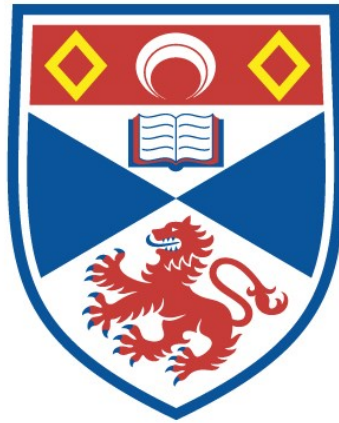


TOLD AND RETOLD: THE SOLOMON NARRATIVES IN THE CONTEXT OF TANAK

Sean Elliot Cook

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews



2013

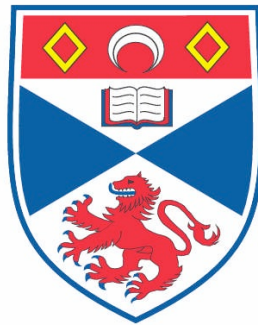
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Sean Elliot Cook



This thesis is submitted in partial fulfilment for the degree of PhD
at the
University of St Andrews

October 2012

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ABSTRACT

This thesis explores the relationship between the books of Kings and Chronicles and considers the value of having two different versions of the same monarchic history within the Tanak. It furthermore explores how these books are read in relation to one another. To be more specific, its concern is how the book of Chronicles is read in relation to the book of Kings as Chronicles is so often considered to be a later rewritten text drawing upon an earlier version of the Masoretic Text of Kings. The predominant scholarly approach to reading the book of Chronicles is to read it in light of how the text was emended (additions, deletions, etc.). This approach has great value and has furthered our understanding of the theology and purpose of Chronicles.

While this thesis fully affirms this diachronic approach to reading Chronicles, it also finds it to be lacking. This said, I suggest that this predominant way of reading Chronicles through the lens of its source (Kings) sometimes misses the theological and rhetorical features of the Chronicler's text. In light of this suggestion, this thesis will answer the following question: "why were two narratives retained in the Tanak and what possible answers to this question might emerge by looking at the similarities and differences in the two narratives' contents, arguments, and theology?" The method by which this question will be addressed is to read the Solomon narratives in the books of Kings and Chronicles in two ways: first, to read each narrative as a whole and independently of one another, and second, to examine each narrative together in an effort to understand their uniqueness. The result of this analysis will show that these narratives can in fact read as whole narratives independent of one

another, and furthermore, that Solomon is in fact less idealized (contra popular scholarly opinion) in the book of Chronicles.

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I, Sean Cook hereby certify that this thesis, which is approximately 85,000 words in length, has been written by me, that it is the record of work carried out by me and that it has not been submitted in any previous application for a higher degree.

I was admitted as a research student in [September, 2008] and as a candidate for the degree of Doctor of Philosophy in [May, 2009]; the higher study for which this is a record was carried out in the University of St Andrews between [2009] and [2012].

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ABBREVIATIONS

AB	<i>Anchor Bible</i>
BN	<i>Biblische Notizen</i>
BWANT	<i>Beiträge zur Wissenschaft vom Alten und Neuen Testament</i>
BZAW	<i>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</i>
CBQ	<i>Catholic Biblical Quarterly</i>
CTM	<i>Concordia Theological Monthly</i>
DSB	<i>Daily Study Bible</i>
FOTL	<i>Forms of the Old Testament Literature</i>
FRLANT	<i>Forschungen zur Religion und Literatur des Alten und Neuen Testaments</i>
HSM	<i>Harvard Semitic Monographs</i>
HTR	<i>Harvard Theological Review</i>
ICC	<i>International Critical Commentary</i>
JSNTSup	<i>Journal for the Study of the New Testament: Supplement Series</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	<i>Journal for the Study of the Old Testament: Supplement Series</i>
JTS	<i>Journal of Theological Studies</i>
LTQ	<i>Lexington Theological Quarterly</i>
NAC	<i>New American Commentary</i>
NCB	<i>New Century Bible</i>
NIBC	<i>New International Biblical Commentary</i>
OTG	<i>Old Testament Guides</i>
OTL	<i>Old Testament Library</i>
PEQ	<i>Palestine Exploration Quarterly</i>
RB	<i>Revue biblique</i>
SBL MS	<i>Society of Biblical Literature Monograph Series</i>
VT	<i>Vetus Testamentum</i>
VTSup	<i>Supplements to Vetus Testamentum</i>
WBC	<i>Word Biblical Commentary</i>
WMANT	<i>Wissenschaftliche Monographien zum Alten und Neuen Testament</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

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My interest in the book of Kings and Solomon began at Regent College in Vancouver, Canada. Professor Iain Provan's thoughtful and stimulating class on the book of Kings began for me what has become a journey into the literary and historical world of Israel's monarchy and is one that I am still on and still have much to learn about.

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CHAPTER ONE

1. INTRODUCTION

1.1 Twice-Told Narratives in the Tanak.

One of the most intriguing aspects of Biblical narrative is the existence of repetition. Repetition within Biblical narrative, however, goes beyond mere intrigue. Its use also ought to cause a careful reader to ask good questions about its existence and function within the Biblical text. In some cases, careful readers look upon the use of repetition within the Tanak as evidence of a literary problem where different authors or sources are identified.¹ The Biblical account of the Flood (Genesis 6-9) is a good example of this where a few scholars have identified two possible parallel narratives (i.e. both a Yahwist and a Priestly version) brought together into a single narrative.² In other cases, the existence of repetition is thought to be an important rhetorical technique employed by Biblical authors. For example, repetition is often found within discourse wherein a character's speech is repeated in full or in part by another character. The repetition of this speech, including any alterations or deviation from the original speech, is often thought to be an important part of how a character is being portrayed as well as differing points of view that may emerge within a

¹ Jean-Louis Ska, *Introduction to Reading the Pentateuch*, trans. Pascale Dominique (Winona Lake: Eisenbrauns, 2006), 53-60.

² For a helpful synopsis of this debate, cf. *ibid.*, 60-65. For different views related to authorship and sources in Genesis 6-9, see Norman Habel, *Literary Criticism of the Old Testament*, Guides to Biblical Scholarship (Philadelphia: Fortress Press, 1971), 28-42; Gordon J. Wenham, "The Coherence of the Flood Narrative," *VT* 28 (1978): 336-348.

narrative.³ A good example of this is found in Nathan's speech to Bathsheba (concerning who will sit on David's throne: Adonijah or Solomon) and in Bathsheba's subsequent repetition of this speech to David (1 Kings 1:11-27).⁴ Robert Alter suggests that Bathsheba's almost verbatim repetition of Nathan's speech (including the important added words that "Adonijah has become king" and the fact that David swore to her about Solomon's succession "by the LORD his God"), portrays Bathsheba as a "distressed mother and suppliant wife emphasizing the injustice done to her son, the imminent danger threatening mother and son, and the absolute dependence of the nation on the powerful word of the king."⁵

Repetition within the Tanak is also often found on a grander scale with double or triple versions of the same narrative. The Tanak in fact begins with two stories of creation in Genesis 1:1-2:4a and 2:4b-3:24. Later in Genesis we find three narratives that portray a patriarch (Abraham and Isaac), his wife (Sarah and Rebekah), and a foreign monarch (Gen. 12:10-20; 20:1-18; 26:1-11). In each of these remarkably similar narratives, the patriarch travels to a foreign land and lives under the pretense that his wife is actually his sister. Further examples of this kind of repetition within the Pentateuch include the double narrative of the episode at Meribah (Exod. 17:1-7; Num. 20:1-13) as well as the repetition of the Ten Commandments in Exodus 20 and Deuteronomy 5.⁶ These are just a few of many examples that exist within the Tanak.

While the existence of repetition within Biblical narrative is certainly not to be doubted, this particular feature can and often does present a number of challenges to readers. In fact, Alter indicates:

³ Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 47-62, 88-113; Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, Bible and Literature Series (Sheffield: The Almond Press, 1983), 73-82.

⁴ Alter, *The Art of Biblical Narrative*, 123-125.

⁵ Ibid.

⁶ Ska, *Introduction to Reading the Pentateuch*, 58-60.

One of the most imposing barriers that stands between the modern reader and the imaginative subtlety of biblical narrative is the extraordinary prominence of verbatim repetition in the Bible. Accustomed as we are to modes of narration in which elements of repetition are made to seem far less obtrusive, this habit of constantly restating material is bound to give us trouble, especially in a narrative that otherwise adheres so evidently to the strictest economy of means.⁷

Alter is certainly correct in this analysis. Indeed, aside from learned readers who are familiar with the many literary techniques of Biblical narrative, to most readers, lengthy or even shorter segments of verbatim repetition (or almost verbatim) within narratives might indeed seem foreign or perhaps even redundant. Such a problem, however, is compounded by the existence of two entire narratives/histories that are a remarkable example of repetition on a grand scale: the books of Samuel, Kings, and Chronicles.

1.2 The Books of Samuel-Kings and Chronicles within the Tanak.

1.2.1 Two Historical Realities. While the presence of two similar narratives/histories of Israel's monarchy presents a number of challenges to readers, it is nonetheless a reality that on its own invokes numerous questions and is thus worthy of serious inquiry. To be more precise, this reality that I refer to should be further defined in two ways. The first is that within the received Biblical text (hereafter Tanak), there exist two similar narratives of a single history of Israel's monarchy.⁸

⁷ Alter, *The Art of Biblical Narrative*, 88.

⁸ The term "received Biblical text" refers to a proto-Masoretic text-type that was adopted/accepted by the Sages as their Bible text sometime in the period between the second and eighth/ninth centuries CE, cf. Jordan S. Penkower, "The Development of the Masoretic Bible," in *The Jewish Study Bible*, ed. Adele Berlin and Marc Zvi Brettler (Oxford: Oxford University Press, 2004), 2078. This proto-Masoretic text-type (consonantal text) was later adopted by the Masoretes (ninth/tenth to fifteenth centuries CE) which becomes the basis for our current Hebrew Bible or Tanak, cf. Marc Zvi Brettler, "The Canonization of the Bible," in *The Jewish Study Bible*, ed. Adele Berlin and Marc Zvi Brettler (Oxford: Oxford University Press, 2004), 2072-2077; Martin Jan Mulder, "Formation of the Hebrew Bible," in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed. Martin Jan Mulder (Philadelphia: Fortress Press, 1988), 39-86; Penkower, "The Development of the Masoretic Bible," 2078-2084. The acronym 'Tanak' (which I will use throughout) is a term that is first found in Masoretic literature (the term

The second is the fact that Jews and Christians can and do read both narratives/texts (Samuel-Kings *and* Chronicles) as Scripture. Indeed, both Samuel-Kings and Chronicles have been accepted as authoritative by virtue of the fact that they are both present in the Jewish and Christian canons.⁹ Given such things, one might ask a number of pertinent questions. The first would be “if two similar histories/narratives of Israel’s monarchy exist within the Tanak, should one or both be given priority of importance and place?” One might also ask about the purpose of each narrative including questions of harmony and concord. That is, “what is the purpose of each narrative and can these narratives be read together, or do they contain incompatible theology and rhetoric?” Finally, it is important to ask about the ways in which these narratives are actually treated and read among scholars. Questions about how one ought to read these narratives aside, “how do scholars in fact treat and read these narratives and do any biases exist?” In due course, I will address all of these questions in this thesis, but I wish to begin by looking at the current scholarly approaches to reading the books of Kings and Chronicles.¹⁰

1.2.2 The Current Approaches to Reading Kings and Chronicles. Scholars read the book of Kings in different ways (e.g. synchronic and diachronic) and with

originates in the late first millennium with the flourishing of the Masoretic movement) and refers to a tri-partite canon, cf. Brettler, “The Canonization of the Bible,” 2073. The development of the Masoretic Bible is sometimes divided into four broad periods (cf. Penkower, “The Development of the Masoretic Bible,” 2077-2084, and Mulder, “Formation of the Hebrew Bible,” 39-86, for a description of each of these stages in what follows). The first is the era of Qumran (third to first centuries BCE) where we find a multiplicity of text-types (e.g. LXX and Samaritan Pentateuch) including a proto-Masoretic text-type. In the era that follows (second to eighth centuries CE), we find that the quality and quantity of variants of the Bible almost entirely disappear due to factors such as the Jewish Sages’ rejection of both the LXX and the Samaritan Pentateuch. The third period is that of the Masoretes who copied and added vowel points and cantillation marks as well as masorah (an extensive system of notes) to their texts. This is followed by the era of printed editions of the Hebrew Bible (fifteenth/sixteenth to twenty-first centuries CE).

⁹ While both of these narratives/histories are present in the Jewish and Christian canons, an analysis of the way in which they have been read throughout history, including whether or not a particular book/history (i.e. Samuel-Kings *or* Chronicles) has been given priority of place, is beyond the purview of this thesis.

¹⁰ I will limit myself to the books of Kings and Chronicles and will not address the book of Samuel due to the limitations of the present work.

different goals in mind (e.g. theological, historical, text critical). While I will not attempt to synthesize this vast body of research on the book of Kings, I think it is a fair assessment to say that when scholars read the book of Kings with an interest in its theology and rhetoric, they do not tend to take into account the book of Chronicles.¹¹ What I mean by this is that aside from casual or occasional references to the book of Chronicles, very rarely do scholars read Kings alongside Chronicles when the focus of their work is on Kings. This, of course, is quite understandable given Kings' relative date and relationship to the book of Chronicles.

A quick scan of scholarly research of the books of Kings and Chronicles further reveals that priority of place is often given to Kings over Chronicles. Indeed, as Mitchell observes, "scholars are content to ignore Chronicles in favor of the narratives of Genesis-2 Kings."¹² A good example of this is found in Lowell Handy's book *The Age of Solomon: Scholarship at the Turn of the Millennium* in which one article out of twenty-three is dedicated to the analysis of Solomon in the book of Chronicles.¹³ Another example can be seen in Brueggemann's work on Solomon: *Solomon: Israel's Ironic Icon of Human Achievement*.¹⁴ Brueggemann's canonical analysis of Solomon gives six chapters to Solomon in the book of Kings and one

¹¹ I do not include here the very important scholarly work of textual criticism on the book of Kings. Scholars such as Kristin De Troyer and David Carr have done important work in this field. Discussions such as these are beyond the purview of this thesis. David McLain Carr, *From D to Q: A Study of Early Jewish Interpretations of Solomon's Dream at Gibeon*, Society of Biblical Literature Monograph Series 44 (Atlanta: Scholars Press, 1991); Kristin De Troyer, "Which Text Are We Using for Our Studies of Deuteronomistic Literature?," in *Congress Volume Helsinki 2010*, ed. Martti Nissinen, VTSup 148 (Leiden: Brill, 2012), 461-471.

¹² Christine Mitchell, "The Dialogism of Chronicles," in *The Chronicler as Author: Studies in Text and Texture*, ed. M. Patrick Graham and Steven L. McKenzie, JSOTSup 263 (Sheffield: Sheffield Academic Press, 1999), 311. Cf. also Gwilym H. Jones, *1 & 2 Chronicles*, OTG (Sheffield: JSOT Press, 1993), 11.

¹³ Cf., Mark A. Throntveit, "The Idealization of Solomon as the Glorification of God in the Chronicler's Royal Speeches and Royal Prayers," in *The Age of Solomon: Scholarship at the Turn of the Millennium*, ed. Lowell K. Handy, Studies in the History and Culture of the Ancient Near East 11 (Leiden: Brill, 1997), 411-427.

¹⁴ Walter Brueggemann, *Solomon: Israel's Ironic Icon of Human Achievement*, Studies on Personalities of the Old Testament (South Carolina: University of South Carolina Press, 2005).

chapter to Chronicles.¹⁵ This low view of the book of Chronicles is also seen in the unfortunate title given to the book of Chronicles in the Septuagint, *paraleipomenon*, or “things left out,” which is indicative of the inferior status of this later narrative/history.¹⁶ Indeed, others such as Wellhausen, Curtis and Madsen, as well as Pfeiffer view Chronicles as fictionalized history.¹⁷

Turning specifically to the way in which scholars read the book of Chronicles, we see a different dynamic at work and for good reasons. The book of Chronicles is considered by most scholars to be written later than the books of Samuel and Kings and is furthermore identified as having drawn upon or reused in some way an earlier version of the Masoretic Text of Samuel and Kings.¹⁸ Given these distinctive aspects

¹⁵ Brueggemann’s concern in this book is to understand the “canonical Solomon.” As I have indicated, he gives most of his attention to Solomon in the book of Kings. In the six chapters he dedicates to Solomon in Kings, he identifies different ways in which Solomonic traditions (e.g. Solomon as Temple builder, Solomon as Wise King, Solomon as economic genius) were brought together with the “Deuteronomistic voice of criticism” (Brueggemann’s language) that is crucial for understanding this text. After looking at Solomon in the books of Kings and Chronicles, he looks at the literature within the Hebrew Bible that is often associated with Solomon such as Proverbs, Song of Songs, and Ecclesiastes.

¹⁶ Roddy L. Braun, “The Message of Chronicles: Rally Round the Temple,” *CTM* 42 (1971): 503; Jones, *1&2 Chronicles*, 11.

¹⁷ E. L. Curtis and A. A. Madsen, *A Critical and Exegetical Commentary on the Books of Chronicles*, ICC (Edinburgh: T & T Clark, 1910), 14; Robert H. Pfeiffer, *Introduction to the Old Testament* (New York: Harper, 1948), 806; Julius Wellhausen, *Prolegomena to the History of Israel* (Gloucester, Mass.: Peter Smith, 1973), 227.

¹⁸ Cf. *The Anchor Bible Dictionary*, s.v. “Book of 1-2 Chronicles.”; Gary N. Knoppers, “Theories of Redaction(s) of Kings,” in *The Books of Kings: Sources, Composition, Historiography, and Reception*, ed. André Lemaire and Baruch Halpern, VTSup 129 (Leiden: Brill, 2010), 70-72; Steven L. McKenzie, *The Chronicler’s Use of the Deuteronomistic History*, HSM 33 (Atlanta: Scholars Press, 1984), 119-158. With respect to the book of Chronicles, there seems to be wide agreement on the fact that it is a postexilic work. This said, there seems to be little consensus among scholars with respect to its dating, cf. Ralph W. Klein, *1 Chronicles: A Commentary*, Hermeneia (Minneapolis: Fortress Press, 2006), 13. Dates for the book of Chronicles vary from the late sixth century [e.g. Roddy L. Braun, *1 Chronicles*, WBC 14 (Nashville: Thomas Nelson Publishers, 1986), xxix; Raymond B. Dillard, *2 Chronicles*, WBC 15 (Waco, TX: Word Books, 1987), xix; David Noel Freedman, “Chronicler’s Purpose,” *CBQ* 23, no. 4 (1961): 436-442; McKenzie, *The Chronicler’s Use*, 25-26; J.D. Newsome Jr., “Toward a New Understanding of the Chronicler and His Purposes,” *JBL* 94, no. 2 (1975): 201-217; David L. Petersen, *Late Israelite Prophecy: Studies in Deutero-Prophetic Literature and in Chronicles*, SBL MS 23 (Missoula: Scholars Press, 1977), 58], the fourth century [Curtis and Madsen, *A Critical and Exegetical Commentary*, 6; Simon J. De Vries, *1 and 2 Chronicles*, FOTL 11 (Grand Rapids: W. B. Eerdmans, 1989), 16; Sara Japhet, *1 & 2 Chronicles: A Commentary*, OTL (London: SCM Press, 1993), 23-28], third century [Martin Noth, *The Chronicler’s History*, JSOTSup 50 (Sheffield: JSOT Press, 1987), 73, 83-87; Pfeiffer, *Introduction*, 811-812; Rudolf Smend, *Die Entstehung des Alten Testaments*, Theologische Wissenschaft 1 (Stuttgart: Kohlhammer, 1978), 228; C. C. Torrey, *Ezra Studies*, Library of Biblical Studies (New York: KTAV, 1970), 30, 35; H. G. M. Williamson, *1 and 2 Chronicles*, NCB (London: Marshall, Morgan & Scott, 1982), 16], to the second

of Chronicles, there is a noticeable tendency among scholars working in the book of Chronicles to read it in a particular way. To begin, scholars concerned with the compositional history of the book of Chronicles read Chronicles through the lens of its *Vorlage* attempting to identify its source and the techniques involved in the rewriting of this later narrative. Many helpful studies could be named here in this respect. Kalimi, for example, in his *The Reshaping of Ancient Israelite History in Chronicles*, is concerned with the historical and editorial work of the Chronicler. He analyzes in great detail the many literary techniques used by the Chronicler to compose his text including: completions, additions, omissions, harmonizations, character creation, allusion, repetition, and inclusion, to name but a few.¹⁹ In McKenzie's *The Chronicler's Use of the Deuteronomistic History*, he attempts to determine to what extent and in what ways the Chronicler made use of the Deuteronomistic History as his source. McKenzie looks at many important textual witnesses for this purpose including MT, OG, Qumran texts, etc. his conclusion is,

century [see Isaac Kalimi, "History of Interpretation: The Book of Chronicles in Jewish Tradition from Daniel to Spinoza," *RB* 105 (1998): 39]. With respect to the composition of the book of Chronicles, most scholars agree that the author of Chronicles used an earlier version of the MT of Samuel-Kings, cf. Braun, *1 Chronicles*, xxiii; Klein, *1 Chronicles*, 30; Williamson, *1 and 2 Chronicles*, 19. A few scholars including Auld, Keil, and Pearson deviate from this view and argue for a common source shared by the authors of Samuel-Kings and Chronicles, A. Graeme Auld, *Kings without Privilege: David and Moses in the Story of the Bible's Kings* (Edinburgh: T&T Clark, 1994); A. Graeme Auld, "What Was the Main Source of the Books of Chronicles?" in *The Chronicler as Author: Studies in Text and Texture*, ed. M. Patrick Graham and Steven L. McKenzie, JSOTSup 263 (Sheffield: Sheffield Academic Press, 1999), 91-99; Carl Friedrich Keil, *Biblical Commentary on the Old Testament: The Books of Chronicles*, trans. Andrew Harper (Edinburgh: T & T Clark, 1872); Raymond F. Person Jr., *The Deuteronomistic History and the Book of Chronicles: Scribal Works in an Oral World*, *Ancient Israel and Its Literature* 6 (Atlanta: Society of Biblical Literature, 2010). This "common source" theory has come under opposition by Knoppers and McKenzie and Van Seters, Gary N. Knoppers, *1 Chronicles 1-9: A New Translation with Introduction and Commentary* (New York: Doubleday, 2003), 123ff.; Steven L. McKenzie, "The Chronicler as Redactor," in *The Chronicler as Author: Studies in Text and Texture*, ed. M. Patrick Graham and Steven L. McKenzie, JSOTSup 263 (Sheffield: Sheffield Academic Press, 1999), 70-90; John Van Seters, "The 'Shared Text' of Samuel-Kings and Chronicles," in *Reflection and Refraction: Studies in Biblical Historiography in Honour of A. Graeme Auld*, ed. Robert Rezetko, Timothy H. Lim, and W. Brian Aucker, VTSup 113 (Leiden: Brill, 2007), 503-515.

¹⁹ Isaac Kalimi, *The Reshaping of Ancient Israelite History in Chronicles* (Winona Lake, IN: Eisenbrauns, 2005). Cf. also the important work of Thomas Willi, *Die Chronik als Auslegung: Untersuchungen zur literarischen Gestaltung der historischen Überlieferung Israels*, FRLANT 106 (Göttingen: Vandenhoeck & Ruprecht, 1972). Willi's concern is to identify the ways in which the Chronicler composed his work. Willi concludes that the Chronicler is in a way interpreting or exegeting his source (cf. p. 66).

among other things, that the Chronicler used the Josianic edition of the Deuteronomistic History as his source.²⁰

Others, whose aim and concern lie more with the theology and rhetoric of the book of Chronicles, will understandably focus more closely on the text in the book of Chronicles, but rarely, in my judgment, read the text of Chronicles on its own. The tendency here is very clearly to read the book of Chronicles synthetically or through the lens of Kings (and/or Samuel). In cases such as this, the theology and rhetoric of the Chronicler is sought by means of comparing the book of Chronicles with that of his *Vorlage* and thus Chronicles is read with Kings (and Samuel) always in the background.²¹ A good example of this is seen in scholars' attempts to understand how kings such as David and Solomon have been characterized in Chronicles. Very often David and Solomon are thought to be highly "idealized" in Chronicles due to

²⁰ McKenzie, *The Chronicler's Use*, 189ff. Cf. also Lemke who addresses issues related to which texts and text types the Chronicler used as his source, Werner Lemke, "Synoptic Studies in the Chronicler's History" (PhD thesis, Harvard University, 1963). Barerra too looks at the relationship between Samuel/Kings and Chronicles and in particular how these texts are arranged (e.g. the divisions between each of these books in the versions) in an effort to determine the Chronicler's source, Julio Trebolle Barerra, "Samuel/Kings and Chronicles: Book Divisions and Textual Composition," in *Studies in the Hebrew Bible, Qumran, and the Septuagint: Presented to Eugene Ulrich*, ed. Peter W. Flint, Emanuel Tov, and James C. VanderKam, VTSup 101 (Leiden: Brill, 2006), 96-108. Cf. also Percy S. F. van Keulen, *Two Versions of the Solomon Narrative*, VTSup 104 (Leiden: Brill, 2005).

²¹ A comprehensive survey of this synthetic reading of Chronicles is not possible here. With great risk of over generalizing, it is not difficult to see this sort of tendency at work within much successful scholarly work. I will only point out a few of these as a means by which to make my point. Among scholars whose concern is very clearly on the book of Chronicles and/or the purpose and theology of the Chronicler, scholars often make subtle or passing references to parallel texts within the books of Samuel and Kings: cf. for example, W. E. Barnes, "The Religious Standpoint of the Chronicler," *The American Journal of Semitic Languages and Literatures* 13, no. 1 (1896): 14-20; Pancratius C. Beentjes, *Tradition and Transformation in the Book of Chronicles*, Studia Semitica Neerlandica 52 (Leiden: Brill, 2008), 153-4, 156; Braun, "The Message of Chronicles," 502-513; Roddy L. Braun, "Solomon Apologetics in Chronicles," *JBL* 92 (1973): 502-514; Raymond B. Dillard, "The Chronicler's Solomon," *Westminster Theological Journal* 43, no. 2 (1981): 289-300; Raymond B. Dillard, "The Literary Structure of the Chronicler's Solomon Narrative," *JSOT* 30 (1984): 85-93; J.D. Newsome Jr., "Toward a New Understanding of the Chronicler and His Purpose," *JBL* 94 (1975): 201-217. These passing references often take the form of comparisons of the Chronicler's text with that of Samuel or Kings in an attempt to show what the Chronicler is doing in the book of Chronicles by means of how he has changed his text. Other studies compare Samuel/Kings and Chronicles as the primary means of determining the Chronicler's theology, cf. Throntveit, *The Idealization of Solomon*, 411-427. This method of comparing texts is pervasive in works such as Brueggemann, *Solomon*; Sara Japhet, *The Ideology of the Book of Chronicles and Its Place in Biblical Thought*, trans. Anna Barber, Beiträge zur Erforschung des Alten Testaments und des Antiken 9 (Frankfurt: Peter Lang, 1989); William Johnstone, *1 and 2 Chronicles*, vol. 1, JSOTSup 253 (Sheffield: Sheffield Academic Press, 1997), and many if not most commentaries on the book of Chronicles.

the fact that texts such as David's relationship with Bathsheba and Absalom (2 Sam. 11-19), Solomon's suspicious ascent to the throne in 1 Kings 1-2, or Solomon's great downfall (1 Kings 11) are taken out (or are not found) within 1-2 Chronicles.²²

The above analysis is in no way intended to devalue the work of scholars working in these fields. In fact, I affirm the very opposite, and thus the value of diachronic research cannot be overstated. Indeed the detailed work of McKenzie, Van Keulen, Van Seters, Trebolle Barrera, to name but a few, sheds much light on issues related to the composition and theology of the book of Chronicles and its *Vorlage*. So too does the work of scholars such as Braun, Brueggemann, Dillard, Japhet, Johnstone, and Williamson, give us valuable insight into the theology and rhetoric of the of Chronicles. Nonetheless, the tendency to consistently read the book of Chronicles with Samuel and Kings in the background remains.

1.2.3 The Current Approaches: An Assessment. As I have just indicated, the overwhelming tendency of scholars, whose interests lie in the theological and rhetorical aspects of the book of Chronicles, is to read this book synthetically with the book of Kings. What I would like to suggest is that this prevalent approach is inadequate and perhaps can be even problematic. I offer this suggestion for the following reasons. For scholars whose main objective appears to be a synchronic reading of the book of Chronicles, it seems that we often end up with arguments that are not based on the Chronicler's text itself, but ones that are based on how the Chronicler changed/added to/edited his text from his *Vorlage* 'along with' the Chronicler's text itself. That is, scholars often draw conclusions placing a significant amount of weight on how the text was changed or updated and less on how the text

²² McConville, for example, states that the Chronicler's aim in his portrayal of Solomon is to show how God governed the events of history revealing to Israel a splendor that was fit to symbolize his own. J. G. McConville, *I & II Chronicles*, Daily Study Bible (Philadelphia: Westminster John Knox, 1984), 110. Cf. also Braun, "Solomon Apologetics in Chronicles," 502-514; Dillard, "The Chronicler's Solomon," 289-300.

can be read as an autonomous and coherent document. I am not suggesting that the current approach is invalid or has no place in how these narratives can be read.

Rather, what I want to suggest is that the result of the current approach is one that sometimes misses the theological and rhetorical features of the text in its final form. That is, scholars' attention to the way in which the Chronicles text has been changed, added to, or edited, sometime fails to see and read the text of Chronicles together as an autonomous coherent document.

Added to this is the undeniable reality that within the received Biblical text, these narratives are presented as two individual and distinct narratives/histories of Israel's monarchy, and people do (and have) in fact read both narratives/histories as individual and distinct narratives. Moreover, if such documents can be read as autonomous and coherent narratives (indeed, I will show this to be the case), then it seems that all of these factors have implications and support for reading the books of Kings and Chronicles as autonomous documents (i.e. a synchronic reading) paying serious attention to the theological and rhetorical features of these texts.

1.3 Synchronic/Holistic Reading of Biblical Narrative.

I have indicated a number of times already that there is great value and much to be gleaned from a diachronic reading of the Tanak. Indeed, in the chapters that follow I will be drawing upon the work of many scholars who have adopted this approach. There are different ways to read the Biblical text and historical critical inquiry has a very important role to play in this endeavour. Questions related to

history and the history of how the Biblical text was composed contribute in very positive ways to the interpretation and understanding of the Tanak.²³

A synchronic or holistic reading of the Biblical text (i.e. the received Biblical text in its final form) also plays an important role and has much to offer scholarly work on the Bible. Indeed the Tanak must be taken seriously in its final form, as it is so often the central object of study for Biblical scholars.²⁴ Paul M. Joyce argues that an approach to reading the Bible (and in particular, the book of Ezekiel) which fails to do justice to it as a work of literature read synchronically, and to learn from these studies would be sadly impoverished.²⁵ Joyce continues by saying that an analysis of the text in its final form is by no means necessarily a “flight to naïve conservatism,” as its proponents are generally skilled in the use of historical methods.²⁶ There is indeed much to be gained by a rigorous and thorough synchronic analysis of the Bible and I will refer to many of these types of studies in this thesis.²⁷

²³ Cf. David M. Gunn, *The Fate of King Saul*, JSOTSup 14 (Sheffield: JSOT Press, 1980), 13; David M. Gunn and Danna Nolan Fewell, *Narrative in the Hebrew Bible*, Oxford Bible Series (Oxford: Oxford University Press, 1993), 8. Gunn indicates that questions of sources and redactional layers have little value when it comes to reading the Biblical text in its final form.

²⁴ Cf. Rolf Rendtorff, “What We Miss by Taking the Bible Apart,” *Bible Review* 14, no. 1 (1998): 42-44. In this short article, Rendtorff offers a plea for a “new humility” towards the Bible and to take seriously its final form. He does not deny the importance of reading the Bible through a historical critical lens [cf. also Rolf Rendtorff, “Canonical Reading of the Old Testament in the Context of Critical Scholarship,” *Asbury Theological Journal* 54, no. 1 (1999): 6-7], but he argues that the Bible is at its roots a religious or theological text that requires care in reading it in its final form.

²⁵ Paul M. Joyce, “Synchronic and Diachronic Perspectives on Ezekiel,” in *Synchronic or Diachronic: A Debate on Method in Old Testament Exegesis*, ed. Johannes C. de Moor (Leiden: Brill, 1995), 115-118.

²⁶ Ibid.

²⁷ Cf. William Riley, *King and Cultus in Chronicles: Worship and the Reinterpretation of History*, JSOTSup 160 (Sheffield: JSOT Press, 1993). Cf. also Jon D. Levenson, *The Death and Resurrection of the Beloved Son: The Transformation of Child Sacrifice in Judaism and Christianity* (New Haven: Yale University Press, 1993); Yair Zakovitch, *‘And You Shall Tell My Son...’: The Concept of the Exodus in the Bible* (Jerusalem: The Magnes Press, The Hebrew University, 1991); Yair Zakovitch, “Juxtaposition in the Abraham Cycle,” in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom*, ed. David P. Wright, David Noel Freedman, and Avi Hurvitz (Winona Lake: Eisenbruans, 1995) 507-524.

This said, many scholars suggest that a synchronic reading has operational priority over a diachronic reading.²⁸ Alexander Samely adds that:

It is necessary and legitimate to analyse the simultaneous presence of parts in a text (synchronic analysis), in addition to analysing the potentially different history of parts within a text (diachronic analysis). Identifying what are the constitutive parts of a text, and how they constitute the text as a whole, is a job that scholarship has to do before or while it starts to use the text as a historical source for whatever purpose. In other words, synchronic analysis is a necessary component of all scholarly work with sources. It is therefore always present in some form, although often unacknowledged, and thus performed in a potentially flawed manner.²⁹

The task of describing the features of the received text and attempts to make sense of its coherence is an important first task. Too often scholars' first task is to look for incoherence and redactional activity and do not account well enough for "the simultaneous presence of the parts."³⁰ A good example of this can be seen with the portrayal of wisdom in 1 Kings 1-11. Wisdom in 1 Kings 1-11 takes on a number of different meanings throughout the narrative of Solomon's reign. David's counsel to Solomon in 1 Kings 2 to use his wisdom, for example, does not mean the same thing as it does in 1 Kings 3 where Solomon asks God for wisdom. Again, in 4:29-34 (Hebrew: 5:9-14) we see yet another meaning of wisdom (prodigious knowledge) which becomes the predominant way in which this word is used in chapters 9 and 10. One of the ways in which scholars attempt to account for these differences is to attribute different meanings of wisdom to different redactions of this narrative. R. B. Y. Scott, for example, attributes David's reference to Solomon's wisdom in 1 Kings 2

²⁸ Robert Polzin, *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History* (New York: The Seabury Press, 1980), 2; Eep Talstra, *Solomon's Prayer: Synchrony and Diachrony in the Composition of 1 Kings 8, 14-61*, Contributions to Biblical Exegesis and Theology 3 (Kampen: Kok Pharos, 1993); Eep Talstra, "Deuteronomy 9 and 10: Some Synchronic and Diachronic Observations," in *Synchronic or Diachronic: A Debate on Method in Old Testament Exegesis*, ed. Johannes C. de Moor (Leiden: E. J. Brill, 1995), 187-210.

²⁹ Alexander Samely, "The Targums within a New Description of Jewish Text Structures in Antiquity," *Aramaic Studies* 9, no. 1 (2011): 9.

³⁰ Ibid.

to a pre-Deuteronomic edition of the narrative, Solomon's request for judicial wisdom in 1 Kings 3 to the Deuteronomic editor, and finally Solomon's intellectual brilliance in 4:19 (also 10:1-10, 13, 23-24) to a post-Deuteronomic interpolation.³¹ While this narrative is almost certainly made up of a complex history of redactions, I will show that the different ways in which wisdom is used throughout 1 Kings 1-11 is an important part of the overall narrative's rhetorical function. In other words the progression of wisdom in this narrative is an essential part of the way in which it can be read as a coherent narrative.

In what follows, I would like to define the precise questions that this thesis will be asking. These questions will in turn lead to defining the approach or method that will be adopted. Indeed as H. G. M. Williamson suggests (in a discussion of what methods should be used in the study of the Biblical text: i.e. synchronic or diachronic), what we need to be clear on are the questions we are asking of the text itself and utilize appropriate methods for their solution.³²

1.4 Thesis Question and Method.

The focus of this thesis is two-fold. First, it is concerned more generally with the theology and rhetoric of narrative within the Tanak. Second, it is concerned with ascertaining the value of having two versions of the same monarchic history of Israel within the Tanak: Kings and Chronicles. In particular, I am concerned with asking the questions "why were two narratives retained in the Tanak and what possible answers to this question might emerge by looking at the similarities and differences in the two narratives' contents, arguments, and theology?" To be clear, I am not

³¹ R. B. Y. Scott, *Solomon and the Beginnings of Wisdom in Israel*, VTSup 3 (1955), 270-271.

³² H. G. M. Williamson, "Synchronic and Diachronic in Isaian Perspective," in *Synchronic or Diachronic: A Debate on Method in Old Testament Exegesis*, ed. Johannes C. de Moor (Leiden: Brill, 1995), 220.

concerned with the historical process by which these two narratives were included in the Bible. From these questions other relevant issues and questions follow, including ones I have already mentioned above: questions related to the relative importance of each book within the Tanak, the nature and purpose of each narrative, questions related to the relationship between these narratives including issues of concordance or discordance, and finally questions related to how these narratives are and ought to be read as a part of the Jewish and Christian Bibles. Given these foci, along with the ways in which scholars so often read the books of Kings and Chronicles within the Bible, I want to set aside the important diachronic questions (i.e. compositional history and sources) and mode of inquiry in this thesis. In its place, I wish to ask what happens when these narratives are read independently and then together so as to ascertain their uniqueness vis-à-vis one another.

In an effort to address the issue of why two larger narratives were retained in the Tanak, this dissertation will limit itself to the books of Kings and Chronicles. Furthermore, it will examine the narratives of Solomon's reign within each book (1 Kings 1-11 and 2 Chronicles 1-9). Each narrative will be examined in two ways. First, each narrative will be read as a whole and independently of one another.³³ The importance of this task cannot be overstated and thus will be given significant attention and space in chapters 2 and 3. These chapters will seek to read 1 Kings 1-11 and 2 Chronicles 1-9 in an attempt to draw out their theology and rhetoric. Second, these narratives will be examined together in chapter 4 in an effort to understand their uniqueness. Here I will examine the Solomon narratives with an eye toward what

³³ By this I mean to say that Kings, and especially Chronicles, will not be examined one through the lens of the other. I will of course draw in as necessary other Biblical texts and themes that are relevant and help us understand these narratives. For example, the book of Kings is often thought to be a part of a wider Deuteronomistic History (Deuteronomy to Kings) and scholars often identify texts such as the law of the king in Deut. 17 as relevant to understanding Solomon's actions in 1 Kings 1-11.

they can tell us about their larger literary contexts, the books of Kings and Chronicles. Having done this, I will directly address the question of why this repetition of a single narrative of Israel's monarchy exists in the Tanak and the implications this has for how they ought to be read as a part of the received Biblical text.

The narrative of Solomon's reign in Kings and Chronicles is a helpful case study for these purposes for a number of reasons. First, it is a lengthy narrative that allows for the respective themes and concerns within the books of Kings and Chronicles to be developed. This in turn allows us to see the rhetorical progression of each book at work. Second, as we consider Solomon in these narratives, we must also account for the figure of David and important Davidic themes that in turn give us a broader picture of the concerns of each book. Finally, the great benefit of examining the narratives of Solomon's reign is that these narratives provide us with very little explicit assessment of Solomon and his actions and thus one must carefully navigate the contours or texture of each narrative along with the subtle but present rhetoric of each narrative. The issue of how Solomon is portrayed in the Bible is indeed something that few scholars can agree upon.

At this point, I want to return to Williamson's observation (mentioned above) on the need to be clear about the questions we are asking of the Biblical text and adopt appropriate methods for their solution. The focus of this thesis is the Tanak in its received form, which has undeniably been read in this form for centuries. The central issue or question in the present thesis is to inquire into the nature and purpose of two very similar narratives or histories within the Bible. Given such things, it seems highly appropriate that an appropriate method of inquiry into these matters is to read the book of Kings and the book of Chronicles synchronically and independently of one another to determine their respective nature and purpose.

Given the approach or method described above, this dissertation will add to scholarly discussions of these matters in the following ways. To begin, I will establish that each narrative (1 Kings 1-11 and 2 Chronicles 1-9) can be read holistically and thus read as a coherent narrative. Second, chapter 2 will establish that the current approaches to understanding the themes of wisdom and law in 1 Kings 1-11 are unsatisfactory, and thus an alternative approach will be proposed. Third, in chapter 3 I will show that Solomon in the book of Chronicles is not portrayed as positively as otherwise thought. Fourth, in chapter 4 I will show that each narrative is consistent with and adds to the theology and rhetoric of its larger literary context (Kings and Chronicles). Finally, chapter 4 will demonstrate that while each narrative and history are distinct, they are also compatible with one another. With all of this in mind, I now turn to a close reading of the Solomon narrative in 1 Kings 1-11.

