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*“Now Rehoboam, Son of Solomon, Reigns in Judah”:
Considering the Structural Divisions of Kings and the
Significance of 1 Kgs 14:21*

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Abstract

This essay discusses the main divisional breakdown of the Book of Kings. After detailing a disconnect in scholarly discourse over the main units of Kings, I argue that the first major literary unit spans from 1 Kgs 1:1–14:20. Moreover, I argue that any chiasmic arrangement of the material within the first literary unit is eventually found wanting. As an alternative, I argue that the sub-divisions within the first unit are best determined by grammatical and comparative considerations. With this established, this essay concludes with commentary on the three major literary units that organize the presentation of Kings.

Keywords: 1 and 2 Kings; Literary Units; Structure; Chiasm

Discussions about the regnal framework throughout 1 and 2 Kings have traditionally been historical-critical. In some form or fashion, studies on the regnal framework have privileged a concern for the sources and/or literary strata behind the final form of Kings.



Representative key voices in the debate include Julius Wellhausen,¹ Martin Noth,² Shoshana R. Bin-Nun,³ and Baruch Halpern and David Vanderhoof.⁴ As for the semantic and structural impact of this framework particularly upon the coherence of the final form, discussions have fallen by the wayside. These considerations prompt the question: What role does the regnal framework play in determining the overall structure, flow, and message of the final form? All scholars agree that the recurrence of the framework is a key phenomenon, but many of these same scholars omit a proper structural conversation. Consequently, a disconnect exists. The regnal framework is accepted as a key recurrence, but it is only superficially considered, if it is considered at all, when articulating the major literary units and overall coherence of the text.

There is one notable exception. Marvin Sweeney overtly considers implications from the regnal framework in his recent commentary.⁵ However, his structural breakdown simplistically accepts that the regnal framework marks major literary units. Consequently, instead of three, four, or even five major units of text, Sweeney's structural breakdown effectively has thirty-eight.⁶

The purpose of this essay is to engage this perceived disconnect and ponder the structural effect of 1 Kgs 14:21, which is the place where the introductory formula first appears and the regnal framework begins in earnest. First, I will very briefly describe the landscape of

¹ Julius Wellhausen, *Prolegomena to the History of Israel*, trans. J. Sutherland Black and Allan Menzies (Edinburgh: Adam & Clark Black, 1885).

² Martin Noth, *The Deuteronomistic History*, ed. David J. A. Cline and Philip R. Davies, 2nd ed., JSOTSup 15 (Sheffield: Sheffield Academic, 2002).

³ Shoshana R. Bin-Nun, "Formulas from Royal Records of Israel and of Judah," *VT* (1968): 414–32.

⁴ Baruch Halpern and David Vanderhoof, "The Editions of Kings in the 7th–6th Centuries B.C.E.," *HUCA* 62 (1991): 179–244.

⁵ Marvin A. Sweeney, *I and II Kings: A Commentary*, OTL (Louisville: Westminster John Knox, 2007).

⁶ Sweeney, *I and II Kings*, 8–10.

scholarship to explain the perceived disconnect. Then, I will discuss the regnal framework and I will subsequently argue that positioning a major structural break at 1 Kgs 14:21 more effectively accommodates the narrative than do alternative proposals. Finally, I will argue that 1 Kgs 1:1–14:20 constitutes a lengthy introduction to the body of the historical account, an account that fundamentally seeks to compare Israel and Judah. From there, the final portion of this essay addresses the structural breakdown of 1 and 2 Kings as a whole.

I. Articulating the Disconnect

There is virtually absolute agreement among scholars and commentators with respect to the structural importance of the regnal framework throughout Kings. For example, Richard Nelson declares that this framework is critical to the book’s structure.⁷ Similarly, Lissa M. Wray Beal refers to it as a chief “structuring device.”⁸ Burke Long goes so far as to describe it as “the distinctive literary feature” of the book.⁹ Yet what is interesting about this major feature is that the regnal framework displays some variation and, more importantly for the present task, does not appear anywhere close to the start of the narrative. If one defines the regnal framework by the cooperation of three features—Introductory Formula; Description of Events During the Reign; Concluding Formula¹⁰—then this major structural feature does not begin until 1 Kgs 14:21.

⁷ Richard D. Nelson, *First and Second Kings*, Interpretation (Atlanta: John Knox, 1987), 8–9

⁸ Lissa M. Wray Beal, *1 & 2 Kings*, AOTC 9 (Downers Grove, IL: IVP Academic, 2014), 30–31

⁹ Burke O. Long, *1 Kings: With an Introduction to Historical Literature*, FOTL 9 (Grand Rapids: Eerdmans, 1984), 20.

¹⁰ Several scholars recognize this three-feature framework. Mark A. Leuchter and David T. Lamb, *The Historical Writings: Introducing Israel's Historical Literature* (Minneapolis: Fortress, 2016), loc. 5031 of 12156, Kindle; Long, *1 Kings*, 22; Donald J. Wiseman, *1 and 2 Kings*, TOTC 9 (Downers Grove, IL: IVP Academic, 2008), 49–

Many scholars and commentators note this phenomenon, but only some offer any explicit commentary on its impact. Gene Rice says that with this verse “[t]he narrator introduces a new format and style at this point and enables him to state the essence of a king’s reign in an economy of words.”¹¹ Wray Beal notes the beginning of an “envelope device” that maintains the “relationship” between the North and the South,¹² which is similar to what Fretheim describes: “From this point on, the narrator works through the story of the North and South in synchronistic fashion.”¹³ William Barnes describes the beginning of a “leap frog treatment.”¹⁴ Yet perhaps most descriptive are Jerome Walsh’s statements: “The tone and pace of 1 Kings change suddenly,”¹⁵ producing “an enormous increase in the pace of the narrative.”¹⁶

This brief survey speaks to the disconnect. Scholars and commentators recognize the structural importance of the regnal framework, but not all entertain the book-level implications. Moreover, this disconnect is exacerbated when one considers the major literary divisions often identified in Kings. Overwhelmingly, scholars and commentators display a propensity to place the first major break immediately after 1 Kgs 11:43. Wiseman, Barnes, Gray,

55. The cooperation of these three elements is critical. As will be discussed, there are individual elements that appear prior to 1 Kgs 14:21. An individual element does not constitute the regnal framework.

¹¹ Gene Rice, *1 Kings: Nations Under God*, ITC (Grand Rapids: Eerdmans, 1990), 125.

