narrator preserves these accounts of wrong-doings as an integral part of the case that he

⁷³⁶ This narrator's long speech in 2 Kgs 17:7-23 is a rhetorically very effective on its readers because of its directness. The exilic readers were expected to understand the essential truth in the historical drama of Kings, which the narrator directly proclaimed. The narrator's rhetorical efforts in the forensic perspective are also shown in his direct comments in other parts of Kings as follows: Jeroboam's continuing cultic practice and the destruction of the house of Jeroboam in 1 Kgs 13:33-34, 15:30; the sins of Baasha and the destruction of his house in 1 Kgs 16:13; Omri's rebellion and Zimri's death in 1 Kgs 16:19; Abijam's sin and Yahweh's grace in 1 Kgs 15:3-5; Jehoram's sin and Yahweh's unwillingness to destroy Judah in 2 Kgs 8:19; Jehu's sin and the reduction of the size of Israel in 2 Kgs 10:31-32; Jehoahaz's sin and the invasions of king Hazael of Aram, and Yahweh's unwillingness to destroy Israel in 2 Kgs 13:2-7, 25; Jeroboam's sin (the son of Jehoash) and Yahweh's grace 2 Kgs 14:25-27.

is making for Israel's rebellion against Yahweh and Yahweh's justice in destroying the nation and sending the survivors into exile. Whereas Yahweh had incessantly summoned the people to repentance and obedience to his law (vv. 13-15) through his prophets, the people of Israel ignored them and followed the sin of Jeroboam (vv. 21-23). The accusations and warnings of the prophets in the history of Israel are used by the narrator to support his idea of the fall of Israel as the judgment of Yahweh on their sins. In the same terms, the narrator's justification is extended to the fall of Judah (vv. 18b-20).⁷³⁷ This narrator's straightforward statement about the reason for the downfall of Judah shows the reader how the following story of Judah should be understood. The reader in this speech is not only the judge of the correctness and justice of Yahweh's judgment, but also the accused, who must acknowledge his own guilt and the justice of divine judgment on him. 'The reader cannot escape the conclusion that Yahweh was justified in his judgment, his people were amply prepared for it, and they should now accept the blame'.⁷³⁸

In the following history of Judah, the narrator justifies his long speech in 2 Kgs 17:7-23. In 2 Kgs 21, the narrator mentions Manasseh's sins against Yahweh in detail, which have already been told in his justification of the fall of Israel in 2 Kgs 17:7-23. For example, Manasseh carried out the abominable practices of the pagan nations, rebuilding high places, erecting altars for Baal and a sacred pole, worshipping all the host of heaven, and making his son pass through fire (21:2-7). The people and Manasseh did not listen to Yahweh's words that the security of Israel (the temple and Judah) depended on their obedience to Yahweh's commands (2 Kgs 21:7-9; cf. 1 Kgs 9:1-9; 2 Sam 7:10). Thus, the narrator argues that, like Samaria, Jerusalem deserves Yahweh's words on its coming destruction, because of the sins of the people and Manasseh (21:10-15). In 2 Kgs 22, the narrator's positive evaluation of Josiah is followed by the prophetess Huldah's justification of the judgment of Yahweh in 2 Kgs 21:10-15. In 2 Kgs 23, the narrator shows Josiah's efforts for cultic reform in detail, but again mentions Yahweh's unwillingness to turn from his final judgment, because of the foregoing sins of Manasseh (23:26-27). The narrator shows the reader that Yahweh's sovereign will over Judah's fate cannot be manipulated by Josiah's reform. The narrator

⁷³⁷ In the narrator's accusations of the worship of other gods in 2 Kgs 17:7-23, the charges of worshipping the host of heaven, and the dedication of children and mantic practices (vv. 16-17), are later also made against Ahaz and Manasseh (2 Kgs 16:3f; 21:3f). For the rhetorical function of 2 Kgs 17 in relation to Judah's future, see Viviano 1987:548-559.

finally justifies the invasion of Judah by Babylonian, Aramean and Moabite armies, mentioning once more the sins of Manasseh and Yahweh's refusal to forgive them (2 Kgs 24:2-4). Through his direct comments, the narrator continually reminds the reader that the exile is Yahweh's judgment on Judah's sins, especially those of King Manasseh. Consequently, the whole of Kings shows the narrator's rhetorical need for the justification of the exile in relation to the implied reader. Why does the narrator arrange 1 Kgs 1-11 in this way? This reveals that the careful rhetorical plan of the narrator exists in order to resist any exilic hope based on the continuity of the Davidic kingship and the temple in re-establishing the exiles' covenant relationship with Yahweh and their identity.