CHAPTER TWO

2. SOLOMON IN 1 KINGS 1-11

2.1 Introduction.

If there is anything that scholars agree upon with respect to the narrative of Solomon's reign in 1 Kings 1-11, it is how the narrative ends. Clearly and explicitly, 1 Kings 11 reveals Solomon's great failure and the Deuteronomist (hereafter, Dtr) holds little back as he shows Solomon's great downfall.¹ If there is anything else that scholars agree upon, it is surely that wisdom, law, temple, and worship are important themes in this narrative. Beyond these, however, little is agreed upon with respect to how Solomon is characterized or where and how things go wrong for him. Perhaps this disagreement among scholars stems from "a measure of significant incongruity in the portrayal of Solomon."² Indeed there is no lack of difficulty in holding together Solomon's marriage to Pharaoh's daughter (1 Kings 3:1) with Solomon's love of YHWH two verses hence (3:3). This incongruity continues as one considers Solomon's grand prayer and worship of YHWH in 1 Kings 8, and his worship of many other gods in chapter 11. This incongruity, however, "does not cause the story to self-destruct, nor does it cause such instability that the reader cannot recover the

¹ The name "Deuteronomist" (Dtr) is used throughout the thesis for convenience and to designate the anonymous author(s) of the book of Kings. Its use neither prejudices the issue of the unity of the book of Kings (or the books of Deuteronomy through to Kings) nor precludes the possibility that the books may be the product of a group of individuals or of a school rather than an individual. For a concise treatment of these issues, see Gary N. Knoppers, "Introduction," in *Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History*, ed. Gary N. Knoppers and J. G. McConville (Winona Lake, IN: Eisenbrauns, 2000), 1-19.

² Michael V. Fox, "The Uses of Indeterminacy," in *Textual Determinacy Part Two*, ed. Robert B. Robinson and R. C. Culley, Semeia 71 (Atlanta: Scholars Press, 1995), 185.

author's (i.e. Dtr's) intention. Rather, this incongruity is, for the most part, under the author's control. It is put to service in creating a subtle and credible – and hence stable – picture of a great flawed monarch.”³ My interest in this “subtle and credible” narrative is in part to probe Solomon's portrayal as a great but flawed monarch (to use Fox's language above) and to consider the important themes mentioned above (wisdom, law, temple, and worship). My interest is also more broadly Dtr's intention and rhetoric as he moves from Solomon's ascension to the throne, to his gift of wisdom, to grand pictures of his kingdom and building of the temple, to a grand prayer, to pictures of unseen wealth and fame, and finally to a sudden and explicit critique of Solomon for reasons that appear to have little to do with the prior narrative. Within this movement from chapters 1-11, we see an interesting juxtaposition of wisdom and Torah piety that I maintain helps us as readers make sense of Dtr's concerns and intentions.

2.2 Wisdom, Counsel, and Human Action: Solomon's Ascent to the Throne (1 Kings 1-2).

Very little is said about Solomon in 1 Kings 1 and even less about his wisdom in 1 Kings 1-2. The focus of chapter 1 is on the prophet Nathan and Solomon's familial relations, all of whom attempt to settle the issue of who will sit on David's throne after him. After Solomon is made king in the latter half of chapter 1, chapter 2 focuses on Solomon removing potential threats, fulfilling David's wishes and firmly establishing his throne. The two times that Solomon is referred to as “wise” in chapter 2 both come from the lips of David and occur in his parting charge to Solomon (2:1-9) of which the latter half (2:5-9) is often thought to be highly dubious

³ Ibid.

as scholars often indicates. For those that know this narrative well, it is easy to skim over these first two chapters with the intent of getting on to the well-known events of chapter 3 where we find Solomon gains wisdom from YHWH and displays this wisdom in dramatic fashion. Moving on too quickly, though, or perhaps brushing aside the apparent absence of wisdom from these two introductory chapters does, in my judgment, lead one to miss key developments of Solomon's character as well as important themes that carry over into the narrative that follows. The events of 1 Kings 1-2 are thus an important precursor to the entire narrative of Solomon's reign and will be given due examination in what follows.⁴

2.2.1 Counsel and David's Successor. While there is no grand development of Solomon's wisdom in 1 Kings 1-2, wisdom is revealed in more subtle ways, namely through the expression of "counsel."⁵ Moreover, the theme of wisdom is brought together with ideas of Torah obedience in the narrative's first instance of advice or counsel to Solomon (cf. also 1 Kings 3:14; 6:11-13; 9:1-9). In 1 Kings 1-2, there are

⁴ In 1926 Leonhard Rost proposed that 1 Kings 1-2 along with much of 2 Samuel is part of a self-contained "Succession Narrative" or "Court History," Leonhard Rost, *Die Überlieferung von der Thronnachfolge Davids*, BWANT 42 (Stuttgart: Kohlhammer, 1926). Rost's thesis has been modified and contested by many including Peter R. Ackroyd, "The Succession Narrative (So-Called)," *Interpretation* 35 (1981): 383-396. Scholars debate a number of issues with respect to Solomon's ascent to the throne in 1 Kings 1-2 including whether or not an earlier addition of 1 Kings 1-2 was even a part of the succession narrative. Debate also focuses on the Deuteronomistic perspective on Solomon's rise to power and thus to what degree there is Deuteronomistic editing in 1 Kings 1-2. A few scholars posit there to be a major disjunction between 1 Kings 1-2 and 1 Kings 3-10 including John Gray, *I & II Kings: A Commentary*, OTL (London: SCM Press, 1970), 22-23. Cf. also Helen A. Kenik, *Design for Kingship: The Deuteronomistic Narrative Technique in 1 Kings 3:4-15*, SBL Dissertation Series 69 (Chico: Scholars Press, 1983), 3-4; Ernst Würthwein, *Die Erzählung von der Thronfolge Davids: Theologische oder Politische Geschichtsschreibung?* Theologische Studien 115 (Zürich: Theologischer Verlag, 1974), 490. I follow Gary Knoppers who argues against such stark disjunctions between 1 Kings 1-2 and 1 Kings 3-10. For a detailed argument, cf. Gary N. Knoppers, *Two Nations under God: The Deuteronomistic History of Solomon and the Dual Monarchies*, vol. 1, HSM 52 (Atlanta: Scholars, 1993), 60-63. While 1 Kings 1-2 certainly does delineate the transition from David to Solomon and thus can be read as a part of the David narrative from the books of Samuel, they also form an important beginning to the narrative of Solomon's reign in 1 Kings raising themes that will carry forward into the narrative that follows.

⁵ Norman Whybray states that "great prominence is given in the Succession Narrative to wisdom (*hok'mâ*) and its practical expression in 'counsel' (*ʿêṣâ*) as accomplishments necessary to the successful conduct of both public and private affairs." Whybray looks at a number of examples of the interplay of wisdom and counsel in passages such as 2 Sam. 14 (David and the wise woman of Tekoa), 2 Sam. 15:12, and 1 Kings 1:12. R. N. Whybray, *The Succession Narrative: A Study of II Samuel 9-20, I Kings 1 and 2*, Studies in Biblical Theology (London: SCM Press, 1968), 56ff.

three occasions on which counsel is either being sought or given.⁶ The first two take place in chapter 1 where we find that David has become old and thus unable to keep himself warm or tend to important matters such as succession.⁷ So while David lies in his bed and is attended to by a “young virgin,” נַעֲרָה בְּתוּלָה, two different groups of people attempt to act for David where he has failed to do so.⁸ Important to notice here is that in the midst of the human exercise of wisdom expressed through counsel, two potential candidates for David’s successor are highlighted: Adonijah and Solomon. Moreover, Dtr is concerned not only to show who these candidates are, but what qualities they have that are important for a king who will become the promised son of David (2 Sam. 7:11-13).

2.2.1.1 *Adonijah*. The first candidate, Adonijah, is the first to act after we hear about the frail state of David (1 Kings 1:1-4). The way in which Adonijah does this is important: he “exalted himself,” מִתְנַשֵּׂא, and says, “I will be king” (1:5).⁹ There is no prophet who gives a word from YHWH, nor does Adonijah seek YHWH for confirmation about this crucial matter (cf. 1 Sam. 23:2, 4; 30:8; 2 Sam. 2:1; 5:19).

⁶ Only on one of these occasions (1:12) is the Hebrew word “counsel” (both nominal עֲצָה and verbal יָעַץ forms used in 1:12) used. The others, however, are still very clear examples of counsel being sought or given as I will show.

⁷ Richard Hess states that the dominant view among scholars regarding David’s old age and relationship with Abishag (1:1-4) is concerned with David’s sexual impotence. I follow Hess who argues against this possible reading stating that the phrases “old and advancing in years,” “keeping warm,” and “he did not know her,” all point rather to a sign of a “greater malaise, the ebbing away of the king’s life and the threat it poses to the continuation of the dynasty of David in Jerusalem.” Cf. Richard S. Hess, “David and Abishag: The Purpose of 1 Kings 1:1-4,” in *Homeland and Exile: Biblical and Ancient Near Eastern Studies in Honour of Buxenay Oded*, ed. Gershon Galil, Mark Geller, and Alan Millard (Leiden: Brill, 2009), 427-438.

⁸ This is not the first time David has failed to act, leading others to prompt him to do so. In 2 Samuel 14 Joab, who appears to be acting in David’s best interest, finds a “wise” woman from Tekoa and counsels her to lead David into changing the course of his own affairs. What follows is somewhat an ironic turn of events. This “wise woman” goes before David tells him he is “like an angel of God discerning good and evil” (2 Sam. 14:17) and also that he has “wisdom like that of an angel of God – he knows everything that happens in the land” (2 Sam. 14:20). This, of course, is not the case in this instance for David. He has seen through this woman’s masquerade but only after she has trapped him. There is great irony in the fact that even though David is called wise, it has taken the counsel of David’s commander and the wits of a wise woman to get David to do the very thing he longed to do (2 Sam. 14:1-3).

⁹ The NIV softens the translation of מִתְנַשֵּׂא by rendering it as “put himself forward” while the NASB and NRSV renders this as “exalted himself.”

This self-declaration and self-exaltation is further conveyed by Adonijah pulling together horses, chariots, and fifty men to run in front of him.¹⁰

The next thing that Adonijah did was to “confer” (ויהי דבריו) with Joab and Abiathar the priest who in turn give him their support (1:7). Of interest here are two matters. The first is that Adonijah cleverly sides with some and not with others.¹¹ That is, he aligns himself with Joab and Abiathar but not with Zadok, Benaiah, Nathan, and Shimei. This reveals both that there is some sort of division (or at least some sort of dissatisfaction) amongst David’s men and that Adonijah takes advantage of this and purposefully sides with those that would help him further his efforts.¹² The second point of interest is the placement of Adonijah’s conferring with Joab and Abiathar (1:7-8) in relation to 1:5, which states that Adonijah exalted himself and declared himself as king. My point in mentioning this is to show that this ordering of events (i.e. 1:5 before 1:7-8) reveals a number of things about Adonijah and how he is assessed as the first candidate to succeed David. To begin, Adonijah does not confer or seek the counsel of Joab and Abiathar before setting himself up as king. While this might seem insignificant to begin, it is most certainly not. Given the important theme of wisdom and counsel in 2 Samuel (cf. Whybray, note 5), it is interesting that in many of these examples (even when counsel is being used for the purposes of evil, e.g. 2 Sam. 13:2-5), counsel is given or sought prior to taking action (cf. 2 Sam. 14-16). The book of Proverbs too affirms the general need to seek counsel or at least to

¹⁰ It is possible that Adonijah’s actions in 1:5 are being contrasted with those of Absalom from 2 Sam. 15:1 who does something similar.

¹¹ This is made explicit two times in 1:8 and 1:10.

¹² Tomoo Ishida comments that there was growing division between the “newcomers” and the “old authority.” He proposes that there might very well have been a rivalry between Solomon and Adonijah for the throne: Haggith and Bathsheba as the mother of the heir apparent, Abiathar and Zadok as the chief priest, as well as Joab and Benaiah as the commander of the army. This rivalry might very well be behind Adonijah’s selective “conferring” in 1:7. Cf. Tomoo Ishida, “Solomon’s Succession to the Throne of David—a Political Analysis,” in *Studies in the Period of David and Solomon and Other Essays: Papers Read at the International Symposium for Biblical Studies, Tokyo, 5-7 December, 1979* (Tokyo: Yamakawa-Shuppansha, 1982), 177-178.

give thought to things before taking action (Prov. 12:15; 13:16; 15:22; 16:21a; 27:12; 20:18; 24:6). Offering further assessment of Adonijah we find three very curious statements (1:6) directly in the midst of 1:5 and 1:7-8: the first is that his father did not “shape him,” עֲצָבָהוּ,¹³ the second that he was a “very handsome man,” and finally that Adonijah was born after Absalom implying that he was the next in line to the throne given his elder brother’s demise (2 Sam. 18:14-15). When considering how these statements function, it is important to remember the context in which all of this takes place. Given the nature of these three statements in the midst of Adonijah taking matters into his own hands, and the fact that Solomon is surely the favoured candidate to become king both by David and Nathan the prophet, it is certainly possible that 1:6 could be viewed as an assessment as to why Adonijah should not be king. This negative assessment of Adonijah is strengthened when one considers that he might very well be contrasted with his brother Absalom for there is much in common between Adonijah and Absalom. The allusions to Absalom in 2 Sam. 14-19 are telling. Absalom, like Adonijah, was a “handsome man,” אִישׁ יָפֶה.¹⁴ Two further allusions to Absalom are seen in the fact that Absalom too gathered a chariot, horses, and fifty men in an effort to set himself up as king (cf. 2 Sam. 15:1 and 1 Kings 1:5). Furthermore, Absalom does not seek the counsel of Ahithophel (who is ironically David’s counselor) until after he takes steps to undermine David his father (cf. 2 Sam. 15:1-6, 10-12). The negative portrayal of Adonijah in 1 Kings 1 also implicates David who failed to raise his son with guidance and discipline. Thus Dtr ends his assessment of the first candidate for the throne; a candidate who does as he pleases and does not rely on the counsel of others, but on his pleasing appearance and the fact

¹³ NIV renders this “never interfered with him” while the NASB renders this as “never crossed him.”

¹⁴ The Hebrew in 1 Kings 1:6 describes Adonijah as: מְרֹב־תָּאֵר.

that he is rightfully the next in line to the throne. These outward appearances and self-seeking hasty methods are not the kind of king YHWH will have sit on the throne in David's place. The next candidate for the throne is quite different, though, not only in how he comes to the throne but also in how he is portrayed.

2.2.1.2 *Solomon*. The theme of counsel is again used with Solomon who comes to the throne in a very different way than seen in Adonijah's attempt to do so. In Solomon's case, he is nowhere in sight and it is through the interactions of Nathan the prophet, Bathsheba, and David that Solomon rises to power. The way in which all of this happens is by means of a plan initiated by Nathan the prophet who has been a key figure in David and Bathsheba's lives. This plan is essentially to get David to act and take care of the issue of succession. The fact that a person other than Solomon is attempting to change the course of events is in my judgment significant especially when contrasted with the prior self-efforts of Adonijah. Even more significant is the fact that a prophet of YHWH is a key part of initiating all of this.¹⁵

Nathan approaches Bathsheba and informs her of the situation with Adonijah and counsels, יֵעָ, her on how to proceed (1:11-14). Two things should be highlighted here. The first is the reason given for Nathan's advice to Bathsheba: it was to save the life of Bathsheba and her son Solomon. Evidently there was some sort of tension or rivalry between Adonijah and Solomon (or between their families), which would likely have been the reason why Solomon was among the uninvited in 1:7-8.¹⁶ The second and more interesting point in Solomon's ascent to the throne is a play on the words "to hear," שָׁמַע, and "to know," יָדַע. It appears that no one except Nathan

¹⁵ Nathan the prophet has on a number of occasions spoken a word from YHWH to David including a word about David's desire to build a temple for YHWH (2 Sam. 7) and a word of rebuke regarding David's sin concerning Bathsheba (2 Sam. 12).

¹⁶ Nathan's concern for the lives of Solomon and Bathsheba supports Ishida's position above (cf. note 12) that there was some sort of rivalry among the brothers although we are not told explicitly how Bathsheba's and Solomon's life were in jeopardy.

knows what is going on: Bathsheba has not “heard” (שמע) about Adonijah (1:11) and so too David does not “know” (ידע) about this either (1:11, 18).¹⁷ At the end of Bathsheba’s speech to David (1:27) she asks him if this (i.e. declaring Adonijah king) is something that he has done without letting his servants “know,” ידע. Not only does David not know what is happening in his kingdom, he has also apparently forgotten an oath (שבט) he made to Bathsheba (1:13, 17) and Bathsheba is reminding him of this. Thus Nathan, in the midst of people who do not hear and do not know, offers counsel and his counsel is taken up and acted upon both by Bathsheba and David thus leading to the crowning of Solomon as King (1:28-40).¹⁸ Given all of this, the way in which Solomon comes to the throne is not by his own actions but through the actions of people who are wise in the sense that they listen and act upon the counsel of a prophet of YHWH.¹⁹ It is possible that Nathan’s counsel is misleading for there is no evidence in the promise to David (2 Sam. 7) referring specifically to Solomon.²⁰ While this is possible, it is unlikely given both David’s immediate reaction (i.e. he seems to recall a prior promise made to Bathsheba) to Nathan and Bathsheba (1:27-28), and the deliberate contrast between Solomon and Adonijah thus far. The important way in which Dtr uses ideas of hearing (שמע) and knowing (ידע) does not

¹⁷ The use of ידע and שמע is prevalent in 1 Kings 1-2 and found in other passages such as: David not “knowing” (ידע) Abishag (1:4) and Adonijah not knowing about Solomon being crowned king and hearing the celebration of his coronation (1:41, 45). For further examples of all of this, cf. Moshe Garsiel, “Puns Upon Names as a Literary Device in 1 Kings 1-2,” *Biblica* 72 (1991): 385-386.

¹⁸ Bathsheba’s heeding of Nathan’s counsel here might very well be meant to portray her as wise given the association of wisdom with counsel discussed above. Furthermore, Robert Vasholz argues that Bathsheba’s wisdom is seen in 1 Kings 2:13-25 when she goes to Solomon on behalf of Adonijah knowing that his request for Abishag would most likely result in dire consequences. Cf. Robert I. Vasholz, “The Wisdom of Bathsheba in 1 Kings 2:13-25,” *Presbyterion* 33, no. 1 (2007): 49. Cf. also James S. Ackerman, “Knowing Good and Evil: A Literary Analysis of the Court History in 2 Samuel 9-20 and 1 Kings 1-2,” *JBL* 109, no. 1 (1990): 41-64.

¹⁹ Cf. Deut. 18:15; Jer. 25:4; 26:4-6. Cf. also Proverbs on heeding counsel and wisdom (Prov. 12:15; 13:16; 15:22; 16:21a; 27:12; 20:18; 24:6).

²⁰ Walter Brueggemann has argued just this stating that David was “duped” by Nathan and Bathsheba as David “takes action he had not previously imagined or intended.” This is all an example of high irony according to Brueggemann, cf. Walter Brueggemann, *Solomon*, 54.

end here but will continue in the narrative that follows and be connected to ideas of discernment, understanding, and wisdom.

In all of this activity, Solomon remains in the background until the end of chapter 1 where we find his first words and actions in the form of his first ruling as king (1:52-53). After word has spread regarding David making Solomon king and having him sit on the royal throne, Adonijah, in fear for his life, flees to the altar taking hold of its horns (1:50).²¹ News of this reaches Solomon whose response might very well lead us to think ahead as readers to his more famous judgment in chapter 3 after receiving wisdom. With this in mind, one might very well ask: “what should be made of Solomon’s ruling here and does this ruling portray him in any way as a ‘wise king’ prior to chapter 3?” Surely we as readers have the very important events of chapter 3 in mind as we consider these things.

Solomon does indeed show mercy to Adonijah and responds to his flight to the altar with the words: “If he shows himself to be a בן־חַיִל, not a hair on his head will fall to the ground; but if רָע is found in him, he will die” (1:52). Given such a response, it seems that there are two possible outcomes that Solomon envisages concerning Adonijah’s future. The first positive outcome is that Adonijah might be found to be a בן־חַיִל. The phrase בן־חַיִל most likely does not refer to some moral quality (i.e. good or evil) but to issues of honour, loyalty, and faithfulness in relationship.²² The phrase בן־חַיִל is often used for military men or warriors (Deut. 3:18; 1 Sam. 18:17), but given this time of peace and a similar phrase (אִישׁ חַיִל) used of Jonathan in 1:42 (here referring clearly to his loyalty), it seems that Solomon is

²¹ Cf. Burnside who argues that Exodus 21:12-14 is normative and operative in Adonijah’s flight to the altar in 1 Kings 1:50. Jonathan Burnside, “Flight of the Fugitives: Rethinking the Relationship between Biblical Law (Exodus 21:12-14) and the Davidic Succession Narrative (1 Kings 1-2),” *JBL* 129, no. 3 (2010): 418-431.

²² Cf. H. Eising, *TWAT*, II, 904f.

withholding his decision regarding Adonijah's future on the grounds of loyalty, faithfulness, or reliability.²³ A second possible outcome that would lead to his demise is that "badness" or "wrongdoing" would be found in him. Given the contrast of בן-חיל with רע and the fact that רע does not always refer to issues of morality, it seems that again loyalty is Solomon's concern.²⁴ Charles Conroy is somewhat suspicious of Solomon in this context especially given the use of the rare passive form of מוצא (niph'al) plus רעה as subject in 1:52 ("if badness is found in him"). He states that "the passive form is ominous; the reader can already suspect that the 'finding' of wickedness in Adonijah will be the prerogative of King Solomon."²⁵ This observation by Conroy might be a little overstated given that Solomon does not go looking for Adonijah's disloyalty but Adonijah quite readily shows it to Solomon in 1 Kings 2:22. Solomon's ruling (in 1:52-53) in the end is overall a positive one but it is clearly focused on political concerns and clearly stands out in a number of ways from his next ruling in chapter 3. While Solomon is not referred to here as "wise," it is certainly possible to construe Solomon's judgment of Adonijah as a sign of wisdom in the sense of shrewdness or prudence and of course this shrewdness in judgment is what David appeals to in his charge that follows. This said, we now turn to the final example of the use of the theme of counsel in 1 Kings 1-2 with David and Solomon as the focus.

2.2.2 David Counsels Solomon (1 Kings 2). While the word "counsel," יעץ, is not used in 1 Kings 2, David's parting words to Solomon clearly fall within the

²³ Cf. Simon J. DeVries, *1 Kings*, WBC 12 (Waco, Texas: Word Books, 1985), 20; Martin J. Mulder, *1 Kings: vol. 1, 1 Kings 1-11*, Historical Commentary on the Old Testament (Leuven: Peeters, 1998), 80.

²⁴ Cf. *Theological Lexicon of the Old Testament*, s.v. "רע."

²⁵ Charles Conroy, "A Literary Analysis of 1 Kings 1:41-53 with Methodological Reflections," in *Congress Volume: Salamanca 1983/International Organization for the Study of the Old Testament, 11th Congress*, ed. J. A. Emerton, VTSup 36 (Leiden: Brill, 1985), 62. This passive form of מוצא (niph'al) plus רעה as subject is also found in 1 Sam. 25:28. Cf. also 1 Sam. 29:6 and Jer. 23:11 for מוצא (niph'al) plus רעה as object.

category of advice or counsel.²⁶ Just before David dies, he charges or commands (צוה) Solomon first with general counsel (2:1-4), and then with specific tasks for him to complete (2:5-9). These two different sets of advice, I will show, are somewhat problematic when considered together and their placement of one right after the other creates an important tension that is carried forward into the remainder of the narrative. In what follows, each of these short passages (2:1-4 and 2:5-9) will be considered on their own and then an attempt will be made to reconcile them with one another and with the narrative that follows.

2.2.2.1 *Obedience Commanded* (2:1-4). David's charge to Solomon is a general one regarding obedience to YHWH. The charge begins in 2:2b-3a and is followed by two result clauses in 2:3b-4:

Be strong, be courageous, and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, so that you may prosper in all that you do and wherever you turn. Then the LORD will establish his word that he spoke concerning me: "If your heirs 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 successor on the throne of Israel." (1 Kings 2:2b-4)

The call to obedience is preceded by the words "be strong and show yourself a man," וחזקת והיית לאיש.²⁷ This phrase has very clear echoes in the Tanak: for example, in the transition of power from Moses to Joshua (Deut. 31:23), as Joshua is just about to enter the land of Canaan (Josh. 1:6-7), and finally as Joshua transitions out of leadership before his death (Josh. 23:14).²⁸ Solomon, unlike Joshua, is not going to war but is indeed embarking on a significant transition in leadership. Like Joshua,

²⁶ Whybray includes David's parting words in 1 Kings 2 as an example of wisdom expressed through counsel in situations where the words חכם and עצה are not used. Cf. Whybray, *The Succession Narrative*, 58-59.

²⁷ NRSV renders this phrase "be strong, be courageous."

²⁸ Both Deut. 31:23 and Josh. 1:6-7 use the language of חזק ואמץ with YHWH as the subject speaking to Joshua. In Josh. 1:6-7 this is clearly followed by a charge to obedience as in 1 Kings 2.

however, Solomon is exhorted to be strong but this is not simply courage, strength, or an inner resolve that David desires for Solomon. These words of David are immediately followed by an exhortation to keep the law and thus the object of Solomon's strength and inner resolve is to be directed towards keeping Torah.

The charge that follows begins with the command for Solomon to “keep the charge of YHWH your God,” ושמרת את־משמרת יהוה אלהיך.²⁹ This locution is followed by two infinitive constructs that specify or “explain further the meaning of the verbal action.”³⁰ Thus Solomon is to “keep the charge of YHWH your God” by “walking in his ways” (ללכת בדרכיו) and by keeping his statutes (חקקה), his commandments (מצוה), his ordinances (משפט), and his testimonies (עדות), according to what is written in the Law of Moses (ככתוב בתורת משה). Scholars have noted that all of these words and phrases are very clearly found in the book of Deuteronomy.³¹ In the appendix to Moshe Weinfeld's book *Deuteronomy and the Deuteronomistic School*, he details the use of these very common phrases in Deuteronomy and in the wider Tanak. For example, the charge to keep the commandment(s)/statutes/testimonies/judgments occurs 23 times in Deuteronomy in a

²⁹ Burney indicates that the phrase to “keep the charge of YHWH” is characteristic of Deuteronomy (Deut. 11:1), C. F. Burney, *Notes on the Hebrew Text of the Books of Kings: With an Introduction and Appendix* (Oxford: Clarendon Press, 1903), 126-127. The phrase also occurs frequently in different forms in Leviticus and Numbers (Lev. 8:35; 18:30; 22:9; Num. 9:23; 31:30; 31:47) where Milgrom argues it has the meaning of standing on guard or keeping watch, doing due diligence in cultic responsibilities and keeping law, cf. Jacob Milgrom, *The Encroacher and the Levite: The Term 'Aboda*. Studies in Levitical Terminology 1 (Berkley: University of California Press, 1970), 8ff.

³⁰ Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (Cambridge: Cambridge University Press, 2003), 72.

³¹ Martin Noth, *Könige*, Biblischer Kommentar: Altes Testament Bd. 9.1 (Neukirchen: Neukirchener Verlag, 2000), 30; J. S. Rogers, “Narrative Stock and Deuteronomistic Elaboration in 1 Kings 2,” *CBQ* 50, no. 3 (1988): 407-408; Leonhard Rost, *The Succession to the Throne of David*, Historic Texts and Interpreters in Biblical Scholarship 1 (Sheffield: Almond, 1982), 87; Ernst Würthwein, *Das Erste Buch der Könige: Kapitel 1-16*, Das Alte Testament Deutsch 11,1 (Göttingen: Vandenhoeck & Ruprecht, 1977), 20. For a helpful discussion of this passage including differing scholarly views on what parts of David's charge are Deuteronomistic and what are not, see Knoppers, *Two Nations*, 60ff.

variety of different forms.³² The phrase “to walk in the way/ways of YHWH” is also one that is used a number of times in the book of Deuteronomy (8:6; 19:9; 26:17; 28:9; 30:16). David ends this sequence by saying that Solomon is to do all of these things “as it is written in the law of Moses.” The תורת משה is another common phrase found within Deuteronomy and the Deuteronomistic History (cf. Deut. 4:44; 33:4; Josh. 1:7; 8:31, 32). According to Brueggemann and Weinfeld, the תורת משה refers to the Book of Deuteronomy³³ or the commandments of Deuteronomy.³⁴ David Glatt-Gilad also affirms that the תורת משה is most likely a general reference to the law book and thus David and Solomon have knowledge of the commandments recorded in the law book (i.e. some form of Deuteronomy, or the ספר התורה referred to in 2 Kings 22).³⁵ The results or consequences of Solomon following the commandments of Deuteronomy are further clearly stated. The first is that Solomon will have “prudence” or “insight,” שכל, and secondly with a reference to the promise made to David (2 Sam. 7), Solomon’s obedience will furthermore result in the longevity of the throne of Israel. Thus Solomon’s obedience has both personal and corporate repercussions.

2.2.2.2 “Use Your Wisdom and...” (2:5-9). The short narrative that follows (2:5-9) is the second half of David’s counsel to Solomon. This particular piece of counsel, as well as the remainder of chapter 2 (2:13-46), is fraught with difficulty, as we do not find any explicit assessment of David’s words or of Solomon’s actions;

³² E.g. Weinfeld notes: “keep, (to do) the whole commandment all (my/his) commandments” occurs in Deut. 5:26; 6:25; 11:8, 22; 13:19; 15:5; 19:9; 26:18; 27:1; 28:1, 15. The phrase “statutes and judgments” occurs in Deut. 4:1, 5, 8, 14; 5:1; 11:32; 12:1; 26:1 while “statutes and commandments” occurs in Deut. 4:40; 27:10; 28:15, 45; 30:10, 16. Finally “commandments, testimonies, and statutes” occurs in Deut. 6:17. Cf. Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School* (Oxford: Oxford University Press, 1972), 336-338.

³³ Ibid., 170-171.

³⁴ Brueggemann, *Solomon*, 56-57.

³⁵ David A. Glatt-Gilad, “Revealed and Concealed: The Status of the Law (Book) of Moses within the Deuteronomistic History,” in *Mishneh Todah: Studies in Deuteronomy and Its Cultural Environment in Honor of Jeffrey H. Tigay*, ed. Nili Sacher Fox, David A. Glatt-Gilad, and Michael J. Williams (Winona Lake: Eisenbrauns, 2009), 193.

they are simply set before the reader to consider. While the absence of any sort of explicit assessment has led to contradictory readings of how David and Solomon are being appraised,³⁶ I would like to suggest that Dtr's silence or withholding of judgment is done with great purpose. I am persuaded that Solomon does not fare well in 2:13-46 but I am also convinced that much of the blame lies with David in his final instructions to Solomon in 2:5-9 especially as they are placed immediately after 2:1-4.

David's counsel to Solomon in 2:5-9 is in essence to have him kill off both Joab and Shimei and for him to preserve the life of, and show kindness to, Barzillai of Gilead. This counsel raises two important questions. The first is to ask, "are these deaths justified?" and second, "what do the killing of Joab and Shimei have to do with Solomon?" The answer to the second question is not clear although there are some hints in the narrative. Joab is potentially a threat to Solomon especially given his alliance with Adonijah. Although this may be the case, this is not the reason given by David for wanting him killed nor is it the reason Solomon gives when he actually does have him killed (2:31-33). With respect to Shimei, there is no evidence that he is any sort of threat to Solomon's reign. Shimei was an adversary of David, not Solomon although as the new king Solomon might very well inherit this adversary. The thrust of David's advice to Solomon appears at this point to have much more to do with David's past and little with Solomon's future. Given David's old age, frail state, and the neglect of taking care of issues of succession, it also appears that David is passing off matters that, if they were so important, should have already been taken care of.

³⁶ Some scholars have argued that the events of 1 Kings 2:13-46 are anti-Solomonic, cf. L. Delekat, "Tendenz und Theologie der David-Salomo-Erzählung," in *Das Ferne und Nahe Wort. Festschrift L. Rost*, BZAW 105 (Berlin: Alfred Topelmann, 1967), 27; F. Langlamet, "Review of Würthwein (1974) and Veijola (1975)," *RB* 83 (1976): 114-137. Other scholars such as Tomoo Ishida have argued that 2:13-46 should be viewed as Solomon's "political achievements," cf. Ishida, *Solomon's Succession*, 186.

Returning to the first question regarding whether or not these deaths are justified, in short the answer is not made explicit but we are not left in the dark on this issue. The reason David gives for wanting Joab killed is that he killed Abner and Amasa in peacetime thus incurring blood-guilt upon himself (2:5) and from Solomon's perspective, upon the house of David (2:31). There are two problems with David's advice to kill off Joab. The first is that it is not clear from the context in Samuel (2 Sam. 2-3; 19) that the circumstances in which the events David is referring to were actually peacetime; in fact, 2 Sam. 3 makes it seem quite the opposite (cf. 2 Sam. 3:6, 25).³⁷ The second problem is that in 2:5 David seems to be implying that Abner is innocent but again this is not clear from the book of Samuel.³⁸ In fact, the reason that Joab killed Abner was that Abner killed Joab's brother Asahel (2 Sam. 2:23) and thus Abner is not as innocent as David and Solomon are making him out to be. I am not arguing that Joab is innocent in any of this,³⁹ but simply that this is not as clear a situation as David is making it out to be.⁴⁰

In the case of Amasa, I follow Provan who argues that "there is certainly no mention of any concern on David's part over Amasa's death before we reach 1 Kings

³⁷ Iain W. Provan, *1 and 2 Kings*, NIBC (Peabody: Hendrickson, 1995), 32-34.

³⁸ Solomon later (2:31) adds that this was "blood Joab shed without cause" thus leading us to believe that this too was David's sentiment expressed in 2:5.

³⁹ Brueggemann in fact argues that Joab is indeed guilty and his death is warranted but gives little evidence to support this. Cf. Brueggemann, *Solomon*, 55.

⁴⁰ I follow Provan on this who, in my judgment, offers very convincing arguments that seriously call into question David's advice to kill Joab. First Provan calls into question the seriousness of blood-guilt that David argues for in defence of having Joab killed (in 2:5 we get the distinct impression that David seems to be saying that Joab had done something to himself) especially given David's confession in 2 Sam. 3:28-29: "I and my kingdom are for ever innocent before the Lord concerning the blood of Abner son of Ner. May his blood fall upon the head of Joab..." Thus Provan asks: "how seriously concerned can David have been about this blood-guilt?" Provan also questions the sincerity of David's request to kill Joab given that he proved to be quite useful to David a number of times including the case of Uriah (2 Sam. 11:15) where "David seems quite unconcerned about blood-guilt." Iain W. Provan, "Why Barzillai of Gilead (1 Kings 2:7)? Narrative Art and the Hermeneutics of Suspicion in 1 Kings 1-2," *Tyndale Bulletin* 46, no. 1 (1995): 109-110. Cf. also Wesselius who argues that the grounds for having Joab killed are weak, J. W. Wesselius, "Joab's Death and the Central Theme of the Succession Narrative (2 Samuel 9- 1 Kings 2)," *VT* 40 (1990): 338, 343-344.

2:5 (note the deafening silence in 2 Sam. 20)” and thus we as readers have no idea why David would want Joab killed over Amasa’s death.⁴¹

With respect to Shimei (who was from the same clan as Saul’s family), we find that he called out curses against David who at that time told his men to leave Shimei alone for YHWH told him to curse (2 Sam. 16:11). It seems odd now in the book of Kings that David feels the need to do away with Shimei who does not appear to be a threat to Solomon or David other than being someone who opposed David in the past. All of these things create ambiguity for us as readers but not the kind of ambiguity that remains unresolved.⁴² David’s words “invite us to be suspicious, and to ask what the real reason for David’s advice about Joab and the others was.”⁴³ Provan goes on to say that the real reason for David’s advice lies not in the religious significance (i.e. blood-guilt and curses) but in their political significance. Given such things, I would argue that David’s advice for Solomon is not only highly suspect, but even approaches that of being foolish or wicked for in them we see no justification and only hidden motives. This harsh judgment of David becomes clearer in what follows.

Adding to David’s particular requests is his appeal for Solomon to “act according to your wisdom (חכמה) but do not let his grey hair go down to Sheol in peace” (with reference to Joab in 2:6), and later he says “do not let him go unpunished for you are a wise (חכם) man and you will know what you ought to do to him, and you will bring his grey hair down to Sheol with blood” (with reference to Shimei in 2:9). Given David’s foolish advice, these references to Solomon being חכם, and telling him to use his חכמה, complicate matters for Solomon in the following way. It is clear that

⁴¹ Provan, “Why Barzillai of Gilead,” 110.

⁴² Cf. William Empson’s seventh type of ambiguity (full contradiction): William Empson, *Seven Types of Ambiguity* (London: Penguin Books, 1995).

⁴³ Provan, “Why Barzillai of Gilead,” 113.

David is commanding Solomon to kill off Joab and Shimei but he does not tell Solomon how to go about doing this. Instead, he tells Solomon to be “shrewd” or “cunning,” חכם, in how he goes about these things (2:9) for he is surely a “shrewd,” חכם, man and he will know what to do (3:6). While I think this to be the case, there is something more to David’s charge here for us as readers. In the narrative thus far the themes of devotion and loyalty have been quite evident. Adonijah rallies his supporters while Nathan and Bathsheba rally together working in opposition to Adonijah with the result of Solomon being crowned king. Furthermore, I have shown that Solomon’s judgment of Adonijah in 1:52-53 is grounded in his loyalty and support rather than any sort of moral worth. Given the prominence of this theme in the narrative thus far, it might very well be that David too is appealing to Solomon (to perform these final acts) on the grounds of filial devotion. In the book of Proverbs we find a constant appeal of a father for his son to listen or pay attention to his words as the following citations illustrate:

Prov. 1:8-9: “Hear, my child, your father’s instruction, and do not reject your mother’s teaching; for they are a fair garland for your head, and pendants for your neck.”

Prov. 2:1ff: “My child, if you accept my words and treasure up my commandments within you...”

Prov. 3:1-3: “My child, do not forget my teaching, but let your heart keep my commandments; for length of days and years of life and abundant welfare they will give you. Do not let loyalty and faithfulness forsake you; bind them around your neck, write them on the tablet of your heart.”

Prov. 6:20-21: “My child, keep your father’s commandment, and do not forsake your mother’s teaching. Bind them upon your heart always; tie them around your neck.”

From these excerpts in the book of Proverbs we find that a son’s heeding to a father’s instructions is not only closely tied to wisdom (cf. Prov. 5:1), but it is also one that

prolongs life of the son (Prov. 3:1-2).⁴⁴ In 1 Kings 2, we also find ideas of filial devotion, wisdom, and future prosperity converging together but doing so in distinct contrast to the book of Proverbs. David's advice to Solomon does indeed lead to Solomon securing his throne but the advice has nothing to do with Torah and does not lead to wisdom in a moral or ethical sense.⁴⁵ It is politically calculated advice that leads Solomon, whom David calls "shrewd," to later ask YHWH for a different kind of wisdom in chapter 3.

2.2.2.3 *Reconciling 2:2-4 and 2:5-9.* A final matter before moving to chapter 3 is to consider how the advice given in 2:2-4 might be reconciled with the same in 2:5-9. Is the counsel for Solomon to be vigilant in keeping the commandments of Deuteronomy concordant with the counsel to be shrewd in killing off David's enemies with little or no justification for these actions? In short, I believe it is fairly clear that these two sets of advice are not in any way concordant. In the final form of the text, the placement of these sets of advice one alongside the other, along with Dtr's silence in pronouncing any sort of explicit assessment of things, add to what will become an important tension that continues throughout the entire narrative: the tension between wisdom and Torah piety. Questions still remain, however, about the

⁴⁴ For a discussion on this theme in the book of Deuteronomy, cf. J. W. McKay, "Man's Love for God in Deuteronomy and the Father/Teacher-Son/Pupil Principle," *VT* 22, no. 4 (1972): 426-435.

⁴⁵ Cf. the inclusio in 2:12 "and his throne was firmly established" (וַתִּכֶּן מַלְכוּתוֹ מֵאֲדָר) and 2:46 "the kingdom was established in the hand of Solomon" (וְהַמְּלָכָה נִכְוְנָה בְיַד־שְׁלֹמֹה) both indicating the nature of the events within its limits. In 2:13-46, Solomon follows David's orders and kills both Joab and Shimei but he also kills his brother Adonijah. Brueggemann makes a number of important observations concerning Solomon's actions in 2:13-46. He begins by saying that while Solomon's "mop-up action" in 2:13-46 "is unmistakably in the spirit of David's 'wisdom' in 2:5-9, there is another side to Solomon that is often overlooked. The other side to Solomon is seen in his treatment of Adonijah, Abiathar, and Shimei where 'the narrator is at pains to portray Solomon as patient and generous, and willing to give his adversary 'time for amendment of life.'" Cf. Brueggemann, *Solomon*, 62. This patience or generosity I would argue is simply Solomon demonstrating his shrewdness (cf. 1:52; 2:26; 2:36-38). Tomoo Ishida argues that Solomon was fully justified in removing his opponents and should be regarded not as "coldblooded" but rather as "one of his political achievements," cf. Ishida, *Solomon's Succession*, 186. While Solomon's actions might be regarded as ruthless, Knoppers indicates that the Deuteronomist "edits and augments his source to explain and promote Solomon's imposition of order following the confusion accompanying David's demise, Knoppers, *Two Nations*, 76.

purpose of placing two sets of discordant counsel side-by-side. What effect is achieved in doing so for the reader?