¹² Wray Beal, *1 & 2 Kings*, 30–31.

¹³ Terrance E. Fretheim, *First and Second Kings*, WBC (Louisville: Westminster John Knox, 1999), 87.

¹⁴ William Barnes, *1–2 Kings*, CBC (Carol Stream, IL: Tyndale House, 2012), 133.

¹⁵ Jerome T. Walsh, *1 Kings*, Berit Olam (Collegetown, MN: Liturgical Press, 1996), 206.

¹⁶ Walsh, *1 Kings*, 219.



Fretheim, Rice, and Fritz exemplify this tendency.¹⁷ With few exceptions, such as Nelson, Walsh, and Sweeney,¹⁸ these breakdowns are also lacking, since they do not communicate effectively the semantic and structural impact of 1 Kgs 14:21. If the regnal framework is universally understood to pose structural implications and even signal significant change in the narrative’s flow and atmosphere, why do virtually all structural breakdowns and analyses of the Book of Kings neglect the significance of 1 Kgs 14:21, the place where the framework begins in earnest?

II. The Regnal Framework and the Significance of 1 Kings 14:21

It is important to recognize that individual elements of the regnal framework appear in the narrative before 1 Kgs 14:21. For instance, 1 Kgs 11:41–43 offers a standardized death notice for King Solomon.

“Now the rest of the acts of Solomon, all that he did as well as his wisdom, are they not written in the Book of the Acts of Solomon? The time that Solomon reigned in Jerusalem over all Israel was forty years. Solomon slept with his ancestors and was buried in the city of his father David; and his son Rehoboam succeeded him” (NRSV).

Similarly, 1 Kgs 14:19–20 offers one for Jeroboam I.

¹⁷ Barnes, *1–2 Kings*, 20–23; Fretheim, *First and Second Kings*, v–viii; Volkmar Fritz, *1 & 2 Kings*, trans. Anselm Hagedorn, CC (Minneapolis: Fortress, 2003), 1; John Gray, *I & II Kings: A Commentary*, 2nd ed., OTL (Philadelphia: Westminster, 1970); Rice, *1 Kings*, vii–viii; Wiseman, *1 and 2 Kings*, 67.

¹⁸ Nelson, *First and Second Kings*, vii–vii; Sweeney, *I and II Kings*, 8–10. Walsh’s outline is very convoluted, as many sections overlap. However, Walsh appears to structure 1 Kings around strategic individuals: Solomon, Jeroboam, Elijah, and Ahab.

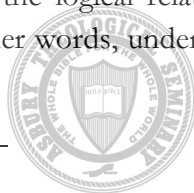
“Now the rest of the acts of Jeroboam, how he warred and how he reigned, are written in the Book of the Annals of the Kings of Israel. The time that Jeroboam reigned was twenty-two years; then he slept with his ancestors, and his son Nadab succeeded him” (NRSV).

In both cases, the notice adheres to the standard form of the concluding formula, which includes a citation of sources, a statement on the death and burial, a notice of a successor, and other additional information. However, it must be emphasized that the regnal framework is the sum of three components: (1) an introductory formula; (2) a concluding formula; and (3) a middle section of variable detail and length that recounts events of that reign (see above). As for the variation within the recounting of events, several factors undoubtedly contribute, such as the availability of information and stylistic and/or historiographic preference. Regardless, the regnal framework, which is the “constant feature of 1–2 Kings ... and a fundamental key to the editor’s organization of his materials,”¹⁹ begins in earnest at 1 Kgs 14:21. In what remains, I will consider the proposal that 1 Kgs 14:21 initiates the second major literary unit of the narrative.

III. Considering the Proposal

Understanding the coherence of any text demands consideration of *how* the material, or content, is arranged. To understand the arrangement of content, interpreters must determine the progression or movement of the text. Yet to understand textual progression, determining major units and the logical relationship between those units takes precedence. In other words, understanding the coherence

¹⁹ Long, *1 Kings*, 159.



of a text is an exercise in identifying literary units and articulating the semantic and logical relationships between those units.

Critical to accomplishing such a task, interpreters should think “globally,” with an awareness of the forest versus the individual trees; and they should think broadly, taking the lead from major shifts in the book.²⁰ Applied to 1 and 2 Kings, the shift in pace, atmosphere, and format at 1 Kgs 14:21 has already been noted. So, how are we to think of the semantic relationship between 1 Kgs 1:1–14:20 and 1 Kgs 14:21ff? In other words, what is the logical and semantic effect of proposing a major literary break at 1 Kgs 14:21 versus 1 Kgs 11:43 or anywhere else? For the moment, the details of this semantic and logical relationship will be put aside so that focus may fall upon the content of 1 Kgs 1:1–14:20, for understanding the content will allow the semantic relationship between 1 Kgs 1:1–14:20 and 1 Kgs 14:21ff to appear.

A. The Content of 1 Kings 1:1–14:20: Chiasm(s)?

To say that 1 Kgs 1:1–14:20 covers much ground would be an understatement. The exploits of Solomon, from the securing of his throne, to his display of wisdom, to his administration, to his building campaigns, to the temple’s construction and dedication are all recounted. The ground covered is so expansive that the history of scholarship is dotted with attempts to make sense of it all. Yet in 1999, David Williams published an important article on the structure of 1 Kgs 1–11,²¹ wherein he sought to infuse into the debate, in the words of John Olley, “some methodological rigor.”²² However, it was Olley’s

²⁰ David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker Academic, 2011), 88 *et passim*.

²¹ David S. Williams, “Once Again: The Structure of the Narrative of Solomon’s Reign,” *JOT* 86 (1999): 49–66.

²² John W. Olley, “Pharaoh’s Daughter, Solomon’s Palace, and the Temple: Another Look at the Structure of 1 Kings 1–11,” *JOT* 27 (2003): 355.