6.4 Conclusion

1 Kings 1-11 shows not only a main judicial (forensic) rhetorical need which seeks to persuade the reader/readers to judge past events, but also epideictic and deliberative rhetorical needs which seek to persuade the readers to hold certain values and to take certain actions in the future. That is to say, the dominant rhetoric of the failure of the kings and the people against Yahweh in their past (forensic) invites the readers in exile to think about their identity in terms of a true relationship with Yahweh which does not depend upon political institutions or the centrality of the temple (epideictic), and to repent and to wait on Yahweh's mercy based on his sovereign act (deliberative). Kings would be a fitting response to the rhetorical situation of the Jewish exilic community in Babylon, which may have held very different views about their past and identity in the exilic or post-exilic period. The community may have been questioning the continuity of their covenant relationship with Yahweh. In this context, Nelson, in his recent commentary, has rightly argued that Kings is a response to the crisis of identity and faith posed by the fall of the nation and the destruction of important core institutions.⁷³⁹ Under the exilic situation, when the old institutions no longer functioned, readers of Kings were expected to accept their present situation as Yahweh's judgment and to hold out a hope of the restoration of their relationship with God based on his mercy. Judgment and hope in 1 Kgs 1-11 meet within the issue of the true identity of Israel in the exile. Finally, my study of 1 Kgs 1-11 (especially, chapter 8 and 9:1-9) shows that the theory of two rhetorical situations, Josianic and exilic, in Kings is not acceptable.

⁷³⁸ Patrick and Scult 1990:76.

⁷³⁹ Nelson 1987:8,13.

Conclusion

Our conclusion in this whole study of 1 Kgs 1-11 is that the subtle portrayal of Solomon in 1 Kgs 1-11 does not display a Josianic standpoint, but an exilic view, persuading the Babylonian exiles to recover their covenant relationship with Yahweh in the light of a new understanding of this significance. The continuity of the covenant relationship in the exile does not depend on the Davidic kingship, the temple, and the land, but on Yahweh's mercy, based on his sovereign acts and his people's repentance and obedience. Our understanding of Solomon in 1 Kgs 1-11 from the rhetorical perspective supports the proposition that Kings was the work of the exilic author(s) in Babylon. The above arguments have been demonstrated in the following steps:

Chapter one surveyed modern researches on Kings in general and the Solomon narrative (1 Kgs 1-11) in particular. In modern scholarship since Noth, the essential question in the studies in Kings is about its composition in relation to the other historical books. In solving the problem, scholars have concentrated on the explanation of tensions in the Solomon narrative and Kings. Based on their understanding of the character of the writer of Kings and DtrH, scholars have suggested various solutions, namely, the Josianic redaction, a single exilic redaction, or the sophisticated literary techniques of authors. However, they have not offered a conclusive solution. We have especially observed disagreements in the redaction theory on the nature of the Davidic covenant, and that the criterion of the nature of the covenant does not offer an absolute proof of different redactional layers and historical settings. There has been no unanimity even on the meaning of the major terms and concepts in the scholarly discourse. We have also observed that individual texts in Kings are capable of being read quite differently according to scholars' suppositions about the authorship of Kings and DtrH as a whole. Our review has also showed that the newer literary approaches have paid insufficient heed to the historical aspect of Kings. Thus, the insolubility of approaches made under the Deuteronomistic history hypothesis leads us to seek a different direction to understand the thematic and literary tensions within DtrH in the perspective of the individuality of Kings and the other historical books as blocks. It also leads us to realise the need for a new methodology, acknowledging the communicative perspective of the text, which, nevertheless, maintains the historical and literary dimensions of the text.

We further observed that rhetorical analysis has the appropriate focuses to solve the question from the communicative perspective. Rhetorical analysis is a useful approach for assessing explanations of the thematic and literary tensions in the Solomon account, especially in the Josianic redaction theory, whether or not the Josianic redaction theory succeeds in differentiating the Josianic and exilic layers in the Solomon account.