What I would like to suggest is that this juxtaposition or tension creates a ‘rift’ between Torah piety and wisdom. Brueggemann states that this juxtaposition creates an “unbearable tension in the final form of the text.”⁴⁶ David’s wisdom in the form of counsel tells Solomon to kill off his enemies. The irony within this advice is telling for David’s advice is foolish and moreover he tells Solomon to use his חכמה to complete these foolish acts. The foolishness of David’s advice becomes further apparent when contrasted with David’s counsel for Solomon to keep Torah. One would be hard to find any sort of politically calculated admonitions such as this within Torah. Furthermore, as Brueggemann indicates:

Solomon’s actions in chapter 2 are appropriately triggered by David’s advice; Solomon is an eagerly responsive son. It is astonishing that no reference is made in the long chapter 2 back to the charge of 1 Kings 2:1-4. It is as though the theological charge concerning Torah obedience lingers in the air without acknowledgement or receptivity. The stunning disregard of Torah is itself an enormous commentary on what follows in the Solomon narrative.⁴⁷

Having said this, I would argue that this rift between wisdom and Torah piety is one that is very specific. חכמה here is very clearly shrewdness, prudence, or political savvy, and it is this particular aspect of חכמה that is being juxtaposed with Torah piety. Solomon does indeed make a choice as to which advice he will follow, but one must wonder if Solomon had chosen to obey Torah as indicated in 2:1-4, if this would have led him to reflect on David’s foolish charge and deal with things in another way. Of course these are but questions with no answers at this point.

⁴⁶ Brueggemann, *Solomon*, 63.

⁴⁷ Ibid.

2.3 Solomon Asks for Wisdom (3:1-15)

2.3.1 Three Summary Statements (3:1-3). After an intriguing beginning to the narrative in 1 Kings 1-2, we come to an important turning point that is revealed in the form of Solomon's dream (3:4-15) and followed by a great display of Solomon's gift of wisdom (3:16-28).⁴⁸ Just before the dream and immediately after a display of Solomon firmly establishing his throne (2:13-46), there are three curious statements found in 3:1-3 that prepare the reader for what follows. Although 3:1-3 seems somewhat out of place, these verses are rather quite revealing and add to the growing complexity of Solomon's character and themes already raised.

2.3.1.1 *Solomon and Pharaoh's Daughter: The Concern for Obedience.* The first of these statements is that "Solomon made a marriage alliance (חֵתֶן) with Pharaoh king of Egypt." This marriage alliance has generally been interpreted in two different ways. The first is that because the contracting of marriages for political purposes is a well-known practice in the ANE,⁴⁹ it could be that Solomon is following this pattern of kings making alliances for his own benefit and for the benefit of Israel. Solomon has indeed just made internal political moves to secure his new kingdom (2:13-46), thus 3:1 could simply be conveying information about the beginnings of Solomon's international relations and emphasizing his rank in the international world.⁵⁰ The problem with this, as I have already shown, is that many of the events of the narrative thus far are not merely conveyed as information: words and phrases are carefully chosen and placed within the narrative. The bipartite nature of David's advice in 2:1-9 is a clear example of this. This leads us to consider a second possibility in how one

⁴⁸ Knoppers comments that there is a "logic inherent in the Deuteronomist's presentation" such that we see Solomon succeeding his father (1 Kings 1) and then consolidating his kingdom "thus fulfilling two of Nathan's promises." This coherent presentation continues throughout chapter 3 and is not simply a "loose assemblage of pericopes" as many scholars argue. Cf. Knoppers, *Two Nations*, 87.

⁴⁹ Charles L. Feinberg, "htn," in *Theological Workbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke (Chicago: Moody Publishers, 1980), 335.

⁵⁰ Würthwein, *Das Erste Buch der Könige*, 29.

might interpret Solomon's marriage alliance; this possible reading sees Solomon's marriage alliance as problematic. While Dtr has refrained from explicitly judging Solomon for his marriage to Pharaoh's daughter, this marriage alliance is difficult to render as benign for a number reasons. The first is Dtr's concern with the Law of Moses and more to the point, very clear imperatives directed at Solomon to keep the commandments of Deuteronomy. We have already seen David urge Solomon to keep Torah (2:2-4) and this will continue throughout the entire narrative (3:14; 6:12-13; 9:4-9). Thus given that Israel is expressly forbidden to intermarry with foreigners (Deut. 7:3-4; cf. also Josh. 23:7-8), it would be very difficult to argue against the fact that Solomon is being critiqued for his actions here.⁵¹ Moreover, Solomon has not just married any foreigner, he has chosen a wife from Egypt, "a name that resonates throughout the OT tradition with negative connotations: oppressor, arch enemy of old, source of temptation (e.g. Exod. 1-15, esp. 13:17-18)."⁵² All of this becomes even more problematic as the reader considers how the narrative ends in chapter 11.

Beyond a mere critique of Solomon's actions here, this statement regarding Solomon's marriage alliance (which is further complicated by him bringing Pharaoh's daughter to Israel and more specifically to the City of David due to the fact that he has not finished building the temple or his palace) not only highlights Solomon's disobedience, it also highlights his priorities. Solomon's priorities appear to be abroad with Egypt and with foreign women instead of at home where he should be building the temple and securing Jerusalem: "he took Pharaoh's daughter and brought her into the city of David, until he had finished building his own house and the house of the LORD and the wall around Jerusalem" (3:1b). Again this information is far

⁵¹ Cf. Lyle Eslinger, *Into the Hands of the Living God*, JSOTSup 84 (Sheffield: Almond, 1989), 129-130; Frank A. Spina, "In but Not of the World: The Confluence of Wisdom and Torah in the Solomon Story," *Asbury Theological Journal* 56, no. 1 (2001): 21; Jerome T. Walsh, "The Characterization of Solomon in First Kings 1-5," *CBQ* 57 (1995): 486.

⁵² Provan, *1 and 2 Kings*, 44.

from benign and indeed should provoke questions concerning both his obedience and priorities. Provan rightly states that “we are shown right at the beginning of Solomon’s reign what the authors perceive to be the very root of his later apostasy (cf. 11:1-8).”⁵³

2.3.1.2 *The People, the High Places, and the Temple: The Concern for Worship (3:2).* As with the first statement, the second does not bode well for Solomon. 3:2 begins with the restrictive adverb *רַק* which is used to contrast the ideas that both precede and follow its use.⁵⁴ Thus 3:2 is rendered “However, the people were sacrificing at the high places, because a house had not yet been built for the name of the LORD.” In this second statement there are two issues that are raised concerning the proper worship of YHWH. The first issue relates to the “high places,” *בְּמוֹת*, and the fact that the people were still sacrificing at these sites. *בְּמוֹת* in the Tanak are not always considered negative (cf. 1 Sam. 9) although they could be used for purposes that drew the criticism of the prophets and of YHWH (Hosea 10:8; Amos 7:9; Jer. 19:3-5). Solomon too is later condemned for building a *בְּמֶלֶךְ* for Chemosh and Molek, gods of the Moabites and Ammonites (1 Kings 11:7), while the kings of Israel are also regularly criticized for failing to remove them (1 Kings 22:44; 2 Kings 12:4; 18:4; 23:5). The issue with the high places in 3:2-3 comes down to a question of how they are being used. In other words, “who is Israel worshipping at these sites (YHWH or other gods), and what is the point being made by mentioning them?” In an analysis of the use of the *בְּמוֹת* in the book of Kings (in particular 1 Kings 22 to 2Kings 15), Provan concludes that the author of Kings perceived a difference in nature between worship at the *בְּמוֹת* and participation in pagan rites upon

⁵³ Ibid.

⁵⁴ Bruce K. Waltke and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Indiana: Eisenbrauns, 1990), 668.

the *במִזְבֵּחַ* and therefore assesses kings differently on this matter.⁵⁵ Thus for example Provan notes that worship at the *bamoth* is fundamentally different than worshipping Baal at the *bamoth*; the kings who are true YHWH worshippers are condemned for their failure to centralize (e.g. Asa in 1 Kings 15:14 who worshipped YHWH but failed to remove the high places), but the kings who are not true YHWH worshippers and guilty of idolatry, are condemned for not worshipping YHWH (e.g. Ahaziah in 1 Kings 22:51-53 who worshipped Baal and thus is said to have followed in the ways of Jeroboam).⁵⁶ My point in raising this issue is to show that the people worshipping (and in 3:3 so too does Solomon) at these high places are not being condemned (i.e. viewed and portrayed negatively by Dtr) here because they are worshipping gods other than YHWH. It is clear that there is a problem with the *במִזְבֵּחַ* in 3:2-3 but there is no indication here that gods other than YHWH are being worshipped (especially given 3:3a) at these sites and thus the emphasis is placed on the failure to centralize YHWH worship and thus the high places are condemned.⁵⁷

The second issue raised in 3:2 has already been mentioned: the fact that Solomon had not yet built the temple of YHWH. In 3:2, this criticism is restated, but here Dtr does not say that it was Solomon who has failed to build the temple as he did in 3:1. Dtr states, “a house had not been built” (with *בֵּית* as the subject of *בָּנָה*). It would be difficult to argue that the failure to build the temple falls on anyone other

⁵⁵ Iain W. Provan, *Hezekiah and the Books of Kings: A Contribution to the Debate about the Composition of the Deuteronomistic History*, BZAW 172 (Berlin ; New York: W. de Gruyter, 1988), 62-63. Provan argues that the author of Kings understands that the worship at the *bamoth* and Jeroboam’s worship/the worship of Baal as fundamentally different. The latter (worship of Baal) are idolatrous while the former (worship at the *bamoth*) is “correct in its content but illegitimate in terms of where it is practiced.” These conclusions stem from Provan’s analysis of the judgment formula of the kings between 1 Kings 22 and 2 Kings 15.

⁵⁶ Cf. for example 1 Kings 15:14 (Asa, a true YHWH worshipper but who failed to remove the high places) and 1 Kings 22:51-53 (Ahaziah worshipped Baal and followed in the ways of Jeroboam), *ibid.*, 65.

⁵⁷ *Ibid.* Cf. also Walsh, *The Characterization of Solomon*, 478. For an extended discussion of the “high places” in the Hebrew Bible, cf. J. A. Emerton, “The Biblical High Place in the Light of Recent Study,” *PEQ* 129 (1997): 116-132; John T. Whitney, “‘*bamoth*’ in the Old Testament,” *Tyndale Bulletin* 30 (1979): 125-147.

than Solomon, but the effect of not placing Solomon as the subject is significant. This distancing from Solomon now places emphasis on how the failure to build the temple affects “Israel’s” worship of YHWH. Solomon’s failure to keep his attention focused on efforts at home is significant and has a much wider impact than on just Solomon and his court.⁵⁸

2.3.1.3 *Solomon’s Love for YHWH and the Bamoth: Solomon in Conflict (3:3).*

The issue of worshipping at the high places is raised again in 3:3. Here Solomon himself sacrifices and offers incense on the high places. With attention now focused on Solomon, Dtr contrasts Solomon’s sacrificing on the *במֹת* with a statement regarding his love for YHWH: “Now Solomon loved the LORD, [by] walking in the statutes of his father David, only he sacrificed and burned incense on the high places” (3:3).⁵⁹ When 3:3a is read together with 3:3b (and also with 3:1-2), it is surprising and somewhat perplexing to hear of Solomon’s love for YHWH. Could it be that Solomon does in fact love YHWH by walking in the statutes of David and at the same time sacrifices to YHWH on the *bamoth*? Is it also possible for Solomon to show his love for YHWH by walking in the statutes of David and at the same time having married Pharaoh’s daughter? Are these things mutually exclusive? The only other possibility is to see the statement that Solomon loved YHWH as pure irony.⁶⁰ This latter view is entirely likely given what has been uncovered thus far in the narrative, but it does not account well enough for things such as the fact that Dtr (in the final form of the text) is quite fine to hold together in tension seemingly discordant ideas

⁵⁸ Cf. also Eslinger, *Into the Hands*, 130-132.

⁵⁹ The locution “statutes of David” (literally “in the statutes of David,” *בְּחֻקֵּי דָוִד*) is used only once in the Tanak. It is most likely a Deuteronomic phrase (Deut. 10:12; 11:22; 19:9), cf. Burney, *Notes on the Hebrew Text of the Book of Kings*, 28. Again these two ideas (Solomon’s love for YHWH and his worshipping at the high places) are contrasted by the use of the restrictive adverb *רַק*.

⁶⁰ Cf. Eslinger, *Into the Hands*, 131.

(cf. David's advice in 2:1-9). Furthermore, to see Solomon's love for YHWH as purely ironic does not seem to fit well with the events about to unfold in 3:4-15.⁶¹

Given these things, I would like to suggest that Solomon's love for YHWH and his disobedience (including eschewed priorities) are at the same time a reality for Solomon (i.e. these things are held together in tension). In support of this view I offer three points to consider. First, although Solomon and the people are found to be worshipping at sites that are thought to be unsatisfactory (i.e. not in the temple), there is no indication that Solomon or the people are worshipping any gods other than YHWH. Furthermore, the piety of both Solomon and the people is seen in the fact that they actually "are" worshipping as opposed to not worshipping at all. Second is the fact that there is a distinct possibility that the reference to Solomon's love for YHWH in 3:3 is an indication that he has indeed, if only in part, taken up David's charge to walk in the ways of YHWH (2:3) as well as to walk faithfully before YHWH with all his heart and soul (2:4). Certainly Solomon's "walking in the statutes of his father David" (3:3) in more than one way echoes David's charge from 2:2-4.⁶² I do not wish to push this particular point too far to say that Solomon has arrived and has fully taken hold of David's charge to obedience for the events of 2:13-46 and 3:1-3 do not allow for this. The point here is that Solomon's love for YHWH can with confidence be seen not as ironic, but as a reality for him (i.e. he does in fact love YHWH).⁶³ This leads to a third point for consideration. The tension held in David's

⁶¹ This tension in the final form of the text is noticed by many scholars including Frank Spina who makes the interesting observation that "two Solomons, as it were, are put forward in the introduction to 1 Kings 3. The question is: Which one will finally triumph?" Spina, *In but Not of the World*, 21.

⁶² While there are certainly echoes of David's charge to Solomon in 3:3, there is a noticeable difference as well. The difference is seen in the fact that 3:3 does not indicate that Solomon walked "wholeheartedly" before YHWH as does the imperative from 2:4. 3:3 states: "Solomon loved the LORD, [by] walking in the statutes of his father David."

⁶³ Provan notes that Solomon's love for YHWH and his disobedience reveal issues of "divided loyalties." He continues saying that Solomon's love for YHWH was certainly not a love that involved all of his heart, soul, and strength (Deut. 6:4). Cf. Provan, *1 and 2 Kings*, 46. J. W. McKay notes that

charge to Solomon (2:2-4 and 2:5-9) is again picked up in 3:3. David's charge to Solomon in chapter 2 left him with choices and at this point it is clear he has made a number of both good and bad ones. This tension leads us to view Solomon with "divided loyalties" as Provan indicates, and it is this conflict of loyalties that very likely leads him to choose wisdom in 3:4-15.

2.3.2 Solomon Chooses Wisdom (3:4-15). 3:4-15 is probably one of the most well-known passages in the entire narrative and one that dramatically changes the events hereafter. The events of 3:4-15 have not occurred in a vacuum though. Solomon does not randomly ask for wisdom but does so in large part because of many of the issues that have been discussed up to this point. The dream narrative begins with Solomon making a journey to Gibeon where he offers sacrifices. There is very little indication given as to why Solomon went to Gibeon or what prompted him to go although a number of suggestions have been made.⁶⁴ All that is said is that Solomon went to Gibeon because it was here in Gibeon that the great high place was located (כי היא הבמה הגדולה). While here, Dtr further indicates that Solomon offered a thousand burnt offerings on the altar. The issue of Solomon's worship of YHWH is

in Deuteronomy, love (אהב) is often found to be synonymous with obedience and is seen in passages such as Deut. 11:1: "And you shall love YHWH your God and you shall keep his charge and his statutes and his ordinances and his commandments always." This observation by McKay is helpful because we do indeed see the ideas of love and obedience coming together here with Solomon in 1 Kings 3:1-3 but it is much more nuanced than in Deut. 11:1. Solomon does indeed love God but as Provan puts it, this is a love with divided loyalties. Cf. McKay, "Man's Love for God," 433.

⁶⁴ Joseph Blenkinsopp argues that the *במה* of Gibeon was a royal sanctuary at that time, cf. Joseph Blenkinsopp, *Gibeon and Israel* (Cambridge: Cambridge University Press, 1972), 96. Moshe Weinfeld has suggested that the "purpose of Solomon's journey to Gibeon was to receive a revelation conveying divine permission to begin the construction of the temple; this is why he offers up a holocaust of a thousand sacrifices upon the altar and spends the night in the sanctuary." Weinfeld adds that this dream narrative at Gibeon has clear affinities with Egyptian dream theophanies (or incubation theophanies) but has been reworked by the Deuteronomist and has brought together Solomon's journey to Gibeon and connected it with his request for judicial wisdom. Weinfeld furthermore argues that Dtr is taking and reworking the dream material for the purposes of associating it with Solomon's wisdom which he believes to be the intellectual faculty which enables one to distinguish between good and evil, cf. Weinfeld, *Deuteronomy*, 247-251. A number of scholars have argued for the antiquity of the genre of this dream narrative finding its roots in the Egyptian *Königsnovelle* – stories concerning a king's inauguration. This was first suggested by Siegfried Herrmann, "Die Königsnovelle in Ägypten und Israel," *Wissenschaftliche Zeitschrift der Karl-Marx-Universität Leipzig* 3 (1953-54). Cf. also C. L. Seow, "The Syro-Palestinian Context of Solomon's Dream," *HTR* 77, no. 2 (1984): 141-152.

an important one in this narrative. He will go on to build a temple for this very purpose and we will again find Solomon worshipping YHWH at the end of chapter 8 followed by another dream at the beginning of chapter 9. I will come back to this issue of Solomon's worship of YHWH below, but for now, it is important to note that Solomon's piety continues to be revealed but this is again held in tension with the issue of him worshipping at a "high place" even if it be a great high place.

In 3:5 YHWH appears to Solomon in a dream and tells him to ask for whatever he wishes. Here Solomon's response is given in two parts. This two-part response consists of Solomon reflecting on the life of his father David and on his own life (3:6-8), followed by his answer to YHWH's open ended invitation (3:9); each of these will be analyzed in turn in what follows.

2.3.2.1 *Solomon "Remembers" (3:6-7)*. After Solomon hears the voice of YHWH in a dream, he reflects on the life of his father and then on his own present situation. It is interesting to note that we continue to see ideas of "hearing" and "remembering" picked up from 1 Kings 1. Here in the context of Solomon's dream, in the act of remembering David his father and YHWH's "great lovingkindness" (faithfulness), חסד גדול, for David, he will ask for wisdom.

In one of the narrative's rare moments of Solomon actually speaking (aside from 1 Kings 8), the first part of his response to YHWH (3:6-7) reveals two important matters. The first is Solomon's awareness of the importance of obedience. There is a notable connection between Solomon's words concerning David here in 3:6 and in 2:4 wherein David instructs Solomon regarding obedience. David, who in 2:4 is recalling YHWH's promise to him, says that if your heirs are careful to guard their way and "if your descendants guard their ways and walk before me in truth with all their heart," אם־ישמרו בניך את־דרכם ללכת לפני באמת בכל־לבבם, then there will

always be a man (or successor) on the throne of Israel. Solomon repeats this sentiment as he recalls David's life and now says that YHWH has shown great kindness to David "because he walked before you in truth and in righteousness and with an upright heart toward you," כאשר הלך לפניך באמת ובצדקה ובישרת לבב עמך, and now this kindness is seen in the fact that he now sits on the throne after David. The connection between 2:4 and 3:6 reveals Solomon's awareness of the importance of the link between obedience and YHWH's faithfulness seen in the life of David (3:6) and now he is the one who is being prompted to obey and walk in the ways of YHWH (2:4).

A second important matter is to note that although Solomon has been charged with keeping Torah (and will be three more times in the narrative that follows), and is fully aware of the obedience and YHWH's faithfulness, he seems to be also well aware of what David's faithfulness has led to. That is, David's faithfulness has resulted in him now sitting "on his [David's] throne this very day" (3:6b) which is immediately followed by the statement: "And now, O LORD my God, you have made your servant king in place of my father David" (3:7a). It would not be fair to say that at this point Solomon is in any way preoccupied with his role as king and the fact that he now sits on the throne of David his father, but I want to draw attention to this here and point out that in his lengthy prayer in chapter 8, we will get the distinct impression through the repeated use of these ideas that he might very well have an overly high view of his succession to the throne and his role as king.

Following another statement regarding the fact that YHWH has made him king (3:7a), the tone of Solomon's response changes. Solomon now shows his

humility by referring to himself as a “little child,” נער קטן, who “does not know how to go out or come in,” לא אדע צאת וּבא.⁶⁵ The combination of נער קטן and לא אדע emphasizes Solomon’s feeling of inadequacy for his duties as king. Thus the NIV has rendered the Hebrew “and [I] do not know how to carry out my duties.”

These are curious words indeed and it is somewhat difficult to know how to interpret them. Thus far we have seen Solomon act with decisiveness in securing his kingdom as well as beginning to make his presence known on the international stage. Now for him to say he does not know how to rule as king makes one wonder what the reason might be for this change. Help in deciphering the sentiment expressed in these words of Solomon is found in 3:8. Here Solomon sees himself as a servant of YHWH among YHWH’s people but note what comes next: Solomon serves among “a great people, so numerous they cannot be numbered or counted.” I think it is significant to note here what Solomon’s humility is related to and what it is not related to. Given the emphasis placed on his obedience to keeping Torah (2:2-4) as well as David’s example of doing just this (3:6), it seems interesting that Solomon shows humility for his ability to rule such a great and numerous people and none towards keeping Torah. This is a specific humility that will lead him to ask YHWH for something specific as well.

Solomon’s words in 3:8 have an interesting connection with Moses in Deuteronomy that further reveals and confirms Solomon’s specific humility regarding

⁶⁵ I follow Knoppers who renders the expression נער קטן as a “small youth” or an “inexperienced leader,” cf. Knoppers, *Two Nations*, 81. The expression “to go out and go in before this people” can refer to leading from a military perspective (1 Chron. 11:2), but is also often used to express the more general idea of leadership (Num. 27:17, 21; Deut. 6:23; 31:2; Josh. 14:11; 1 Sam. 18:13, 16). Given the context of this dream narrative, the content of his request that follows in 3:9 (and also 3:16-28), and the time of peace, it seems likely that the phrase is being used to refer to his leadership skills. Knoppers comments that the “negative use of this expression is significant. The deity’s gifts will enable Solomon to rule effectively without recourse to war,” *ibid.*, 82. For a survey of the phrase “to go out and come in” cf. Anton Van Der Lingen, “*Bw-Ys* (“to Go out and to Come in”) as a Military Term,” *VT* 42, no. 1 (1992): 59-66.

his new duties as king and leader over Israel. I am not in any way arguing that any of this is negative. I simply want to point out the specific concern that Solomon has raised in 3:7-8. Moses too, found himself in a similar situation in the desert with Israel (cf. Deut. 1:9-18). As Moses reflects on his past in Deuteronomy 1:9, he begins by recalling how Israel was too heavy a burden and that he was unable to bear the burden of leadership alone. Note the ideas in Deuteronomy 1:10 such as how “the LORD your God has increased your numbers so that today you are as many as the stars in the sky” are similar to Solomon’s reflection on the people of Israel whereas we have just seen Solomon is among “a great people too numerous to count or number.” God has blessed the people of Israel in both situations (Deuteronomy 1 and 1 Kings 3) and note that the response too is similar in each case. The way forward for Moses was to choose some “wise and discerning men,” *אנשים חכמים ונבונים*, who will help Moses in his duties. Solomon too asks for wisdom and he is given a “wise and discerning heart,” *לֵב חָכָם וְנָבוֹן*, by YHWH (1 Kings 3:12).

I have entitled this last section (2.3.2.1) “Solomon Remembers” and I want to ask if there is any significance this “remembering” has for the narrative at this point. Solomon’s reflection, prompted by YHWH coming to him in a dream, has focused on both the past and the present. It has focused on his father David, the kindness of YHWH, his succession to the throne, and his angst about ruling as king amongst a great and numerous people. Although I have argued that the content of Solomon remembering is narrow in scope, the fact is that this remembering has indeed spawned a humility and possibly a fear in Solomon. This humility and fear leads to a good result for Solomon in the coming verses. Fear and humility are tied closely to wisdom, elsewhere too especially in the book of Proverbs. Michael Fox argues that although wisdom and the fear of God are not the same, “the fear of God is the sphere

within which wisdom is possible and can be realized, the precondition for both wisdom and ethical behavior.”⁶⁶ But note it is the “fear of God” and not the “fear of how to rule or lead” that is the sphere in which wisdom is possible (cf. Proverbs 1:7; 2:5; 9:10). It is not difficult to conclude that Solomon might very well fear God (to what extent we are not sure) but his words reveal that he also has a fear of how he might rule or lead Israel as their king. Dtr has indeed created a subtle world of tension for Solomon up to this point, but things are about to change with his next few words.

2.3.2.2 *Solomon Chooses a “Hearing Heart.”* In light of YHWH’s invitation and Solomon’s response thus far, Solomon now directly answers YHWH’s offer and asks for a “hearing heart” (possibly “understanding heart”), לֵב שֹׁמֵעַ.⁶⁷ This request is then further clarified by two details that reveal that Solomon’s hearing heart is one that will enable him to “judge (לִשְׁפֹּט) your people and to discern (לִהְיוֹת) between good and bad.”⁶⁸ Solomon’s hearing heart is later clarified or restated by YHWH as “discernment to hear justice,” הָבִין לִשְׁמֹעַ מִשְׁפָּט, in 3:11, and he is given a “wise and discerning heart,” לֵב חָכָם וְנָבוֹן, in 3:12.⁶⁹ The nature of Solomon’s request (and

⁶⁶ Michael V. Fox, *Proverbs 1-9: A New Translation with Introduction and Commentary*, AB 18 a (New York: Doubleday, 2000), 69.

⁶⁷ NRSV renders this as an “understanding mind” while the NIV as a “discerning heart.” My preferred translation is the more literal “hearing heart.” Cf. also Kenik, *Design for Kingship*, 132; N. D. Tryggve Mettinger, *King and Messiah: The Civil and Sacral Legitimation of Israelite Kings*, Coniectanea Biblica, Old Testament Series 8 (Lund: CWK Gleerup, 1976), 240. Kenik renders Solomon’s request for a לֵב שֹׁמֵעַ as an “attentive heart” but still maintains that this refers to judicial wisdom. I do not follow Bergen’s rendering of Solomon’s לֵב שֹׁמֵעַ here as an “obedient heart.” He argues that Solomon’s concern in his request was for “obedience” (he even refers to this as “automated obedience”) to YHWH. One of the obvious problems with such a rendering of לֵב שֹׁמֵעַ is that it does not fit well with the two infinitives that follow: “to judge” and “to discern” (see further arguments against Bergen’s reading below, note 69). Cf. David A. Bergen, “The Heart of the (Deuteronomic) Matter: Solomon and the Book of the Law,” *Studies in Religion* 35, no. 2 (2006): 221-223.

⁶⁸ The following two infinitives (לִשְׁפֹּט, לִהְיוֹת) are infinitives of specification, cf. Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 72.

⁶⁹ A few scholars have noted the difference between what Solomon asks for in 3:9 (לֵב שֹׁמֵעַ), God’s restatement of Solomon’s request in 3:11 (הָבִין לִשְׁמֹעַ מִשְׁפָּט), and finally what God actually gives him in 3:12 (לֵב חָכָם וְנָבוֹן). As noted above (note 68), Bergen argues that Solomon’s request was for an “obedient heart” which leads him to make a sharp distinction between what Solomon asked for

YHWH's granting of this request) is for "judicial wisdom" and is supported by the following points. First, Weinfeld notes that the term שָׁמַע, "to hear," in connection with judgment is found in Deuteronomy 1:16-17 and is also very prominent in Egyptian literature and in Babylonian literature.⁷⁰ He also notes that the same concept found in Deut. 1:9-18 is also found here in 1 Kings 3:4-15 "which describes Solomon as entreating God to bestow wisdom on him so that he may judge the people competently"⁷¹:

Choose for each of your tribes individuals who are wise (חֲכָמִים), discerning (וְנִבְנִים), and reputable (וְיֹדְעִים) to be your leaders. (Deut. 1:13)

I charged your judges (שֹׁפְטִים) at that time: "Give the members of your community a fair hearing (שָׁמַע, or more literally, "hear between your brothers"), and judge (שֹׁפֵט) rightly between one person and another, whether citizen or resident alien. You must not be partial in judging: hear (שָׁמַע) out the small and the great alike; you shall not be intimidated by anyone, for the judgment is God's. Any case that is too hard for you, bring to me, and I will hear (שָׁמַע) it." (Deut. 1:16-17)

Solomon's request for "judicial wisdom" is further clarified in two ways. The first is that immediately after Solomon asks for a "hearing heart," he asks the question "for

and what he was given. Bergen states that God ignores Solomon's request for an obedient heart and gives him powers of wisdom instead. Bergen, "The Heart of the (Deuteronomistic) Matter," 223. Eslinger, as does Bergen, distinguishes between what is asked for and what is given stating further that this discrepancy "reveals both characters' differing aims." Both the arguments of Bergen and Eslinger do not account for a number of clear indications that what Solomon asks for is something very similar (if not the same but stated in a different way) to what God gives him. To begin, neither scholar pays attention to the explicit words of YHWH (who by the way was pleased with Solomon's request: 3:10) who says "behold, I have done *according to your word*, I have given you a wise and discerning heart" (3:12, italics mine). Furthermore, as Kenik points out, the similarity and interrelatedness of all of these words and ideas (שָׁמַע, לֵב, חָכְמָה, נְבוֹן, חֲכָמִים) found within Solomon's request and YHWH's response is striking and all related to the "administration of justice." For example, Kenik states "the content of the formulary נְבוֹן לֵב חֲכָמִים then embraces the two-faceted responsibility of the king: the king is obligated to be obedient to the word of the divine ruler, and he is charged to act in accord with that word in an administration of justice." Note also various texts such as Prov. 18:15; 11:28; 16:21a; Hosea 14:9; and Isaiah 5:21 where all of these terms are used in close relation to one another, Kenik, *Design for Kingship*, 141. See also Brueggemann, *Solomon*, 112, who affirms that Solomon is given what he asked for. Furthermore, as I indicate above, it seems highly likely from Solomon's judgment that follows (3:16-28) that Solomon has indeed been given what he asked for (note my argument above).

⁷⁰ Weinfeld, *Deuteronomy and the Deuteronomistic School*, 245. Rütterswörden gives further evidence that שָׁמַע can be used in juridical contexts in the Hebrew Bible (Judg. 11:10; Deut. 1:16-18; 13:13-19; 2 Sam. 15:3) as well as from the ostrakon from Yavneh-yam. Cf. *Theological Dictionary of the Old Testament*, s.v. "sama."

⁷¹ Weinfeld, *Deuteronomy and the Deuteronomistic School*, 246.

who is able to judge [govern] this great people of yours?” (3:9b). Added to this is the request for a hearing heart to “discern between good and bad” which together affirms Solomon’s desire for the ability to discern or make decisions in a judicial sense.⁷² Second, all of this is reinforced by a grand display of his wisdom in judgment in 3:16-28 wherein he rules concerning two women who fight over a baby. Within this judicial case similar ideas and language are found which have a clear connection to Solomon’s wisdom in 3:9-12. In this particular case, Solomon “listens” to the two parties and “discerns” who the real mother is and then pronounces judgment in the end. The final verse of chapter 3 is telling: “When all Israel heard [שמע] of the judgment [משפט] which the king had handed down [שפט], they feared the king; for they saw that the wisdom [חכמה] of God was in him to administer justice” [משפט] (3:28).⁷³

Immediately following Solomon’s speech at the end of verse 9, YHWH responds to Solomon and the response is positive. Solomon’s request for wisdom, and specifically for judicial wisdom, pleases YHWH. Many modern-day scholars have deeply criticized Solomon in almost every part of the narrative (including this one), often finding deep irony, but in my judgment it is difficult to do so here with

⁷² The phrase “good and bad” or “good and evil,” טוב ורע, is a common expression in the Tanak with various meanings. It is used as a merism for ideas of totality, i.e. from good to bad or everything (Gen. 31:24, 29; 2 Sam. 13:22), in statements related to action and consequence (e.g. 1 Sam. 24:18; 25:21; Jer. 18:10; Ps. 35:12), and as indications of quality (Lev. 27:10, 12, 14), *Theological Lexicon of the Old Testament*, s.v. “*tob*.” Stoebe suggests that the opposition of these words “requires or spares a conscious decision (cf. e.g. Num. 13:19; 24:13; 2 Sam. 14:7; 19:36)” and it is in this sense (decision making or judicial) that it is being used in 1 Kings 3:9, cf. W. Malcolm Clark, “A Legal Background to the Yahwist’s Use of ‘Good and Evil’ in Genesis 2-3,” *JBL* 88 (1969): 268-269. The sense of “discerning” between good and bad as making a choice or decision is also found in 2 Sam. 14:17 and is affirmed by Clark to have the same legal sense of discerning as found in 1 Kings 3:9. Cf. also Mettinger who suggests that טוב ורע has a legal nuance (cf. also Gen. 31:24-29; 2 Sam. 13:22; Deut. 1:39) and thus affirms Solomon’s “hearing heart” is a request for judicial wisdom, Mettinger, *King and Messiah*, 240. This interpretation (i.e. the general faculty to discern right from wrong or good from bad) is certainly consistent with Solomon’s request for a hearing heart “to judge” (or govern, לשפט) and his display of decision making/judging in 3:16-28.

⁷³ Michael Fox comments that “Solomon’s wisdom is an instrumental faculty used in the achievement of his goals, not a general principle for right living,” Fox, “The Uses of Indeterminacy,” 189.

YHWH's response for a number of reasons.⁷⁴ Looking back to Solomon's words in 3:6 where he recalled that YHWH had shown great kindness (חסד) to David, he also stated here that YHWH has continued to show this same loving kindness (חסד) and evidence of this is the fact that he now sits on the throne of Israel (3:6) who are a great people too numerous to count or number (3:8):

Then Solomon said, "You have shown great loving kindness to your servant David my father, according as he walked before you in truth and righteousness and uprightness of heart toward you; and you have reserved for him this great loving kindness, that you hast given him a son to sit on his throne, as it is this day." (1 Kings 3:6)

Furthermore, now that Solomon rules over Israel in a time of peace, he shows humility towards his duties as king, asks for a hearing heart, and YHWH bestows on him the gift of wisdom and discernment. Not only does all of this bring to mind the fulfillment of God's promise to Abraham (cf. Gen. 12:1-3; 13:16) that is now being realized in the life and reign of Solomon, the fact that Solomon has just asked for wisdom which would give him the means to lead YHWH's great and numerous people well can be nothing other than a positive thing.⁷⁵ Thus Solomon is cast in a positive light and it is not difficult to make some sense of the prior reference that Solomon loved YHWH (3:3) and wanted to perform his duties as king well.

With all of this in mind, there are other factors at work here that reveal a number of questions for Solomon as the narrative moves on. I want to suggest that in chapter 3, Dtr might very well be subverting a seemingly positive picture of Solomon and his kingdom. I am not suggesting that Dtr is being purposefully ironic in 1 Kings

⁷⁴ For example, Eslinger, *Into the Hands*, 129-140; J. Daniel Hays, "Has the Narrator Come to Praise Solomon or to Bury Him? Narrative Subtlety in 1 Kings 1-11," *JSOT* 28.2 (2003): 149-174.

⁷⁵ Note R. W. L. Moberly's comparison of 1 Kings 3 with Pss. 21, 72, and Isa. 11:1-5 revealing Solomon's request as something very positive. For example, Isaiah 11:1-5 develops a picture of hope for a future Davidic king to whom the Spirit imparts qualities of "wisdom" (*hokmah*) and "discernment" (*ubinah*). These qualities are indeed the very qualities given to Solomon, R. W. L. Moberly, "Solomon and Job: Divine Wisdom in Human Life," in *Where Shall Wisdom Be Found?: Wisdom in the Bible, the Church and the Contemporary World*, ed. Stephen C. Barton (Edinburgh: T&T Clark, 1999), 5-6.

3, but rather that he is revealing a tension and questions for us as readers to consider. I have suggested that statements about Solomon's love for YHWH and his failures in 3:1-3 as argued above (along with 1 Kings 2) are both an accurate statement of affairs. This conclusion stands over against scholars who read irony into this narrative at this point. Solomon does indeed love YHWH and keeps his law but he has not made the best decisions as king and at this point expresses humility for his role as king. Indeed this situation will change in the narrative that follows and I suggest that Dtr is giving us hints at this point of the issues that will become problems later on.

The first of these issues is to note the specific nature of Solomon's request. While Solomon's judicial wisdom is a good thing that pleases YHWH, it is also a specific one. In YHWH's response he comments that Solomon could have asked for other things such as a long life, wealth, or the death of his enemies; but he did not make such a request. If, therefore, Solomon could have asked for long life, wealth, or the death of his enemies, it is entirely possible that he could have asked for something other than a hearing heart.⁷⁶ My point here is not to suggest that Dtr is alluding to the fact that Solomon should have chosen anything else, for YHWH is pleased with Solomon's request. The issue I want to raise is that Solomon asks for something

⁷⁶ See Kenik, *Design for Kingship*, 152-164, for a discussion of these gifts that were not requested and the added gifts given to Solomon by YHWH. With respect to these gifts, Kenik comments: "A theological point is being made by the Dtr in the repetition of the phrase 'you did not ask....' The fact is that the benefits that Solomon 'did not ask' are not given for the asking; they are consequences of a relationship with God by whose will the king reigns. These are the signs of kingship; they indicate that the king is favored by the patron-god and that therefore he is established upon his throne" (cf. Pss. 21:4, 6). Not surprisingly, Eslinger takes issue with YHWH bestowing upon Solomon gifts of riches and honour saying that YHWH has surely put temptation in Solomon's way and "set him on a tightrope that would take a saint to negotiate," Eslinger, *Into the Hands*, 136-7. I do not follow Eslinger here as his hermeneutic of suspicion pervades every aspect of his reading of this narrative only ever finding deep irony and thus nothing but a negative view of Solomon. What Eslinger has not accounted for in this instance, is the theme of kingship in the wider Hebrew Bible where God does indeed bestow upon the king many things including rich blessings and prosperity (cf. Pss. 21; 72). Lasine also notes a number of problematic issues with Eslinger's interpretation here, cf. Stuart Lasine, *Knowing Kings: Knowledge, Power, and Narcissism in the Hebrew Bible*, Semeia 40 (Atlanta: Society of Biblical Literature, 2001), 159-160.

specific, for a hearing heart that allows him to judge (or govern) people and discern between good and bad; Solomon's gift of wisdom at this point is judicial wisdom, wisdom in the political and juridical sphere (this is added and closely related to his shrewdness from 1 Kings 2). The importance of this matter will become clear as the narrative unfolds after 3:15 but immediately following chapter 3, Solomon will go on to use his wisdom and good things will happen. Solomon's wisdom as described will also prove to be problematic for him later in the narrative and we will see how Dtr will attempt to define wisdom in different ways than described here in chapter 3, which will in turn allow him to offer an assessment of Solomon.

A second factor that might very well be used to subvert this positive portrayal of Solomon stems from his particular request for a **לֵב שִׁמְעָה**. Here we find a very subtle play on the word **שִׁמְעָה** ("to hear, discern, or understand"). Walter Moberly notes that the basic idiom "to hear justice," already noted above, "quite simply depicts that process which has always been basic within legal practice, the hearing of testimony from parties in dispute."⁷⁷ Thus given Solomon's "hearing heart" (with the emphasis on hearing justice, i.e. judicial wisdom), it is not difficult to see that Solomon wishes for wisdom that will allow him to hear people well which is indeed what 3:16-28 displays so eloquently. Further to this primary sense of the expression "hearing heart or mind" (hearing people in a judicial setting), Moberly questions whether it is possible to ask if this "hearing might not also involve attending to God as well as to people."⁷⁸ He states that given the Hebrew word for "hear" (**שָׁמַע**) "is a prime word for depicting responsive obedience to God," attending to God is not a different activity than that of attending to people in dispute because "full attention to such people would intrinsically entail an attentiveness to the will of God as expressed

⁷⁷ Moberly, "Solomon and Job," 4.

⁷⁸ Ibid., 5.

in the judgments (*mishpatim*) of torah.”⁷⁹ What Moberly has expressed here is to highlight the relationship between Solomon’s request for wisdom to hear justice amongst the people and how these actions (directed outward toward the people) are directly related to the one who has given the ability for these things to take place. It must not be forgotten that Solomon’s wisdom was a gift from YHWH and that the gift of being able to hear and discern the people is likely to also entail hearing YHWH. Furthermore, at the end of Solomon’s judgment concerning the baby and the two women, the people of Israel were in awe of Solomon not because of his wisdom, but because they saw that the “wisdom of God was in him to administer justice” (3:28). All of this emphasizes the close relationship between Solomon’s wisdom, YHWH, and the people. Therefore, given Solomon’s request and the emphasis on the theme of hearing, listening, and discerning thus far, the question of “who will Solomon listen to?” becomes an important question to keep in mind from this point forward. Will he be attentive to YHWH which will allow him to be attentive to the people? Moreover, what does attentiveness to YHWH entail: is this just a matter of obedience to the Law of Moses, or perhaps attentiveness to or familiarity with Torah, or something more?

Thus far the background to and nature of Solomon’s choice for wisdom, including three important and telling statements, have all been addressed. As I have indicated above, Solomon’s choice of wisdom and his use of this wisdom will become problematic in time. Solomon’s wisdom will be shown to be problematic through two very important themes: the worship of YHWH and obedience to YHWH, which dominate the narrative from chapter 5 onwards. These two important themes are also

⁷⁹ Ibid. Cf. also Mettinger who discusses this same issue regarding the direction of Solomon’s hearing (upwards to God or downwards to the people). He concludes that Solomon’s hearing heart is only directed downwards towards the people to hear and settle justly legal cases that come before him. He does not see Solomon’s hearing heart as an “attitude of pious subordination and obedience to God,” cf. Mettinger, *King and Messiah*, 242.

raised here in the context of Solomon's request for wisdom in 3:1-15 and are thus due some attention.