2003 article that systematically discussed a chiastic structure for 1 Kgs 1–11. Focusing upon the implications of Marc Brettler’s notion that there is a pro-Solomonic tone contrasted with an anti-Solomonic one within these chapters (3:3–9:23 vs. 9:26–11:40), as well as a parallel between 1 Kgs 3:1–2 and 9:24–25,²³ Olley took issue with the widely held position that the temple is the center of the block of text.²⁴ Olley argued that 1 Kgs 7:1b–12 is the focal point of 1 Kgs 1–11.²⁵ Moreover, Olley argued that the house of Pharaoh’s daughter enjoys prominence within these twelve verses. Thus, “The true centre of the chiastic structure ... is in fact 7:1–12, with ‘Pharaoh’s daughter’ as the centre of the block.”²⁶ Ultimately, Olley argued that on the basis of linguistic, grammatical, and literary considerations 1 Kgs 1–11 exhibits “three interlocking chiastic structures around a common centre” and emphasizes Solomon’s unwillingness to walk in the Lord’s ways on the way to offering a critical evaluation of the king.²⁷

Olley’s proposal is thought-provoking and insightful. He considers deeply the careful presentation and offers a useful explanation of the vast amount of material in 1 Kgs 1–11. However, it does suffer from some unbalance, which Olley himself admits when he invokes a quote from Yuhuda T. Radday’s study.²⁸ As an alternative,

²³ Marc Z. Brettler, “The Structure of 1 Kings 1–11,” *JSOT* 49 (1991): 87–97.

²⁴ Olley, “Pharaoh’s Daughter,” 356–57.

²⁵ Olley, “Pharaoh’s Daughter,” 358.

²⁶ Olley, “Pharaoh’s Daughter,” 351.

²⁷ Olley, “Pharaoh’s Daughter,” 367–68. “There is no question that the narrator gives much detail as to Solomon’s wisdom and wealth, a fulfillment of Yhwh’s promise made to Solomon in his first vision...yet the arrangement of the text provides a different sub-text. Solomon has done well in many ways, but from the start there is the hint of weakness with the mention of Pharaoh’s daughter [3:1–4], and the placing of Solomon’s and her palaces in the centre provides a questioning of Solomon’s priorities” (p. 368).

²⁸ Yehuda T. Radday, “Chiasm in Kings,” *LB* 31 (1974): 52–67. According to Olley, Radday suggests that the imprecision is the result of the nature of literature and the effects of the text’s history of composition and development (Olley, “Pharaoh’s Daughter,” 361).

Jerome Walsh proposed a more balanced chiasm, namely that instead of Solomon’s house being the center of the structure, the temple’s reconstruction and dedication exists as the focal point.²⁹ As for 7:1–12, Walsh describes it as an anachronistic intrusion.³⁰ Importantly, Olley took note of Walsh’s position and argued against it in detail, insisting that Walsh not only overlooks the significance of mentioning Pharaoh’s daughter and their marriage³¹ but also engages in fallacious argumentation and inconsistently presents 7:1–12 as an anachronistic intrusion.³²

So, which idea carries the day? Is the purported chiasm focused upon 7:1–12 or more generally the temple’s construction and dedication? Is either of them the best explanation? Both are valuable, and both have worthy implications. For example, Olley’s proposal has the benefit of being more precise; and his emphasis upon 7:1–12 magnifies the subtle criticisms observable in 1 Kgs 1–11. Both Olley and Walsh recognize the intricacies of these twelve verses, which demand the reader’s attention, but only Olley *precisely* incorporates them into the structural breakdown. However, Walsh’s treatment appears superior in the sense that it ties the chiasm of 1 Kgs 1–11 into the larger context of 1 Kgs 1:1–14:20 (see below). More specifically, Walsh’s focus upon the temple sets up a contrast with Jeroboam’s sanctuaries, which the writer details in the subsequent chapters. In other words, Walsh appears to stay aware of the forest while discussing individual trees.

Before moving on, there is one more necessary consideration—the material that features Jeroboam I in chapters 11–14. Similar to the material on Solomon, Walsh observes another chiasm in this block of

²⁹ Walsh, *1 Kings*, 150.

³⁰ Walsh, *1 Kings*, 105–6.

³¹ Olley, “Pharaoh’s Daughter,” 358.

³² Olley, “Pharaoh’s Daughter,” 359.

text.³³ Ahijah’s announcement of Jeroboam’s kingship (11:26–40) corresponds to Ahijah’s announcement of Jeroboam’s downfall (14:1–8), and the closing formula of Solomon (11:41–43) to the closing formula of Jeroboam (14:19–20). Political disunity (12:1–20) mirrors prophetic disunity (13:11–32), and prophetic approval (12:21–25) mirrors prophetic disapproval (12:32–13:10). At the heart of the chiasm is the account of Jeroboam’s cultic innovations (12:26–31).

A ₁ Ahijah Announces Jeroboam I as King	(11:26–40)
A ₂ Closing Formula for Solomon’s Reign	(11:41–43)
B Political Disunity	(12:1–20)
C Prophetic Approval	(12:21–25)
D Jeroboam’s Cultic Innovations	(12:26–31)
C’ Prophetic Disapproval	(12:32–13:10)
B’ Prophetic Disunity	(13:11–32)
A ₁ ’ Ahijah Denounces Jeroboam I as King	(14:1–8)
A ₂ ’ Closing Formula for Jeroboam’s Reign	(14:19–20)

Thus, Walsh argues that the chiasm of 1 Kgs 1–11 is juxtaposed to another chiasm. And Walsh is not the only scholar to note the tight structure of the Jeroboam material. Lissa M. Wray Beal also advocates a chiasmic structure, even though her analysis emphasizes the projection of certain themes forward in the narrative.³⁴

Yet most important to Walsh’s analysis is the function of 1 Kgs 11:26–43. This passage simultaneously closes out the Solomon material and begins the Jeroboam material, producing a dovetail that ties together two sections of text. Thus, the juxtaposition is more than

³³ Walsh, *1 Kings*, 202.

³⁴ See Lissa M. Wray Beal, “Jeroboam and the Prophets in 1 Kgs 11–14: Prophetic Words for Two Kingdoms,” in *Prophets, Prophecy, and Ancient Near Eastern Historiography*, ed. Mark J. Boda and Lissa M. Wray Beal (Winona Lake, IN: Eisenbrauns, 2013), 105–124.

just a juxtaposition. It encourages literary intimacy. In the words of Walsh,

The two stories share one passage: 11:26–43. The last element of the symmetrical organization of Solomon’s story is the first element of Jeroboam’s. This means that while we can consider each story as a literary unit in itself, the two stories together also form a larger, indivisible whole. We begin to realize our narrator’s canvas is vaster and his project more ambitious than we suspected.³⁵

So, the attention to the “larger canvas” is that which makes Walsh’s chiasm preferable to Olley’s, at least for articulating the book level coherence of Kings.³⁶

However, in light of this discussion, Baruch Halpern’s criticism of D. W. Gooding comes to mind.³⁷ In response to Gooding’s proposal that an intricate chiasm governs the symmetry of Judges, Halpern quips, “Is the book to be read with the aid of a pogo stick?”³⁸ Snarkiness aside, Halpern’s concern is legitimate. Is there a point where a chiasm becomes too strained? Undoubtedly, chiasm is a legitimate literary feature. Yet are there boundaries in invoking it? Bauer and Traina think so. They rightly encourage caution when invoking a

³⁵ Walsh, *1 Kings*, 204.