Chapter two defined rhetoric as the text's argumentative and persuasive art or means (including style) for gaining the adherence of an audience to proposed theses in the context of exigency. Thus, rhetorical criticism is a methodology concerned with the means of persuasion employed in the communication, implemented through an analysis of the text in its final form. In relation to this definition of rhetorical criticism, we also identified the conceptions of the author, the audience, and the rhetorical situation. In rhetorical criticism, rhetoric is described as the text's persuasive or argumentative relationship with both a particular and a universal audience in a given situation in which there is an 'exigency'. Based on the definition of rhetorical criticism, this rhetorical study employed a method of rhetorical analysis drawn from the classical rhetoric adapted by Kennedy and the New Rhetoric of Perelman. That is to say, the chapter established four practical steps for discovering the argumentative or persuasive function of the Solomon text: the rhetorical unit, arrangement (*dispositio*) and style (*elocutio*), argumentation (*inventio*), and finally the rhetorical situation and the original reader.

Chapter three showed that 1 Kgs 1-11 is a rhetorical unit of the Solomon narrative, having a beginning (1 Kgs 1-2), a middle (1 Kgs 3-11:13), and an end (1 Kgs 11:14-43). 1 Kgs 1-2 is shown as the true beginning of the narrative through the structural and rhetorical connections between 1 Kgs 1-2 and 3-11. 1 Kgs 1-2 shows a rhetorical nature, as a forensic narration which is intended to justify Yahweh's verdict over Solomon's sin and the division of the kingdom (1 Kgs 11) as Yahweh's punishment. In relation to Yahweh's judgment in 1 Kgs 11, 1 Kgs 2 shows an important rhetorical function. David's farewell speech in 2:1-9 is the narrator's first step in justifying Yahweh's judgment. The narrator has already established the seriousness of the obligations upon Solomon by quoting Yahweh's word within David's last speech. Through this emphasis on the conditionality of the covenant, the narrator leads the reader to anticipate the tension between Solomon and Yahweh in the later development of the narrative. Also, through his arguments in the episodes in 2:12b-46, the narrator invites the reader to create a mental picture of Solomon as a ruler trying to establish the continuity of the Davidic covenant by his own hand rather than Yahweh's hand. In this way, the narrator

keeps the reader constantly aware of the progressive darkening of the portrayal of Solomon. In this rhetorical connection, 1 Kgs 1-2 is the true beginning of the Solomon narrative, rather than the conclusion of SN.

Chapter four investigated how 1 Kgs 1-11 as a rhetorical unit has been arranged in order to communicate to the reader/audience. The structural investigation started with an observation of some recognisable structural devices or signals in Kings and the Old Testament. Then, we evaluated scholars' structural divisions of 1 Kgs 1-11 in relation to the structural devices, especially repetition. After this, we realised that a criterion is needed to discern the true function of repetition in the structure of 1 Kgs 1-11. In relation to the problem of subjectivity, we needed to establish the divisions of 1 Kgs 1-11 according to measurable structural indicators or markers which enable the reader to anticipate the commencement and the end of sections. Based on the divisions, we showed the function of repetition in the concentric structure of 1 Kgs 1-11. Consequently, the whole repeated units and the central unit in 1 Kgs 1-11 are arranged to guide the reader to a picture of Solomon's incapacity in his 'covenant relationship' with Yahweh. The whole structure also leads the reader to the possibility of the continuity of the covenant relationship based on Yahweh's mercy and his people's obedience. On the other hand, we observed the rhetorical arrangement of 1 Kgs 1-11 as a forensic discourse in the light of classical rhetoric. The arrangement of 1 Kgs 1-11 is shown in the rhetorical linkage of 1 Kgs 1-10 to 1 Kgs 11, which contains the narrator's accusation, Yahweh's judgment and Ahijah's justification. The narrator carefully arranged stories, lists, comments, and divine sanction in direct speeches in order to show how Solomon acted ever more deeply against Yahweh's will and warning. Thus, the arrangement of 1 Kgs 1-11 as a rhetorical unit is not a mere loose collection of disparate parts, but is arranged as a meaningful chain of interconnected stories, lists, comments, and divine sanctions. That is, the arrangement of 1 Kgs 1-11 shows a planned rhetorical development. In the arrangement of 1 Kgs 1-11, the reader gains the impression that the Davidic continuity does not depend on Solomon's religious and political efforts, but on Yahweh alone.