2.3.3 The Worship of YHWH. The first of these themes is the worship of YHWH. 1 Kings 3:4-15 is enclosed by two occurrences of Solomon offering sacrifices to YHWH. The first of these, as previously discussed, is when Solomon goes to Gibeon to worship at the high place, **בְּמָה** (3:4). It was previously indicated that Solomon's worship at a **בְּמָה** in Gibeon most likely consisted of YHWH worship and not the worship of any other god. Further to my discussion of 3:4 above, there are two interesting phrases found in 3:4 concerning Solomon's worship of YHWH in Gibeon. The first is that Solomon goes to Gibeon "for that was the great high place," **כִּי הִיא הַבְּמָה הַגְּדוֹלָה**, and the second is that he "offered a thousand burnt offerings on that altar," **אֶלֶף עֹלֹת יַעֲלֶה שְׁלָמָה עַל הַמִּזְבֵּחַ הַהוּא**. Regarding the latter phrase, note that the direct object **עֹלֹת**, and especially the number modifying the direct object **אֶלֶף**, leads this phrase thus emphasizing that a "thousand burnt offerings" Solomon offered on the altar. It is not clear as to why Solomon offered such a large number of burnt offerings. Both of these phrases, though, seem to emphasize the greatness and grandeur of both the location of Solomon's worship as well as the way in which he worships YHWH. Turning to the second instance where Solomon worships YHWH, after Solomon wakes up from his dream he immediately returns to Jerusalem and there again he sacrifices burnt offerings before YHWH (3:15). This second occurrence of Solomon sacrificing to YHWH also has some interesting aspects to it especially when contrasted with the first. The first thing to note is that this second instance of Solomon worshipping YHWH is quite obviously after Solomon's dream where he receives wisdom. It is probably not coincidental that this experience has changed Solomon and therefore we see a change in 3:15. The change is seen in that

there is no mention of the number of burnt offerings or fellowship offerings that Solomon offers in Jerusalem as there is in Gibeon. Further to this is the location of this second sacrifice, which is in Jerusalem, the place where the temple will be built. Here Solomon stands “before the ark of the covenant of the Lord,” לפני ארון, and not on a “high place,” במזבח, as in Gibeon.

I will not press these differences too much but I believe they are of some significance. Indeed a change is obvious not only in where Solomon worships YHWH but also how he worships YHWH. In 3:4 Dtr seems to press the importance of Gibeon as the “great” high place as well as the number of offerings that were sacrificed. In 3:15 Solomon stood before the “covenant of the ark of YHWH” with no reference to the number of offerings. The contrasting between the two events possibly indicates some sort of change in Solomon. The change seems to be a positive one and results from his encounter with YHWH and acquiring a hearing heart. Indeed Solomon could have offered another thousand burnt offerings in Gibeon after the dream, but he does not. Having said this, we will again see Solomon worshipping YHWH and offering sacrifices in chapter 8 and will discuss this below.

2.3.4 Obedience to YHWH. The second important theme raised in the context of 3:4-15, among other places, is that of obedience to YHWH. Here in the context of Solomon’s dream, YHWH himself raises the issue of Torah observance as he responds to Solomon (3:14). YHWH’s promise begins with the condition that if Solomon walks in his ways and obeys his statutes and commands (as did David) then he will be given a “long life.” The conditions of the promise are nothing new (compared to David’s charge in 2:2-4) other than the fact that Solomon now hears

directly from YHWH.⁸⁰ Prior to this Solomon heard similar words from David, and there does not appear to be any change in the sentiment of YHWH's charge.⁸¹ The promise that YHWH will prolong Solomon's life is an interesting one that finds echoes in Deuteronomy as well as in David's charge to Solomon in chapter 2. A "prolonged life" (יָרָם and אָרַךְ) in Deuteronomy is often directly connected to Torah observance and often indicates that a prolonged life will be in the land that YHWH is giving them (cf. Deut. 4:26, 40; 5:16, 33; 6:2; 11:19; 17:20). That is, if Israel keeps YHWH's commands then they will live a long life in this land. Further to this longevity of life, a "prolonged life" is also connected to the idea of a better quality of life; that is, their life will be long and it will go well for them as well (cf. Deuteronomy 4:40; 5:16; 5:33). These same ideas are seen in David's charge to Solomon where he states that if Solomon remains obedient to YHWH, he will "prosper" (שָׁכַל) in all he does (2:3) and Israel will never fail to have a king on the throne (2:4). Thus YHWH's charge to Solomon regarding obedience comes with the promise of long life and this long life might very well entail the idea of quality and prosperity in life along with a great length of time.

2.3.5 Summary and Evaluation. At the end of chapter 3 we find that through the emergence of an assortment of themes, a number of questions have been raised without answers up to this point. Notice, for example, that Solomon's gifts of wisdom as well as the added gifts of riches and honour (3:13) have no apparent direct connection with pious Torah observance. YHWH does not say that if you remain obedient then you will be given great wisdom or that his wisdom (or his riches and honour) will be taken away if he fails in carrying out YHWH's commands.

⁸⁰ Kenik notes the literary relationship between these similar references to keeping Torah in 3:6 and 3:15. For details, see Kenik, *Design for Kingship*, 54-55.

⁸¹ The phrase to "walk in the ways of YHWH" and the words "statutes" and "commandments" are used in both 3:14 and 2:3.

Solomon's wisdom is pure gift and only after he is given this gift is he exhorted to obedience. Furthermore it is interesting to note that even after Solomon's apostasy at the end of chapter 11, it does not appear that he has lost his wisdom or in the very least he is still known for his wisdom (11:41). Having said this, one cannot ignore the fact that Dtr has undeniably brought these things (wisdom, worship of YHWH, obedience) together and will continue to do so in the remainder of the narrative. The question is, however, "in what way do these things converge in our narrative and what is their relationship with one another?" In other words: "given the meaning of Solomon's wisdom and all that it entails, why is it that YHWH grants Solomon this gift of wisdom and then charges him to remain obedient to Torah?" Are Solomon's wisdom and Torah piety related? Dtr's juxtaposition of these subjects here in chapter 3 and the amount of attention given to each throughout the entire narrative surely indicates these questions to be significant.

Towards an answer to these questions, and given the above assertion that Solomon's wisdom does not appear to be dependent on his piety, it might be worthwhile asking whether or not the reverse is true. That is, does the practice of Solomon's wisdom lead to Torah piety? At first glance the answer appears to be no, it does not, given the fact that Solomon is given wisdom and only after this he is charged with observing Torah. Having said this, it would be good to recall Solomon's request for a "hearing heart" where it was shown that the intended object of Solomon's hearing heart is the ability to hear people; that is, to hear people in a judicial sense. Moberly also indicated that the verb שָׁמַע is a "prime word for depicting responsive obedience to God" and that hearing God (and listening to his commands) is not necessarily a different activity than hearing people in dispute.⁸²

⁸² Moberly, "Solomon and Job," 5. Cf. also *HALOT*, s.v. "שָׁמַע."

Thus in the very least, it could be argued that the practice of Solomon's hearing heart (to judge or govern the people and discerning between good and evil) has the potential to create an environment in which the observance of Torah would do well. This is different from saying that the observance of Torah reveals his wisdom (cf. Deut. 4:5-8) or as Parker argues "when Solomon's wisdom is no longer under Torah, it will lose its effectiveness" (i.e. his wisdom is contingent upon Torah observance).⁸³ The point I would like to make here is that Solomon's pious Torah observance and wisdom are closely bound together through the narrative's very important themes of listening, hearing, and discernment. That is, Torah piety and wisdom are given expression through these themes and in the semantic ambiguity inherent in the word שָׁמַע. We have seen the importance and use of the theme of "hearing" (listening) in 1 Kings 1-2 and now again in chapter 3, and we will continue to follow its use throughout the narrative that follows including chapters 4 and 5 to which we now turn.

2.4 Solomon's Rule: The Practice of Solomon's Wisdom (1 Kings 4 [MT 4:1-5:14]).

1 Kings 3 is a significant turning point in the narrative of Solomon's reign. Solomon's request for and subsequent granting of wisdom dramatically changes his future (and the future of Israel) and at the same time, creates anticipation for how this wisdom will be used henceforth. Looking ahead to chapters 4 and 5, we shall see that Solomon does indeed put his wisdom to good use and in what follows we shall investigate the nature of Solomon's wisdom and the outcome of its use.

2.4.1 Solomon's Rule. Most of chapter 4 is taken up with describing various details of Solomon's rule over Israel as well as over other nations surrounding Israel.

⁸³ Kim Ian Parker, "Solomon as Philosopher King? The Nexus of Law and Wisdom in 1 Kings 1-11," *JSOT* 53 (1992): 78.

The first twenty verses begin with the statement that “And king Solomon reigned over all of Israel” and then quickly move on to describe in great detail the names of his chief officials, שָׂרִים. At the end of the list in 4:20 a summary statement is offered indicating the condition of Israel as a result of Solomon’s reign and organization of his kingdom. Here, a blissful picture is painted regarding both the great numbers of people in Israel and in Judah as well as the fact that these people were quite happy and did not lack any food or drink.⁸⁴ This reference to the people of Israel being as numerous as the sand on the seashore brings to mind not only the fulfillment of the promise to Abraham (cf. Gen. 15:18; 22:17; 32:12), but also the reason that Solomon requested wisdom: so that he will be able to govern this people who are “too numerous to count or number” (cf. 3:8).⁸⁵ The next section (4:21-25 [5:1-8])⁸⁶ also describes Solomon’s governance but now it reveals that Solomon “ruled,” מָשַׁל,⁸⁷ “over all the kingdoms” and lists the geographical extent of this rule. Near the end of this section (4:21-25 [5:1-8]) a second summary statement is offered about the condition of Israel which again reveals the paradise-like state of things: “So Judah and Israel lived in safety, every man under his vine and his fig tree, from Dan even to Beersheba, all the days of Solomon” (4:25 [5:5]).⁸⁸ The picture that is painted here is that of a well-organized nation which seems to have good relations with those around it as well as peace and provision for all within its borders. The prior state of affairs from chapter 2 revealed a very different picture with significant internal unrest. Now

⁸⁴ Frank Spina comments on the reference to “Judah and Israel” in 4:20 (and also in 4:24-25) and calls this an “ominous note.” This reference to a “divided Israel” is a “hint of the schism that is soon to be triggered by Solomon’s policies.” Cf. Spina, “In but Not of the World,” 24.

⁸⁵ Cf. also Eslinger, *Into the Hands*, 140-141; Provan, *1 and 2 Kings*, 56.

⁸⁶ The alignment of the Hebrew text (MT) differs with the English versions beginning at 4:25 (English text). Henceforth references to the Hebrew text [MT] will be shown in square brackets.

⁸⁷ The word מָשַׁל “to rule” is the same word for “proverb” of which Solomon spoke 3000 in 4:32 [5:12]. This same word is used in 9:7 in YHWH’s speech to Solomon where he indicates that if Solomon and his sons do not remain obedient, then Israel will become a מְשָׁל among all peoples.

⁸⁸ The idea of security and prosperity using this same language is also found in Mic. 4:4 and Zech. 3:10.

the nation is at peace and each person is provided for; but what has brought about this new state of affairs? How is it that Israel now lives under these conditions? The answer almost certainly stems from Solomon's experience with YHWH in chapter 3 and his gift of a wise and discerning heart.⁸⁹ It appears that Solomon's wise and discerning heart has given him the means to "be king" (4:1) and to "rule" (4:21) over Israel and the nations. There is no explicit connection made between these things but the placement of these smaller narratives next to one another, and the logical connection of Solomon's gift of "discernment in administering justice" (3:11) with the ability to rule (or govern, cf. 3:9) a nation, surely indicates the likelihood of associating Solomon's wisdom with the current state of affairs in chapter 4. Having said this, it appears Dtr is not content with simply describing the current state of affairs; there is embedded within this grand picture an assessment of Solomon and his kingdom and this assessment is revealing.

2.4.2 Solomon's Wisdom and Subtle Tensions amidst His Kingdom. At the end of the description of Solomon's rule over Israel and the nations, we find a mid-plot summary giving further information about Solomon's wisdom and the effects that this wisdom had on his kingdom (4:29 [5:9]). It begins with an important statement that it was "God who gave Solomon wisdom and very great discernment and breadth of mind" (4:29). Solomon's wisdom and the resulting effects of this wisdom are not something he can claim for himself, but clearly these things come from outside himself. This statement is an important assertion at this point in the narrative for a number of reasons. Indeed a grand picture of Solomon's kingdom has just been

⁸⁹ Knoppers points out that the Deuteronomist does not explain historically how Solomon's grand kingdom pictured in 1 Kings 4-5 came about. He also states that "the lack of any such account detailing how Solomon extended his influence beyond the borders of Israel or garnered tribute from other nations underscores the generative role of divine charisma in the success of his reign. In 1 Kings 3-5 Solomon's judicial and diplomatic prowess not only follows, but follows from his Gibeon revelation." Knoppers, *Two Nations*, 83.

painted (4:1-28 [4:1-5:8]) and the reader is reminded here at the end of this grand picture that Solomon is not to be accorded any praise for any of this, for it is YHWH who has given Solomon this great wisdom, wealth, and honour. This is also an important assertion because it reveals that Solomon's wisdom is sufficient for the task of leading Israel.⁹⁰ As we recall from chapter 3, the nature of this wisdom was that of a "hearing heart" that would allow him to judge people and discern between good and bad, and although I mentioned that his wisdom is the sort that allows him to judge between people, it appears that his judicial wisdom also includes abilities to rule and govern the nation at the political level. Perhaps ideas of judicial wisdom and abilities to rule and govern are more closely related than I have indicated up to this point. Notice though that there is an additional aspect of wisdom given to Solomon in 4:29 [5:9] that is not found in chapter 3 (3:9, 11, or 12).⁹¹ This added dimension of Solomon's wisdom is typically rendered as "breadth of mind" (NASB) or "breadth of understanding," *וְרָחֵב לֵב*, and thus often becomes associated with his great or vast knowledge hereafter. The results of Solomon's great knowledge are not difficult to see in 4:30-34 [5:10-14]. Solomon authors thousands of "proverbs," *מִשְׁלֵי*, and "songs," *שִׁיר*, the focus of which appears to be on plant and animal life; as well, men from all nations come to listen to Solomon's wisdom.⁹² He is further compared to the wise men of other nations and is heralded as wiser than all of these people.

⁹⁰ An interesting statement is given concerning the vastness of Solomon's wisdom which is "like the sand which is on the seashore" (4:29 [5:9]). This statement brings to mind Solomon's angst expressed in 3:8 where Solomon states how the people under his dominion are measureless; but now we see that God has given immeasurable wisdom to match the vastness of the people under his leadership.

⁹¹ In chapter 3, Solomon asks for a hearing heart (*לֵב שֹׁמֵעַ*) which will enable him to "judge (*לִשְׁפֹּט*) your people and to discern (*לִהְבִּין*) between good and evil." He is indeed given this "hearing heart" which is restated by YHWH as "discernment to hear justice" (*הַבִּין לִשְׁמֹעַ מִשְׁפָּט*) in 3:11 who then gives him a "wise and discerning heart" (*לֵב חָכָם וְנִבְיָן*) in 3:12. This same vocabulary is used again in 4:29 where a reminder is given that God gave Solomon *חֵכְמָה* and *מֵאֲדָר* *תְּבוּנָה* *הַרְבֵּה*.

⁹² There is no attempt by the author of Kings to connect this added dimension to Solomon's wisdom (prodigious knowledge) with that of his judicial wisdom from chapter 3 or even his ability to rule and govern Israel from chapter 4. Whether his vast knowledge was part of the gift from chapter 3

At this point I want to call attention to the significance of Solomon's vast knowledge described in 4:29-34 [5:9-14]. Solomon's wisdom has taken on different dimensions as we have seen. It began in chapter 2 with a reference to his shrewdness or political savvy and then in chapter 3 he asks for judicial wisdom. This judicial wisdom is then seen in his judgment of the two women and the baby but also in his abilities to govern in 1 Kings 4. Now in 4:29-34 [5:9-14] Dtr mentions Solomon's vast knowledge and it is this aspect of Solomon's wisdom that will dominate the narrative that follows. While it might very well be the case that these different aspects of Solomon's wisdom are due to different redactions of our text,⁹³ I would like to suggest that this shift in focus of Solomon's wisdom is an important signal in reading the text in its final form and will continue to be so in the narrative that follows. From this point forward, we will no longer see evidence of Solomon's wisdom in the judicial sphere; no longer will we see evidence of Solomon listening to the people and bringing justice amongst them as in 3:16-28. As the focus of Solomon's wisdom changes in 4:29ff [5:9ff], so too do we see a number of other important changes in the narrative, three of which I will now mention.

The first is seen in his governance of both Israel and the nations. After a list of Solomon's chief officials (4:1-6), Dtr mentions Solomon's twelve district governors (4:7-19). It appears that one of the reasons for mentioning these governors is to communicate that each governor supplied provisions (one a month) for "Solomon and his household" (4:7). Later (4:21, 24 [5:1, 4]) it is reported that Solomon ruled over many kingdoms. These kingdoms brought Solomon "tribute and

or a later added gift (4:29) we do not know. The reference to Solomon speaking proverbs and songs is traditionally connected to the books of Hebrew wisdom literature such as the book of Proverbs. This assumption has been challenged by scholars including Scott. Cf. R. B. Y. Scott, *Solomon and the Beginnings of Wisdom in Israel*, in *Wisdom in Israel and in the ancient Near East : presented to Professor Harold Henry Rowley*, ed. Martin Noth and D. Winton Thomas, VTSup 3 (Leiden: Brill, 1955): 262-279.

⁹³ I have offered examples of this issue on pages 12-13 of chapter 1.

served Solomon all the days of his life” (4:21b [5:1b]). Immediately following this statement, a long list of Solomon’s daily provisions are given (4:22-23 [5:2-3]) ending again with the statement that he ruled over these nations (4:24 [5:4]). The point of interest here is that there seems to be a steady supply of provisions coming into Israel and in particular coming into Solomon’s royal household. This is somewhat of a difficult point. To begin, all of this prosperity seems to be a direct result of God’s gracious gifts of the same from chapter 3. But are these provisions simply portrayed as the fulfillment of YHWH’s gifts from 3:13? I do not believe this to be so.

Solomon’s wisdom in chapter 4 is seen in his ability to rule. The result of such a rule is an abundance of provisions flowing into his royal household. Looking back it is important to remember that the very nature of Solomon’s wisdom described in chapter 3 was that of discernment to hear justice which is outward looking and benefits the people. The focus of Solomon’s wisdom now in chapter 4 is on the benefits that it brings to him and his court and not on justice and mercy for the people. It is quite possible that we are meant to hear echoes of 1 Samuel 8 where after Israel asks for a king (and they are told that by doing so that they have rejected YHWH as their king), they are warned that they will end up serving the king and giving to him the best of their fields and vineyards and in the end they will cry out for relief and YHWH will not answer them (8:18). It is quite obvious that the people of Israel here in 1 Kings 4 are not under any sort of duress (1 Kings 4:20, 25) but it might also be possible that these are the beginnings of Samuel’s prophecy from 1 Sam. 8. Indeed, we find out later that Solomon did mistreat the people and put a heavy burden on them (1 Kings 12:4, 9). Later too the people will certainly cry out to their king (Rehoboam) because of what he takes from them. Again, I must point out that all of

this is very subtle in this context (1 Kings 4), but this is not the only subtle undertone of this chapter.

A second subtle change is seen in the midst of listing Solomon's provisions wherein a curious statement is made that Solomon had four thousand stalls for horses and twelve thousand horses (4:26 [5:6]) and furthermore that each governor supplied Solomon's horses with barley and straw over and above his daily provisions (4:28 [5:8]). The obvious question that needs to be asked here is "why mention Solomon's horses in the midst of all of this?" They do add to the picture of the magnificence of Solomon's kingdom and thus describe Solomon's gift of wealth, but they also raise questions about why there is a need for so many horses and chariots in a time of great peace (4:24). Furthermore, this will not be the last time horses are mentioned and given the law of the king in Deuteronomy 17, one wonders what Solomon is up to.⁹⁴

A final change, somewhat related to the first, is the influx of provisions into Israel and into Solomon's royal household. In 4:30-31 [5:10-11] Solomon's wisdom is compared to that of other men and nations. Moreover, since Solomon's wisdom was so great, these nations come to "listen to," שָׁמַע, "the wisdom of Solomon" (4:34 [5:14]).⁹⁵ There are two things to note about the nations who come to hear Solomon's wisdom. The first is that we again see an interesting use of the word שָׁמַע where in chapter 3 Solomon asks for a "hearing heart," and now instead of Solomon as the subject of this hearing heart (i.e. he hears the people), he becomes the object of those who hear. The idea of the nations coming to hear or listen to "Solomon's wisdom" is

⁹⁴ Much more will be said about the role of Solomon's wealth (including his horses and chariots) and the role of the law (Deut. 17) later in this chapter. I follow Provan here who comments that the mention of Solomon's horses and chariots in 4:26, 28 do not merely attest to Solomon's great wealth. They go far beyond this as we have not seen the last of Solomon's horses and chariots. Cf. Provan, *1 and 2 Kings*, 59.

⁹⁵ In 4:34 [5:14], the Hebrew word שָׁמַע is used twice: "And men came from all peoples to *hear* the wisdom of Solomon, from all the kings of the earth who had *heard* of his wisdom" (italics mine).

one that will appear again in chapter 10. Given this first point, a second noteworthy matter is to consider 1 Kings 4 in relation to Micah's prophecy (Micah 4:1-5) where "in the last days," **בְּאַחֲרֵית הַיָּמִים**, many nations will flock to the mountain of the YHWH's temple. The reason given in Micah for the nations coming to the mountain of YHWH reveals a number of striking differences and similarities between Micah's prophecy and the situation described in 1 Kings 4. In both contexts there is peace between the nations and within Israel (cf. Micah 4:3) where after YHWH will judge, **וְשָׁפַט**, between peoples and settle disputes, "every man will sit under his own vine and under his own fig tree" (cf. Micah 4:4 and 1 Kings 4:25 [5:5]). The reason given for the people flocking to the mountain of YHWH in Micah is so that they will listen to YHWH who will teach them his ways and will judge between people. Turning to 1 Kings 4, we note a salient contrast.⁹⁶ In 1 Kings 4, the reason for the nations coming to Israel is not to listen to YHWH's teaching or even stand before him as judge (cf. Micah 4:3), it is rather to listen to Solomon's wisdom which most likely has little to do with justice and settling disputes but with his great knowledge.

The result of all of these things raises more questions than answers. At the end of chapter 3 it is fairly clear that although there are issues with Solomon, Solomon's wisdom is fairly clearly defined. This does not appear to be the case as we come to the end of chapter 4, though. Dtr has complicated matters regarding Solomon and his wisdom. The change in wisdom indeed signals other changes and we as readers must be attentive to these matters as the narrative unfolds.

⁹⁶ I am not arguing in any way for any sort of literary dependence or reuse here. I simply want to draw out the notable contrasts between these texts.

2.5 Wisdom and the Worship of YHWH (1 Kings 5-7 [MT 5:15-7:51]).

The events of 1 Kings 5-7 [5:15-7:51] describe in detail Solomon's preparation for and the building of the temple. At this point in the narrative there is an obvious and significant shift. Within 1 Kings 5-7 we find themes that are, however, not unrelated to a number of issues seen in chapter 3. The two important issues raised towards the end of chapter 3 (the *worship* of YHWH [2.3.3] and *obedience* to YHWH [2.3.4]) are raised here again in chapters 5-7 and quite interestingly they both are aligned with the theme of Solomon's wisdom. In what follows I would like to briefly explore these two themes in chapters 5-7 given their importance in the narrative up to this point and the fact that they will become central in how the narrative proceeds in chapters 8-11. That is, the focus of chapter 8 will be on that of the *worship* of YHWH, and then chapters 9-11 will focus on issue of *obedience*.

Looking first to the theme of the worship of YHWH, I would like to offer two suggestions as to how this theme becomes associated with Solomon's wisdom. The first suggestion is that Solomon's wisdom is, in a general way, found within the act of building the temple. Recalling the issue of worshipping YHWH from chapter 3, we saw that while Solomon was involved in sacrificing to YHWH both in Gibeon and in Jerusalem, there were issues with him not having built the temple leading both him and the people to offer sacrifices on the "high places" (cf. 3:1-3). Solomon then receives wisdom and by means of this gift from YHWH his kingdom enters into a time of peace and great prosperity. In chapters 5-7, the temple is built culminating in a grand celebration and prayer in chapter 8. Given these ordering of events, it is not difficult to associate Solomon's wisdom with this accomplishment. Solomon's gift of wisdom has not only enabled him to judge the people and discern between good and

bad, it has also given him the knowledge and the abilities to build the temple that would allow the people of Israel a central place to worship their God. Moreover, directly in the midst of describing Solomon's peaceful relations with Hiram and his acquiring of materials for building the temple, we find a statement that "the LORD gave Solomon wisdom just as he had promised" (5:12 [5:26]), which reinforces that Solomon's wisdom, defined specifically as abilities to lead and govern, is directly linked to the peaceful relations between these two kings and thus to the temple being built. Further still, in the middle of the building narrative (7:13-14), Solomon arranges for Hiram, who is filled with "wisdom" (or "skill"), *המכּה*, and "knowledge," *דעה*, to come and complete much of the bronze work on the temple, and thus the connection is furthered once again.

A second suggestion reveals a more direct connection between wisdom and the worship of YHWH. As Solomon prepares to build the temple, he sends a message to Hiram king of Tyre, tells him of his plans, and asks for help in supplying building materials. After hearing of Solomon's plans to build a "temple for YHWH" (5:3-5 [5:17-19]), Hiram's immediate response is quite positive ("and he greatly rejoiced," *וַיִּשְׂמַח מְאֹד*) and he goes on to praise YHWH for "he has given to David a wise son (*בֶּן חָכָם*) to be over this great people" (5:7 [5:21]). Thus, even in the mind of a Gentile king, Solomon is considered wise for taking steps toward building a temple for his God where that deity will be worshipped. Solomon thus becomes a man who is known for his wisdom and his wisdom is directly connected to his actions of building a place of worship for YHWH his God.

A second matter of importance arising from 1 Kings 5-7 is the issue of Solomon and the law. While the main focus of 1 Kings 5-8 is on the construction of the temple and the worship of YHWH, we also see obedience and law being woven

into chapters 5-7 in two different ways. The association of wisdom with legal observance here is implicit. To begin, it stems from the idea that Solomon and the people have been worshipping on the “high places,” *במזוזה*, because the temple of YHWH had not yet been built. Given the critique from 3:1-3 of Solomon not having yet built the temple, his taking steps in chapters 5-7 toward building the temple of YHWH can easily be interpreted as an act of obedience. His obedience in building the temple is seen further when we consider Deuteronomy 12, which commands Israel to destroy their high places and to worship YHWH at the place he will choose for them. Confirmation of YHWH’s desire for a temple to be built is also seen in his promise to David in 2 Sam. 7 wherein YHWH says that he will build a house for Israel through David’s offspring.

A second example of how the Dtr draws in the issue of law and obedience is by means of a word from YHWH coming directly to Solomon with yet another charge for him to remain obedient (6:11-13). The charge is similar to that of 3:14 with the condition that if Solomon remains obedient, then YHWH will fulfill his promise to David with the added element (i.e. an element not seen in 3:14) that he will live among the people and will not abandon them. The placement of this charge might seem a little odd given that in the very act of Solomon building the temple, an act of obedience as I have argued above, Solomon is reminded to remain obedient. While it might seem somewhat out of place, the placement and content of this particular charge are significant. The charge begins with the words “concerning this house which you are building,” *הבית הזה אשר-אתה בנה*. In 2:2-4, a connection was made between obedience and never failing to have a man on the throne of Israel. In 3:14, a connection is made between obedience and a long life for Solomon. In 6:11, the same requirement for obedience is now linked with God’s promise to David and with the

presence of YHWH amongst the people (6:13). Moreover, we see the phrase “concerning this house which you are building” in 6:12 which seems to indicate that YHWH is concerned with Solomon’s obedience with respect to the temple and carrying out YHWH’s commands and regulations with respect to all that goes on within its walls (including, perhaps, the way in which it is built). Thus the proper worship of YHWH, including not only the actual building of the temple but also the very things that will go on within the temple (worshipping, sacrificing, prayer), seems to be engrained within what Solomon is expected to do.

The preceding section has attempted to pull together how the Dtr connects the theme of wisdom and the worship of YHWH. The significance of this connection will now be tested in chapter 8 where Solomon’s words and actions will be offered for us to consider all within the context of his worship of YHWH at the dedication of this new temple.

2.6 Solomon’s Wisdom and the Worship of YHWH (1 Kings 8).

1 Kings 8 is a unique part of the narrative of Solomon’s reign because within it are not only found Solomon’s actions in setting up the temple and offering sacrifices, but for the first time the words of Solomon are also heard in the form of two extended speeches/prayers.⁹⁷ The combination of both action and extended

⁹⁷ The compositional history of Solomon’s prayer in 1 Kings 8 has been vigorously debated among scholars. Martin Noth argued that this prayer was for the most part the work of an exilic Deuteronomist and was one of the important orations by the Deuteronomist, cf. Martin Noth, *The Deuteronomistic History*, JSOTSup 15 (Sheffield: JSOT Press, 1981), 4-11, 60. Following Noth, the debates concerning the redactional history of 1 Kings 8 are numerous and a helpful survey of these arguments can be found in: L. J. Hoppe, “The Afterlife of a Text: The Case of Solomon’s Prayer in 1 Kings 8,” *Liber Annuus* 51 (2001): 13-14; Gary N. Knoppers, “Prayer and Propaganda: Solomon’s Dedication of the Temple and the Deuteronomist’s Program,” in *Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History*, ed. Gary N. Knoppers and J. G. McConville (Winona Lake: Eisenbrauns, 2000), 371-372; D. F. O’Kennedy, “The Prayer of Solomon (1 Ki 8:22-53): Paradigm for the Understanding of Forgiveness in the Old Testament,” *OTE* 13, no. 1 (2000): 75-76. I do not deny the possible redactional activity in the composition of this prayer but there is also clear evidence for its unity and I follow Knoppers and Hoppe who both argue for the literary unity of 1

speech not seen before in the prior narrative reveal, in a unique way, a great deal about the character of Solomon. My purpose in what follows is to draw out the depth and significance of how Solomon is being characterized and to show how this is revealed within the context of the events described.⁹⁸ This becomes an interesting matter here in chapter 8 given that the events which are portrayed here reveal a grand moment in Israel's history, the culmination of a promise made to David. The question still remains, however, "is Solomon portrayed in line with (or at odds with) the tenor of these events?" Furthermore, as noted and argued above, the important theme of wisdom has not disappeared from the narrative and while the focus is now on temple and the worship of YHWH, their connection to wisdom continues to be developed in subtle but important ways here in chapter 8.

2.6.1 Solomon and Moses. The first section of chapter 8 (8:1-13) describes Solomon's actions before he directly addresses Israel (8:14-21) and also before an extended prayer in 8:22-53. In 8:1-13, Solomon gathers all the leaders of Israel, including the priests who bring the ark, the tent of meeting, and the sacred furnishings into the temple. This scene depicts the inaugural ceremonies of the new temple that Solomon has just built. While the details of these inaugural ceremonies appear to simply describe what is happening, they do much more than this. For example, the events of 8:1-13 quite easily portray Solomon as a type of Moses who stands before the people as their leader and who has also built a place for the worship of YHWH. The parallels between Solomon and Moses in this passage are striking. The first is

Kings 8. Note further the work of Eep Talstra who analyzes Solomon's prayer in 1 Kings 8:14-61 both from a synchronic and diachronic stance giving operational priority to the synchronic. Talstra's conclusions challenge, for example, Noth and Weinfeld's understanding of what is Deuteronomistic in the prayer and what is not, cf. Eep Talstra, *Solomon's Prayer*, 258-260.

⁹⁸ Michael Avioz's *The Characterization of Solomon in Solomon's Prayer (1 Kings 8)* also looks at how Solomon is characterized in 1 Kings 8 and concludes that the reader is invited to take a critical stance towards Solomon in a similar fashion as in other parts of 1 Kings 1-11. I will make note below of a number of points of contact with Avioz's article. Cf. Michael Avioz, "The Characterization of Solomon in Solomon's Prayer (1 Kings 8)," *BN* 126 (2005): 19-28.

seen in Solomon's "gathering," קהל, of all the "elders," זקן, "heads of the tribes," ראשי המטות, and "leaders," נשיאי האבות, of Israel "to himself" after the temple had been finished (8:1). In Deut. 31:28, Moses too "assembles," קהל, all the "elders," זקן, and "officials," שטר, to remind the people of Israel of YHWH's law (cf. also Lev. 8:3-4; Num. 8:9).⁹⁹ Another parallel is revealed in the process of bringing up all the furnishings and items into the newly built temple (8:3-9). In 1 Kings 8 Solomon follows amidst the procession of the priests who take up the ark and the tent of meeting and put the ark of the YHWH's covenant in its place in the inner sanctuary of the temple (8:6-9). Echoes of Moses having the priests carry the ark are also found in Deuteronomy 31:9 and 31:25 all again within the context of reading and writing of the law:

So Moses wrote this law and gave it to the priests, the sons of Levi who carried the ark of the covenant of the LORD, and to all the elders of Israel (31:9); And it came about, when Moses finished writing the words of this law in a book until they were complete, that Moses commanded the Levites who carried the ark of the covenant of the LORD, saying, "Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may remain there as a witness against you" (31:24-26).

While these two examples reveal two very clear allusions between Solomon and Moses, the differences in these particular allusions are also important and may very well impact how the Solomon narrative ought to be read. In each case where Moses "gathers" Israel (Deut. 31:28) or references to him having the priests carry the ark (31:9, 25), Moses "writes down" and "reads the law" to Israel. Solomon, on the other hand, gathers Israel and has the priests carry the ark, and instead of writing down and reading the law, he offers grand blessings and prayers. At this point I am

⁹⁹ In Exod. 35 Moses "gathers" (קהל) the "congregation" (עדה) of Israel and speaks to them about what YHWH has commanded regarding Sabbath regulations (cf. 35:1-3). In Deut. 31:28, the context is also that of Moses writing out the law (31:24) after which he gathers all the elders and officials and speaks these words to them.

not attempting to say that these differences are in any way negative. I do believe, however, that these differences between Moses and Solomon highlight an issue that will become more explicit and problematic as the narrative proceeds: the reading, writing, and remembering of the law. More will be said on this matter below.

Further general Mosaic allusions in 1 Kings 8:6-9 are found in the setting up and placement of items in both the tabernacle and the temple. In Exod. 40 Moses follows YHWH's instructions and places the tabernacle furnishings in their proper place. After Moses had finished these things, Exodus 40:34 reveals that the cloud covered the Tent of Meeting and the "glory of YHWH," כבוד יהוה, filled the tabernacle resulting in Moses not being able to go into the Tent of Meeting. These circumstances are noticeably similar to the events in 1 Kings 8.¹⁰⁰ After the priests bring up the ark and set everything in its place within the temple, the priests withdraw and "the cloud" fills the temple resulting in the priests not being able to perform their duties because, כִּי, the "glory of YHWH," כבוד־יהוה, filled the temple (8:10-11).

Having briefly observed what I think are clear allusions to Moses and the tabernacle, I believe these similar circumstances do in many ways not only connect the tabernacle to the temple, they also create anticipation for us as readers with respect to Solomon. Solomon does indeed follow in the footsteps of Moses but given his great wisdom and knowing how the narrative ends (Solomon rejects the temple and worships other gods), these allusions might very well be intended for us as readers to carefully examine what follows and ask if Solomon does indeed follow in the footsteps of Moses. While all of these allusions to Moses are important, there is yet another person that Solomon will compare himself to: his father David.

¹⁰⁰ Cf. also Brueggemann, *Solomon*, 93.

2.6.2 Solomon as the “Son of David.” The mention of the name “David” in 1 Kings 1-11 occurs 60 times, 10 of which fall within chapter 8.¹⁰¹ After David dies in 2:12, the mention of his name occurs in a number of different ways including references to “the throne of David” (2:24, 45; 8:20) and “my father David” (2:26, 32, 44; 3:3, 6, 7 etc.). Within chapter 8, Solomon’s speech to the assembly of Israel in 8:15-21 is focused on thanking YHWH for the fact that he now sits on the throne and rules over Israel as well as mentioning the fact that he has now built a temple for his name. Subsequent to this speech Solomon offers a prayer to God (8:22-61), which takes up a number of important themes such as YHWH’s relationship to the temple as well as his relationship to his people. Within both the speech and the prayer, Solomon mentions the name of “David” 8 times. The way in which Solomon makes use of David’s name is similar in all 8 occurrences. The focus of each occurrence stems from YHWH’s promise to David from 2 Sam. 7 and relates to the building of the temple and to the future rule of a king over Israel. In 8:15 Solomon praises YHWH for having fulfilled what he promised to David, that being both the building of the temple and YHWH having chosen David to rule over Israel (8:16). Immediately in verses 17 and 18 Solomon again mentions David’s name twice with the emphasis of the first being on David’s desire to build a temple for YHWH (“Now it was in the heart of my father David to build a house for the name of the LORD,” 8:17) and then in verses 18-19 the emphasis is on the fact that although David desired to do a good thing such as this, he, however, will not be the one to build this temple but David’s son (“your son,” cf. 8:19) will be this person (“Nevertheless you shall not build the house, but your son who shall be born to you, he shall build the house for my name,” 8:19). In three of the four occurrences of David’s name in 8:15-19,

¹⁰¹ Of the sixty times the name “David” occurs in 1 Kings 1-11, thirteen are found in 1:12-2:12 when he is still alive.

Solomon uses the words “my father David” making clear that he is the fulfillment of YHWH’s promise to David for he now sits on David’s throne (cf. 2 Sam. 7:12) and he is the one who now quite evidently has built the temple as YHWH promised (cf. 2 Sam. 7:13).

A further reference to the promise of David’s son as the one to build the temple is found in 8:24 where again Solomon refers to David as “my father” (“You who kept to your servant David my father that which you spoke to him,” 8:24). Further evidence of Solomon’s focus on the fact that he has succeeded his father David and now sits on the throne over Israel is seen in 8:20-21, 25, and 26. In 8:20-21 even though Solomon acknowledges that YHWH has kept the promise he made (8:20a), Solomon makes himself the subject of three verbs saying that “I have succeeded David my father...” and “I have built the temple for the name of YHWH...” and finally that “I have provided a place for the ark.” Solomon’s words focused on the promises made to David along with the repetition of the idea that he is the one who is the fulfillment of these promises is similar to that found in 2:24 and 2:45 where he again has the view that he will be firmly established on David’s throne as YHWH has promised (“Now therefore, as the LORD lives, who has established me and set me on the throne of David my father, and who has made me a house as he promised...,” 1 Kings 2:24). Thus in the midst of a grand speech, we begin to see a Solomon who, when he thinks of his father David and the promise to David, thinks of himself as a fulfillment of this promise.¹⁰²

¹⁰² Avioz argues that the mention of the dynastic promise to David in 8:14-21, 24-26 is meant as an indirect criticism of Solomon. His argument is based on the fact that Solomon is not only aware of the promise to David, but he is also aware of the conditional nature of this promise (8:25; cf. also 1 Kings 2:3-4) and thus his awareness of the conditional nature of the promise (resting on obedience) is meant as a criticism of him when read with the narrative as a whole, cf. Avioz, *The Characterization of Solomon*, 24. I do not follow Avioz on this matter. My suggestion is that Solomon’s repetitive mention of the promise to David and his part in this promise, slowly adds to a growing picture of Solomon. To say that this picture is purely negative at this point is to overstate things.

Having looked at the references to David in 1 Kings 8, the nature of Solomon's speech including these references is even more telling when one considers further references to David in the wider narrative. Among the many references to David in the wider narrative, there are a few that are made by YHWH himself. As Solomon's references to David all have a similar tone, so too do YHWH's references to David. The tone or emphasis of YHWH's references to David, however, is very different than that of Solomon's. Each reference to David by YHWH (3:14; 9:4; 11:33, 38) focuses on obedience to YHWH's laws.¹⁰³ 1 Kings 3:14 and 9:4 are both charges directly addressed to Solomon commanding him to remain obedient and to walk before YHWH "as David your father walked," כַּאֲשֶׁר הִלֵּךְ דָּוִיד אָבִיךָ. The final two references in chapter 11 (11:33, 38) are both of YHWH speaking but here he is speaking to Jeroboam reminding him of the same things that he reminded Solomon who did not walk before YHWH as David did: "and they have not walked in my ways, doing what is right in my sight and observing my statutes and my ordinances, as his father David did" (1 Kings 11:33). My point here is simply to note the contrast between Solomon's references to David and YHWH's references to David. As I have just pointed out, each time Solomon refers to his father David, it is always in the context of the promise to David and seeing himself and the newly built temple as a fulfillment of this promise. When YHWH references David, however, it is always with a reference to looking back on David's life as an example of him having kept YHWH's commandments and at the same time urging Solomon to do the same. Again, I am not trying to make this point into something more important than it is, but rather to suggest that this adds to a growing picture of how Solomon, amidst grand gestures and prayers, is being characterized. Having looked at allusions to both David

¹⁰³ Cf. also 11:4, 6 where Dtr mentions David as a means to compare his faithful obedience with Solomon's sins.

and Moses, I now turn to 8:22-61 where Solomon speaks to YHWH and reveals even more about himself in the form of a prayer.