³⁶ For example, Walsh argues that the overt characterization of Solomon throughout 1 Kgs 1–11 is undermined by a more subtle characterization (*1 Kings*, 153). He describes the narrative strategy as one of ambivalence. Yet a preference for Walsh’s ideas does not render Olley’s ideas useless. A preference for Walsh is contingent upon a book-level analysis. Olley’s insights add depth to the critical tones implicit across 1 Kgs 1–11; and Olley’s proposal is preferable during any focus upon Solomon specifically.

³⁷ D. W. Gooding, “The Composition of the Book of Judges,” *Eretz-Israel* 16 (1982): 70–79.

³⁸ Baruch Halpern, *The First Historians* (University Park: Pennsylvania State University Press, 1996), 126.

chiasm across a large unit of text.³⁹ And the dynamics associated with the proposals of both Olley (imprecision) and Walsh (generalization) appear to undermine the effectiveness of both proposals to explain the organization of 1 Kgs 1:1–14:20. Yet both Olley and Walsh rightly shed light on the centrality of the construction of the temple precinct and the general symmetry throughout 1 Kgs 1:1–14:20. Consequently, it is worth asking. Is there another way of understanding the organization of this unit?

B. Yet Another Structural Proposal

As an alternative, I begin with considerations that enjoy a consensus among scholars. First, the descriptions of the temple and the palace (1 Kgs 6–7) clearly constitute a distinct and related grouping of text. To this, the prayer of Solomon is syntactically linked to the previous chapters via the adverb **אָז יְקֹהֵל שְׁלֹמֹה אֶת־זִקְנֵי יִשְׂרָאֵל** (אָז), suggesting that, while set off, it is related to chapters 6–7. In addition, Christopher Hays has shown that 1 Kgs 5 can be understood as the preparatory texts so often included in temple construction texts.⁴⁰ Consequently, on syntactical, form critical, and comparative grounds, 1 Kgs 5:1–8:66 appears to constitute a sub-unit of text that, broadly speaking, discusses the construction of the royal precinct.⁴¹ However, as will be

³⁹ “Although chiasm was frequently used in the Bible, its presence is not nearly as ubiquitous as most scholars have claimed; many scholars see chiasm almost everywhere and identify it even where the alleged coordinate members are not clearly parallel. Although chiasm is sometimes plausibly present in books-as-wholes, it is more often found in smaller units of material.” Bauer and Traina, *Inductive Bible Study*, 120. Such commentary suggests that proposing an expansive chiasm carries with it a significant burden of persuasion.

⁴⁰ Christopher B. Hays, *Hidden Riches: A Sourcebook for the Comparative Study of the Hebrew Bible and Ancient Near East* (Louisville: Westminster John Knox, 2014), 206–07. In addition, Wiseman, *1 and 2 Kings*, 105.

⁴¹ I use the term “sub-unit” intentionally. According to the scheme proposed in this essay, 1 Kgs 1:1–14:20 constitutes the first unit of Kings. Below I will demarcate blocks of texts as sub-units, sections, and sub-sections.

discussed below, there is reason to believe that more should be included in this sub-unit of text.

Second, it is also widely accepted that chapters 1–2 constitute a distinct sub-unit of text.⁴² Yet debate centers on the disjunctive clause in 1 Kgs 2:46b, **וְהַמֶּלֶכָה נְבוֹנָה בִּידֵי־שָׂרָאֵל**, namely whether it functions as the conclusion of chapter 2 or the introduction of chapter 3 (see below). For the moment, the important issue is that the succession scenes of 1 Kgs 1–2 constitute another distinct sub-unit of text.

Third, the Lord appears to Solomon twice; and the fact that the text explicitly calls out the recurrence in 9:2 (**וַיֵּרָא יְהוָה אֶל־שְׁלֹמֹה שְׁנִית**) suggests that these two appearances are somehow to be read in consideration of each other. The critical question concerns the dynamics of the parallel and the accompanying passages in each respective section.

Fourth, 1 Kgs 11:1 constitutes a shift in the narrative and, by implication, initiates a distinct section of text.⁴³ The lengthy disjunctive clause of 1 Kgs 11:1 should therefore be understood as a terminative or initial disjunction.⁴⁴ Fifth, related to the fourth consideration is the observation that the tearing of the garment motif links the material of 1 Kgs 11:1–14:20. To be more precise, Ahijah’s two-fold proclamation

⁴² As a notable exception, Sweeney cuts against the consensus when he suggests that 1 Kgs 1:1–2:11 is the first unit of Kings, arguing that grouping 1 Kgs 1–2 is indicative of a commitment to a preconceived compositional history versus a synchronic reading of the text (*I & II Kings*, 47). Moreover, he highlights the initial disjunctive clause of v. 12, prevailing themes, and Lucianic tradition of the LXX as evidence. Sweeney, therefore, imposes a significant amount of structural importance on the disjunctive clauses of 2:12, 2:46b, 5:1, and 11:1—indicative of “major stages” of Solomon’s reign (62). However, such a scheme separates two sections of text that are clearly related by a concern for the solidification of Solomon’s reign. Moreover, the potency of the contrasting characterizations of Solomon amid the opening two chapters (a passive character [ch.1] versus an active one [ch.2]) is minimized or lost.

⁴³ Bruce K. Waltke and M. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 651 esp. §39.2.3c. Also see Sweeney, *I & II Kings*, 62; 154.