Chapter five investigated the argument in 1 Kgs 1-11 from the perspective of the three means of argumentation, the narrator's ethos, rational argumentation, and emotional appeal. The God-like perspective of the narrator has a strong ethical impact on the reader in his arguments. Thus, the narrator's character invites the reader to pay attention to his comments and explanations in relation to the narrated events in 1 Kgs 1-

11. It also persuades the reader to understand dialogue, characterisation, and representation of action in 1 Kgs 1-11, under the narrator's authorial control. This narrator's rational argumentation enables the readers to discern what is significant to them and to understand the reality of the narrative situation through his persuasive portrayal of Solomon in the light of failure of his relationship with Yahweh. The argumentation of 1 Kgs 1-11 is not only ethical and rational, but also emotional. The narrator certainly designs his portrayal of Solomon to incite specific feelings in a manner sympathetic to his argument. The narrator creates an emotional response, whether ambiguous or unambiguous, in 1 Kgs 1-11, which is intended to persuade the reader of both the serious consequences of Solomon's actions and the justice of Yahweh's judgment.

Chapter six showed that Kings would be a fitting response to the rhetorical situation of the Jewish exilic community in Babylon, which may have held very different views about their past, and their identity in the exilic or post-exilic period. The community might also have been questioning the continuity of the covenant relationship with Yahweh. In the exilic situation, when the old institutions no longer functioned, the readers of Kings were expected to accept their present situation as Yahweh's judgment and to hold out in hope of a restoration of their relationship with God, based on his mercy and their repentance. Judgment and hope in 1 Kgs 1-11 come together in the issue of the true identity of Israel in the exile, the continuity of her covenant relationship with Yahweh. This study of the rhetorical situation of 1 Kgs 1-11 also showed that the theory of two rhetorical situations, Josianic and exilic, in Kings is not acceptable.

1 Kgs 1-11 does not show a simple characterisation of Solomon. That is to say, Solomon in 1 Kgs 1-11 is neither a great king (1-10) who only at the late stage becomes a failure (11); nor simply a total failure (1-11) depicted as such in order to idealise Josiah as the intended ideal monarch of DtrH, as the Josianic critics have argued. The thematic tensions within 1 Kgs 1-11 cannot be easily regarded as a redaction. Rather, the Solomon text in 1 Kgs 1-11 is intended to show his inevitable failure in the 'covenant relationship' with Yahweh through the tensions between expectation and reality as a means of persuasion. In this context, the persuasive nature of 1 Kgs 1-11 has been clearly shown by its arrangement, style and argumentation (ethical, rational, emotional appeal). The portrayal of the inevitability of the failure of Solomon functions to persuade the reader in the exile to realise the fact that the continuity of the nation's covenant relationship with Yahweh does not depend on the Davidic kingship, the

temple, and the land, but on Yahweh's mercy and their repentance. It reflects a conflict between the exiles in understanding the Davidic kingship and the temple in relation to their future and identity. This persuasive portrayal of Solomon shows not only a thematic connection between Kings and the other historical books (especially, Deuteronomy and Samuel), but also the distinctive point of view found in Kings about the kingship, the temple, and the land. Thus, this present work on the Solomon account supports the understanding of the thematic and literary tensions within DtrH from the perspective of the individuality of Kings as a block.

Within the whole of Kings, the Solomon narrative establishes the major paradigm of the portrayal of kings in terms of their failures before Yahweh, which is repeated in the history of the kings. It persuades the readers to accept the fact that neither salvation nor the continuity of the covenant relationship with Yahweh under judgment is possible in human kings' effort or ability, but the possibility lies in Yahweh alone. That is to say, in Kings, the dominant rhetoric of the failure of the kings and the people towards Yahweh in their past (forensic) invites the readers in the exile to think about their identity in terms of a true relationship with Yahweh which does not depend upon political institutions or the centrality of the temple (epideictic), and to repent of their sins and to wait for Yahweh's mercy based on his sovereign act (deliberative).

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