2.6.3 Solomon and God (8:22-53). Thus far we have gained an initial sense, at least, of how Solomon is characterized through his actions and words from 8:1-21. In the following section I would like to look at Solomon's second extended speech, which is a lengthy prayer. This prayer (8:22-53) is often divided into three main sections: the first being references to the Davidic promise concerning the eternal dynasty of David's throne (already commented on above, 8:21-26), the second a reflection on the nature of God's dwelling in the temple (8:27-30), and finally seven petitions concerning God's relationship to his people in future circumstances (8:31-51).¹⁰⁴ Among the many interesting matters arising from this prayer are the ways in which Solomon speaks of God, of God's relationship to his people, and of God's relationship to the temple, all of which reveal telling details regarding Solomon's view of God. While I will not attempt a comprehensive analysis of this prayer, I rather wish to draw out three important details from within it.

On the surface Solomon's prayer is a grand reflection of the construction of the temple and God's relationship with Solomon and with the people of Israel. As one reads the prayer, however, it is not difficult to see a significant amount of petitioning of YHWH by Solomon. The nature of these petitions is at the very least curious. One of the ways in which Solomon petitions YHWH is to appeal to him for forgiveness. The first example of this occurs in 8:30 where Solomon asks YHWH to give attention and listen to the prayers of the people of Israel coming from the temple. Given the nature of the temple as a place where the people offer sacrifices and seek

¹⁰⁴ Hoppe, who argues for the literary unity of this prayer, sees the seven petitions in 8:31-51 as the centre of this prayer, cf. Hoppe, "The Afterlife of a Text," 14. Knoppers argues for a more specific centre to this prayer as being a "generalizing petition" in 8:37-40, cf. Knoppers, "Prayer and Propaganda," 375.

the forgiveness of YHWH their God, this request in 8:30 seems entirely proper. The subsequent four occurrences of Solomon asking YHWH to forgive (8:34, 36, 39, 50) are all in the context of petitions for YHWH to act in various future circumstances such as Israel being defeated by an enemy (8:33-34), or when a drought (8:35-36) or a plague (8:37-40) come upon Israel. All of these things are spoken of to happen in the future and all of them are said to result from Israel's sin. It is very curious as to why Solomon is asking YHWH to act in future hypothetical circumstances much less to ask him to forgive the sins of the people.¹⁰⁵ Why would Solomon place such a heavy emphasis on "sin" and "forgiveness" especially in the context of Israel's present circumstances? Could this be Dtr's way of foretelling events to come even within the life of Solomon?¹⁰⁶ Solomon will indeed be the one needing to ask YHWH to forgive him in the end, but he will not seek YHWH's forgiveness even as he asks YHWH to forgive the people over and over here.

A second telling detail concerning Solomon and his petitioning of YHWH relates to the repetition of the verb "to hear" (שמע) in Solomon's prayer. Thirteen times over in 8:28-52, Solomon appeals to YHWH to "listen" or to "hear" regarding various issues such as: to hear his prayer (8:28), to hear and judge (8:32), to hear and

¹⁰⁵ There are many examples of prayers for forgiveness in the Hebrew Bible (e.g. Pss. 25, 51, 103, 130; Ezr. 9:6-15; Neh. 1:5-11; 9:6-37; Dn. 9:4-19; Lam. 3:42; Ex. 34:9; Num. 14:13-19). Solomon's prayer for forgiveness is distinct among these prayers in that this prayer is regarding sins that have not been committed yet. All of the above examples are prayers for sins that have already been committed. A possible exception to this might be Amos 7:1-3.

¹⁰⁶ Indeed some scholars note that 8:46 is an example of foreshadowing Solomon's apostasy and sin in chapter 11, cf. for example, James Richard Linville, *Israel in the Book of Kings: The Past as a Project of Social Identity*, JSOTSup 272 (Sheffield: Sheffield Academic Press, 1998), 136; J. G. McConville, "1 Kings VIII 46-53 and the Deuteronomic Hope," *VT* 42, no. 1 (1992):73. Avioz argues that the mention of forgiveness is not intended to supply hope for the exiles (as many argue that this prayer was written in the exile, cf. Noth, *The Deuteronomic History*, and Weinfeld, *Deuteronomy and the Deuteronomic School*), but rather points toward Solomon's future sins, cf. Avioz, "The Characterization of Solomon," 25. Concerning 8:46-53, Spina makes the observation that among Solomon's requests to heal and forgive transgressions is a request for YHWH to reverse the effects of exile. "The point is not that in the event of exile YHWH would refuse to forgive and restore Israel. Rather, the issue turns on the fact that there might be an exile in the first place, since this was the punishment that Israel was to avoid at all costs. Exile could only mean that Israel had committed sins of such gravity and with such persistence that an unthinkable punishment had become a grim reality." Spina, "In But Not of the World," 26.

forgive (8:34, 34, 36, 39), to hear and do what foreigners ask (8:43), and to hear the prayers or the cries of the people (8:45, 49, 52).¹⁰⁷ Solomon's cry for YHWH to hear is almost always (with the exception of 8:28) directed outward, asking YHWH to hear people other than himself. With such a large number of occurrences one should be reminded of this theme from earlier in the narrative where Solomon asks for a "hearing heart" and then in chapter 4 people from other nations come to "listen" to Solomon's great wisdom. The recurrence of this theme again in chapter 8 might very well prompt us to ask, "where has Solomon's judicial wisdom gone ("hearing heart") and why now do we see the repetition of hearing or listening with Solomon being the one who people listen to?"¹⁰⁸ It appears that Solomon is doing little of that which he asked for and wants to be the one that is heard rather than the one who listens.

A third detail regarding the nature of Solomon's prayer is the two-fold explicit reference to the theme of the fear of YHWH in 8:40 and 8:43. In both cases, the subjects of those who will "fear" YHWH are in the third masculine plural: the "people" (8:40) and the "foreigners" (8:43). In both cases Solomon is petitioning God to "hear" and "act" so that the people of Israel and the foreigners who will have heard of YHWH's name may fear him. Of the three times the verb *סָרַח* is used outside of chapter 8 in this narrative, the object of those doing the fearing is always Solomon (cf. 1:50, 51; 3:28); that is people fear Solomon. Furthermore, given the significant emphasis placed on fearing YHWH and its relationship to wisdom in the Tanak (cf. Job 28:28; Ps. 111:10; Prov. 1:7; 9:10), the questions "why are all the people fearing Solomon?" and "why is Solomon not fearing YHWH as do the people and the foreign nations?" are surely important ones. The only circumstance in which Solomon might

¹⁰⁷ Cf. 8:28, 29, 30 (3 times), 32, 34, 36, 39, 43, 45, 49, 52. Cf. also 8:42 where the subject of the hearing are the people who will hear of YHWH's name.

¹⁰⁸ Cf. Avioz, "The Characterization of Solomon," 23.

be said to fear YHWH thus far, is in chapter 3 where we find a humbled Solomon asking for wisdom as he considers the monumental task before him as king.

2.6.4 Solomon's Sacrifices to YHWH. Having looked at the two speeches of Solomon, I would like to briefly address the issue of Solomon offering sacrifices to YHWH as well as his celebration of the festival. To be sure, the context of this chapter is the dedication of the newly built temple where YHWH will be worshipped and where sacrifices will be made to him. Not only does Solomon have the Levites set everything up in the temple, twice he is found offering sacrifices to YHWH (8:5, 63-64). Recalling Solomon's offering of sacrifices to YHWH in chapter 3, it was shown that he did so both at the beginning and end of the dream narrative. Of particular interest from chapter 3 for the present discussion is the first instance of Solomon's sacrificing to YHWH in 3:4. Here Solomon travels to Gibeon to offer sacrifices due to the fact that Gibeon contained the most important high place. An important detail from this verse was the fact that the particular number of "burnt offerings," עלות, Solomon offered was stated to be 1000. Even more striking as pointed out earlier, is the placement of the object, עלות, and the number in construct with it (אלף), before the verb, thereby emphasizing the number of sacrifices Solomon offered: "Solomon offered a thousand burnt offerings on that altar," אלף עלות יעלה. שלמה על המזבח ההוא. Three times in chapter 8 we are told of Solomon's sacrificing to YHWH and each time the number of sacrifices is detailed as in 3:4. In 8:5 Solomon sacrifices "so many sheep and cattle that they could not be recorded or counted." In 8:63 Solomon offers a sacrifice of twenty two thousand cattle and one hundred and twenty thousand sheep and goats. In the next verse (8:64), we are told that Solomon consecrated the middle part of the courtyard where he offered burnt offerings, grain offerings, and the fat of fellowship offerings. The reason given for

this was that the bronze altar was too small to hold all of these offerings. It is not clear from chapter 8 whether or not 8:5 and 8:63-64 are detailing the same day and the same event, but even if they are, the details are repeated three times over in chapter 8 reminding us of the massive quantities of offerings made to YHWH. These amounts compared with chapter 3 highlight even further the fact that Solomon has gone to great lengths to make this event such as none ever seen in Israel before.¹⁰⁹

Another noteworthy feature of the celebration of the inaugural temple ceremonies is Solomon's observance of the "festival" in 8:65. Solomon's observance of this festival (i.e. the feast of Tabernacles¹¹⁰) is described to have been done with a "great assembly" from Lebo Hamath to the Wadi of Egypt. The festival is also described to have been celebrated for "seven days and seven more days, fourteen days in all" and then on the following day, the people are sent away. Concerning the number of days and timing of Solomon's observance of the feast of Tabernacles Michael Fishbane notes that:

The problem with this historical report is as follows: if the first seven days constituted the feast of Tabernacles, then the eighth day of solemn assembly is not mentioned (as per Lev. 23:36, 39; Num. 29:35; or Neh. 8:18); whereas if the second seven days constituted the week of Tabernacles, then the eighth day was not observed at all. To be sure, there are biblical sources like Deut. 16:15 which only refer to a festival heptad, and such may explain Solomon's practice in the book of Kings.¹¹¹

¹⁰⁹ I agree with Knoppers to a point who says that the repeated mention of the sacrifice is significant for the following reasons: 1) the temple is a place of sacrifice, 2) the temple dedication is a spectacle not of measure but of imbalance and excess, 3) the sacrificing of both Solomon and the people (8:5, 62) marks solidarity between the monarch and the people and is "consonant with the prominent role the Deuteronomist accords the people in Solomon's prayer," cf. Knoppers, "Prayer and Propaganda," 370-396. While this is certainly a valid reading of Solomon's sacrifices, the question of why so many sacrifices and moreover why mention the particular number of sacrifices is not answered. Indeed this is a grand celebration but there is certainly no expectation in the law of such excessive sacrifices. As indicated above, I would argue that while sacrifices are good and necessary, such great numbers indicate the excessive nature of Solomon's actions here. This point is consonant with Solomon's grand prayer and excessive wealth in chapters 9-10.

¹¹⁰ Fishbane states that the "festival" in 1 Kings 8:65 is the feast of Tabernacles described in Leviticus 23:33-44; Numbers 29:12-40. Cf. Michael A. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985), 152.

¹¹¹ Fishbane, *Biblical Interpretation in Ancient Israel*, 152.

The issue that Fishbane has raised here concerns Solomon's deviation from the law found in Leviticus and Numbers. In each of these references to the feast of Tabernacles Israel is instructed to celebrate this feast on the fifteenth day of the seventh month and the festival is to last seven days and on the eighth day they are to hold a solemn assembly (cf. Leviticus 23:35, 36, 39; Numbers 29:12, 35). The problem that Fishbane notes is that because Solomon observes this festival for 14 days in all, it is not clear whether the eighth day is simply not mentioned or not observed at all. If Solomon was celebrating the festival as per the Deuteronomic law, there still remains the problem of why he has celebrated this festival for fourteen days and not seven days as per Deuteronomy 16:15. I suggest the issue here of Solomon's generous observance of the festival of Tabernacles is the same issue seen in his excessive or over exuberant sacrificing.

2.6.5 Summary and Evaluation. In the previous section (2.5) I called attention to the fact that the theme of Solomon's worship of YHWH was not only raised in chapter 3, it was in different ways aligned with wisdom. Worship and temple are of course the centre of attention in 1 Kings 8 and in many ways Solomon's actions and worship of YHWH here must be seen as positive. He is obedient in building the temple and now takes steps toward opening it up to Israel so that they too may worship and sacrifice within it. Furthermore, one of the attributes of the wise in the book of Proverbs is found in the verbal skills of man and there is quite clearly no lack of verbal skills coming from the mouth of Solomon within these speeches.¹¹² These verbal skills are very likely a charismatic aspect of his wisdom that the nations have already come to listen to. Undeniably Solomon's speech to Israel and prayer to YHWH are full of positive and truthful claims about YHWH, Israel, and their

¹¹² Michael V. Fox, *Proverbs 10-31: A New Translation with Introduction and Commentary*, AB 18b (New Haven: Yale University Press, 2009), 925.

relationship: indeed Solomon is right to praise YHWH (8:15), view him as incomparable and faithful (8:23), and seek his forgiveness. While all of this is certainly very right and good, there remains a strong sense in which the tenor of the events being narrated in 1 Kings 8 is to some degree at odds with how Solomon is being characterized.¹¹³ This should not be all that surprising given what has been argued thus far in this chapter.

Looking back to the beginning of 1 Kings 8, I have shown that Solomon has been portrayed as a type of Moses and thus one of Israel's great leaders. He has built the temple just as Moses built the tabernacle and he is now shown to stand in this great tradition. The implication of this Mosaic portrayal is important: "will Solomon continue on and serve and obey YHWH as Moses did?" This question becomes even more poignant as one considers how Solomon is unlike Moses. Nowhere in the entire narrative does Solomon ever write or read Torah to the people as Moses did. Further to this is Solomon's keen awareness that he is heir to David's covenant. This overly conscious attitude coupled with his constant petitioning of YHWH to listen and forgive, all add to a growing discomfort towards this great king amidst these grand proceedings. Finally, Solomon's excessive actions in worshipping YHWH top all of this off and one wonders if this is more of a show and more about Solomon than about worshipping YHWH. The end of chapter 8 ends in a most interesting way. After observing the festival the people are all sent away and "they blessed the king and then went home, joyful and glad in heart for all the good the LORD had done for his servant *David* and his people Israel" (8:66).¹¹⁴ It is significant that David is mentioned here and not Solomon, especially because of all that Solomon had done

¹¹³ I am indebted here to the language of L. J. Hoppe who for different reasons (including how the author is using the prayer to "transform the temple from a place of sacrifice to a place of prayer") argues the same. Cf. Hoppe, "The Afterlife of a Text," 30.

¹¹⁴ Italics mine.

(including building the temple) and Solomon's own reflection throughout the prayer of this fact.

2.7 Solomon's Wisdom and Obedience to Torah (1 Kings 9-10).

Moving on to chapters 9 and 10, the focus now turns to different issues and describes many of Solomon's other activities as king. At this important turning point in the narrative, I would like to suggest that there is much more continuity with the prior narrative than is often thought. While it is perfectly clear that in chapter 11 Dtr begins to explicitly condemn Solomon for his apostasy, quite a number of scholars argue that a more implicit condemnation of Solomon begins in chapters 9-10.¹¹⁵ Parker, for example, argues that 1 Kings 3-8 portray Solomon as "Israel's ideal king" while chapters 9-11 portray him as an apostate king.¹¹⁶ Against such a dramatic break in the narrative beginning at chapter 9, I would like to suggest that all of the hints, suggestions, and innuendos that Solomon is not as pious or wise as he appears do not suddenly appear in chapters 9-10 but become more explicit.¹¹⁷ In what follows, my concern is to draw out the way in which Torah observance intersects with wisdom.

2.7.1 A Second Dream and a Fourth Reminder (9:1-9). Chapter 9 begins not with a list of Solomon's further accomplishments and activities, but rather with another dream where YHWH appears to Solomon as he did in chapter 3. This second dream narrative takes place after Solomon has built the temple, palace, and all of his other building activities. YHWH's charge to Solomon in this dream is reminiscent of

¹¹⁵ Among these are: Amos Frisch, "Structure and Its Significance: The Narrative of Solomon's Reign (1 Kings 1-12.24)," *JSOT* 51 (1991): 14; Noth, *The Deuteronomistic History*, 60; Kim Ian Parker, "Repetition as a Structuring Device in 1 Kings 1-11," *JSOT* 42 (1988): 27.

¹¹⁶ Parker, "Solomon as Philosopher King?," 82-83.

¹¹⁷ A number of commentators have also noted that the negative assessment of Solomon is found throughout the first ten chapters of 1 Kings including: Walter Brueggemann, *1 and 2 Kings*, Smyth & Helwys Commentary (Macon, GA: Smyth & Helwys, 2000), 11; Terrence E. Fretheim, *First and Second Kings*, Westminster Bible Companion (Louisville, KY: Westminster John Knox Press, 1999), 20; Richard D. Nelson, *First and Second Kings*, Interpretation (Louisville, KY: Westminster John Knox Press, 1987), 66.

the exhortations in 2:2-4, 3:14, and 6:11 with a number of interesting and notable differences:

1 Kings 2:2-4 “I am going the way of all the earth. Be strong, therefore, and show yourself a man. And keep the charge of the LORD your God, to walk in his ways, to keep his statutes, his commandments, his ordinances, and his testimonies, according to what is written in the law of Moses, that you may succeed in all that you do and wherever you turn, so that the LORD may carry out his promise which he spoke concerning me, saying, ‘If your sons are careful of their way, to walk before me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.’”

1 Kings 3:14 “And if you walk in my ways, keeping my statutes and commandments, as your father David walked, then I will prolong your days.”

1 Kings 6:12-13 “Concerning this house which you are building, if you will walk in my statutes and execute my ordinances and keep all my commandments by walking in them, then I will carry out my word with you which I spoke to David your father. And I will dwell among the sons of Israel, and will not forsake my people Israel.”

1 Kings 9:4-6 “And as for you, if you will walk before me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you and will keep my statutes and my ordinances, then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, ‘You shall not lack a man on the throne of Israel. But if you or your sons shall indeed turn away from following me, and shall not keep my commandments and my statutes which I have set before you and shall go and serve other gods and worship them ...’”

The emphasis of YHWH’s exhortation in 9:4-9 is in many respects the same as those found in 2:2-4, 3:14, and 6:12. In all of these charges, including 9:4-9, the themes of walking before YHWH as David did along with keeping his statutes and ordinances are seen. In 9:4 we see the added element that Solomon must walk before YHWH with “integrity of heart and uprightness,” *בְּתָם-לֵבָב וּבִישָׁר*, which carries a similar sentiment to David’s words in 2:4 where he states that Solomon is to “walk faithfully before me [YHWH] with all their heart and soul.” Thus the condition, although deviating in the exact wording from the others, remains almost exactly the same. The promise attached to the condition in 9:5 is also very similar to the others (esp. 2:2-4 and 6:12-13), which is that if Solomon remains obedient, he will “never

fail to have a man on the throne of Israel.” A further element common to 9:4-9 and 2:2-4 is that both Solomon and his sons are included in the charge (9:6). The inclusion of Solomon’s sons to remain obedient puts much of the burden on Solomon as their father and would therefore include ideas of teaching and passing on of the ways of YHWH to them. The placement of 9:1-9 is also significant. In what follows, we shall see that the issue of obedience is certainly at the fore of Dtr’s concern and thus the reminder at the beginning of chapter 9 serves to accentuate Solomon’s actions in what follows.¹¹⁸ The very presence of four different exhortations given to Solomon and their key placement within this narrative is a strong indication that we are to read and view Solomon’s actions through them. It is very clear that Solomon can in no way claim ignorance on this matter.

Among the unique features of 9:1-9, when compared with the other exhortations, is the issue of Solomon or his sons going off to worship other gods (cf. 9:6). Now, it can be argued that the worship of YHWH and not of other gods easily falls under the category of YHWH’s general call to obedience and so it does. But Dtr has singled out this important part of Torah obedience and it is therefore worthwhile to consider on its own. Much of 9:6-9 is taken up with telling the corollary of going after other gods and worshipping them. Simply put, if Solomon or his sons do such a thing, YHWH will cut Israel off from the land he has given them and from the grand temple just built. Given the emphasis placed on the temple in this narrative, the importance of YHWH’s remark that he will “cut off,” *כרת*, Israel from this very temple cannot be overstated. Further to YHWH abandoning his temple, he adds that the temple, before which many in Israel stood in awe and amazement in chapter 8,

¹¹⁸ Provan indicates that the first dream narrative in 3:4-15 “marked the beginning of Solomon’s rise to greatness” while the second “marks the endpoint of Solomon’s upward mobility and points us ahead to disaster.” Provan, *1 and 2 Kings*, 83.

will become a place where people stand before and mock those that have rejected YHWH (9:8-9). Having just mentioned the placement of this exhortation regarding the worshipping of other gods, I would like to stress the impact this has on the narrative at this point. Having just given 3 chapters to the building and the consecration of the temple, the issue of the exclusive worship of YHWH is made explicit. The placement of these words not to go after other gods harks back to the way Solomon was characterized in chapter 8 where we found subtle but convincing evidence that not all is well with Solomon and his self-aggrandizing actions and words. Could it be that YHWH's exhortation here at the beginning of chapter 9 is not only a warning of things to come but also an indication of where we have come from in this narrative including Solomon's speeches in chapter 8? In my judgment this is a certain possibility. Indeed issues of integrity of heart, uprightness, and the exclusive worship of YHWH are central to Dtr's concerns.

2.7.2 Solomon and the Nations. One does not have to read far beyond 9:9 to see that Solomon's activities with other nations are dubious at best. 1 Kings 9:10-24 is filled with issues that do not bode well for him including: less than positive dealings with Hiram,¹¹⁹ forced labour,¹²⁰ and yet a further mention of Pharaoh's

¹¹⁹ The agreement between Solomon and Hiram in chapter 5 is viewed quite positively by Hiram (5:7) and furthermore there were peaceful relations between Solomon and Hiram (5:12). There is a noticeable difference in the relationship between Solomon and Hiram moving from chapter 5 to chapter 9. Solomon's generosity continues (9:11) but immediately this generosity is called into question after Solomon gives Hiram a substandard gift (9:13). On this issue of Solomon giving away towns in Galilee, Hays notes that Solomon has given away part of the "Promised Land" exchanging it for cedar, pine, and gold. Cf. Hays, "Has the Narrator Come to Praise Solomon," 171.

¹²⁰ The issue of Solomon's use of forced labourers is debated. This second mention of Solomon's use of forced labour in chapter 9 (cf. also 5:13-18) gives further information about who these labourers were. That is, Solomon's labourers were Canaanite labourers (Amorites, Hittites, Perizzites, Hivites, and Jebusites) that remained in the land that Israel did not destroy (חֵרֶם). He did not use any Israelites as forced labourers in any of his building projects (9:22). For further discussion related to this, cf. Brueggemann, *Solomon*, 126; Knoppers, *Two Nations*, 125; Provan, *1 and 2 Kings*, 87. For a more detailed discussion of "forced labour" in the Hebrew Bible, cf. J. Alberto Soggin, "Compulsory Labor under David and Solomon," in *Studies in the Period of David and Solomon and Other Essays*, ed. Tomoo Ishida (Tokyo: Yamakawa-Shuppansha, 1982).

daughter.¹²¹ Added to these activities one must remember the placement of Solomon's activities in 9:10-28 coming immediately following a very clear exhortation to keep Torah and more specifically, to worship YHWH alone. Solomon's relationship with foreign nations in 9:10-28, and especially with Pharaoh's daughter, does not bode well and Provan is indeed correct to see these things as indications of what is to come in chapter 11. A final matter to note before moving to chapter 10 is the reference to Solomon's regular sacrifices and temple obligations in 9:25. After first glance this reference seems somewhat discordant with the prior events. Eslinger might very well be correct to question whether Solomon is simply going through the motions with respect to his sacrifices in light of his dubious activities in 9:10-24.¹²² Furthermore, Provan states: "It is of little comfort to read, in sure knowledge of this future reality" (i.e. Solomon will be seduced by other gods, 11:4) "that Solomon is for the time being an orthodox worshipper in the temple."

Moving to chapter 10, we find two further instances of Solomon's international relations both of which are revealing. The first is found in 10:1-13 where the queen of Sheba visits Solomon. The motive for this visit appears to stem from a report regarding Solomon and concerning the name of YHWH: "the queen of Sheba heard about the fame of Solomon concerning the name of the LORD" (10:1).¹²³ Given this report (or the hearing of Solomon's fame) she comes to Solomon to test him with questions regarding the nature and extent of his wisdom. She is indeed not

¹²¹ Regarding this particular mention of Pharaoh's daughter (9:24), Provan states that her appearance here yet again prepares us for Solomon's later downfall and he also notes that the mention of the Canaanite labourers (9:20-21) along with Pharaoh's daughter remind us of the "deuteronomic warnings about intermarriage with foreigners (Deut. 7:1-6) – precisely those Amorites, Hittites, Perizzites, Hivites, and Jebusites mentioned in 1 Kings 9:20." Provan, *1 and 2 Kings*, 86.

¹²² Eslinger, *Into the Hands*, 149.

¹²³ The phrase שמעת את־שמו שלמה לִשְׁם יְהוָה is rendered "heard the fame of Solomon concerning the name of the LORD" in the NASB (cf. Num. 14:15 for a similar use of these words). The NRSV clarifies this phrase by rendering it as: "heard of the fame of Solomon (fame due to the name of the LORD)." The idea here is that news of Solomon has got out (cf. also 4:31b, 34) and the news is of his great wisdom, but this wisdom is seen as coming from YHWH his God.

disappointed. Three times in this short pericope the name of YHWH is mentioned and he is said to be the cause of Solomon's great fame (10:1), his reign over Israel (10:9), as well as his ability to maintain justice and righteousness (10:9). The queen of Sheba connects all the good that is now evident in Solomon's kingdom with Solomon's God (whom she even praises in 10:9) and this certainly reminds us of YHWH's promise to Solomon for the same from chapter 3. These pious statements, however, by the queen connecting Solomon's wisdom (and all that it has brought him) to Solomon's God, all seem greatly overshadowed by other things and as a result, her words come across as mere platitudes. Her real interest lies in Solomon's wealth and honour: the food on his table, the seating of his officials, servants in their robes, cupbearers, and the burnt offerings Solomon makes at the temple.¹²⁴ The queen's interest in his material wealth and the honour that it brings him is further evidenced by her many gifts of gold, spices, and precious stones mentioned both at the beginning and the end of the passage (10:2, 10). The attention given both to Solomon's great wealth and opulence as well as to the gifts she brings is overwhelming. Her words betray this when she says that she "did not believe these things" (i.e. Solomon's achievements and wisdom) "until I saw with my own eyes" (10:7a). She has indeed heard of Solomon's wisdom and is impressed by it, but this hearing is of his great knowledge and ability to answer her questions and riddles. Furthermore, what she has seen is not Solomon's ability to maintain justice and

¹²⁴ Iain Provan comments that the queen's visit reveals the practical benefits of Solomon's wisdom and how this is narrowly focused on Solomon's men, his court officials. He continues saying "This is consistent with the whole atmosphere of chapter 10, where the focus is very much upon the benefits that wisdom brings to the royal court and particularly to Solomon himself rather than upon any benefit that this might flow out to the people. The influx of food described in chapters 4-5 have been replaced by an influx of luxury goods..." Provan, *1 and 2 Kings*, 87.

righteousness, she rather sees what wisdom has brought Solomon: both wealth and honour, and this is what impresses her most.¹²⁵

A second instance of Solomon's relationship to the surrounding nations is found in 10:23-25. Here too a direct connection of Solomon's wisdom with his great wealth is found: "Thus King Solomon excelled all the kings of the earth in riches and in wisdom. The whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. Every one of them brought a present, objects of silver and gold, garments, weaponry, spices, horses, and mules, so much year by year." It is almost certain that the reference to Solomon's wisdom here is a reference to his great learning or erudition for just as the nations came to listen to Solomon's breadth of knowledge (e.g. plant and animal life) in chapter 4, and just as the queen of Sheba comes and listens to Solomon as he answers all her questions, so too now the "whole world," כָּל-הָאָרֶץ, seeks an audience with Solomon to hear his wisdom. The likelihood of the whole world coming to Solomon to listen to anything other than his prodigious knowledge does not seem to fit the context of these verses for what other aspect of wisdom would interest the kings of the earth? All of this leads to more and more riches pouring into Solomon's coffers (10:25).

Solomon's relationship to the nations reveals an issue that was raised in chapters 3 and 4. In chapter 3, Solomon's wisdom was narrowly defined as judicial wisdom. In chapter 4, Solomon's wisdom focused in on his ability to rule and on his great knowledge. My point in highlighting these things is not to imply that judicial wisdom, the abilities to lead, and great knowledge are seen as problems in this

¹²⁵ David Jobling notes quite perceptibly that Solomon exchanges wisdom for wealth seen in 10:2-3, 11-13, and later in 10:24-25. He views this exchange as a positive one through the lens of economics, David Jobling, "'Forced Labor': Solomon's Golden Age and the Question of Literary Representation," *Semeia* 54 (1991): 9-10. Solomon's enormous wealth is problematic for many scholars in light of Deuteronomy's prohibition in Deut. 17. I will address this issue in more detail below.

narrative. All of these aspects of wisdom in fact lead to positive outcomes for Solomon and Israel up to at least chapter 9. Having said this, there is in my judgment a bi-partite concern with Solomon's wisdom. The first is that in these later chapters (and at the end of chapter 4) Solomon's wisdom is almost exclusively focused on a narrow aspect; that is, wisdom expressed through prodigious knowledge. This in turn leads us to consider why there is no longer any evidence of Solomon's judicial wisdom that brings justice and righteousness to the people. As Provan indicates, Solomon's wisdom in chapters 9-10 only brings wealth to him and his household (cf. note 124 above) and we no longer see how wisdom brings good to the people. As a result of this, the theme of Solomon's hearing heart involving both hearing YHWH as well as the people, has now vanished. YHWH was pleased with Solomon's choice for judicial wisdom. Is he pleased with the things that Solomon's wisdom has now become focused on? A second concern related to Solomon's wisdom is his great accumulation of wealth. A significant amount of attention has been given to describing Solomon's great wealth and thus this theme can hardly be considered anything but important. In fact, great care is taken to describe particular examples of Solomon's wealth including his shields (10:16-17), his great throne (10:18-20), his household articles including goblets (10:21) and finally his fleet of trading ships (10:22). With so much attention given to Solomon's wealth, one is naturally inclined to ask in what way does Solomon's great wealth relate to Torah for Torah speaks clearly against the king's accumulation of wealth. With these things in mind, the matter of Solomon and Torah will now be addressed.

2.7.3 Solomon and Torah. Given the continued emphasis on Torah observance throughout the entire narrative including 9:1-9, Solomon's dubious actions in 9:10-28, as well as the progression and focus of Solomon's wisdom, I now

turn to a more explicit critique of Solomon's actions in these chapters and their relationship to Torah observance.

In almost any scholarly discussion on the life and reign of Solomon, the issue of Solomon's violation of the law (especially the law of the king in Deuteronomy 17:14-20) inevitably becomes a key part of the discussion. The issue with Solomon's violation of the law stems from the fact that in the book of Kings we find quotations of and allusions to Deuteronomy as well as similar language, style, and theology of the speeches and prayers of the major characters in both texts (this is true of Joshua and Samuel as well).¹²⁶ Knoppers continues by saying that the ostensible citation of Deuteronomy in the book of Kings is often used to critique the conduct of the kings.¹²⁷ Furthermore, quite a number of scholars¹²⁸ have "employed the law of the king in Deuteronomy 17:14-20 as a hermeneutical cipher by which to determine the Deuteronomist's posture toward the conduct of characters in the history he narrates. The parade example of this is Solomon."¹²⁹ The law of the king in Deuteronomy 17:14-20 gives a number of clear laws delimiting the action of the king including: not to appoint a foreigner as king but appoint one that God chooses from among the Israelites, not acquiring a great number of horses or making the people return to Egypt to get more of them, not to take many wives, and not to accumulate large amounts of

¹²⁶ Gary N. Knoppers, "Rethinking the Relationship between Deuteronomy and the Deuteronomistic History: The Case of Kings," *CBQ* 63 (2001): 394. This is a cardinal point emphasized by Martin Noth, *The Deuteronomistic History*, 134-45.

¹²⁷ Knoppers, "Rethinking the Relationship," 395.

¹²⁸ For example: Marc Brettler, "The Structure of 1 Kings 1-11," *JSOT* 49 (1991): 94-95; Eslinger, *Into the Hands*, 152-153; Frisch, "Structure and Its Significance," 3-14; Allen S. Maller, "Solomon: The Too Wise King," *Jewish Bible Quarterly* 39, no. 2 (2011): 92; Parker, "Solomon as Philosopher King?," 83-86; Bruce A. Power, "'All the King's Horses...': Narrative Subversion in the Story of Solomon's Golden Age," in *From Babel to Babylon: Essays on Biblical History and Literature in Honour of Brian Peckham*, ed. Joyce Rilet Wood, John E. Harvey, and Mark Leuchter (New York: T&T Clark, 2006), 121-122; Provan, *1 and 2 Kings*, 87; Pekka Särkiö, "Concealed Criticism of King Solomon in Exodus," *BN* 102 (2000): 76; Marvin A. Sweeney, "The Critique of Solomon in the Josianic Edition of the Deuteronomistic History," *JBL* 114, no. 4 (1995): 607-622; Walsh, "The Characterization of Solomon," 471-493; David S. Williams, "Once Again: The Structure of the Narrative of Solomon's Reign," *JSOT* 86 (1999): 49-66.

¹²⁹ Knoppers, "Rethinking the Relationship," 409.

silver and gold. The only positively stated command is that the king must “write for himself on a scroll a copy of this law...” and “it is to be with him, and he is to read it all the days of his life...” (Deut. 17:18-19). The crux of the issue comes down to this. It is clear that Dtr has and continues to use Deuteronomy to narrate the life and reign of Solomon. A number of examples of this have already been seen including David’s charge to Solomon in 2:2-4 as well as references to the centralization of the cult and worshipping on the high places, בְּמֹתָ, in 3:1-3 (cf. Deut. 12). Now in chapters 9 and 10 we find Solomon breaking almost every law in Deuteronomy 17:14-20 and doing so in grand fashion.¹³⁰ Dtr will come back to Solomon’s many wives in chapter 11 but Solomon’s accumulation of gold and horses is given so much attention in chapters 9 and 10 that it is hard not to, at the very least, consider that Dtr might be critiquing Solomon in light of the law of the king from Deuteronomy 17.¹³¹

While a simple critique of Solomon in chapters 9 and 10 might be in view, there are two further matters that need attention and that will help to resolve potential difficulties. The first is that one must account for the fact that Solomon’s wisdom is clearly a gift from YHWH. Furthermore, the wealth and honour that result from Solomon’s wisdom is also said to be a gift from YHWH.¹³² If this is the case, how is it that Solomon’s great wealth in chapters 9 and 10 (and possibly 1 Kings 4) could be meant as a critique of Solomon for the very things given to him by YHWH? One

¹³⁰ The mention of gold in 1 Kings 1-11 occurs thirty four times, seventeen of which occur in chapters 6 and 7 and refer to the construction of the temple. The remaining seventeen occurrences of ‘gold’, זָהָב, occur in chapters 9 and 10 and all refer to Solomon’s accumulation of it from various sources. Mention of Solomon’s horses occurred back in 4:26, 28 and explicit mention of amassing quantities of horses is found in 9:19; 10:25, 26, 28, 29 including the fact that Solomon’s horses were imported from “Egypt” (10:28-29).

¹³¹ For a discussion related to the composition of Deuteronomy and the Deuteronomistic History, including scholars who argue that parts of the Deuteronomic law code (e.g. Deut. 17) were inserted into the (pre-exilic) Deuteronomistic History by an exilic deuteronomistic editor (Dtr²), cf. Glatt-Gilad, “Revealed and Concealed,” 197-199; Gary N. Knoppers, “The Deuteronomist and the Deuteronomic Law of the King: A Reexamination of a Relationship,” *ZAW* 108 (1996): 330-334.

¹³² Note that the book of Proverbs also suggests that wisdom brings both wealth and material success (cf. Prov. 14:24; 17:2; 21:20a).

might argue for such a critique by saying that Solomon's accumulation of wealth has gone too far, he is too excessive in all of this. This argument, however, fails in light of YHWH's own comments that regarding his wealth and honour he says to Solomon "so that in your lifetime you will have no equal among kings" (3:13). Furthermore, how does one account for the lack of an explicit critique of Solomon's accumulation of wealth and horses in chapters 9 and 10 especially when one finds an explicit critique of Solomon for a different issue (the love of many foreign women and apostasy) straightaway in chapter 11? It is possible that there is an implicit critique of Solomon in chapters 9 and 10 for his wealth and horses but this does not explain their lack of mention or connection to the explicit critique of him in chapter 11 (i.e. why is there no mention of horses or gold in chapter 11?).¹³³

Towards an explanation as to why there is no critique of Solomon's great wealth, Gary Knoppers argues that the Deuteronomist's core stance on kingship is not the accumulation of royal wealth, wives, and horses but rather "the promotion of the centralized cult of the temple and the abolition of all illicit cults, whether Yahwistic or other."¹³⁴ Given this, Knoppers "finds no clear indication that the Deuteronomist finds fault with Solomon for amassing such wealth."¹³⁵ Knoppers' point here has much merit as so many of Israel's and Judah's kings in the book of Kings are critiqued over cultic issues and apostasy and not wealth. This point, however, does not adequately explain why so much attention is given to the accumulation of horses and gold.¹³⁶ Furthermore, it is not just a matter of the amount of attention given to

¹³³ This would not be the first time that Dtr has argued his point in implicit or subtle ways (e.g. 1 Kings 8).

¹³⁴ Knoppers, "Rethinking the Relationship," 409-410.

¹³⁵ Ibid., 411.

¹³⁶ Knoppers' explanation for the vast display of Solomon's wealth in 1 Kings 9-10 is that it is due to the costly enterprise of the construction and maintenance of the palace-temple. He states that the placement of chapters 9-10 coming after the construction of the temple and palace is key to understanding how these building projects were paid for and maintained, Knoppers, *Two Nations under God*, 129-130.

these things but also the way in which Solomon's wealth is displayed with increasing amounts of gold and horses imported from Egypt.¹³⁷ To do such things and not be meant to think of the law of the king in Deuteronomy would seem very unlikely. Furthermore, even though Dtr's core stance on kingship may be related to issues of the cult, this does not necessarily mean that he was not concerned about other issues such as wealth and honour. Perhaps no other king in the book of Kings is critiqued over this issue because there is no other king like Solomon. Indeed, he is incomparable (1 Kings 3:13).

Towards an answer, I now turn to a second matter in need of attention that takes the form of a number of questions. Before getting to these questions, though, I want to highlight Knoppers' suggestion (in support of his above argument) that "the relationship between two successive writers, or two successive groups of writers, need not be interpreted so simplistically or so narrowly" as later writers can complicate and contest earlier works.¹³⁸ He further states that "writers need not affirm works to which they allude; they can revise or contest the very works to which they are indebted."¹³⁹ Evidence of this is seen in such things as the Deuteronomist not criticizing David or Solomon for dismissing the priests,¹⁴⁰ nor does he attack Josiah or Solomon for leading the people in feasts.¹⁴¹ My interest in Knoppers' comments is not to push the argument that the Deuteronomist is contesting or disagreeing with Deuteronomy in chapters 9 and 10, it is rather to show that while there is a very clear connection between Deuteronomy and the law of the king and 1 Kings 9-10 (hence the tendency to see an implicit critique of Solomon), there is in my judgment (as Knoppers suggests) a distinct effect or purpose in mind (in chapters 9-10) in light of

¹³⁷ Provan, *1 and 2 Kings*, 85.

¹³⁸ Knoppers, "Rethinking the Relationship," 395.

¹³⁹ *Ibid.*, 412.

¹⁴⁰ Cf. 2 Sam. 8:17-18; 20:25-26; 1 Kings 2:26-27, 35; 4:22.

¹⁴¹ Cf. 1 Kings 8:65; 2 Kings 23:21-23. Cf. also Deut. 16:1-8.

such a strong connection. My questions, therefore, are (if Knoppers is correct and Dtr is going his own way or doing his own thing) “how is Dtr using or drawing upon this material from Deuteronomy and what is his purpose in calling attention to Solomon’s horses and gold in the way he does only later to give a critique of Solomon’s exogamy and polygamy and not horses and gold?”

Returning to Deut. 17:14-20 and the five stipulations in the law of the king, one quickly notices that the first issue regarding the king being an Israelite is obviously a non-issue. The second (horses), third (taking many wives), and fourth (gold) issues are clearly a problem and are mentioned in the Kings text. The taking of many wives is not mentioned until chapter 11 but it is nevertheless still there and is one that we will come back to. The only law that is clearly and obviously missing from the Kings narrative is the one regarding the king writing for himself a copy of the law and reading it all the days of his life. If we as readers are meant to be keenly aware of these other transgressions of the law (horses, wives, and gold) and so we should be, then it also stands that we should be aware of what is so obviously missing in Solomon’s life from the law of the king in Deut. 17:14-20. The point I would argue therefore, is that Solomon’s wealth and horses are not the central issues and despite whether he is being criticized for these things, the purpose of focusing so much attention on them is to draw attention to the one thing that Solomon has failed to do; he has failed to write for himself a copy of the law and to read it all the days of his life. There is in fact no evidence of him doing this anywhere in the entire narrative not even in chapter 8 where one might expect this (as did Moses). The positive implications of writing out and reading the law from Deuteronomy are important as well. Deut. 17:19-20 makes clear the reason for writing and reading the law is so that “he may learn to revere (ִירָא) the Lord his God and follow carefully all

the words of this law and these decrees and not consider himself better than his brothers and turn from the law to the right or to the left.”