⁴⁴ Thomas O. Lambdin, *Introduction to Biblical Hebrew* (Upper Saddle River, NJ: Prentice Hall, 1971), 164.

regarding the legitimacy and viability of Jeroboam’s rule constitutes the backbone of a sub-unit that spans 1 Kings 11:1–14:20 (see below).⁴⁵

With these five points functioning as the anchor-points for the organization of 1 Kgs 1:1–14:20, at least three other important details should now be discussed. First, should 1 Kgs 2:46b be read with the previous material of the following material? For example, Sweeney and Nitsche read v. 46b with chapter 3,⁴⁶ but DeVries and Wiseman read the clause with chapter 2, describing it as a “reaffirming” statement to v. 12⁴⁷ and an “epitomizing conclusion to the entire throne succession narrative.”⁴⁸ Ultimately, v. 46b is best understood as a clause that introduces 1 Kgs 3:1, and thus should be rendered, “Now when the kingdom was established in the hand of Solomon, Solomon became a son-in-law to Pharaoh.” DeVries points to the recurrence of the root כון in v. 45 as support for reading v. 46b with the previous verses of chapter 2,⁴⁹ but v. 45’s parallel is better understood to be v. 12 via a number of syntactical and lexical similarities: a disjunctive *waw* fixed to שְׁלֹמֹה, the construct chain בְּסֵא דָוִד, and the root כון.

The second detail concerns how to organize the material immediately surrounding the divine appearance scenes: 1 Kgs 2:46b–3:15 and 9:1–9. With respect to the first scene, Solomon’s adjudication between the two נָשִׁים זֹנוֹת living together should be seen as the practical manifestation of the king’s divinely apportioned wisdom (cf. 1 Kgs 3:28). Yet so too can 1 Kgs 4:1–4:34[5:14]. The Lord promised that unprecedented riches and honor (גַּם־עֶשֶׂר גַּם־כְּבוֹד; 3:13) would

⁴⁵ Thus, arguments like those of Wray Beal are to be preferred over those, like Sweeney’s, that seek to minimize the coherence of 11:1–14:20 by establishing textual breaks at, say, 1 Kgs 11:41. See note 41 above and Sweeney, *I & II Kings*, 161–86.

⁴⁶ Martin Nitsche, “Und das Königtum war fest in der Hand Salomos”: *Untersuchungen zu 1 Kön 3*, BWANT 205 (Stuttgart: Kohlhammer, 2014), 36 *et passim*; Sweeney, *I & II Kings*, 72–78.

⁴⁷ Wiseman, *1 and 2 Kings*, 87.

⁴⁸ Simon DeVries, *1 Kings*, 2nd ed., WBC 12 (Nashville: Thomas Nelson, 2003), 41.

⁴⁹ DeVries, *1 Kings*, 41.

follow Solomon, and the administrative lists of 4:1–19 as well as the miscellaneous notes about Solomon’s provisions and sphere of influence (4:20–34[5:14]) evince the realization of this promise. Supporting this is the summary statement in 1 Kgs 4:29–34[5:9–14]. Thus, 1 Kgs 2:46b–4:34[5:14] can be grouped as a distinct sub-unit under the general description of “wisdom in affairs of the kingdom.”

As for the second appearance, the tone is noticeably different, almost ominous, urging a contrast with the initial appearance. While recognizing this contrast, 1 Kgs 9:3 reveals that the second appearance is a direct response to Solomon’s prayer of dedication (שְׁמַעְתָּ יְיָ אֱלֹהֵינוּ וְאָתָּה יְיָ אֱלֹהֵינוּ). Thus, Hays is on target when he essentially includes 1 Kgs 9:1–9 with the material devoted to the construction of the temple precinct.⁵⁰ Yet the second occurrence is also contextualized chronologically in relationship to the construction of the temple precinct: “And it came to pass when Solomon finished building the house of the Lord, the house of the king, and every desired thing of Solomon, which he desired to do that the Lord appeared to Solomon a second time” (1 Kgs 9:1–2). This is significant because such a contextualization echoes with 9:10 and 9:15, where Solomon’s land transaction with Hiram (9:10–14) and forced labor accounts (9:15–28) are also discussed in terms of constructing the temple precinct. Thus, the passages included with the temple construction passages (5:1[15]–8:66) should extend to 1 Kgs 9:28. By implication, 1 Kgs 10:1–29, which recounts the visitation of the Queen of Sheba and revisits the opulence of Solomon’s court, stands as a distinct sub-unit of text.⁵¹

⁵⁰ Hays, *Hidden Riches*, 207. Hays notes only 1 Kgs 9:3–9. Wiseman agrees, and organizes 1 Kgs 5:1–9:9 under the heading of “Solomon’s building activities.” See Wiseman, *1 and 2 Kings*, 105. Sweeney agrees somewhat; he organizes 6:1–9:9 together “Solomon’s Construction of the Temple Complex and Royal Palace” (*1 & 2 Kings*, 104)

⁵¹ It is interesting that Hiram and the Queen of Sheba are two characters that frame the more salient characterization of Solomon and are both introduced by the text by “hearing” of Solomon’s exploits (שָׁמַע; 5:1[5:15]10:1).

The third detail concerns the organization of sub-unit 1 Kgs 11:1–14:20. Although this section of text is diverse, it is nonetheless framed by two oracles delivered by the Shilohite prophet Ahijah. First, Ahijah reveals directly to Jeroboam that he will be the recipient of a kingdom partially torn from the Davidic line (11:29–39). Second, Ahijah reveals to Jeroboam’s disguised wife that judgment will eventually consume his house because he not only failed to live to the standard of King David but that he also erected illegitimate sanctuaries in Bethel and Dan (14:6–16). In both instances, particular syntax is used, thereby establishing the framework.⁵² Yet the framework also communicates a contrast. Whereas Jeroboam’s inability to be faithful to the divine expectations leveled on him would result in the complete and shameful dissolution of his line, the infidelity exhibited by Solomon did not result in the dissolution of the Davidic line. Instead, Davidic rule in Jerusalem would continue. Ultimately, all the passages in 1 Kgs 11:1–14:20 are presented in concert with this framework.⁵³

⁵² In fact, this same syntax appears in 1 Kgs 11:11–13, establishing the framework more firmly for the sub-unit 11:1–14:20. Across Samuel and Kings, several passages coalesce based on a number of unifying characteristics. First, the verb קרע is used and the object of the tearing action is the kingdom. In addition, there is an expressed result of this action, communicated by a form of the verb נתן. In these episodes, the kingdom is torn away to give it, or at least part of it, to another. Finally, each passage communicates that the Lord is responsible for this turn of events. The relevant passages include 1 Sam 15:28; 28:17; 1 Kgs 11:11–13; 11:29–39; and 14:8. There is also 2 Kgs 17:21, but this exhibits some distinguishing features. For a classic study on these passages, see Helga Weippert, “Die Aitiologie des Nordreiches und seines Königshauses (I Reg 11 29-40),” *ZAW* 95 (1983): 344–75.