At the beginning of this section (2.7), I mentioned that my interest was to show the way in which Torah observance intersects with Solomon’s wisdom. The evolution and latter focus of Solomon’s wisdom has led to the situation that he now finds himself in at the end of chapter 10. Whatever sort of wisdom Solomon possesses, his erudition is now the clear focus and this has in turn led to great wealth and prosperity. This great wealth and prosperity in turn reveals his great failure, which is what Solomon fails to do with Torah. Furthermore, Solomon’s failure with Torah as I have described it, is tied directly to the issue of “remembrance” which has been an important part of this entire narrative. The act of remembering and not forgetting is tied closely to Deuteronomy’s stipulation of writing out and reading of Torah; that is, the king is to read and write for himself a copy of the law “and it shall be with him and he shall read it all the days of his life” (Deut. 17:19). The king is to write out the law and read it his whole life so that he will never forget it and so that he will fear YHWH and carefully follow his laws. The idea of remembering and not forgetting is an important theme in Deuteronomy where Israel is constantly reminded not to forget both YHWH’s help in the past as well as his law.¹⁴²

In all of this, however, there is one stone that remains unturned and it is the issue of Solomon’s exogamy and polygamy, which receives explicit and harsh condemnation in chapter 11 and will now be addressed.

¹⁴² The word “remember,” זָכַר, is used 15 times in the book of Deuteronomy.

2.8 Solomon's Downfall and Conclusions Regarding Wisdom (1 Kings 11).

Chapter 11 of 1 Kings is indeed explicit in offering a final verdict on the life and reign of Solomon. This explicit assessment stands in stark contrast to the prior narrative for a number of reasons including that fact that although the issue of exogamy is mentioned at moments in the prior narrative, it receives relatively little attention while the issue of Solomon's polygamy never surfaces until chapter 11. Thus the first two verses of chapter 11 describing Solomon's love of "many foreign women" is somewhat unexpected:

Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the sons of Israel, "You shall not associate with them, neither shall they associate with you, for they will surely turn your heart away after their gods." Solomon held fast to these in love. (1 Kings 11:1-2)

Details concerning Solomon's love of these many foreign women are elaborated upon in the following verses (11:3-8) with the outcome made very clear: that Solomon's love and marriage to these many foreign women lead to his worship of other gods and goddesses. Furthermore, the first explicit words of condemnation given Solomon's involvement with these women are revealed in 11:6 and state that Solomon "did what was evil in the sight of the LORD."

Having clearly stated Solomon's love for his many foreign wives and the resulting apostasy, the question still remains as to the cause of all of this. How do we as readers make sense of and move from chapters 1-10 to chapter 11? That is, how do we move from great accomplishments and failures that appear to have little to do with Solomon's sins in chapter 11? Was it Solomon's accumulation of wealth or his failure with Torah? Moreover, what do Solomon's wisdom, his governing abilities, his building of the temple and worship of YHWH, as well as all of his activities in chapters 9 and 10 including his relationship to Torah have to do with his wives and

apostasy? In what ways does Dtr help us answer such questions? In my judgment, what might help answer these questions is the repetition of a theme (a word) found over and over again here in chapter 11 as well as in the entire narrative: Solomon's *heart*.¹⁴³ In 11:2 we are reminded of YHWH's warning not to intermarry with foreign nations "for they will surely turn your heart away after their gods."¹⁴⁴ Verse 3 continues and reveals that what happened to Solomon is exactly what YHWH said would happen from verse 2.

1 Kings 11:2	אֲכַן יִטּוּ אֶת־לִבְכֶּם אַחֲרֵי אֱלֹהֵיהֶם	"for they will surely turn your heart away after other gods."
1 Kings 11:3	וַיִּטּוּ נָשָׁיו אֶת־לִבוֹ	"and his wives turned his heart away."

Coming to verse 4 we find Solomon has grown old and in his old age "his wives turned his heart away after other gods, and his heart was not fully devoted to YHWH his God, as the heart of David his father had been."¹⁴⁵ The final reference to Solomon's heart is found in 11:9 where a strong statement is made that YHWH "was angry with Solomon" and the reason given for YHWH's anger is because of the inclination of his heart (כִּי־נָטָה לִבְבוֹ מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל), which of course has to do with his marrying of many foreign women and subsequent apostasy.

Coming to chapter 11 wherein we are told that it was Solomon's wives that turned his heart after other gods, might seem somewhat discordant with the past narrative. The reason for this is that so little attention has been given to Solomon's wives in the narrative past and the final verdict does not in any way account for

¹⁴³ The word "heart" is repeated over 28 times in the entire narrative and occurs 6 times in 11:1-13.

¹⁴⁴ Knoppers argues that the Deuteronomist is drawing from both Deut. 7:4 and Josh. 23:11-13 when referring to the nations listed in 11:1. This is a part of a wider argument that the Deuteronomist is not simply following Deuteronomy but he creates an "exegetical blend" of his sources. Cf. Gary N. Knoppers, "Solomon's Fall and Deuteronomy," in *The Age of Solomon: Scholarship at the Turn of the Millennium*, ed. Lowell K. Handy (Leiden: Brill, 1997), 392-410.

¹⁴⁵ In 11:2, 3, 4 the hiphil of נָטָה is used three times, each time with either the nations or Solomon's foreign wives as the subject and Solomon's heart as the object which is being turned away or influenced.

Solomon's wisdom or any of the matters that have been addressed in the narrative. If, however, the problem in the end is identified as the inclination of Solomon's heart (11:9), and given that Solomon asks for wisdom in the words of a "hearing heart," as well as statements such as God being the one who put "wisdom" into Solomon's heart (10:25), perhaps "Solomon's wisdom" may act as a guide to understanding what led to the turning away of his heart. I would like to offer a few comments along these lines.

As we consider the entire narrative of Solomon's reign in 1 Kings 1-11, we find an interesting or perhaps a complex relationship between Solomon's wisdom and Torah piety. To begin, Solomon's wisdom takes on various meanings in the narrative. Solomon shows signs of "shrewdness" at the beginning of his reign (1 Kings 1-2) and then asks for "judicial wisdom" in chapter 3. Solomon's gift of wisdom from chapter 3 enables him not only to build the temple but also to "govern" Israel well where the people of Israel are content and have all they need and there is peace between Solomon and the nations (1 Kings 4-5). For the remainder of the narrative, however, our attention is drawn quite specifically to Solomon's prodigious knowledge (1 Kings 4:29-34; 10:1-13, 23-24) and it is through this particular aspect of wisdom that we begin to see Solomon's undoing.

As with wisdom, Torah observance is also not one-dimensional. Four times in this narrative a general exhortation is given to Solomon to keep YHWH's commandments and statutes and thus one would have great difficulty arguing that Torah piety is not an important lens through which we are invited to read how Solomon is shown. Such a clear emphasis on the law reveals Solomon's sins in chapter 11: his marriage of many foreign women and his worship of other gods. Having said this, I have argued that there is another dimension of the law that we are

invited to consider in this narrative: Solomon's failure to read and write Torah. Given such views of wisdom and law, how are we to view Solomon as both a great and flawed monarch and what should we make of this entangled relationship between wisdom and Torah piety?

The progression of Solomon's wisdom from chapters 1-10 to chapter 11 reveals the progression of another important theme: that of hearing and listening. In the first two chapters of this narrative Solomon listens to David's foolish advice to use shrewd judgment in order to secure his throne. Immediately in chapter 3, Solomon asks for a different kind of wisdom, that of judicial wisdom and this inherently involves ideas of listening to God and to people. A grand picture of this judicial wisdom is seen in his judgment between two women where Israel is in awe of Solomon's wisdom given to him by God to administer justice. This judicial wisdom is in some ways an ideal wisdom for it requires Solomon to know God, to know Torah, and it brings justice to the people. Having said this, after chapter 3, we do not find any further evidence of Solomon's judicial wisdom. His wisdom after chapter 3 reveals his great abilities to rule as king as well as his vast knowledge. Solomon's wisdom does not appear to serve anyone other than himself and his court as kings and queens come to listen to Solomon's great wisdom, while listening to God, Torah, or the people seems to have long faded away. On this matter of Solomon's wisdom, Michael Fox observes that perhaps Dtr is attempting to show the inadequacy of wisdom for "Solomon's wisdom is an instrumental faculty used in the achievement of his goals, not a general principle of right living."¹⁴⁶ Indeed Solomon's wisdom is not

¹⁴⁶ Fox, "The Uses of Indeterminacy," 189. I would add that Dtr might be showing the inadequacy of wisdom especially that of erudition.

used for moral discernment and I think Fox is correct in saying that “Solomon’s fate proves that it is not enough to be wise.”¹⁴⁷

Given such a progression of themes, I would like to suggest that Solomon’s great failure is to know and remember Torah or as Deuteronomy 17:18-20 says:

Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left; in order that he and his sons may continue long in his kingdom in the midst of Israel.

In the end, Solomon’s failure to keep Torah close (to read it, to know and remember it) leads him to sins of exogamy, polygamy, as well as apostasy in chapter 11. This failure further reveals that in many ways Torah is lost with Solomon. He does not keep it with him or read it. Josiah who finds the “book of the law” and subsequently reads it to the people, surely stands in contrast to Solomon who does the opposite. So too does Solomon stand in contrast to Moses on this matter as I mentioned from 1 Kings 8.

Perhaps Dtr, while concerned with Torah piety, is more concerned with remembering Torah and knowing it intimately. Solomon doesn’t follow Torah because he does not know/remember Torah. This complex web of wisdom and Torah piety woven by Dtr is indeed an elaborate maze, but it is one that is not meant to elude close readers but to draw them in and make sense of Solomon’s great accomplishments and his great failures.

This chapter has endeavoured to read the narrative of Solomon’s reign in the book of Kings taking into account its major themes, ideology, and rhetoric. It has shown that Solomon is a complex character who has great moments of success and

¹⁴⁷ Ibid., 190.

failure. This complex character is shown by our author through a matrix of themes such as wisdom, Torah piety, Solomon's heart, as well as that of hearing or listening. The contribution of this chapter to scholarly research is seen in two different ways. First, I have advanced our understanding of how Solomon's great wealth, including his many horses, functions in this narrative in light of the Law of the King from Deuteronomy 17. As I have already argued above, Solomon's great wealth is not meant to condemn him as many scholars affirm. His wealth is indeed a gift from God but it is portrayed in such a way that reveals his great failure (even prior to chapter 11); that is, his failure to read, write, and remember Torah. The second contribution of this chapter is that I have shown how Solomon's great failure with Torah is not unconnected to chapter 11 and Dtr's explicit condemnation of Solomon's foreign wives and great apostasy. The entire narrative is bound together by a number of themes (wisdom, Torah Piety, Solomon's heart, and the theme of hearing/listening) all of which work together to help us understand the movement from Solomon's great success to great failure. Much of this I have just described in the final section of this chapter. All of this indicates that this narrative can be read as an autonomous and coherent document.

CHAPTER THREE

3. SOLOMON IN 2 CHRONICLES 1-9

3.1 Introduction.

As we consider the narrative of Solomon's reign in the book of Chronicles, it is immediately evident that we have entered into a very different narrative from that of Kings. Quite naturally a reader might begin to explore this new narrative in Chronicles by noting the many similarities and differences between Solomon in Kings and Chronicles, and again quite naturally draw conclusions about how Solomon is shown or characterized. This tendency will be avoided at this point as we seek to read and understand how Solomon is portrayed in Chronicles and the important themes and ideas that arise in his portrayal.¹

While Solomon's reign actually begins in 2 Chronicles 1, there are 3 occasions on which David charges (1 Chr. 22, 28) and prays for Solomon (1 Chr. 29).² These parting words and prayer, along with David's extensive preparations for the temple (1 Chr. 23-27), are important to consider in light of Solomon's reign for a number of reasons. The first has to do with the important relationship between David and

¹ Cf. John Jarick's commentaries on Chronicles where he adopts a similar approach to reading the books of Chronicles: "Yet Chronicles can still be read 'first', as it were. We can set aside the scrolls of Samuel and Kings, and contemplate Chronicles without their interference." John Jarick, *I Chronicles*, Readings: A New Biblical Commentary (London: Sheffield Academic Press, 2002), 3. As I have indicated in the introduction, in no way do I see little or no value in a diachronic reading of the book of Chronicles (i.e. reading Chronicles alongside Samuel and Kings); indeed, I affirm the very opposite. As I have argued in chapter 1, however, there is also great value in reading the book of Chronicles on its own.

² The secondary literature on Solomon in the book of Chronicles is relatively sparse when compared with the Kings account of his reign. Scholars have given much more attention to Solomon in the book of Kings than in Chronicles.

Solomon. Scholars have noted this important relationship and often view their reigns as a unity.³ For example, Braun indicates that Solomon is shown to be like David in many ways (e.g. he is a king by divine choice, he is greeted with the unanimous support of all Israel, and he is dedicated wholeheartedly to the cult as is David) and even surpasses David in different ways.⁴ Given this unity, Braun concludes that David's parting words to Solomon in 1 Chr. 22, 28, and 29 should be considered "of unexcelled importance for understanding the books of Chronicles, and I would certainly add for understanding the life and reign of Solomon."⁵ The reason that Braun says these chapters (1 Chr. 22, 28, 29) are of unexcelled importance is that they portray Solomon as the divinely chosen temple builder. H. G. M. Williamson also draws attention to 1 Chr. 22, 28, and 29 and argues "the Chronicler modeled the transition of rule from David to Solomon on that from Moses to Joshua."⁶ According to Williamson, the implications of this modeling are not only that it unifies the reigns of David and Solomon, it also highlights Solomon's function of bringing to fulfillment the work (i.e. the preparations for the temple) begun by David.

While David's parting words in 1 Chr. 22, 28, and 29 certainly do highlight Solomon as the chosen temple builder and his role in continuing on with David's preparations for the temple, they do much more than this. The content of all of David's exhortations and prayer for Solomon also contains charges or specific advice

³ Roddy Braun, for example, argues that the Chronicler wished to portray the reigns of David and Solomon as a single unit. Braun, "Solomon Apologetics in Chronicles," 502. Cf. also Walter Brueggemann, *Solomon*, 162; H. G. M. Williamson, "The Accession of Solomon in the Books of Chronicles," *VT* 26 (1976): 356-357.

⁴ Braun, "Solomon Apologetics in Chronicles," 512-513.

⁵ Roddy L. Braun, "Solomon, the Chosen Temple Builder: The Significance of 1 Chronicles 22, 28, and 29 for the Theology of the Chronicler," *JBL* 95 (1976): 581.

⁶ Williamson, "The Accession of Solomon," 356-357. Williamson identifies five main elements in Solomon's accession which suggest that the Chronicler was influenced by the narrative of the succession of Joshua. The five elements seen in both narratives are: 1) David's disqualification from building the temple and Moses not being allowed to lead the people across the Jordan, 2) the installation of Solomon and Joshua (where both are told to "be strong"), 3) the manner in which both accounts announce the transition in leadership (e.g. Deut. 31:23 and 1 Chr. 22:6ff), 4) in both cases the people fully accept this situation (Deut. 34:9; 1 Chr. 29:23), 5) both accounts refer to God "magnifying" Joshua (Josh. 3:7) and Solomon (1 Chr. 29:25; 2 Chr. 1:1) "in the sight of all Israel."

to keep Torah and to remain faithfully and wholeheartedly devoted to YHWH. This emphasis on obedience and wholehearted devotion often goes unnoticed when reading 1 Chr. 22, 28, and 29, and more importantly often goes unnoticed when considering the life and reign of Solomon. Perhaps this omission is due to the fact that Solomon is so often read diachronically through the lens of Kings and thus he is often idealized.⁷ The failure of scholars to recognize the omission of 1 Kings 1-2 or 11 (for example) in the Chronicler's⁸ (Chr) portrayal of Solomon is not to be explained as an attempt to draw "a veil over the scandalous falls of saints" as Wellhausen indicates.⁹ Brian Kelly utilizes the example of David to show that while the author of Chronicles does not include much of the negative features of David's private life from the books of Samuel, this does not necessarily mean that he views him in a purely positive light. Kelly indicates that the way in which the author of Chronicles portrays David draws attention to his other transgressions in the cultic and religious realm (e.g. 1 Chr. 13, 21).¹⁰

At this point I only wish to suggest the importance of reading the Solomon narrative in 2 Chr. 1-9 with David's speeches and prayer in mind. Indeed these

⁷ The idealization of Solomon in Chronicles becomes immediately evident when read with Kings in the background. For example one quickly notices that Solomon's dubious activities in 1 Kings 1-2 and great sins in 1 Kings 11 are not found in the Chronicles account of his reign. Cf. Brueggemann, *Solomon*, 166.

⁸ The term "Chronicler" (Chr) is used throughout the thesis for convenience and to designate the anonymous author(s) of 1-2 Chronicles [I am drawing from the language of Braun and Throntveit here, cf. Braun, "Solomon Apologetics in Chronicles," 503; Mark A. Throntveit, "The Relationship of Hezekiah to David and Solomon in the Books of Chronicles," in *The Chronicler as Theologian*, ed. M. Patrick Graham, Steven L. McKenzie, and Gary N. Knoppers (London: T&T Clark International, 2003), 105.]. As Braun indicates, the use of this term neither prejudices the issue of the unity of the book of Chronicles nor precludes the possibility that the books may be the product of a group of individuals or of a school rather than an individual. John Jarick refers to the anonymous author(s) of Chronicles as the "Annalists" deriving from the work they produced entitled in Hebrew *dibrê-hayyāmîm*, cf. Jarick, *1 Chronicles*, 2.

⁹ Julius Wellhausen, *Prolegomena*, 178. Fred Guyette also indicates that "compared to 1 Kings, the portrait of Solomon in Chronicles is all light, with no moral shadows," cf. Fred Guyette, "Worship and Four Kings in Chronicles," *Jewish Biblical Quarterly* 39, no. 2 (2011): 119.

¹⁰ Brian Kelly, "Messianic Elements in the Chronicler's Work," in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*, ed. Philip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham (Grand Rapids: Baker Books, 1995), 258.

speeches and this prayer raise issues that are relevant to the narrative that follows.

While David's exhortations are an important lens through which to read the Solomon narrative in 2 Chr. 1-9, so too is the wider narrative of David in 1 Chronicles. Indeed I will show the great frequency with which Solomon's life is contrasted with the life of David. By these means (David's exhortations in 1 Chr. 22, 28, 29, and the contrasting of Solomon's life with David's), I will demonstrate that while Solomon is certainly more idealized in 2 Chr. 1-9 when compared to 1 Kings 1-11, the way in which he is shown by the Chronicler is not quite as positive as otherwise thought.

3.2 David's Final Words to Solomon (1 Chronicles 22, 28, 29).

3.2.1 1 Chronicles 22. Much of the focus of 1 Chronicles 22-29 is on David's preparations for building the temple. Chapters 23-27, for example, contain David's work in the form of gathering materials and the workforce required to build such a structure as well as organizing and preparing the Levites to perform their required tasks. Evidence of David's preparations are also seen in his speeches to Solomon and the leaders of Israel (1 Chr. 22, 28, and 29), where he shows a concern and urgency to have this palatial structure completed, and thus he supplies the building materials and plan (cf. 1 Chr. 22:2-4, 14-16; 28:11-18). In chapter 22, David begins his charge to Solomon with a number of remarks concerning his preparations for building the temple (Solomon is young and inexperienced, 22:5, and the fact that David was not chosen by YHWH to build the temple, 22:6-10), as well as a reference to YHWH's promise to David and Solomon as a fulfillment of this promise (22:6-10).¹¹ David's word to Solomon in 22:5-10 and 22:14-20 in many ways affirms his role as the chosen temple builder and would certainly encourage him to complete this task. In

¹¹ For a further discussion of why David did not build the temple, see Peter B. Dirksen, "Why Was David Disqualified as Temple Builder? The Meaning of 1 Chronicles 22.8," *JSOT* 70 (1996): 51-56.

the midst of such building concerns, however, there is also an explicit concern for obedience, piety, and devotion to YHWH that extends beyond the temple.¹² In chapter 22, the concern for obedience, piety, and devotion is expressed in David's words to Solomon (22:11-13).

3.2.1.1 *David's Charge to Solomon* (22:11-13). David's charge to Solomon in 22:11-13 highlights "two" main tasks for Solomon to complete. The first of these is to build the temple and this particular charge is preceded by a wish for the divine presence (22:11): "Now, my son, the LORD be with you, so that you may succeed in building the house of the LORD your God, as he has spoken concerning you."¹³ The second task that David charges Solomon with, albeit a general one, is that of obedience and keeping Torah (22:11-13):

Only, may the LORD grant you discretion and understanding, so that when he gives you charge over Israel you may keep the law of the LORD your God. Then you will prosper if you are careful to observe the statutes and the ordinances that the LORD commanded Moses for Israel. Be strong and of good courage. Do not be afraid or dismayed. (22:12-13)

This second task is preceded by a wish that YHWH would give Solomon "insight" (or discretion), שכל, and "understanding," בינה. While "insight," שכל, and "understanding," בינה, are often associated with wisdom (cf. Prov. 1:2, 3; 2:3; 3:4), notice that David wishes that Solomon would be given these wisdom-like qualities so that he would be enabled to keep the Torah of YHWH.¹⁴ In 22:11, David wishes that

¹² Roddy Braun offers 3 convincing arguments that suggest that the author of Chronicles is portraying Solomon as "the chosen Temple builder" in 1 Chr. 22-29 (1. The Chronicler's use of the concept of "rest," 2. The Chronicler's dependence upon the account of Joshua 1, 3. and finally by his unique application of the term *bāḥar*). I certainly agree with Braun that Solomon is being portrayed as the chosen temple builder, but I do not agree with his suggestion that this is the "only task" that Solomon is given in 1 Chr. 22-29. Braun, "Solomon, the Chosen Temple Builder," 582, 588.

¹³ Klein notes that David's wish for success here "offers encouragement for Solomon to undertake the task." Ralph W. Klein, *1 Chronicles: A Commentary*, Hermeneia (Minneapolis: Fortress Press, 2006), 439.

¹⁴ The syntax of 22:12 is difficult and the precise relationship between the phrases "only may YHWH give you insight and understanding when he puts you in command over Israel" and "to observe the Torah of YHWH your God" is debated. Knoppers concludes that David is "expressing a concept of divine-human relations similar to that expressed in 29:12-14. Israelites have a sacred obligation to

Solomon would have “success,” צלח, and build the temple, but in 22:13, Solomon’s “success,” צלח, is clearly associated with the observance of YHWH’s commands. While these two tasks (building the temple and obedience to Torah) are not mutually exclusive, they are certainly somewhat distinct one from the other. Their distinctness is further seen when David’s charge to Solomon is compared with YHWH’s charge to Joshua in Josh. 1:6-9.

David’s charge in 1 Chr. 22:11-13 is often thought to have allusions to Joshua’s charge in Deut. 31:23 and Josh. 1:6, 9 in form and content.¹⁵ The literary similarities between Josh. 1:6-9 and 1 Chr. 22:11-13 are striking.¹⁶ In both cases, for example, Joshua and Solomon are urged to “be strong and courageous” and in both cases there is a clear imperative to obey the law and keep the commandments (Josh. 1:7-8; 1 Chr. 22:12-13). Furthermore, in both cases “success,” צלח, is clearly associated with observance of YHWH’s commandments (Josh. 1:7; 1 Chr. 22:13). The similarities that Williamson and Braun note between Joshua’s and Solomon’s accession, also highlight the differences between the two accounts. In each case, there is a specific task in view (Joshua is to lead the people into Canaan and Solomon is to build the temple), that stands alongside a wider concern for obedience. Indeed Joshua will be obedient if he leads the people into the Promised Land, but he must also keep Torah as he leads the people. Solomon will also show his obedience by

obey their God. But divine gifts, in turn, help Israelites honor their commitments to the deity.” Knoppers thus renders 22:12 as: “Only may YHWH give you insight and understanding so that when he puts you in command over Israel you may observe the Torah of YHWH your God,” Gary N. Knoppers, *1 Chronicles 10-29: A New Translation with Introduction and Commentary* (New York: Doubleday, 2004), 768, 776-777. On the meaning of “insight” and “understanding,” see Fox, *Proverbs 1-9*, 59-60.

¹⁵ There is a significant amount of scholarly discussion regarding the form-critical use of the “installation” genre as well as the Chronicler’s reuse and patterning of Solomon’s accession from Deuteronomy 31 and Joshua 1. For synopsis of such discussions, cf. Braun, *1 Chronicles*, 226; Knoppers, *1 Chronicles 10-29*, 777; D. J. McCarthy, “An Installation Genre,” *JBL* 90 (1971): 31-41; Williamson, *1 and 2 Chronicles*, 155-157.

¹⁶ Braun notes a number of these similarities including: the concern for keeping the law, the introduction of the idea of prosperity, the formula of encouragement (“be strong, be courageous...”), cf. Braun, “Solomon, the Chosen Temple Builder,” 587.

building the temple, but he must also keep the commands of Torah. I do not wish to make too much of this distinction but I draw attention to it because this will be an important distinction that is further developed in 1 Chr. 28, 29 and later worked out in the life of Solomon in 2 Chr. 1-9.

Before moving to David's second charge to Solomon in 1 Chr. 28, David turns "to all the leaders of Israel," לְכָל־שָׂרֵי יִשְׂרָאֵל, and charges them to help Solomon build the temple of YHWH (22:17-19). He begins by affirming that YHWH's presence is with them and thus they are to "set your heart and soul to seek YHWH" (22:19). It is fairly clear in this context that "seeking YHWH" is thought of in terms of building the sanctuary and carrying out its rites.¹⁷ More will be said about the important theme of "seeking YHWH" in what follows.¹⁸

3.2.2 1 Chronicles 28.

3.2.2.1 *David's Charge to the Leaders (28:1-8)*. In many ways the events of chapter 28 are similar to those of chapter 22. For example, in both chapters we find David making preliminary preparations for the construction of the temple. In chapter 22, David arranges all the building materials for Solomon, and in chapter 28 we find him finalizing the plans for the temple and handing them over to Solomon. The similarities continue wherein David recalls the promise made to him by YHWH (cf. 1 Chr. 17) and also gives similar exhortations to both the leaders of Israel and to Solomon.

David's exhortations to Solomon and to the officials of Israel in chapter 28 are indeed similar to those found in chapter 22 only now their order is reversed. In chapter 28, David first turns to the officials of Israel (28:1-8) and then to Solomon

¹⁷ Klein, *1 Chronicles*, 441; Knoppers, *1 Chronicles 10-29*, 782.

¹⁸ For a detailed discussion of the theme of "seeking God" in the book of Chronicles, see G. E. Schaefer, "The Significance of Seeking God in the Purpose of the Chronicler" (ThD dissertation: Southern Baptist Theological Seminary, 1972).

(28:9-10).¹⁹ The charge to the officials in 28:1-8 is fairly straightforward. As with Solomon, they too are to “observe and seek all the commandments of YHWH” with the added condition that if they do so, they will continue to possess the land as an inheritance forever (28:8).²⁰ Notice that “seeking” here in chapter 28 is that of seeking YHWH by following and keeping YHWH’s commands (in contrast to seeking YHWH by building the temple, cf. 22:19). All of this continues to reveal a more general concern for both the leaders of Israel and Solomon (cf. also 28:7) to faithfully seek YHWH through obedience to Torah.²¹ This general concern for faithful obedience will now be further expanded upon in David’s charge to Solomon in 28:9-10 and in chapter 29.

3.2.2.2 *David’s Charge to Solomon (28:9-10)*. Immediately following the charge to Israel’s leaders, David turns to Solomon with a new exhortation: “know the God of your father and serve him with a whole heart and a willing mind” (28:9a).²² In what follows, I would like to explore the meaning of David’s words here beginning with the dual phrase to “know the God of your father” and “serve him.”

The exact phrase “know the God of your father,” דַע אֶת־אֱלֹהֵי אָבִיךָ, is used nowhere else in the book of Chronicles or in the wider Hebrew Bible.²³ “Knowing

¹⁹ David’s audience has expanded (or at least more details are given about who David has summoned together) from “all the officials of Israel” (שָׂרֵי יִשְׂרָאֵל) in chapter 22, to “all the officials of Israel” including an expanded list of who these people were (cf. 28:1): “the officers of the divisions that served the king, the commanders of the thousands, the commanders of the hundreds, the stewards of all the property and cattle of the king and his sons, together with the palace officials, the mighty warriors, and all the warriors.”

²⁰ This phrase “observe and seek all the commandments of YHWH” (שָׁמְרוּ וּדְרֹשׁוּ) (כל־מִצְוַת יְהוָה) is unique to the book of Chronicles. The phrase “to keep the whole commandment/all the commandments” is used a number of times in Deuteronomy (5:26; 6:25; 11:8, 22; 13:19; 15:5; 19:9; 26:18; 27:1; 28:1, 15) but here the Chronicler adds a favoured term (to “seek”) to this expression.

²¹ Brueggemann, *Solomon*, 164; William Johnstone, *1 and 2 Chronicles*, vol. 1, 277-278.

²² William Johnstone argues that David’s charge to Solomon consists of first a “general command” to keep Torah (28:9) which is followed by a “specific command” to build the temple, Johnstone, *1 and 2 Chronicles*, vol. 1, 278. He also argues that the command to build the temple “results” from the command to keep Torah and are thus directly related to one another.

²³ The Chronicler has combined a favoured term used in Chronicles “God of your father” to a commonly found idea/phrase in the Hebrew Bible (knowing God). “God of your (or their, our) father” is found 18 times in 1 and 2 Chronicles (cf. 1 Chronicles 5:25; 12:17 etc.).

God” or “knowing YHWH,” however, is a very common phrase/idea found in Ezekiel, Exodus, and Deuteronomy among other places. The Chronicler’s use of this phrase here is most likely an abbreviated version of this common recognition formula. Walther Zimmerli argues quite convincingly from Ezekiel that the positioning of this statement (“and you shall know that I am Yahweh”) “in which human beings are the subject of the action is always anchored in a textual context in which first Yahweh is the subject of the action.”²⁴ For example, statements of judgment (e.g. Ezek. 7:2-4) or statements concerning foreign nations (e.g. Ezek. 25:3-5) are often found throughout Ezekiel followed by the formulaic phrase “then you will know that I am Yahweh.” Similar use of this phrase “knowing Yahweh” is also found quite extensively in the first half of Exodus as Moses mediates on behalf of Israel before Pharaoh.²⁵ In Exodus, as in Ezekiel, YHWH often tells Moses that his actions are done in order that human beings (Moses, Pharaoh, Israel) will know that “I am YHWH.” Given such precedence for this phrase in Ezekiel and elsewhere in the Hebrew Bible, Zimmerli argues that “knowledge or recognition of Yahweh is rather an event occurring in the face of Yahweh’s acts.”²⁶ He continues saying:

God’s acts do not occur for their own sake, but rather are directed at human beings; they mean to influence human beings and to create knowledge in them-and that also means ... to elicit from them acknowledgment of Yahweh. Yahweh acts because he wants to effect this acknowledgement among human beings.²⁷

In light of the use of this recognition formula in the wider Hebrew Bible, the question still remains as to how David’s imperative for Solomon “to know God” is being used here in Chronicles. What I would like to suggest is that the Chronicler’s use of this (abbreviated) recognition formula (“and you shall know that I am

²⁴ Walther Zimmerli, “Knowledge of God According to the Book of Ezekiel,” in *I Am Yahweh*, ed. Walter Brueggemann (Atlanta: John Knox Press, 1982), 34.

²⁵ Cf. Ex. 5:2; 6:7; 7:5, 17; 8:10, 22; 10:2; 14:4; 14:8; 16:6; 16:12.

²⁶ Ibid, p. 36.

²⁷ Ibid, p. 37.

Yahweh”) is similar to how it is used in Ezekiel and Exodus as Zimmerli has shown.²⁸ As Zimmerli argued, the actions of YHWH are so often preceded by YHWH’s wish that they would know him; that they would know that he is YHWH. In 1 Chronicles 28, David begins his speech to the leaders of Israel by recalling the actions of YHWH seen in the promise to David (cf. 1 Chr. 28:2-7).²⁹ He then charges Solomon with the imperative to “know the God of your father.” Furthermore, as Zimmerli indicated, God’s actions (now seen in a promise) are meant to influence human beings to create knowledge in them and thus to elicit from them acknowledgment of YHWH. Given this argument and the fact that David’s charge to Solomon is an imperative (“know the God of your father”), it could very well be that David’s words to Solomon are meant to elicit not merely a knowledge of God (knowledge of his essence or being), but more to the point, to elicit a response from Solomon whereby he acknowledges and remembers YHWH.³⁰ If this is the case, what sort of response is intended by the Chronicler?

The imperative to know YHWH is not the end of the imperative. If it is the case that David wishes to elicit a response from Solomon, this wish continues and is made more explicit in David’s words that follow where he charges Solomon to also “serve YHWH” (28:8). The intention of this particular phrase (“serve YHWH”), given the use of עָבַד in the wider Hebrew Bible as well as the context of 1 Chr. 28, is

²⁸ I am not in any way making the suggestion that the Chronicler is borrowing or reusing this formula. I only wish to show the similar ways in which these ideas are expressed and their relevance and meaning for David’s charge to Solomon in the book of Chronicles.

²⁹ YHWH’s actions are seen in his choosing of David and Solomon to be king over Israel (28:4), his establishing of Solomon’s kingdom (28:7), and his choosing Solomon to build the temple (28:6).

³⁰ Herbert Huffmon has argued that the imperative “to know” in this context finds its roots in ancient Near Eastern international treaties and refers to a vassal’s knowing of the suzerain and more specifically, here it refers to Solomon’s recognizing Yahweh as his “sole legitimate God.” Huffmon’s understanding of David’s charge is thus that Solomon is not merely to have knowledge of YHWH, but rather to acknowledge or to recognize him as his God. Cf. Herbert B. Huffmon, “The Treaty Background of Hebrew YADA,” *Bulletin of the American Schools of Oriental Research* 181 (Feb 1966): 37.

most likely that Solomon is being urged to worship YHWH in the temple that he is to build.³¹ In the context of 1 Chr. 28 the urging of Solomon to “worship” YHWH (in 28:9) is followed by a reference (28:10) to Solomon as the chosen temple builder, thus he is urged to be strong and to do the work. Furthermore, and implicit within these words (to serve YHWH), it is likely that Solomon is also intended to facilitate the worship of YHWH in the temple; that is, given the extensive preparations made by David for the temple (especially in 1 Chr. 23-27), Solomon is urged to make use of the Levites and begin making the proper sacrifices and observing the proper festivals as the Law requires.

When reading these phrases (“know the God of your father” and “serve him”) together, along with the urgency to build the temple, David’s charge starts to become clear. Twice now (22:11; 28:10; cf. also 28:20-21; 29:19) Solomon has been urged to get to work on the temple and to complete the place where he and Israel will worship YHWH. Tied inextricably to this is David imploring Solomon to act: to acknowledge YHWH and to do so through his worship of him. David’s charge does not end here, however, as these ideas are further developed.

In the very next phrase in 28:9, David utters that Solomon is to do these things (know and serve YHWH) with a “whole” or “complete heart,” **לב שלם** (possibly “perfect heart”), and a “willing mind,” **נפש חפצה**. The phrase **לב שלם** is an important one in Chronicles (occurs 8 times). This phrase is used to express ideas such as an act of solidarity among people who unite together to accomplish something (1 Chr.

³¹ “Serving YHWH” is a common term used for the worship of YHWH throughout the Tanak. For example, in the book of Exodus Moses urges Pharaoh to let the Israelites go into the wilderness so that they may worship (**עבד**) YHWH (Ex. 7:16, 26; 8:16; 9:1, 13; 10:3, 7, 8, 11, 24, 26). In the book of Numbers, the Levites “serve” (**עבד**) in the tent of meeting (Num. 4:37, 41; 8:11, 22; 16:9; 18:6) and the word **עבד** is frequently used alongside the word “worship” or “bow down,” **חזה**, to YHWH or other gods (cf. for example Ex. 20:5; 23:24; Deut. 4:19 5:9; 8:19 11:16; 17:3; 29:25; 30:17; 1 Kings 9:6, 9; 22:54; 2 Kings 17:35; Jer. 22:9; 44:3). In the book of Chronicles, **עבד** is often used to mean worship either in a general sense or specifically related to cultic practices of sacrificing to YHWH or other gods (cf. 2 Chr. 7:19, 22; 24:18; 30:8; 33:16; 33:22; 34:33; 35:3).

12:38) or to act with great care and devotion in administering justice (2 Chr. 19:9). It does not, I would argue, mean a perfect or a blameless heart (cf. NASB translation in 1 Chr. 12:38; 29:19; 2 Chr. 15:7). Both Asa (2 Chr. 14-16) and Amaziah (2 Chr. 25) are good examples of how a “whole heart” does not carry with it ideas of perfection or blamelessness. Asa, on the one hand, is accorded with the appellations of first one who did what was good and right in the eyes of YHWH (2 Chr. 14:2) and then later as one whose heart was “fully committed” (NIV) or “true” (NRSV) all his days (2 Chr. 15:17).³² This said, he did not remove the high places from Israel and the final years of his reign clearly do not end well (cf. 2 Chr. 16). Amaziah, on the other hand, is said to have done what was right in the eyes of YHWH but not with a whole or complete heart, לֵב שָׁלֵם (2 Chr. 25:2). The main critique of Amaziah is that of pride and the worshipping of other gods.

Given the Chronicler’s wider use of this phrase and the context of David’s charge to Solomon here in 1 Chr. 28, a לֵב שָׁלֵם may very well refer to an inner resolve and devotion to know and serve YHWH. To this inner resolve and devotion is added a “willing mind,” נִפְשׁ חֲפִצָּה, that intensifies things yet again. It is clear that Solomon is charged to do particular things by David including the building of the temple and to acknowledge and serve God in the temple. But David’s concern for Solomon does not remain on the level of mere tasks. His concern goes deeper to matters of Solomon’s inner world, matters of the heart, inner resolve and devotion. It appears that the inner world of his characters is just as important as outward actions.³³

³² The phrase לֵב שָׁלֵם is used in 2 Chr. 15:17.

³³ Graham argues a similar point from 2 Chr. 30:1-31:1 (Hezekiah), M. Patrick Graham, “Setting the Heart to Seek God: Worship in 2 Chronicles 30:1-31:1,” in *Worship and the Hebrew Bible: Essays in Honour of John T. Willis*, ed. M. Patrick Graham, Rick R. Marrs, and Steven L. McKenzie (Sheffield: Sheffield Academic Press, 1999), 125, 140-141.

Before moving to the third instance of David's parting words to Solomon in 1 Chr. 29, there is one final matter to consider from 1 Chr. 28:9-10. It relates to a כִּי clause that follows directly from the exhortation to know and serve YHWH with a whole heart and willing mind: "for the LORD searches every mind, and understands every plan and thought. If you seek him, he will be found by you; but if you forsake him, he will abandon you forever" (28:9b). The inclusion of this phrase adds an interesting dimension to David's charge: Solomon is encouraged to search or seek out YHWH and is assured that he will be found, but at the same time YHWH himself is searching or seeking out Solomon. J. G. McConville argues that YHWH's action of "seeking," דָּרַשׁ, one's heart is not a judgmental seeking whereby he is keeping a watchful eye on Solomon.³⁴ He suggests that "Yahweh is oriented towards Solomon in a relationship which not merely *demands* but *desires* his response."³⁵ Furthermore, McConville suggests that Solomon's seeking of YHWH "is an orientation towards him in devotion" (thus in keeping with the common usage of דָּרַשׁ in Chronicles). Thus, Solomon's devotion to YHWH will not go unnoticed. YHWH is involved in human matters and this factor should motivate Solomon (both from an accountability perspective as well as an encouraging one) to do as he has been commanded.³⁶ Notice too the very real consequences of Solomon not seeking YHWH. While YHWH does not abandon Solomon in the Chronicler's version of this narrative, judgment certainly does fall on his son Rehoboam (2 Chr. 12, esp. 12:2) and we are told not only that Solomon mistreated the people, but that all his gold and treasures

³⁴ J. G. McConville, "1 Chronicles 28:9: Yahweh 'Seeks Out' Solomon," *JTS* 37, no. 1 (1986): 108.

³⁵ *Ibid.*

³⁶ The notion that YHWH searches out the hearts of those that are fully committed to him is also seen in the Asa narrative where the Chronicler indicates that "the eyes of the LORD move to and fro throughout the earth that he may strongly support those whose heart is completely His" (2 Chr. 16:9. Not only does YHWH "seek out" the hearts of people, he also "tests" the heart looking for uprightness and integrity (cf. 1 Chr. 29:17; 2 Chr. 32:31).

are taken away by the king of Egypt. Given such an ending, we would do well as readers to pay attention to the way in which Solomon seeks God and remains wholeheartedly devoted to him.

3.2.3 1 Chronicles 29. The focus of the last chapter of 1 Chronicles is again on David's final preparations for the temple and some additional parting words to Solomon. 1 Chr. 29:1-9 commences in a similar manner to chapter 28 with David speaking to the "whole assembly" (29:1). Here we find yet another instance of lists of materials for the building of the temple. David's donation or provision (כִּיּוֹן) of materials for the temple certainly reminds us of him doing so in chapter 22 where this same theme was given significant attention (cf. use of כִּיּוֹן in 22:3, 14). Through David's provisions and piety here in 1 Chr. 29, I will show that the Chronicler is continuing to develop ideas concerning devotion to YHWH, thereby adding to both of the charges already seen in chapters 22 and 28.

1 Chr. 29:1-9 begins with a second reference to Solomon's youth and inexperience (cf. also 22:5) and is followed by lists of materials for the temple supplied by David (29:2-5) and the leaders (29:6-9). In 29:2, while speaking to the people, David tells them that he has provided gold, silver, bronze, iron, etc. required to finish the temple. Here David indicates that he has provided these things (gold, silver, bronze, iron, etc.) with "all his strength." The list of provisions in 29:2 might very well be the same or similar things David "provided" in 22:2-4, 14-16 and there seems to be no apparent reason to argue otherwise.³⁷ In 29:3-4, however, a distinction is made between the materials supplied here and those supplied by David in 29:2:

³⁷ In both texts (22:2-4, 14-16 and 29:2), for example, gold, silver, bronze, iron, and wood are mentioned while 29:2 adds such things as "onyx stones and inlaid stones, stones of antimony, and stones of various colors, and all kinds of precious stones, and alabaster."

“Moreover, *in addition* to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God” (29:3).³⁸ 1 Chr. 29:3 makes it clear that “in addition to,” למעלה, the materials contributed in 29:2, David gives from his personal treasures.³⁹ The distinction between David’s general provisions (29:2) and the fact that he also gives from his personal wealth (29:3-4), is telling for a number of reasons. The first is that they now speak of David’s personal devotion to YHWH and the temple. David has been urging Solomon to be devoted to YHWH in different ways as we have seen, but here David leads by example. The nature of David’s devotion is also telling and it is not difficult to conclude that the Chronicler now includes generosity in his growing understanding of devotion to God. Furthermore, David gives of his personal treasures quite willingly and with great pleasure, for he gave of his own treasures “in my delight of the house of my God” (NASB). This said, David’s devotion is also thought of in terms of an inward orientation of the heart: giving with great pleasure. In a rare moment where the Chronicler gives us a look in to the inner world of his characters (David speaking of his giving with “delight”), we find David taking his own advice to be devoted to YHWH.

At the end of David’s speech (29:5b), he poses a question to “the whole assembly” (cf. 29:1) and says: who will “offer willingly,” נָדַב, to “fill his hand to YHWH?”⁴⁰ Here we find David challenging the assembly to give generously just as

³⁸ Italics mine.

³⁹ Klein notes this distinction and states that David’s contribution in 29:2 might have been drawn from public resources (cf. 1 Chr. 27:25-31) while he also contributed from his personal wealth (29:3). Klein, *1 Chronicles*, 534.

⁴⁰ The hithpael of נָדַב most likely means to make a voluntary decision or a voluntary contribution (cf. HALOT, נָדַב, 671, see also Ezra 5), which certainly fits this context. The phrase “to fill [his] hand” is often translated figuratively as “consecrate” (NRSV, NIV, NASB). Cf. also Ex. 28:41; 29:29; 32:29; 2 Chr. 13:9; 29:31. Johnstone indicates that the people’s free-will offerings in 29:6-9 are a sign that they “are dedicating themselves, as it were, by ordination as the priestly people of God.” Johnstone, *1 and 2 Chronicles*, vol. 1, 285.

he has done. The response to David's challenge is indeed positive and enthusiastic. In 29:6-9 we find the leaders of Israel from among the assembly are the ones to respond. Moreover, their response is overwhelming. They heed David's challenge and give "willingly" (cf. 29:6, 9) not only more in quantity of gold and silver than David gave from his personal treasures, but they also go beyond this and give other materials as well (e.g. bronze, iron, and precious stones).⁴¹ In 29:9, the Chronicler once again offers an assessment of this situation. Given the great generosity of the leaders of Israel, the "people," עַם, rejoice due to the fact that not only did the leaders give to YHWH, they freely gave with a "whole heart," לֵב שָׁלֵם: "Then the people rejoiced because they had offered so willingly, for they made their offering to the LORD with a whole heart." The leaders' response to David's question affirms what I concluded above concerning David's generosity and devotion. Full devotion to YHWH is associated with giving freely and whole-heartedly (לֵב שָׁלֵם) to YHWH. More than this, it is associated with rejoicing for David too rejoices when he sees the leaders of Israel give (29:9b; cf. also 29:17b). The question of what all of this has to do with Solomon becomes clear in 29:10-20.

David's prayer in 29:10-20 follows quite naturally on from the first ten verses of this chapter.⁴² Before looking at David's specific request for Solomon in this prayer, I wish to draw attention to the placement of this prayer immediately following the events of 29:1-10. The entire sentiment of David's prayer in 29:10-19 is that of thankful and humble reflection, and he goes to great lengths to make it clear that not only does all "wealth" and "honour" come from YHWH (29:12), so too does "everything come from" him (29:14). This same idea is reiterated in verse 16, which

⁴¹ Compare David's contribution of 3000 talents of gold and 7000 talents of silver in 29:4 with the leaders' contribution of 5000 talents of gold and 10,000 talents of silver in 29:7. Moreover, the leaders give 18,000 talents of bronze and 100,000 talents of iron of which David does not give any.

⁴² For a discussion of this prayer including its composition and dating, cf. Pancratius Cornelis Beentjes, *Tradition and Transformation*, 149-153.

states that all the abundance provided for the temple comes from YHWH and belongs to YHWH. If this is the case, then it is clear that YHWH has surely been very good to David and to the people of Israel. More important, though, is David's response to having been given this wealth: he gives it back to YHWH (29:3-4). In all of this we find that David is not only thankful, but deeply humbled (29:14a, 15). A final matter to note here is that David has not only given all of these provisions willingly, he says he has given them "in the uprightness of my heart," בִּישֹׁר לִבִּי, for God examines the heart:

I know, my God, that you search the heart, and take pleasure in uprightness; in the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you. (29:17)

In these words of David, we find an assortment of themes (uprightness, thankfulness, giving, willingness, etc.) converge that further creates a complex picture of devotion to God-one that certainly goes beyond simple pious Torah observance.

At the end of David's prayer (29:19) he asks YHWH to give his son Solomon a "whole heart," לֵב בָּשֵׁל (29:19). The purpose of this לֵב בָּשֵׁל is so that Solomon might keep YHWH's commandments, statutes, and testimonies, and to build the temple. While the request for a "whole heart" is not surprising, the intended purpose of this "whole heart" is initially surprising in the context of chapter 29. On the one hand, we have seen David's clear concern for Solomon that he both build the temple and keep YHWH's commandments (1 Chr. 22, 28). Given such concerns, it is possible that David is expressing a general concern for Torah piety in 29:19.⁴³ On the other hand, however, given the context and overall concerns of 29:1-20, I would argue that David's prayer for Solomon's "whole heart" goes beyond simple devotion

⁴³ General Torah piety is often how scholars have interpreted David's prayer for Solomon in 29:19, cf. Johnstone, *1 and 2 Chronicles*, vol. 1, 288; Klein, *1 Chronicles*, 539.

to YHWH's commands. It indeed includes Torah piety in a more general sense, but I maintain that the Chronicler is being more specific than this.

In defence of such a position it is important to first consider the overwhelming context and themes of 29:1-20. The entire context of 29:1-20 focuses on David's and the leaders' generous and thankful giving to YHWH's temple. The focus of David's prayer (29:10-19), as indicated above, also gives a very clear expression of the fact that all the wealth that David and the leaders have given to the temple comes from and belongs to YHWH. The design of 29:1-20 (also noted above) thus gives the reader the distinct impression that because of Solomon's youth and inexperience (29:1), he is to follow the example of David and the leaders of Israel (in generous and thankful giving) due ultimately to the fact that all wealth and honour come from YHWH (29:12). Indeed, David prays this very idea for the people in 29:18b where he states: "preserve *this* forever in the intentions of the heart of your people, and direct their heart to you."⁴⁴ The "this" in 29:18b most certainly refers to the generous, joyful, honest, and thankful giving that David has just referred to in 29:17 which states: "Since I know, O my God, that you try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these things; so now with joy I have seen your people, who are present here, make their offerings willingly to you." Thus David prays that Solomon would be given a לֵב בָּשֵׁל (29:9), the very same thing that we see David doing (giving with a whole heart) in 29:3 and the very same language used when referring to the contributions of the leaders: they gave freely and with a לֵב בָּשֵׁל (29:9).

Given such a context and the specific prayer for the people in 29:18b, the thrust of David's wish for Solomon is that his devotion to YHWH would also be seen

⁴⁴ Italics mine.

in his generosity and in his thankfulness. The reference to Solomon keeping the commandments, testimonies, and statutes does not contradict this conclusion. Indeed the law is full of references to matters of generosity, giving, and thankful devotion to YHWH and thus if Solomon is to do these very things, he will be fulfilling the law and remaining obedient to YHWH.⁴⁵ At this point, however, this is only a prayer for Solomon but it certainly adds to the growing list of concerns that David has for Solomon as he takes the throne.

3.2.4 Summary and Evaluation. The scene is henceforth set for Solomon. Solomon has not acted or spoken up to this point but nevertheless these charges and prayer reveal great and high expectations for him. Given such clear and high expectations for Solomon, it seems very likely that we should or rather are invited to read the narrative of Solomon's reign in the chapters that follow (2 Chr. 1-9) through the lens of these expectations or exhortations.

3.3 The Beginning of Solomon's Rule.

3.3.1 Solomon's Rule Firmly Established (2 Chr. 1:1). The first words of 2 Chr. 1 should come as no surprise given much of 1 Chr. 22-29. In many ways David has made the transition to power for Solomon as seamless as possible. Solomon's reign thus begins with the announcement that he "strengthened" or "established himself," חִזַּק, firmly over his kingdom "and the LORD his God was with him and made him exceedingly great" (1:1).⁴⁶ This opening announcement reveals yet again

⁴⁵ Cf. Lev. 23:28; 25; Deut. 14:22-29; 15:7-11; 16:10; 24; 26. Cf. also Ps. 54:6.

⁴⁶ The Hebrew word חִזַּק used here is often rendered "established himself" firmly or securely which given the context seems to be a good translation (cf. NIV, NASB, NRSV).

the unity between the reigns of David and Solomon and also affirms Solomon as YHWH's choice to succeed David (cf. 1 Chr. 29:21-25).⁴⁷

The use of *חזק* to mark the beginning of Solomon's rule over Israel in 1:1 is intriguing for two reasons. The first is that Solomon's rise to the throne is one that stands in distinct contrast to the ascent of other kings after Solomon (cf. use of *חזק* in 2 Chr. 12:13; 13:21; 17:1; 21:4). The rise of Judah's kings to their thrones (e.g. Rehoboam, Abijah, and Jehoshaphat) often occurred in a time of difficulty or as a result of considerable effort.⁴⁸ Solomon, on the other hand, comes to establish his throne in a time of peace and prosperity and his rule over Israel in 1:1 is a sign of God's blessing and affirmation of the promise made to David (1 Chr. 17:11-13). Indeed Solomon is anointed as ruler before YHWH and even sits on the "throne of YHWH" in the place of David (1 Chr. 29:23; cf. also 28:5).⁴⁹

The use of *חזק* in 1:1 is intriguing in yet another way. David has used this word four times already in his charges to Solomon: the first two (22:13; 28:7) are exhortations to "be strong" and obey YHWH's commandments while the second two (28:10, 20) are exhortations to "be strong" and build the temple.⁵⁰ Solomon's starting point is indeed a good one but the Chronicler might very well be trying to catch the reader's attention and offer a reminder of the expectations that are placed on Solomon

⁴⁷ The reference to Solomon being made king in 1 Chr. 23:1 is thought to be problematic due to the fact that he is made king "a second time" in 29:22. The only possible "first" instance of Solomon being made king is a very brief reference in 1 Chr. 23:1 where David makes him king. Williamson indicates that this reference to a second time in 29:22 is often thought by commentators to be a later gloss "explaining that it was added by some one who failed to appreciate 23:1 was the heading to this whole section rather than describing a separate event. Williamson argues that this second reference to Solomon being made king in 29:22 does not refer to 23:1 but to 1 Kings 1. Williamson, *1 and 2 Chronicles*, 187.

⁴⁸ Williamson concludes that given these wider references to *חזק* in Chronicles (2 Chr. 12:13; 13:21; 17:1; 21:4), the reference to Solomon establishing himself in 2 Chr. 1:1 might be an allusion to the disorders which marked the close of David's reign in 1 Kings 1-2. Cf. *Ibid.*, 193.

⁴⁹ The phrase "throne of YHWH" is also found in Jer. 3:17 and a number of times in the Psalms (9:7; 11:4; 103:19; 132:11).

⁵⁰ H. G. M. Williamson argues that the Chronicler's use of "be strong" in David's charge to Solomon is one of five elements in the Solomon narrative which suggests that the Chronicler was influenced by the narrative of the succession of Joshua. Cf. footnote 6 above. Williamson, "The Accession of Solomon," 351-361.

by David: he is to remain obedient to YHWH and to build the temple and therefore we should be attentive to these matters.

3.3.2 Solomon's First Actions (1:2-13).

3.3.2.1 *Solomon Goes to Gibeon (1:2-6)*. The first actions of Solomon are revealed in 1:2 where he speaks to “all Israel” which once again ties together the reigns of David and Solomon (1 Chr. 13:2, 5; 28:1; cf. also 22:17-18; 29:1).⁵¹ After speaking to Israel, Solomon and the “whole assembly” go to the high place at Gibeon. The reason for this journey appears to be that Gibeon was the location of the “tent of meeting,” אהל מועד. Here in Gibeon Solomon and the assembly “seek out” the “bronze altar,” מזבח הנחשת, and make sacrifices upon it (1:5-6)⁵². These first actions of Solomon appear at first glance to be very positive for a number of reasons. To begin, the Chronicler quite explicitly draws a connection between the tent of meeting and Moses: “for God’s tent of meeting was there, which Moses the servant of the LORD had made in the wilderness” (1:3b).⁵³ Added to this is the fact that Solomon is

⁵¹ Mosis also notes these occurrences of both David and Solomon “gathering” and “speaking” to “all Israel.” He adds that Hezekiah similarly “sends” for all Israel to celebrate the Passover (2 Chr. 30:1). Rudolph Mosis, *Untersuchungen zur Theologie des Chronistischen Geschichtswerkes* (Freiburg: Herder, 1973), 126.

⁵² There is some ambiguity on the object of Solomon’s “seeking” in 2 Chr. 1:5. Williamson argues that the pronominal suffix attached to “seek” (וַיִּדְרֹשׁוּ) can either mean “it” (i.e. Solomon sought the bronze altar) or “him” (i.e. Solomon sought God) and most likely refers to the former “it” given similar usage in 1 Chr. 13:3. Note also how the NASB and NRSV translated the object of Solomon’s seeking as the bronze altar (“it”) and the NIV as “him.” Cf. Williamson, *1 and 2 Chronicles*, 194.

⁵³ A further connection between the tent of meeting in Gibeon and Moses is seen (1:5) with reference to Bezalel who made the ark for Moses and was involved in the construction of the sanctuary (Ex. 31:2; 35:30; 36:1-2; 37:1; 38:22; cf. also 1 Chr. 2:20). Wilhelm Rudolph argues that Solomon’s journey to Gibeon is justified by the author of Chronicles by means of the association that is made between the tent of meeting and the altar with Moses in the desert, cf. Wilhelm Rudolph, *Chronikbücher*, Handbuch zum Alten Testament 21 (Tübingen: Verlag von J.C.B. Mohr, 1955), 196-197. There is much that is unknown about the location of the tent of meeting and the ark, and especially how these arrived at Gibeon. See Kalimi for a discussion of these issues including the following comments: “According to the Former Prophets, the tent of meeting/tabernacle of the Lord was at Shiloh from the days of the conquest of the land to the days of Eli the priest and Samuel – these books show no sign that the Tabernacle was transferred from Shiloh to Gibeon or to any other place (cf. Jer. 7:12, 14; 26:6; Ps. 78:60). It is likely that the Tabernacle was destroyed by the Philistines along with the town of Shiloh toward the end of the era of the Judges (1 Sam. 4).” Note also that the ark might be located at Nob in 1 Sam. 21 (where David asks the priest for the consecrated bread) and later at Kiriath Jearim (2 Sam. 6:2), cf. Isaac Kalimi, *The Resphaing*, 144-147.

being portrayed as a pious king who worships YHWH which is the very thing he is charged to do by David. Indeed offering sacrifices to YHWH in the manner in which Solomon does (i.e. to YHWH before the tent of meeting) also portrays Solomon as obedient to the Law (cf. Lev. 17:8-9).⁵⁴ Braun is certainly correct when he says that the author of Chronicles goes “to great lengths to demonstrate Solomon’s zeal for the cult...”⁵⁵

While the Chronicler certainly portrays Solomon’s journey to Gibeon as something positive, I would argue that the reader is also invited at the same time to question his actions here. Given the great detail by which the Chronicler describes the location of the ark, tent of meeting, and the bronze altar, 1:4-5 makes it clear that Solomon has a choice as to where he goes and what he does. The choice is either to go to Gibeon where the tent of meeting and the bronze altar are located (1:5, cf. also 1 Chr. 21:29) or to stay in Jerusalem with the ark which David had already had brought up and pitched a tent for (1:4, cf. also 1 Chr. 13:5-6; 15:1-4, 25-29). Solomon’s choice is clearly the former but upon closer inspection, this seemingly positive choice might very well be subtly undermined.

It seems curious, if not suspect, that given the significant emphasis placed on Solomon as the chosen temple builder (1 Chr. 22:5-10; 28:4-6), the numerous commands directed at Solomon to build the temple (22:11; 28:10; 20-21; 29:19),⁵⁶ as well as David’s encouraging words to “be strong and act” (1 Chr. 22:10, 20: the commands to “be strong” and to “act” in each case refer to building the temple), that

⁵⁴ Kalimi notes that the Chronicler was trying to create harmony between 1 Kings 3 and Leviticus 17:8-9 and portray Solomon as following Torah’s mandate regarding ritual matters, *ibid.*, 145.

⁵⁵ Braun, “Solomon Apologetics in Chronicles,” 509. Note also Jarick who points out that Solomon’s seeking of God in 2 Chr. 1 is something that David exhorted him to do (1 Chr. 28:9) and thus “readers can be confident that Solomon will encounter Yahweh at the site.” Jarick, *2 Chronicles, Readings: A New Biblical Commentary* (Sheffield: Sheffield Phoenix Press, 2007), 31.

⁵⁶ Not only is Solomon commanded to build the temple, so too are the leaders of Israel commanded by David to help Solomon and to build the temple (1 Chr. 22:17-19).

the very first thing Solomon does in his reign as king is to leave Jerusalem and to worship YHWH at a “high place,” *בִּמְזָה*, in Gibeon. One can further see the Chronicler’s sense of urgency with respect to having the temple built in things such as the extensive preparations that David has gone to in order that the temple might be built (cf. 1 Chr. 22-29). Furthermore, David had brought the ark to Jerusalem (1 Chr. 15; 2 Chr. 1:4) and has urged the leaders of Israel to build the temple so that the ark may be brought in to the temple (1 Chr. 22:19). Added to this, it is even more explicitly suspect to find Solomon himself offering up burnt offerings to God (1:6). The work of sacrificing is very clearly the function of priests (Ex. 29: 44-46; Lev. 9) and David has gone to great lengths to set up the priests and specifically the sons of Aaron to do the very thing that Solomon is doing (1 Chr. 23:13). It seems likely, therefore, that the Chronicler is at the very least, questioning not only why Solomon went to Gibeon but also what he does in Gibeon.⁵⁷ This said, I do not wish to push this matter too far for Solomon has worshipped YHWH in Gibeon and no other god and the dream sequence that follows looks, from this standpoint, to come out quite positively for him. At this point then, perhaps the Chronicler might very well want nothing more than to set this dilemma before the reader to consider as we read on.

3.3.2.2 *Solomon Asks for Wisdom (1:7-13)*. The narrative continues with Solomon in Gibeon. Here God appears to him and says, “ask what I shall give to you” (1:7).⁵⁸ The narrative that follows consists of Solomon’s answer to God’s

⁵⁷ Contra Johnstone who argues that Solomon’s actions in 1:6 (and in 6:3 where he blesses the people) are actions that characterize the role of high priest and present him as an ideal king. Johnstone, *1 and 2 Chronicles*, vol. 1, 300-301. In 1 Chr. 16:2 we find a statement regarding David also sacrificing burnt offerings to God but here it is not clear that David himself is making the sacrifices. In 1 Chr. 15 David is well aware that the Levites are the ones to carry the ark of God and even goes to lengths to arrange for the Levites to do just this (1 Chr. 15:11-29). The reference to “they” in 1 Chr. 16:1 as the ones who carry the ark is very likely to be the Levites just spoken of in chapter 15. There is absolutely no indication that the Levites are involved with Solomon’s sacrificing at Gibeon in 2 Chr. 1:6.

⁵⁸ Jarick makes the interesting observation that YHWH’s invitation contains echoes from 1

generous offer as well as God's response. Solomon's response to YHWH begins with his reflection on the promise made to David (1:8-9) and is followed by a specific answer to YHWH's open-ended offer (1:10). Both the reflection and the response reveal the specific nature of Solomon's priorities and concerns.

Solomon begins his response by first recalling that God has shown great חסד to David his father which is now seen in the fact that God has made him king in David's place thus fulfilling 1 Chr. 17:11 and 28:5. He then asks: "Now, O LORD God, let your word to my father David be fulfilled; for you have made me king over a people as numerous as the dust of the earth" (1:9). It is commonly agreed among scholars that the reference to the "word" or "promise" in 1:9 refers back to the promise made to David in 1 Chr. 17.⁵⁹ The question remains, however, does Solomon refer to a specific part of the promise made to David or is he concerned with the entire promise?⁶⁰ It could very well be that Solomon is asking that God would fulfill his promise concerning the completion of the temple (1 Chr. 17:12), or he could be asking that God would establish his throne forever (1 Chr. 17:12b, 14), or possibly

Chr. 10:13-14 (Saul) and 1 Chr. 21:10 (David). Jarick suggests that YHWH's invitation is a "test" for Solomon: "what will he ask for, given the deity's willingness to welcome him to the throne of Israel with a generous and open-ended offer?" Jarick, *2 Chronicles*, 32.

⁵⁹ Cf. for example, Johnstone, *1 and 2 Chronicles*, vol. 1, 301. Mosis too argues that the "word" that Solomon refers to is the promise to David in general (cf. this expression is used in 1 Chr. 17:23, 24; and again in Solomon's prayer), Mosis, *Untersuchungen*, 126. David Carr says "this distribution" (i.e. the use of the "word" in 1 Chr. 17 and in Solomon's prayer) "indicates that the Chronicler understood the Nathan oracle ('God's word to David') as an unconditional promise that Solomon would build a dwelling place for God. 2 Chr 1:9-10 is Solomon's request that God fulfill a proximate goal of that promise by granting Solomon's wisdom, a wisdom that will enable him to build the temple. Because of this emphasis on wisdom for building the temple, the Chronicler uses the more general term (wisdom and knowledge) to describe Solomon's request ... this temple centered character of Solomon's wisdom emerges again in Hiram's praise of Solomon's wisdom in 2 Chr. 2:11." David McLain Carr, *From D to Q*, 102.

⁶⁰ The various aspects of the promise concerning Solomon from 1 Chr. 17 include: the fact that God would raise up David's offspring to succeed him and that God will establish his kingdom (17:11; 28:5), that Solomon would build a house for YHWH (17:12; 22:10; 28:6), that God will be his father and Solomon will be his son (17:13; 28:6), and that his throne will be established forever (17:12b, 14; 22:10; 28:7). Note also that David repeats YHWH's promise in 1 Chr. 17:23-24 and says "as for the word that you have spoken concerning your servant and concerning his house, let it be established forever, and do as you have promised." The promise is more than just that David's son will build the temple. It includes ideas concerning the people in the land (17:8-10) as well as the longevity of David's throne (17:14), not just the temple.

both; these are indeed important and relevant aspects of the promise from 1 Chr. 17. Solomon's response to YHWH's open-ended offer continues in 1:10 and will show that Solomon's desire is not so narrowly focused on asking for help to build the temple as is commonly thought (although it would include this).⁶¹

After Solomon reflects on the promise to David, he asks for “wisdom,” חכמה, and “knowledge,” מִדָּע. This request is further clarified by two important details. The first of these details is that Solomon asks for “wisdom” and “knowledge” so that he would be able to “go out and come in before this people.” The second of these details is put in the form of a question in which Solomon immediately asks, “for who is able to judge שֹׁפֵט this great people of yours?” The thrust of these two ideas (“to go out and come in...” and “to judge”) reveals Solomon's intentions are focused on leading and governing this great and numerous people of Israel.⁶² The expression “to go out and come in before this people” can refer to leading from a military perspective (1 Chr. 11:2) but is also often used to express the more general idea of leadership (Num. 27:17, 21; Deut. 6:23; 31:2; Joshua 14:11; 1 Sam. 18:13, 16). The combining of these ideas of leading and governing (or judging) thus reveals Solomon's desire and concern as he takes over from David as king over Israel. That Solomon's request for wisdom and knowledge is for the purposes of leading and governing Israel, is affirmed by YHWH himself in 1:11b: “but have asked for wisdom and knowledge for yourself that you may rule my people over whom I have made you king.” It might very well be that Solomon is asking for abilities to build the temple, but his concern seems to be more generally on aspects of leading and governing as well which would, of course, help him do things such as build the temple.

⁶¹ Cf. Brueggemann, *Solomon*, 176; Williamson, *1 and 2 Chronicles*, 195.

⁶² Cf. Japhet, *I & II Chronicles*, 531.

It can hardly be argued that Solomon's request for wisdom and knowledge to lead and govern is anything but positive or virtuous.⁶³ Indeed the blessing of God is seen in the people who are as numerous as the "dust of the earth" (1:9, cf. also Gen. 13:16; 28:14) and Solomon's desire to lead and govern this people is a positive thing indeed. YHWH's response to Solomon is also quite positive:

And God said to Solomon, "Because you had this in mind,⁶⁴ and did not ask for riches, wealth, or honour, or the life of those who hate you, nor have you even asked for long life, but you have asked for yourself wisdom and knowledge, that you may rule my people, over whom I have made you king, wisdom and knowledge have been granted to you" (1:11-12a)

While YHWH's response to Solomon is positive, note the reference to the things that Solomon could have asked for but did not: riches, wealth, honour, the life of his enemies, or a long life. The suggestion that Solomon could have asked for these things but did not, leads one to conclude that he could also very well have asked for something other than wisdom and knowledge to lead and govern the people; YHWH's invitation was indeed open-ended. This suggestion gains strength as we consider Solomon's request for wisdom and knowledge in light of David's charge to Solomon from 1 Chr. 22.

I have shown in various ways that the Chronicler not only blends together the reigns of David and Solomon into a unified narrative, he furthermore offers allusions back to David's life and reign within the Solomon narrative (e.g. 2 Chr. 1:1, 4; cf. also 2 Chr. 2). In the process of offering these allusions, it was also shown that the Chronicler cautiously subverts, or at the very least questions, a seemingly positive picture of Solomon. This careful questioning, I suggest, occurs once again in 1:10-12.

Looking back on David's words to Solomon in 1 Chr. 22, we see that he began his speech by referring to Solomon's youth and inexperience (22:5) which is then

⁶³ Jarick refers to Solomon's response as the "perfect answer," Jarick, *2 Chronicles*, 32.

⁶⁴ Note the NIV translation "this is your heart's desire" or the NASB "because you had this in mind."

followed by David recalling YHWH's promise to him much of which focuses on Solomon as YHWH's chosen temple builder (22:6-10). Immediately following David's recalling of the promise of YHWH, he exhorts Solomon to build the house of YHWH (22:11). This is followed by David wishing that he would be given שכל and בינה (insight or discretion and understanding) in order to do the very thing that will make him successful; that is, to "to keep the law of the LORD your God" (22:12). Turning to 2 Chr. 1:8-12, we also see evidence of Solomon's youth and inexperience in his remembering of the promise to David (cf. 1:9, "who is able to govern this great people of yours") and his subsequent request for wisdom and knowledge (1:10). As indicated, the reason Solomon asks for wisdom and knowledge is so that he might lead and govern Israel well. This task of governing Israel is a monumental one for Solomon the new king, as he indicates the people are "as numerous as the dust of the earth" (1:9) and thus asks "who can rule this people of yours?" (1:10). Given such a monumental task and Solomon's inexperience, Solomon asks for "wisdom" (חכמה) and "knowledge" (מדע). While the similarities between 2 Chr. 1:8-12 and 1 Chr. 22 are apparent, there remains a telling difference between them. The difference is that David's wish that Solomon would be given insight and understanding (שכל and בינה: clear wisdom expressions) for the purpose of keeping YHWH's Law, while Solomon wishes for wisdom and knowledge (חכמה and מדע, again, wisdom expressions) for the purpose of leading and governing Israel. This difference reveals that Solomon's priorities do not appear to be the same as those of David. At what seems to be such an important point in Solomon's reign (the beginning, and an open invitation from YHWH), Solomon's concerns as king lie with issues of leadership and governing and David's priorities for Solomon focus on obedience to YHWH (repeated three times in 1 Chr. 22, 28, and 29) and an urgency to build the temple and worship him. Indeed,

Solomon could have asked for guidance or help to build the temple or for help in keeping Torah. Likewise, he could have asked for a heart wholly devoted to YHWH (cf. 1 Chr. 28:9; 29:19).

I do not believe that this contrast between David and Solomon is meant as anything purely negative at this point. Solomon's request does not displease YHWH and seems to be a positive thing. I would suggest, however, that it is employed as a signal to the reader. This signal is yet another marker for the reader to pay close attention to further allusions and contrasts that will continue in the narrative that follows. Indeed, these contrasts and allusions with David are an important part of how Solomon is shown in 2 Chr. 1-9 as I have indicated at the start of this chapter.

3.3.3 Solomon's Wealth (1:12-17). After YHWH gives Solomon wisdom and knowledge (1:12), we find that he adds to these gifts with more gifts of wealth, riches, and honour. These latter gifts, of course, Solomon did not ask for. Solomon's gift of wealth, riches, and honour are often thought to be a very positive addition or perhaps a favourable gift in light of Solomon's request for wisdom and knowledge. More is said about Solomon's wealth in what follows in 1:14-17. Here Solomon "gathers," וַיִּקְטֹף, chariots and horses, but the Chronicler does not simply state that Solomon gathered these things, he gives further detailed information regarding the great numbers of chariots (1400) and horses (12000) and where they are stored. It seems that Solomon has accumulated so many horses and chariots that he has stored some of these in "the chariot cities." Next we are told in 1:15 that Solomon makes "silver and gold as plentiful in Jerusalem as stones, and he made cedars as plentiful as sycamores in the lowland." This growing picture of Solomon's wealth leads us to inquire about its function in the narrative for Solomon's wealth is given significant attention here

and later in the narrative (cf. 2 Chr. 8-9). In other words, what do we make of Solomon's great wealth?

The consensus among scholars seems to be that Solomon's accumulation of wealth in 1:14-17 is the realization of YHWH's promise for the same in 1:12 and furthermore that his great wealth is mentioned at this point in the narrative to prepare for the building of the temple that follows in chapter 2.⁶⁵ While Solomon's wealth does indeed seem to be something favourable, there are a number of matters that complicate such a position. The first is to ask, why is Solomon gathering horses and chariots in such great quantities during a time of peace especially since YHWH promised peace (cf. 1 Chr. 17:9-10; 22:9-10)? Second, if scholars view Solomon's gold and silver to be used for the temple, then surely there will be evidence of this in what follows.⁶⁶ Another matter to consider is to inquire how Solomon's accumulation of horses, chariots, gold, and silver are intended to be viewed in light of the clear prohibition for a king not to do these very things. The Law of the king in Deuteronomy 17 becomes all the more poignant here in 2 Chr. 1 as we consider statements that Solomon's horses and chariots were imported "from Egypt" (1:16-17). Not only has Solomon returned to Egypt for horses and chariots, he has also embarked on business relations with foreign nations. The relevance of Deuteronomy 17 to Solomon on the matter of his wealth is problematic, however, in light of

⁶⁵ Brueggemann, *Solomon*, 176; Martin J. Selman, *2 Chronicles: A Commentary*, TOTC 10b (Leicester: Intervarsity Press, 1994), 295; Williamson, *1 and 2 Chronicles*, 196.

⁶⁶ I realize that the Chronicler is not required to tell us that Solomon donates this gold and silver to the temple, but he does show a significant concern for the gathering of material for the temple by David and also explicitly tells of David's personal donation of his wealth to the construction of the temple (cf. also Hezekiah 2 Chr. 31:3 and Josiah 2 Chr. 35:7, both cases explicitly stating that these kings gave from their own possessions). Given such a concern for the flow of materials and wealth for the temple, it is not beyond reasonable to watch how the Chronicler shows us what Solomon does with his wealth and the materials he gathers for the temple.

YHWH's clear gift of the same and the emphasis on priestly law and material found in the book of Chronicles.⁶⁷ Thus the question of Solomon's wealth remains open.

In light of these things, I wish to suggest another option that, in my judgment, helps to make sense of Solomon's wealth in 2 Chr. 1-9. My suggestion is that we as readers should consider how Solomon's wealth is shown in light of David's exhortation to Solomon from 1 Chr. 29 where we saw an emphasis on whole-hearted devotion to YHWH expressed through generosity and thankfulness. Of course at this point in the narrative little can be said about how Solomon uses his wealth, but given such a concern for Solomon's devotion in David's charges, the Chronicler might very well be signaling for us as readers to pay attention to these things.

3.3.4 Summary and Evaluation. Looking back on 2 Chr. 1 it is important to stress a number of things. 2 Chr. 1 clearly narrates the first steps of Solomon as king. This said, in the midst of such a portrayal lies a deeper concern for Solomon's devotion to YHWH. This was seen as we considered Solomon's actions in light of David's charges. Solomon's first action as king is to go to Gibeon and worship YHWH, but David has urged Solomon over and over to build the temple and worship YHWH. Solomon's concern for leading and governing Israel was seen in his request for wisdom and knowledge. This good thing, however, stands in clear contrast to David's concern for obedience and devotion to YHWH. Finally, the question of what we should make of Solomon's wealth again signals ideas of devotion to YHWH, and in light of 1 Chr. 29, we are urged to watch for a particular kind of devotion: generosity and thankfulness. Given such a beginning, I now turn to the remainder of the narrative where these very questions and concerns are raised in most interesting ways.

⁶⁷ Cf. Rolf Rendtorff, "Chronicles and the Priestly Torah," in *Texts, Temples, and Traditions: A Tribute to Menahem Haran*, ed. Michael V. Fox et al. (Winona Lake: Eisenbrauns, 1996), 259-266.

3.4 Solomon, Hiram, and the Temple (2 Chr. 2 [1:18-2:17]).

3.4.1 The Temple and Solomon's Leadership/Governing. Having considered the beginnings of Solomon's reign as king, the Chronicler moves the narrative forward by addressing the construction of the temple. In 2:1 [1:18] we are told that Solomon commanded that a temple be built for the name of YHWH along with a palace for himself. The remainder of chapter 2 goes on to show the preparations that Solomon undertakes to have such a structure (the temple) built. In the process, the Chronicler further develops his picture of him.

We have previously noted the urgency with which David exhorts Solomon to build the temple. Having just read about Solomon's gift of wisdom, it should come as no surprise that the very first words in chapter 2 (Hebrew text: 1:18) are a command given by Solomon to build the temple. It is not difficult, therefore, to view Solomon's skills of leading and governing as a crucial component to him beginning one of the very things he has been urged to do.

In the process of making these preparations, the Chronicler draws out themes of Solomon's obedience and wisdom. The first of these (obedience) is found as we consider Solomon's correspondence with Hiram king of Tyre. After Solomon asks Hiram to send cedar logs for YHWH's temple, he offers a number of reasons for wanting his help. These reasons are clearly focused on maintaining the cultic functions of the temple and are summed up in Solomon's words: "I am now about to build a house for the name of the LORD my God and dedicate it to him for offering fragrant incense before him, and for the regular offering of the rows of bread, and for burnt offerings morning and evening, on the Sabbaths and the new moons and the appointed festivals of the LORD our God, as ordained forever for Israel" (2:4 [2:3]).

These temple rituals that Solomon has in mind correspond very clearly to the law's requirements for such things (Ex. 25:6; 30:7-8 and Ex. 25:30; 40:23; Num. 28-29) and thus reflect Solomon's desire to remain obedient to Torah.⁶⁸ This same concern is reiterated in 2:6 [2:5] where Solomon asks "who am I, that I should build a house for him, except to burn incense before him?" This is not the first time that Solomon has shown a concern for sacrifices and issues of the cult. Recalling his journey to Gibeon, Solomon sought out the bronze altar and offers a thousand burnt offerings on it. Together these things reveal Solomon as a pious worshipper of YHWH who is concerned with maintaining the duties of the temple.

A second feature of Solomon's preparations for the temple is that of his wisdom. This is again seen in his trade relationship with Hiram. Solomon's peaceful relations with Hiram, along with his fair and just treatment of Hiram's men (who will not only work alongside Solomon's men, but who will also be compensated for their hard work, cf. 2:8-10 [2:7-9]), leads Hiram not only to praise YHWH, Solomon's God (2:12 [2:11]), but also to say of Solomon that God has given David a "wise," חכם, son who "knows," ידע, "insight," שכל, and "understanding," בינה. As we recall, this is the third repetition of this collection of wisdom terms. In Hiram's assessment of Solomon, the Chronicler has combined the same words David used of Solomon (שכל and בינה, cf. 1 Chr. 22:12) and Solomon's request from YHWH (חכם and ידע, cf. 2 Chr. 1:10).⁶⁹ The combining of these wisdom terms reveals a number of noteworthy features concerning Solomon's wisdom. First, note that Hiram refers to Solomon as

⁶⁸ Japhet indicates that these cultic references are drawn from the priestly material in the Pentateuch, Japhet, *I & II Chronicles*, 539-540. Cf. also Shaver for a discussion of these temple rituals in the Pentateuch, Judson R. Shaver, *Torah and the Chronicler's History Work: An Inquiry into the Chronicler's Reference to Laws, Festivals, and Cultic Institutions in Relationship to Pentateuchal Legislation* (Atlanta: Scholars Press, 1989), 198.

⁶⁹ Knoppers notes that these wisdom terms are used by the Chronicler to tie together the reign of Solomon to that of David. Cf. Knoppers, *1 Chronicles 10-29*, 776. Note that ידע in 2 Chr. 1:10 is in nominal form (יָדַע) while it is used as a participle in 2 Chr. 2:12 (2:11).

wise due to the fact that Solomon is building a temple for YHWH and a palace for himself. This stands in clear contrast to David's wish that Solomon would be given "discretion and understanding" (בִּינָה וְשִׁכְלָה, cf. 1 Chr. 22:12) not to build the temple, but to keep YHWH's law. Indeed David urged Solomon to build the temple in 1 Chr. 22:11, but his request for wisdom is for the purpose of obedience. A second feature of Hiram's praise of Solomon reveals the particular nature of Solomon's gift of wisdom. As I indicated from 2 Chr. 1, Solomon's wisdom is a particular kind of wisdom that will enable him to lead and govern Israel. After receiving this gift of wisdom, he shows leadership and governance in his relations with Hiram to begin construction on the temple and for this he is called wise.⁷⁰

The figure of Hiram and his correspondence with Solomon in 2 Chr. 2 presents an interesting point of reflection. Hiram is indeed a foreign monarch, but he is one who accepts Israel's view of YHWH as creator.⁷¹ Hiram even sends to Solomon, a skilled artisan, Hiram, who is as close to an Israelite as a Tyrian can be (his mother was from the tribe of Dan).⁷² The presence of Hiram as a foreign monarch does not appear to be problematic at this point in the narrative, especially because Hiram (and later the Queen of Sheba) at least has the potential for piety and acknowledges YHWH as the supreme deity (cf. also 2 Chr. 35:21; 36:23).⁷³ What I would like to suggest, however, is that the presence of this foreign king (Hiram) highlights not only Solomon's obedience and wisdom, he (along with the foreign workers, the גִּירִים) is also used by the Chronicler to draw out a number of concerns with respect to Solomon in chapter 2.

⁷⁰ Japhet, *I & II Chronicles*, 544.

⁷¹ Ehud Ben Zvi, "When Foreign Monarchs Speak," in *The Chronicler as Author: Studies in Text and Texture*, ed. M. Patrick Graham and Steven L. McKenzie, JSOTSup 263 (Sheffield: Sheffield Academic Press, 1999), 217. Cf. also 2 Chr. 9:8 where the Queen of Sheba uses similar words to praise YHWH, Solomon's God.

⁷² Ibid., 216.

⁷³ Ibid., 227.

3.4.2 Solomon's Preparations for the Temple: Two Curious Matters. While the Chronicler reveals Solomon's desire to uphold cultic obligations in the temple and his wisdom in matters of preparations to build the temple, a closer look exposes details that do not portray him quite so idealistically. This can be seen in Solomon's relationship to the resident aliens (גֵּרִים) living in Israel as well as in his provisions for building the temple.

3.4.2.1 *Solomon and the gērîm*. As we first consider Solomon's relationship to the resident aliens in Israel, we find the Chronicler at work yet again drawing parallels between David and Solomon. Here I would like to draw attention to two such parallels.

The first of these is to note that both David and Solomon make use of the resident aliens in Israel for the purpose of forced labour in the building of the temple.⁷⁴ In 1 Chr. 22, immediately after David establishes the exact site for the temple, he “gathers,” כָּנַס, the גֵּרִים who were “in the land of Israel” and he appoints them as stonecutters for the temple (1 Chr. 22:2). In a similar manner, Solomon “counts” or “numbers,” סָפַר, men (אִישׁ) and also puts them to work in making preparations for the temple.⁷⁵ In 2 Chr. 2, however, further information is given about the work that Solomon has these men perform. Where David had the men cut the stone, Solomon not only has the men do the same, he also has them carry the stone and appoints foremen to oversee their work. While the identity of these men in 2:2 [2:1] is not made explicit, they are most certainly the same as men who are identified as the גֵּרִים at the end of the chapter in 2:17 [2:16], and the Chronicler makes sure

⁷⁴ For further discussion on this (and argumentation that these גֵּרִים were forced labourers in Israel) cf. J. Alberto Soggin, “Compulsory Labor under David and Solomon,” 259-267.