⁵³ Therefore, the notations about Solomon’s errors (11:1–13) and his adversaries (11:14–25) set the stage for Ahijah’s oracle to Jeroboam (11:26–40). The account of the schism introduces the reader to Jeroboam’s reign by recounting the event that led to his coronation (12:1–24), and the episode of the anonymous dueling prophets (13:1–34) highlights the egregiousness of Jeroboam’s sanctuary constructions (12:25–33), which eventually substantiate the oracle of judgment leveled on his family (14:9).

C. Summary Hitberto

This essay has discussed a widespread disconnect among commentators of Kings. On the one hand, virtually everyone acknowledges the literary shift that occurs at 1 Kgs 14:21, the place where the regnal framework begins in earnest. On the other hand, an overwhelming number of commentators ignore the significance of this juncture when articulating a structural breakdown, instead opting for a major division after 1 Kgs 11:43. In response, this essay has entertained the likelihood that 1 Kgs 14:21 is the more natural place for the first major literary division. To put it succinctly: based on the fundamental and universal literary principle that the division of major literary units should proceed from the most pronounced shifts in tone, pace, atmosphere, etc.—1 Kgs 14:21 is the preferable location for the transition between the first and second literary unit of Kings.

This essay has also entertained proposals that highlight a sophisticated chiasmic structure governing the unit 1 Kgs 1:1–14:20. However, such proposals are found wanting. Alternatively, this essay suggested an organizational breakdown of 1 Kgs 1:1–14:20 that has the benefit of scholarly consensus as well as grammatical and comparative considerations. The organization proposed is depicted in *Chart 1* on the following page. Ultimately, 1 Kgs 1:1–14:20 discusses the ambitions and the precarious methods inherent to an ancient Near Eastern monarchy, emphasizing the clairvoyance of David’s final words along the way (1 Kgs 2:1–9). In terms of IBS structural relationships, the first sub-unit (1 Kgs 1:1–2:46a) prepares the reader for what will follow throughout 1 Kgs 1:1–14:20, which is supported by reading 2:46b as a circumstantial clause to 3:1—the securing of the throne was a requisite for Solomon’s ambitious policies; Solomon became a son-in-law to Pharaoh *when* his throne was secure, not before.

1 Kings 1:1–14:20: United Monarchy	Securing the Throne 1:1–2:46a	Succession of Solomon 1:1–2:11
		Establishing the Throne 2:12–46a
	Wisdom Displayed 2:46b–4:34[5:14]	The Lord’s Appearance 2:46b–3:15
		Wisdom in Adjudication 3:16–28
		Wisdom in Affairs of the Kingdom 4:1–4:34[5:14]
	Building Campaigns and Royal Endeavors 5:1[5:15]–9:28	Preparation 5:1[5:15]–18[32]
		Building the Royal Precinct 6:1–7:51
		Dedication Speech 8:1–66
		The Lord’s Second Appearance 9:1–9
		More Royal Endeavors 9:10–28
	Legacy of Solomon 10:1–29	Queen of Sheba Visits 10:1–13
		Solomon’s Opulence 10:14–29
	Dissolution of the United Monarchy 11:1–14:20	The Demise of Solomon 11:1–43
		Schism 12:1–24
		Reign of Jeroboam I 12:25–14:20

Chart 1: Proposed Organizational Breakdown of 1 Kgs 1:1–14:20

The second sub-unit (2:46b–4:34[5:14]) is driven by particularization (the movement from general to particular). Ambitions require a certain level of wisdom, and so the historian quickly transitioned to discuss how Solomon received his unique wisdom and what it looked like in action (3:4–4:34[5:14]). From there, the text moves into the third sub-unit (5:1[5:15]–9:28) and further specifies what wisdom in a monarchical context looks like by detailing how Solomon parlayed his diplomatic ties for the sake of his kingdom (5:1[5:15]–9:28), namely

through construction campaigns and economic endeavors. Moreover, this third sub-unit occupies a central place in the unit, establishing it as a point of emphasis.

However, chapter 10 deftly begins a shift in the unit. It simultaneously validates Solomon’s efforts while hinting how that very system would also secure his downfall. Surely, it is no coincidence the images of Solomon’s international prestige and opulence negatively echo Deut 17:14–20 and immediately precede 1 Kgs 11. Thus, the coherence of the final two sub-units (1 Kgs 10:1–29 and 11:1–14:20) force the reader to critically evaluate the entire monarchical system in an Israelite context, even recalling David’s prescient final words (2:1–9), which seem to juxtapose two rival criteria for defining Solomon’s reign.

IV. On the Semantic Effect

The semantic relationship between 1 Kgs 1:1–14:20 and 14:21ff. can now be considered. Perhaps a simple guiding question is most effective. How does the transition from the first unit to the second unit organize the overall message of Kings? I propose that 1 Kgs 1:1–14:20 can be understood as a lengthy introduction to the rest of the history. In IBS structural terms, 1 Kgs 1:1–14:20 *prepares* the reader for the main thrust of the history, which is a historical reflection of Judah’s existence alongside Israel.⁵⁴ Such a preparation is accomplished first and foremost by exposing foundational themes that will be realized and drive the rest of the history.

1. The success of the monarchical institution, and by implication the vitality of the nation, is contingent upon the king’s ability to walk in the ways of the Lord—to abide by the statutes and commandments of the covenant. Such an expectation was

⁵⁴ On preparation/realization as a structural feature, see Bauer and Traina, *Inductive Bible Study*, 114–15.

- twice revealed to Solomon (1 Kgs 3:14; 9:4–5), and once to Jeroboam I (1 Kgs 11:38).⁵⁵
2. The dissolution of the United Monarchy was essentially Solomon's fault. The criticisms of Solomon that cleverly unfold throughout the flow of 1 Kgs 1–11 become explicit condemnations in 1 Kgs 11. More specifically, explicit condemnations appear in the form of causative statements that describe the forfeiture of a large swath of David's kingdom as the result of Solomon's infidelity. That logic is most poignant in 1 Kgs 11:11 and 11:33.
 3. The legacy of David and the divine choice of Jerusalem are not easily forgotten. In 11:12–13 Solomon is told that for the sake of David and Jerusalem the forfeiture of the kingdom will not occur in his lifetime nor will it be a complete forfeiture. Similarly, in 11:32–36 Jeroboam is told that one tribe will remain for Judah for the sake of David, Jerusalem, and because territorial dominion was promised to David.⁵⁶ As Kings unfolds, these shadows loom large, repeatedly pacifying the full measure of divine judgment by counteracting the ineptitude of certain Judean kings.
 4. Jeroboam's cultic innovations forfeited any hope for stable dynastic succession for the northern kingdom. According to 1 Kgs 14:9, the establishment of his sanctuaries at Bethel and Dan secured judgment upon Jeroboam's house and, according to 2 Kgs 17:21–23, became one of the realities that secured Israel's judgment in 722 BCE. Consequently, Kings

⁵⁵ Importantly, such exhortations also included assurance of dynastic stability. Thus, in good Deuteronomic fashion, faithfulness would translate into blessings. In this instance, blessings translate into national success and stability while curses translate into exile and oppression.

⁵⁶ On the meaning and significance of the **נִיר** passages in Kings, see David B. Schreiner, "Why **נִיר** in Kings?" *JOT* 39.1 (2014): 15–30.

reveals that Jeroboam’s efforts set the northern kingdom upon a path from which it did not part.

In addition, the lives of both Solomon and Jeroboam foreshadow the historical contours of Israel and Judah.

1. Just as Solomon’s life was a doubled edged sword, so too was the monarchical institution. Solomon did great things for Yahwism and Israelite society, but he also displayed gross moral and theological lapses, all of which had tremendous implications. The monarchy would also display such tendencies.
2. Jeroboam’s inability to understand properly and to adhere to Yahweh’s covenantal expectations quickly secured his downfall. A similar propensity would be displayed repeatedly throughout Israel’s history, coming to a head in the events of 722 BCE (cf. 2 Kgs 17).
3. Just as the reigns of Solomon and Jeroboam were inextricably linked, so too would be the nations of Israel and Judah. Jeroboam was identified as a servant of Solomon (1 Kgs 11:26), and the inception of the northern kingdom is visualized by a torn garment, conjuring up ideas of the United Kingdom ripped apart. Moreover, simple geographic and economic connections disqualified any notion that Israel or Judah could function and exist in isolation from the other.
4. The prophetic institution confronts the royal institution to provide criticism, guidance, and illumination. Localized mainly in the ministry of Ahijah within 1 Kgs 1:1–14:20, the prophet offers oracles to both Solomon and Jeroboam. Just as Ahijah’s prophecies are generally negative to the central power structures, so too will the negative orientation characterize a majority of the prophetic messages to subsequent kings.

5. Criticism and/or guidance by God's word is not restricted to the royal institution. The interaction between the two anonymous prophets (1 Kgs 13:11–32) hints at criticism of the prophetic institution. Conflict within the institution would later confuse the community and the community's leaders (cf. 1 Kgs 22).

Such connections show that Kings understands that individual experiences and events do not exist in isolation. Rather, they influence subsequent experiences and events and provide illumination for those present and future.

V. Book-Level Implications

The proposal offered here has further book-level implications. If the onset of the regnal framework initiates the first major transition in the narrative, then the place where that regnal framework exhibits a significant alteration in its content is a worthy place to consider another transition. In 2 Kgs 21:1 the introduction formula first appears without synchronization, reflecting the historical reality that the northern kingdom no longer existed. From 2 Kgs 21:1 onward, the narrative recounts Judah's existence and its systematic erosion toward the Babylonian Exile. Consequently, the second major transition within the narrative should be positioned at 2 Kgs 21:1.

The result, then, is a history that exists in three major literary units: 1 Kgs 1:1–14:20; 1 Kgs 14:21–2 Kgs 20:21; 2 Kgs 21:1–25:30. The first prepares the reader for the main thrust of the history, a discussion of co-existing nations once unified, and the third details how Judah succumbed to the same tendencies of the north, rendering inert the

very things that fended off judgment for so many years. Thus, Kings is fundamentally a comparative history that ends with a tragic twist.⁵⁷

Within the second unit, one can discern three sub-units, where the first (1 Kgs 14:21–16:34) and third (2 Kgs 14:1–20:21) detail political upheaval and form a conceptual *inclusio* around the account of the divided monarchy, which represents the majority of the history from a quantitative standpoint. What’s more, this middle sub-unit (1 Kgs 17:1–2 Kgs 13:25) coincides with the so-called Elijah and Elisha cycles. Thus, national juxtaposition is enhanced by institutional juxtaposition, and when one considers the contrasting dynamics between the sub-units of political upheaval, the juxtaposition is enhanced even further. In 1 Kgs 14:21–16:34 the upheaval is finally pacified by the Omrides. However, in 2 Kgs 14:1–20:21 the political upheaval progresses to a critical contrast: the destruction of Samaria vs. the salvation of Jerusalem. Such a contrast between 1 Kings 14:1–16:34 and 2 Kgs 14:1–20:21 verifies the details of 1 Kgs 17:1–2 Kgs 13:25. The north was inferior to Judah with its temple and table dynasty, a reality that was continuously verified by the voice of the prophet throughout.

The main units, sub-units, and a select number of sections of Kings are depicted in *Chart 2* (on p. 33). But in closing, it is worth emphasizing that much more can be said about the structure of Kings. Kings is one of the most complicated books in all of Scripture, literarily and historically; but the constraints of this context limit any discussion.

⁵⁷ Theda Skocpol and Margaret Somers, “The Uses of Comparative History in Macrosocial Inquiry,” *CSSH* 22.2 (1980): 174–97. Comparative history, generally defined, seeks to understand historical institutions and phenomena by “juxtaposing historical patterns from two or more times or places” (174). The qualifier “from two or more times or places” immediately jumps out. However, such a definition has undoubtedly been crafted based on modern historical research, which enjoys a ubiquity of sources and contexts that allows a comparison of cultures across continents. While the distance between Israel and Judah is not profound, culturally or chronologically, Kings’ method of presentation, which pivots between Israel and Judah, fundamentally argues for a comparison between nations.

Nevertheless, the broad contours discussed in this essay can provide a framework for what is a delicate and detailed debate.

An Addendum

As this article was being prepared for publication, the 2019 thesis of Nathan Lovell entitled “The Book of Kings and Exilic Identity: 1 and 2 Kings as a Work of Political Historiography” appeared.⁵⁸ Chapter Two of Lovell’s thesis exhibits significant overlap with the proposals offered here, and so I now include a discussion of it.

Lovell argues that Kings is structured by the juxtaposition of narratives. To be more precise, the juxtaposition is governed by the cooperation of two literary features: the regnal framework and a series of narrative arcs, which are characterized by a prophecy-fulfillment scheme. In turn, Lovell observes “two major narratives” that have separate plots but deal with the same themes, albeit from different perspectives.⁵⁹ Lovell labels the complementing narratives as Inner Kings and Outer Kings, dividing their juxtaposition as follows: Outer Kings A (1 Kgs 1:1–16:28)–Inner Kings (1 Kgs 16:29–2 Kgs 15:38)–Outer Kings B (2 Kgs 16:1–25:30). Important to this division are the transitional sections. According to Lovell, there are two transition sections that are identified by a rapid clumping of the regnal formula.⁶⁰ The first can be precisely defined, spanning 1 Kgs 14:21–16:28, and the second, although a bit more elusive, is defined as 2 Kgs 14:1–15:38. The result of these considerations is that Kings is a narrative that exists in three distinct literary units.

Supporting this three-fold division are the narrative arcs of prophecy-fulfillment. Plotting the prophecies and their corresponding

⁵⁸ Nathan Lovell, “The Book of Kings and Exilic Identity: 1 and 2 Kings as a Work of Political Historiography” (PhD diss., University of Sydney, 2019).

⁵⁹ Lovell, “Kings and Exilic Identity,” 83.

⁶⁰ Lovell, “Kings and Exilic Identity,” 61–64.

fulfillments, Lovell explains how prophecies initiated within Inner and Outer Kings are fulfilled only within each respective narrative. That is, a prophecy uttered in the outer narrative is fulfilled later in the same narrative, even if it means holding the prophecy unfulfilled for several chapters as the Inner Kings narrative unfolds. Similarly, the prophecies uttered in the Inner Kings narrative are not fulfilled in the Outer Kings narrative. According to Lovell, this reality suggests a large-scale intercalation as the governing editorial mechanism for 1 and 2 Kings. A coherent narrative was disrupted (but later resumed) by another coherent narrative to produce a juxtaposition that comments on the diverse realities of Israelite history during Iron II.

Lovell’s proposal that Kings is fundamentally divided in this three-fold fashion generally agrees with the three-fold scheme presented in this article. Moreover, Lovell acknowledges the structural importance of 1 Kgs 14:21, including the general notion that 1 Kgs 1:1–14:20 *prepares* the reader for what follows.⁶¹ Yet in emphasizing the prophecy-fulfillment arcs, Lovell relegates the significance of the regnal framework. In turn, he downplays the significance of the shift in the introductory formula that occurs at 2 Kgs 21:1 (see above). The proposal of this article emphasizes the significance of this shift. In addition, I interpret Lovell’s transitional passages differently—as subsections devoted to recounting the socio-political upheaval that frame the account of the Divided Monarchy. In doing so, the second literary unit proposed here highlights more intensely certain historical realities, namely the juxtaposition of Samaria’s demise with Jerusalem salvation.

It is my conviction that the proposal offered in this essay is largely compatible with the proposal of Lovell. As far as I understand Lovell’s argument, the hindrances are three. Yet they appear to be minor.

⁶¹ Lovell uses the term prophecy/fulfillment. However, Bauer and Traina describe this phenomenon in Kings as a “specific form of preparation/realization” (*Inductive Bible Study*, 114–15).

1. The demise of Jeroboam's house (1 Kgs 14:6–11:14) is fulfilled by Baasha (1 Kgs 15:29).
2. The demise and exile of Israel (1 Kgs 14:15–16) comes to pass with the sacking of Samaria (2 Kgs 17:21–23).
3. The Babylonian Exile is predicted during Hezekiah's reign (2 Kgs 20:16–18; 25:8–21).

In these cases, placing the main narrative divisions as I do (1 Kgs 14:21; 2 Kgs 21:21) would disrupt the narrative arcs proposed by Lovell. That is, if one moves Lovell's second transition back to 2 Kgs 21:1, the prophecies initiated with Jeroboam's reign in Outer Kings A would find their fulfillment in Inner Kings. Similarly, the prophecy of the Babylonian Exile uttered at the end of Inner Kings would find its resolution early in Outer Kings B.

For Lovell, intercalation is understood to be the chief, governing editorial device, implemented to highlight the copious prophecies and fulfillments. Indeed, the proposal offered here acknowledges the ubiquity and theological importance of the prophecies in Kings. However, the regnal framework is understood to be the chief, governing editorial device, which allows the suggestion that Kings is fundamentally a comparative history (see above).

Ultimately, it appears that the differences between Lovell's proposal and the one offered here stem from different understandings of a few textual details. Most importantly, I do not believe they undermine the significant overlap and general compatibility. Kings is a book that should be divided into three main literary units, and the first major break appears with 1 Kgs 14:21. The debate moving forward should center on how to understand the logical and semantic relationships between those three units.

The United Monarchy 1Kgs 1:1–14:20	Securing the Throne 1:1–2:46a	
	Wisdom Displayed 2:46b–4:34[5:14]	
	Building Campaigns and Royal Endeavors 5:1[5:15]–9:28	
	Solomon’s Legacy 10:1–28	
	Dissolution of the United Monarchy 11:1–14:20	
The Divided Monarchy 1Kgs 14:21–20:21	<i>Political Upheaval</i> 1 Kgs 14:21–16:34	Dynastic Stability vs. Instability 14:21–16:20
		Omrides Established 16:21–34
	<i>Prophets and Kings</i> 1 Kgs 17:1–2 Kgs 13:25	Elijah and Kings 1 Kgs 17:1–2 Kgs 1:18
		Elisha and Kings 1 Kgs 2:1–2 Kgs 13:25
	<i>Political Upheaval</i> 2 Kgs 14:1–20:21	Internal and External Pressure 14:1–16:20
		Samaria vs. Jerusalem 17:1–20:21
Judah Alone 2 Kgs 21:1–25:30	The Bad and the Good 21:1–23:30	Manasseh & Ammon 21:1–26
		Josiah 22:1–23:30
	The End 23:31–25:30	

Chart 2: Structure of 1&2 Kings (Main Units, Sub-Units, etc.)