⁷⁵ Note the change in verb where David “gathers” (כָּנַס) in 1 Chr. 22, now Solomon “numbers” (סָפַר) these “men.” The use of סָפַר in 2 Chr. 2 becomes important later in the chapter (2:17) where the Chronicler refers again to Solomon's “numbering” (סָפַר) of these men who are identified as the גֵּרִים who were in Israel.

there is no doubt about this by stating the exact same numbers of these men in their different roles in both locations (2:2 [2:1] and 2:17 [2:16]). Having made it clear that Solomon not only distinguishes Israelite from non-Israelite and furthermore makes these non-Israelites into slaves, it is difficult not to see that Solomon might very well be implicated on this matter. Against such a view it might be argued that David's gathering of these resident aliens as slaves (cf. 1 Chr. 22:2) somehow justifies Solomon's doing the same for there is no explicit criticism of David in 1 Chr. 22. This argument fails, however, for David might very well be implicated in gathering the גֵּרִים as well. David's gathering of the גֵּרִים is immediately preceded by his explicit sin of counting the men. Perhaps David's gathering of the גֵּרִים and preparations for building the temple continue to show David's failures for David's preparations seem to go against YHWH's promise that he, not David, would build the temple (1 Chr. 17:10-14). Even though David does not actually build the temple in the end, he comes as close as possible to doing so by making almost every preparation possible including detailed plans that he gives to Solomon (1 Chr. 28:11-18).⁷⁶

What we must consider as we assess both David and Solomon's actions in gathering the גֵּרִים, is not the Chronicler's lack of explicit comment on this issue (positive or negative), but the very strong emphasis on obedience to the Law that David repeatedly emphasizes in his charges to Solomon. The Law is clear on how one should treat aliens in Israel (Deut. 10:18-19; 16:11). It states that Israel is not to

⁷⁶ Greenwood offers an interesting argument regarding the nature of David's census in 1 Chr. 21. He contends that because Solomon's census in 2 Chr. 2 involved counting the גֵּרִים, David's census in 1 Chr. 21 must have been similar in scope. This leads him to conclude that ultimately, judgment falls upon David and the people in 1 Chr. 21 due to the fact that David took a census of workers in preparation for building the temple and thus David's sins ultimately are premature and unsanctioned planning for the temple. While I do not think that David's census was that of counting the workforce for the building of the temple, Greenwood does highlight an important point that is often not considered in David's plans for building the temple. Cf. Kyle R. Greenwood, "Labor Pains: The Relationship between David's Census and Corvée Labor," *Bulletin for Biblical Research* 20, no. 4 (2010): 467-477.

“oppress” (לִחַץ) or mistreat aliens (גֵּרִים) living among them and the reason given for this is that they should remember that they themselves were once oppressed and lived as aliens in Egypt (Ex. 23:9; Lev. 19:10, 33-34). In fact, Israel is to be pro-active and defend the cause of the fatherless, widow, and alien (Deut. 10:18-19).⁷⁷ Given such commands, it appears that Solomon is doing quite the opposite and thus I suggest that Solomon disregards Torah on this matter.⁷⁸

A second parallel between David and Solomon is found in their “numbering” of men in Israel. In 1 Chr. 21, it is clear that David’s numbering (סָפַר) of the people (עַם) is depicted as a sin. Because of this, judgment falls on both David and the people. Joab’s words are telling in his reply to David: “But, my lord the king, are they not all my lord’s servants? Why does my lord seek this thing? Why should he be a cause of guilt to Israel?” (21:3). Clues to the nature of David’s sin are found in the literary context of this narrative. Immediately prior to David’s request for a census in chapter 21, we find that David had great success in a number of battles (1 Chr. 18-20). Turning to chapter 21, it seems significant here that David’s desire to know the number of the people (21:2) comes immediately following these great victories in war and just as Israel enters into a time of peace (1 Chr. 21ff.). Thus David’s desire to know how many people there are in Israel could very well be seen as an act of pride and in the end David’s pride results in a costly price in the death of many people in

⁷⁷ Deut. 20:11 is an interesting case describing cases where Israel goes to war against their enemies. Here if Israel captures a city and makes it an offer of peace, they are allowed to subject their captives to forced labour (עָבַד). This situation (2 Chr. 2), however, is certainly not the same as in Deut. 20. Israel is not at war and the men who are forced to work are aliens living in Israel, not prisoners of war.

⁷⁸ Contra Jarick, cf. John Jarick, “The Temple of David in the Book of Chronicles,” in *Temple and Worship in Biblical Israel*, ed. John Day (London: T & T Clark, 2005), 378. Dillard raises the (contested) notion of whether or not Israelites were used in Solomon’s corvée, cf. Dillard, 2 *Chronicles*, 21-22. For a summary of research on this matter, cf. Dillard, “The Chronicler’s Solomon,” 294-296.

Israel.⁷⁹ Not only is David's pride an issue here, but it almost goes without saying that the way in which David takes this census is an explicit breach of the Law.⁸⁰

Solomon too counts the people but his counting of the people is communicated in a very different way. In 2 Chr. 2, the author of Chronicles begins and ends the entire chapter with Solomon as the subject of the verb ספַר 2:2 [2:1] begins with Solomon "assigning" or "conscripting," ספַר, the men, אִישׁ, and later in 2:17 [2:16] Solomon "takes a census," ספַר, of all the aliens, גֵּרִים. In light of all that has been said thus far about Solomon's forced labour of the גֵּרִים, it is significant that the Chronicler has put the details concerning arrangements made for this forced labour (2:3-16) in between two statements that detail Solomon both conscripting (ספַר, 2:2) and counting (ספַר, 2:17) these same labourers. It would be difficult not to see such things as a condemnation of Solomon. This condemnation is further revealed in the following ways. The first is simply that Solomon's taking of this census is a direct breach of the Law (cf. Ex. 30:11-16) as was David's. Ex. 30:11-16 states quite explicitly the way in which one must take a census of the Israelites (e.g. each person must pay a ransom for his life as he is counted and this atonement money is to be used for the service of the tent of meeting) and there is absolutely no indication given here that Solomon has followed the Law as he should have.

The highly questionable nature of Solomon's census is further amplified in the following ways. First, 2:17 [2:16] states that Solomon took a census of all the aliens

⁷⁹ Johnstone offers an alternative explanation as to the nature of David's sin. He says that David's census flies in the face of God's promise to Abraham that his descendants would be "beyond counting" (Gen 15:5; 22:17). Thus David's desire to know their number is a sin of not trusting God, Johnstone, *1 and 2 Chronicles*, vol. 1, 227.

⁸⁰ David's numbering of the people in a very explicit way breaches the law about how one is to take a census (Ex. 30:11-16) which requires a ransom to be paid by each person and this ransom was used for the service in the tent of meeting. At the end of 1 Chr. 21 David is indeed humbled and will only pay the full price for a threshing floor which he purchases and which the Chronicler indicates will be the future site of the temple. Cf. Johnstone who argues that it is David's disregard of the law from Ex. 30 that lies at the heart of his offence, *ibid.*, 228-229.

who were in Israel “after the census which David his father had taken.” I suggest this statement is an allusion to David’s census in 1 Chr. 21 and not to David’s gathering of the גִּירִים in 1 Chr. 22.⁸¹ If this is the case, little more needs to be said about this allusion to David especially given the nature and outcome of his census. Solomon has indeed followed in David’s footsteps and has failed just as David failed. Added to this is the fact that Solomon is not taking a census of the “Israelites” (as in Ex. 30:11-16) or of the “people of Israel” (as in 1 Chr. 21), he is taking a census of the גִּירִים living in Israel, the very people he has made slaves of. Furthermore, in the process of Solomon taking the census, not only do the resident aliens not pay the required price for a census, these residents of Israel are not compensated for their work revealing a contrast with Hiram’s men (foreigners) who are well compensated for their work (cf. 2:8-10).

3.4.2.2 *David and Solomon’s Provisions.* The second way in which Solomon is portrayed in less than ideal ways in 2 Chr. 2 is seen as we consider the provisions that Solomon readies for building the temple. As we recall, Solomon sends a message to Hiram king of Tyre and in this message he asks him for three things: timber (2:3, 8), for the help of Hiram’s men in cutting down the timber (2:8), and finally for a “skilled man” (אִישׁ־חָכֵם) to work with the building materials (gold, silver, bronze, iron, and different fabrics) needed for the construction of the temple.

⁸¹ Contra Williamson, *1 and 2 Chronicles*, vol. 1, 202. Williamson argues that Solomon’s census “after the census which David his father had taken” is an allusion to 1 Chr. 22 and not 1 Chr. 21. He argues this based on the fact that David’s census in 1 Chr. 21 is of the “Israelites,” whereas Solomon’s census is of the גִּירִים whom David “gathers” in 1 Chr. 22. While Williamson’s reading is certainly possible, I suggest that an allusion is being made to 1 Chr. 21 (and not 1 Chr. 22) for the following reasons. To begin, David does not count or number (or take a census of) the גִּירִים in 1 Chr. 22, he simply gathers them. Furthermore, while 2 Chr. 2 emphasizes whose Solomon’s slaves were (cf. 2 Chr. 2:17, cf. Jarick on this matter: he indicates that the identity of the men mentioned in 2:2 is later underlined in 2:17 as the גִּירִים, Jarick, “The Temple of David in the Book of Chronicles,” 376.), I suggest that equal emphasis is placed on what Solomon does with these men; he conscripts them and takes a census of them (cf. 2 Chr. 2, 17) as did David. Evidence of this is found in the dual reference to סָפַר in 2:2 and 2:17 and the fact that the exact numbers of Solomon’s census are given in 2 Chr. 2:2, 17. Added to this is what I have already argued above about Solomon’s mistreatment of these slaves along with his breach of Torah by not taking a census in the manner in which the law requires.

As we consider Solomon's requests of Hiram, we should be reminded that David too made similar preparations for the construction of the temple. Among the many items David provided for the temple include cedar logs (which were provided in such great quantities that they could not be counted, cf. 1 Chr. 22:3-4), gold, silver, bronze, iron, wood and stone. Of these latter things in particular (gold, silver, bronze, iron, wood, and stone), he tells Solomon that he may "add to them" (cf. 1 Chr. 22:14). Added to all of this, David says to Solomon that he has many workmen (stonecutters, masons, carpenters) including men skilled in every kind of work such as those working with gold, silver, bronze, and iron (1 Chr. 22:15). Of these skilled workers (also found in great numbers, 22:16) David says nothing about adding to them.

As we consider both David and Solomon's preparations for the temple, we find a number of important similarities and differences. Solomon does indeed take David's suggestion to add to some of the building materials, but it is significant to note what Solomon does and does not add. With respect to the items that Solomon may add (gold, silver, bronze, iron, wood, and stone), he only adds timber and thus he engages with Hiram to have this timber cut and brought to Jerusalem. With respect to the skilled workers that David says nothing about adding to (but has already provided for in great abundance), Solomon adds one worker, but not just any worker, a key worker who will have a vitally important role in constructing the temple. These similarities and differences raise a number of issues. The first relates to Solomon's request for this particular skilled worker, who according to Hiram king of Tyre, is "a man of skill endowed with understanding" (אִישׁ־חָכָם יֹדֵעַ בִּינָה) with regards to working with gold, silver, bronze, iron, stone, wood, and fabrics (2:13-14). Given such a request, we must ask why Solomon feels the need to add another worker especially given the fact that David has already provided many of these skilled

workers and urges Solomon to “begin the work” (1 Chr. 22:15-16; cf. also 28:21). A second issue that further complicates matters is to note that this particular skilled worker is a foreigner, a non-Israelite. If Solomon had gathered all of these resident aliens as well as non-Israelites to build anything other than the temple, one might possibly not react and see this as any sort of issue. But given the fact that no Israelite hand is used in building the temple (cf. 2 Chr. 2:2, 17-18; 8:9-10), Israel’s sacred place of worship and sacrifice, one where the presence of YHWH will dwell, it seems highly suspect that Solomon is proceeding in this way.⁸² All of this is revealing: Solomon not only has gathered all the גֵּרִים to work as slaves to build the temple, much of their work as slaves will be overseen by a non-Israelite.

Reflecting further upon the provisions made by Solomon for the temple and recalling the materials that David tells Solomon that he may add over and above that which has already been supplied, it is interesting that Solomon does not add any gold or silver to the building materials for the temple.⁸³ This is an important point to consider given the attention focused on these particular items in this narrative as well as in the building of the temple.⁸⁴ Furthermore, we have just been told that Solomon acquired large amounts of gold and silver in 2 Chr. 1:15 but see no indication that “his” gold is being used for the temple. I wish only to point out here that given the significance of Solomon’s wealth later in the narrative, its omission here (i.e. we see

⁸² John Jarick notes many of these important details about who was involved in building the temple but concludes that the Chronicler does not see any of this as a problem. Jarick makes an interesting observation that Solomon has in effect completely reversed the situation where Israel was in bondage to the Egyptians and this might very well have included Israelites as slaves building a temple for the Egyptians. Cf. Jarick, “The Temple of David in the Book of Chronicles,” 376-379.

⁸³ Contra Williamson who says that the positioning of 1:14-17 aims to show that Solomon’s wealth was channeled into the building of the temple, cf. H. G. M. Williamson, “The Temple in the Book of Chronicles,” in *Templum Amicitiae: Essays on the Second Temple Presented to Ernst Bammel*, ed. William Horbury, JSNTSup 48 (Sheffield: JSOT Press, 1991), 16; H. G. M. Williamson, *Studies in Persian Period and Historiography* (Eugene, Oregon: Wipf & Stock, 2010), 150.

⁸⁴ The word “gold” (זָהָב) is used 38 times in 2 Chr. 1-9 of which 18 occurrences are found in 2 Chr. 3-4 which gives much detail about the building of the temple and the materials used for it. The issue of gold and wealth exchanging hands, including being taken from and given to the temple, is a significant topic for the author of Chronicles (2 Chr. 12:9; 15:8; 16:2; 24:14; 25:4; 32:27; 36:3).

no evidence of Solomon contributing any of his own gold or silver to the temple) will become clear at that point.

The topic of Solomon's gold is further complicated when one begins to consider 1 Chr. 29 and how David too provides gold for the building of the temple, and not only this, he gives of his own gold (as do the leaders of Israel) and urges Solomon to full devotion (לֵבָב שְׁלֵם) toward God on this matter of giving and generosity. Given all of this, one might expect Solomon to be as generous as David and the leaders of Israel were (especially given 1:12) but we do not find evidence of this here and will have to wait and watch to see how Solomon will fare on this matter. Solomon does indeed provide materials for the temple, but these all come from Hiram and David.

3.4.3 Summary and Evaluation. The result of all these things noted from chapter 2 does indeed add to the portrait of Solomon in interesting ways. Questions raised in chapter 1 regarding Solomon's delay in building the temple are quickly answered in chapter 2, but further unsettling questions arise regarding Solomon's preparations for the temple. Solomon does well to begin to build the temple and in his desire to remain obedient in matters of worshipping YHWH. He furthermore shows wisdom and knowledge in matters of leading and governing as he seeks materials needed for the temple. But woven through this portrait are images of a Solomon who fails in matters of obedience to the law. All of these things, I would suggest, must be held together as the Chronicler moves the narrative forward.

3.5 Solomon Builds the Temple (3:1-5:1)

The events of 3:1-5:1 describe Solomon's construction of the temple in great detail.⁸⁵ They also fall at an important juncture in the narrative as a whole.⁸⁶ It is not surprising that we see details of its construction at this point after just having read about the preparations made for its construction and given such things as YHWH's choosing of Solomon to build the temple and David's urging of Solomon to do the same. Solomon does indeed succeed on this matter, as the Chronicler makes clear in 5:1: "Thus all the work that Solomon did for the house of the LORD was finished. Solomon brought in the things that his father David had dedicated, and stored the silver, the gold, and all the vessels in the treasuries of the house of God" (cf. 1 Chr. 22:19). As we consider the temple narrative and what follows, it is important to still keep David's charges to Solomon in mind as we read; indeed I have argued above, all of the issues that David raised in 1 Chr. 22, 28, and 29 are woven into the Solomon narrative in different ways. Recalling David's words to Solomon, he very clearly exhorted him to do a number of things including: build the temple, follow the law in a more general manner (1 Chr. 22), to be fully devoted to YHWH in his worship of him (1 Chr. 28), and finally he prayed that he would be wholly devoted to YHWH on matters related to generosity and thankfulness (1 Chr. 29). Examination of these themes, though, has revealed a slight disparity in Solomon's life, especially in matters related to his adherence to the law. The issue of Solomon's possessions, generosity, and thankfulness has been given little attention so far (chapter 2), but this will soon

⁸⁵ For a detailed discussion of the temple structure in the book of Chronicles, see Jarick, "The Temple of David in the Book of Chronicles," 365-381.

⁸⁶ For most commentators, the building of the temple is of central significance to the author of Chronicles, cf. Williamson, "The Temple in the Book of Chronicles," 15. Williamson argues against the common view that the temple in Chronicles is "anti-Samaritan" in tone or purpose. Cf. also Dillard, who views the temple and events surrounding its dedication to be central to the structure of 2 Chr. 1-9, cf. Dillard, "The Literary Structure of the Chronicler's Solomon Narrative," 85-93. Cf. also Mosis who argues that everything else that the Chronicler reports on in this narrative is subordinated to the temple, Mosis, *Untersuchungen*, 162.

change. As we have seen, the manner in which the Chronicler goes about all of this is done with great care and subtlety for the narrative is far from over and there is much more to be said. In the narrative that follows the construction of the temple (2 Chr. 5:2-9:31), I will continue to show how the Chronicler continues to develop his narrative drawing out these important themes of devotion to YHWH.

3.5.1 David's Provisions for the Temple. Before moving to Solomon's prayer and dedication of the temple, I wish to briefly mention two references to David providing things for the temple (3:1 and 5:1). The reason that I wish to do so is because the issue of David's provisions for the temple has already been given much attention in the past narrative, and its further mention in 3:1 and 5:1 continues this important theme and thus a few brief comments are in order.

After mentioning the fact that Solomon began to build the temple of YHWH in 3:1, the Chronicler adds a note about its location. The temple is to be built on the threshing floor of Araunah the Jebusite (cf. 1 Chr. 22:1). This note quite explicitly reveals that Solomon follows David's wishes and not only builds the temple, but also builds it in this preferred location. The way in which the Chronicler communicates this information is to tell us that this place (the threshing floor) is the place "David provided" or "designated," בָּנָה, as the site for the temple. Without a doubt, this is meant to recall the prior narrative in 1 Chr. 21 and David's words in 1 Chr. 22:1.

The interesting matter arising from these details regarding the temple location is to recall the way in which David came to determine this as the site where the temple would be built. After David had taken a census of the people resulting in a plague being sent on Israel, he is ordered by the messenger of YHWH to build an altar to YHWH on the threshing floor of Araunah. He then purchases this site from Araunah and insists on doing so for the full price for David says: "I will not take for

the LORD what is yours, nor offer burnt offerings that cost me nothing” (1 Chr. 21:24). A second interesting feature of the temple location is that we not only find that Solomon builds the temple on the threshing floor of Araunah, further information is added about this location not found in 1 Chr. 22: the threshing floor of Araunah the Jebusite is located in Jerusalem “on Mount Moriah.” Mount Moriah, of course, is the place where Abraham willingly proceeds to sacrifice Isaac, an act in which Abraham is willing not only to give up his son, but also the future promise (Gen 22:2).⁸⁷ Thus within 2 Chr. 3:1, we find the Chronicler picking up on, or making allusions to, two different situations (David’s census and Abraham’s sacrifice of Isaac). In doing so a connection is established between the location of the temple as the same location where important sacrifices were made by David and Abraham. Furthermore, these allusions also highlight past narratives wherein devotion to YHWH was seen through humbled obedience to YHWH: David and Abraham’s sacrifices in different ways come at a great cost.⁸⁸

At the end of the temple narrative (5:1) we find a second reference to David’s provisions. After all the work has been completed, Solomon brings into the temple “the things that David his father had dedicated, even the silver and the gold and all the utensils, and put them in the treasuries of the house of God” (5:1).⁸⁹ This second reference to David’s provisions is significant. Its significance is seen as we consider the two allusions to David’s provisions, one found at the beginning of the temple’s construction in 3:1 and the other at the end of its construction in 5:1. The placement

⁸⁷ Jarick notes that there is no doubt that the author of Chronicles is thinking of this story of Abraham and Isaac in Gen. 22, cf. Jarick, “The Temple of David in the Book of Chronicles,” 370. Cf. also Johnstone, *1 and 2 Chronicles*, vol. 1, 316.

⁸⁸ For further discussion on the relationship between 2 Chr. 3:1, 1 Chr. 21, and Gen. 22, cf. Jarick, “The Temple of David in the Book of Chronicles,” 369-373.

⁸⁹ While the word כֶּלִי is not used in this verse (5:1), the things that Solomon brings into the temple (silver, gold, vessels/utensils) here have been clearly provided by David in the prior narrative. David provided (כֶּלִי) much silver and gold (1 Chr. 22:14; 29:2-5) and gave Solomon the plans and instructions to make the vessels/utensils (כֶּלִי) spoken of here in 5:1 (1 Chr. 28:11-18).

of these references to David's provisions certainly reminds us of the great lengths to which he has gone to provide for the temple in 1 Chr. 22-29.⁹⁰ In offering such a reminder, it might very well be that we are meant to recall David's own generosity and provisions (from his personal wealth) in 1 Chr. 29. Indeed Solomon did provide materials for the temple (supplied by Hiram), but the reference to "holy" or "consecrated things of David" including "gold" and "silver" (2 Chr. 5:1), distinctly reminds us of David's (and the leaders') generous offering of these same items and of David's wish that Solomon would do the same. All of this serves to continue the important theme of whole-hearted devotion to YHWH including ideas of generosity and thankful devotion.

3.6 The Dedication of the Temple (5:2-7:10)

In 5:2-7:10 we find an obvious and important shift in the narrative. David's preparations and Solomon's building activity reach their peak in a grand ceremony and prayer that dedicates the temple to YHWH. This ceremony and prayer do indeed portray a moment of grandeur and celebration for the narrative in many ways has been leading to this point. Solomon has followed David's repeated urging to complete this grand structure and now we are given a glimpse of the culmination of David and Solomon's hard work and planning. Given the tenor of this grand celebration and extended speech not seen before in the narrative, it would be difficult to view this celebration and speech as anything but positive for Solomon. Having said this, the Chronicler has set this dedication narrative within a wider narrative that must be considered as a whole. As I have shown, the wider narrative is not only concerned with Solomon's obedience to YHWH, it is also concerned in different

⁹⁰ E.g. 1 Chr. 22:2-4; 14-16; 23-27; 28:11-20; 29:1-9.

ways with devotion to YHWH. These same concerns are not dropped at this point in the narrative, but are rather revealed in different ways. The question is, however, “how are the Chronicler’s concerns for obedience and devotion revealed in 5:2-7:10?” Furthermore, “what are we invited to consider about Solomon, the Levites, and devotion to YHWH as we read at this point in the narrative?”

In an effort to answer these questions it would be helpful to consider the structure of 5:2-7:10. It has been suggested that Solomon’s prayer (6:1-42) lies at the centre of the dedication narrative.⁹¹ On either side of Solomon’s prayer in 5:2-14 and 7:1-10, the Chronicler has portrayed similar events mentioned in both locations. For example, before and after Solomon’s prayer, he and all of Israel observe the festival of the seventh month, *בחדש השבעי* (5:3 and 7:8),⁹² wherein a great amount of sacrifices are offered to YHWH (5:6 and 7:4-5, 7).⁹³ A second example relates to the work of the priests who are found in both locations to be singing and making music, giving praise and thanks to YHWH (5:11-13 and 7:6). As the priests go about their work giving thanks to YHWH, we also find a dual reference to the glory of YHWH, *כבוד יהוה*, which fills the temple preventing the priests from performing their duties (5:13-14 and 7:1-2). While much more could be said about the significance of this structure, I would like to utilize it as a means to show how the Chronicler is not only offering a portrayal of the events at the dedication of the temple, he is at the same time also drawing contrasts between Solomon, the priests, and David all of which are significant and add to a growing picture of Solomon and the theme of devotion to

⁹¹ William Johnstone, *Chronicles and Exodus: An Analogy and Its Application*, JSOTSup 275 (Sheffield: Sheffield Academic Press, 1998), 290. Johnstone also suggests that Solomon’s prayer lies at the centre of the entire narrative (2 Chr. 1-9) due to the fact that the temple is the central focus of the author’s presentation of Solomon’s reign. See *ibid.*, 290, for an illustration of this structure.

⁹² This is widely thought to be the Feast of Tabernacles, cf. Dillard, *2 Chronicles*, 41; Selman, *2 Chronicles*, 317.

⁹³ In 5:6 Solomon and Israel offer up so many sheep and cattle that these could not be numbered. Later in 7:4-5, 7, further information is given concerning the quantities of these offerings (e.g. 22,000 cattle, 120,000 sheep and goats, and finally that the bronze altar could not hold all the offerings due to their great numbers).

YHWH.⁹⁴ In what follows, therefore, I will begin by looking at Solomon's prayer in 6:1-42 and then turn to the events that enclose this prayer in 5:2-14 and 7:1-11.

3.6.1 Solomon's Prayer: A Self Portrayal (6:3-42).

3.6.1.1 *Solomon Speaks to God.* Within this prayer we are given a rare opportunity to hear directly from Solomon. This is indeed a high and pious prayer but I suggest that in the midst of these pious words, a number of questions arise about Solomon. 2 Chr. 6:3-42 begins with Solomon turning towards the people and offering a blessing to them (6:3). Curiously in what follows (6:4-11), we do not actually find a blessing but a speech, and the speech that Solomon gives has nothing to do with the people.⁹⁵ In this speech (6:4-11) Solomon actually addresses God and the entire focus of the speech revolves around the promise made to David concerning the building of the temple.⁹⁶ He begins the speech by blessing (cf. NIV, "praising") YHWH who spoke to David and fulfilled his promise to him (6:4). Looking a little closer at Solomon's recollection of the promise to David, he refers to the fact that YHWH brought Israel out of Egypt (6:5) and the fact that he has chosen both Jerusalem as the sight for the temple and David to rule over Israel (6:6). Solomon continues to reference the promise to David in 6:7-9 where the language clearly reminds us of David's own reference to the promise from 1 Chr. 22 and 28. The fulfillment of this promise is reached in 6:10-11 where he mentions the fact that he sits on the throne of Israel and has built the house for the name of YHWH.⁹⁷ Solomon's keen awareness of YHWH's promise continues in his prayer that follows in 6:14-42.

⁹⁴ For an in-depth analysis of the structure of 5:2-7:10 and the remarkable similarities between 5:2-14 and 7:1-10, see Dillard, "The Literary Structure," 85-93. Cf. also Brueggemann, *Solomon*, 168.

⁹⁵ Japhet, *I & II Chronicles*, 584.

⁹⁶ Dillard remarks that the divine promise referred to in 6:4-11 is not cited in any of its canonical forms but is rather a free composition, cf. Dillard, *2 Chronicles*, 47.

⁹⁷ Japhet, *I & II Chronicles*, 589.

3.6.1.2 *Solomon Prays to God.* The actual prayer that follows in 6:14-42 is preceded by a few introductory words showing Solomon standing on a platform, and then kneeling and spreading out his hands toward heaven (6:12-13). The prayer begins in 6:14 with a second reference to YHWH keeping his covenant. This reference, however, is noticeably different from Solomon's prior mention of YHWH's promise in 6:4-11. In 6:14 Solomon acknowledges YHWH for his faithfulness to his "servants," לַעֲבָדֶיךָ, who are whole-heartedly devoted to him: "O LORD, the God of Israel, there is no god like you in heaven or on earth, keeping covenant and showing loving kindness to your servants who walk before you with all their heart."⁹⁸ It is important to notice at this point that while Solomon is the central focus of YHWH's promise to David in 6:4-11 (he sits on the throne of Israel and builds the house for the name of the Lord), there is a change in subject in 6:14 wherein he praises YHWH not for "his" (i.e. Solomon's) faithfulness and whole-hearted devotion, but rather for the faithfulness and devotion of "YHWH's servants." This particular point is significant especially when read alongside the remainder of the prayer that follows.

Given Solomon's clear reference to and awareness of the need for full devotion to YHWH, along with the recurrence of this theme of whole-hearted devotion from 1 Chr. 22, 28, and 29, it remains curious as to why he prays the prayer he does in 6:15-42. This prayer is focused entirely on petitioning YHWH for all sorts of things. The petitions begin with the continued theme of the promise to David (6:15-17). Here the focus of the promise is on the longevity of Solomon's throne: "Therefore, O LORD, God of Israel, keep for your servant, my father David, that

⁹⁸ Notice the reference to a "whole heart," בְּכָל-לֵבָב, in 6:14. This certainly reminds us of three prior references to a "whole heart" first in 1 Chr. 28 where David urges Solomon to serve YHWH with a "whole heart," כָּל-לֵבָב (28:9), and then again in 1 Chr. 29 where the leaders offer gifts to the temple with a "whole heart," בְּלֵב שָׁלֵם (29:9), and finally in 29:19 where David prays that Solomon would be given "whole hearted devotion," לֵבָב שָׁלֵם, to keep YHWH's law.

which you promised him, saying, ‘There shall never fail you a successor before me to sit on the throne of Israel, if only your children keep to their way, to walk in my law as you have walked before me’” (6:16).⁹⁹ As just indicated, Solomon asks YHWH to preserve the longevity of his throne, but this is something that YHWH has already promised he would do (cf. 1 Chr. 17:12) and something that Solomon has already heard twice from David (1 Chr. 22:10; 28:7). This said, 6:16 makes it clear that Solomon is keenly aware that this promise is conditional upon himself and his sons to keep YHWH’s law and to walk before him. The point I wish to make is that given such a prayer with a clear emphasis on obedience and devotion to YHWH (including the prior reference to “whole-hearted” devotion to YHWH, 6:14) it is suspect that Solomon urges YHWH with great ardour to hear his plea for mercy: “O LORD my God, to listen to the cry and to the prayer which your servant prays before you” (6:19b). This plea to hear Solomon’s cry and prayer is followed by a great amount of petitioning YHWH and the content of this petitioning is not what one might expect.

In 6:14-42, Solomon petitions God twelve times to either “hear” or “listen,” שָׁמַע.¹⁰⁰ The first five times that Solomon asks God to listen, he asks him to listen to his prayer (2 Chr. 6:19, 20, 21 [x3]). Every other time he asks YHWH to hear the people. Added to this is the fact that Solomon repeatedly asks God to forgive, פָּחַם, the people (6:21, 25, 27, 30, 39) and not for sins already committed, but for things that they will do in the future: when a man wrongs his neighbour (6:22), when the people are defeated by an enemy because they have sinned (6:24), or when there is

⁹⁹ Beentjes notes that Solomon’s call to God to continue his promises to David with respect to never failing to have a man sit on the throne is nowhere repeated in Chronicles (other than 2 Chr. 7:18). This does not seem to be the case for 1 Chr. 17:12, 22:10, and 28:7 all speak of YHWH establishing Solomon’s throne forever. It is not clear, however, whether Beentjes is referring to the longevity of Solomon’s throne or to the conditional aspect of this promise (to walk before YHWH and keep his commands). The conditional nature of the promise to David is not found in 1 Chr. 17 but it is surely seen in David’s charges to Solomon where he both refers to the longevity of Solomon’s throne and urges him to keep YHWH’s laws. Cf. Beentjes, *Tradition and Transformation*, 158.

¹⁰⁰ Cf. 2 Chr. 6:19, 20, 21 (x3), 23, 25, 27, 30, 33, 35, 39.

drought because of their sin (6:26). In some respects this petitioning might seem appropriate given that the temple is indeed a place where people come to offer sacrifices and seek YHWH's forgiveness. On the other hand, I suggest that we are meant to question these petitions in light of the fact that Solomon has made it clear that he is well aware of the fact that both he and the people are to hear or listen to and obey YHWH and not the reverse (as Solomon repeatedly demonstrates). The constant request to forgive is in some ways ironically pointing to the future but it seems suspect that so much emphasis would be given to this matter at this point. Furthermore, what should we make of Solomon's wisdom and discernment to lead and govern Israel if this is the future he has in mind for them?

A final point in support of my suggestion that we as readers are meant to at the very least question Solomon's words in this prayer, is to consider Solomon's prayer in light of David's prayer from 1 Chr. 16. The contexts of 1 Chr. 16 and 2 Chr. 5-7 are remarkably similar. In both contexts, the ark is brought into the tent (1 Chr. 16:1) as well as into the temple (2 Chr. 5:7). In both situations sacrifices are made to God (1 Chr. 16:2; 2 Chr. 5:6) and we find the Levites ministering before the ark and singing, making music and praising YHWH (1 Chr. 16:4-6; 2 Chr. 5:11-14). After all of this sacrificing and praising YHWH, both David and Solomon offer a prayer to YHWH, but these prayers are very different. As we have seen, Solomon's prayer is all about petitioning YHWH and asking for him to forgive the people while David's prayer is one of thankful praise and worshipping YHWH (cf. 1 Chr. 16:7-36). It seems to me that David's prayer of thankful praise is what one might expect at the dedication of the temple, the culmination of YHWH's promise to David.

3.6.2 The Priests, and Giving Thanks to YHWH (5:2-14 and 7:1-10). As indicated above and as we have just considered Solomon's prayer, I would like to

now turn to the events both before and after the prayer in an effort to show how the work of the priests stands in contrast to Solomon thus revealing the continued theme of devotion to YHWH.

After the temple is built, the very first matter that Solomon attends to is to “gather” all the elders of Israel, the heads of the tribes, and leaders of the father’s households and then he has the Levites bring up the ark and place it and the sacred furnishings in the temple. To make the temple functional, the priests and Levites take their place and begin their work (5:11; 7:6). Aside from the priests bringing up the ark, the Chronicler highlights two further roles of the Levites (musicians and singers) and gives detailed information about who they were (5:12) and what they were doing (5:12b-13). Sara Japhet notes that the Chronicler regards this moment (the focus on the priests and their duties) as the climax of the temple dedication and “embellishes it with an impressive ceremonial performance of music, involving all singers, Levites as well as priests.”¹⁰¹ To mark such an occasion, Japhet indicates that the Chronicler embellishes the event in several ways such as through mentioning that all the priests “sanctified themselves without regard to their divisions” (5:11), and also by mentioning that they were dressed in “fine linen.”¹⁰² More than this though, the embellishment continues by the Chronicler noting in detail the names of the three orders of singers (Asaph, Heman, and Jeduthun) which Japhet says is meant to recall 1 Chr. 25:9-31 where David’s organization of these singers are mentioned. Finally, Japhet mentions that not only are the singers listed by name (or group), these singers are accompanied by “120 priests” sounding trumpets together in unison (5:13).¹⁰³ The grand picture that is created by all of this should draw our attention as readers to the importance of singing and making music as an important part of praising and

¹⁰¹ Japhet, *I & II Chronicles*, 579.

¹⁰² *Ibid.*, 579-580.

¹⁰³ *Ibid.*, 580.

thanking YHWH. Indeed we are even given the words of their (the Levites') song: "for he is good, for his loving kindness is everlasting." This is indeed an intriguing picture of the priests but there is yet another way in which we see this theme of thankful devotion portrayed here.

Immediately after the priests sing their song (5:13), YHWH responds and the temple is filled with the *כבוד־יהוה*. Interestingly, we find similar events later in chapter 7 only in reverse. After Solomon finishes praying, fire comes down from heaven and consumes the sacrifices and again the *כבוד־יהוה* fills the temple (7:1-2). What is particularly noteworthy after the *כבוד־יהוה* fills the temple in chapter 7, is not only who responds, but how they respond. With great interest, I would like to point out that it is the "sons of Israel," *בני ישראל*, who, after seeing fire come down and the glory of YHWH over the temple, bow down and worship YHWH and "give thanks to YHWH," *והודות ליהוה*, and again the same song is sung now by the people: "for he is good, for his loving kindness is everlasting" (7:3).

The priests are mentioned again in 7:6 where we not only find another reference to their roles as musicians, but also to David: "The priests stood at their posts; the Levites also, with the instruments for music to YHWH that King David had made for giving thanks to YHWH 'for his steadfast love endures forever' whenever David offered praises by their ministry. Opposite them the priests sounded trumpets; and all Israel stood." Here we not only hear of the priests and the people of Israel singing and giving thanks to YHWH, we are also reminded that David was not only the one who made these instruments, he used them when he too gave thanks to YHWH. It would certainly be difficult at this point not to be reminded of David's past here and of two moments in which David is found to be praising YHWH. The first we have already seen in 1 Chr. 29 where David's thankful devotion is tied very

closely to the giving of his wealth. The second is another prayer from 1 Chr. 16 wherein David also gives thanks as we have just seen.

At the start of this section I mentioned that my purpose in drawing attention first to Solomon's prayer and later to the work of the priests (before and after the prayer) was to show that the Chronicler is likely drawing contrasts between Solomon, the priests, and David. The first and very important contrast that is being made here relates to the fact that nowhere in this dedication narrative do we see Solomon offering thanks or praise to YHWH, not at the very least in the same way as we see the priests and David doing so. Solomon does indeed pray to God and blesses him, but there is in my judgment a significant distinction to be made here between the priests, David, and Solomon. The words and actions of Solomon all focus on sacrificing, petitioning YHWH, and asking for forgiveness. Added to this is that I think we are even meant to (cf. 2 Chr. 1:6) question Solomon's sacrificing in 5:6 and 7:4-5 because the Chronicler very specifically says that "Solomon" (and the people in 5:6) is the one that is sacrificing and not the "Levites" who were meant to be doing this. Indeed, David has gone to great lengths to gather the Levites for this very purpose. All of this adds to a subtle but growing dissatisfaction with Solomon.

3.7 YHWH Responds (7:11-22)

Immediately following the temple dedication, YHWH appears to Solomon a second time in a manner similar to his appearing in chapter 1. YHWH's response to Solomon is very clearly a response to his prayer, but it also provides Solomon with instruction for the future and does so by raising a number of themes already seen in David's charges to Solomon. The central tenet of YHWH's charge to Solomon focuses on the continued theme of devotion and obedience to God.

3.7.1 A Response to Solomon's Prayer (7:12-16). A number of scholars note that there was a time lapse of 13 years between the dedication of the temple and YHWH's second appearance to Solomon in 2 Chr. 7:11-22.¹⁰⁴ Whatever the time gap may have been, the Chronicler clearly wants to connect YHWH's second appearance with the end of the festivities at the dedication of the temple given such things as the placement of 7:11-22 immediately following the prayer and dedication and the fact that YHWH explicitly indicates that he has "heard Solomon's prayer."¹⁰⁵ YHWH begins his response to Solomon by saying: "I have heard your prayer, and I have chosen this place for myself as a house of sacrifice" (7:12b). This response might lead us initially to the conclusion that the point of Solomon's prayer was that of a petition to YHWH to make "this house" a "house of sacrifice."¹⁰⁶ But as Japhet suggests, Solomon's prayer focused on asking God to heed to the prayers offered toward the temple and grant the requests of these prayers.¹⁰⁷ She further suggests that this difference leads us to conclude that the Chronicler understands that the primary role of the temple was that of a house of sacrifice and thus a house of sacrifice is essentially a house of prayer (cf. Isaiah 56:7).¹⁰⁸ While Japhet's suggestion has merit, I think it is also important to consider the fact that a distinction is being made here between Solomon's emphasis on the temple as a place of prayer (in 6:12-42) and YHWH's reference to the temple as a place of sacrifice. The distinctions between Solomon's prayer and YHWH's response to his prayer continues in 7:13-15, and such distinctions, I suggest, result in a charge to Solomon wherein YHWH reorients or

¹⁰⁴ Dillard, *2 Chronicles*, 58; Jonathan G. Taylor, "The Application of 2 Chronicles 7:13-15," *Bibliotheca Sacra* 168, no. 670 (2011): 147.

¹⁰⁵ Japhet, *I & II Chronicles*, 614. Japhet notes that the "chronological setting" of this charge is "more strongly linked to the dedication of the Temple" (rather than linked to YHWH's first appearance to Solomon in Gibeon) - the implication seems to be that this was the night of the twenty-third of the month, immediately following the festivities.

¹⁰⁶ Ibid.

¹⁰⁷ Japhet's solution to this is to conclude that the author of Chronicles views the primary role of the temple as a house of sacrifice and thus a house of prayer is essentially a house of sacrifice. Ibid.

¹⁰⁸ The phrase *בית זבח* ("house of sacrifice") is used only here in the Hebrew Bible.

realigns Solomon's priorities for the future. I am not suggesting at this point that the above distinction (i.e. Solomon's emphasis on the temple as a place of prayer in 6:12-42 and YHWH's reference to the temple as a place of sacrifice) is anything other than a means by which the Chronicler is trying to capture the reader's attention and take careful note of YHWH's response in relation to Solomon's prayer.

2 Chr. 7:13-15 is an answer to the substance of Solomon's prayer in 6:14-42.¹⁰⁹ YHWH begins by recalling two of the seven hypothetical situations from the prayer: "When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people" (7:13).¹¹⁰ When we consider why YHWH only mentions these two situations from Solomon's prayer and not all seven, it is certainly possible, as Williamson suggests, that we are meant to think of the whole of the prayer (i.e. all seven situations).¹¹¹ But it also might be the case that YHWH's specific reference only to "drought" and "plague" and not to the other situations (e.g. when a man wrongs his neighbour, 6:22; when Israel is defeated by their enemies because they have sinned, 6:24; when the people sin, 6:36) is meant to draw our attention to his great judgment and discipline. In doing this YHWH diverts our attention from the sins of the people and focuses very clearly on the dramatic consequences of these sins.

Very quickly, however, YHWH moves from the consequences of Israel's sins in 7:13 to what the people must do in order for him to hear their prayers and forgive their sins in 7:14. In 7:14 YHWH indicates that: "if my people who are called by my

¹⁰⁹ Williamson, *1 and 2 Chronicles*, 225.

¹¹⁰ Cf. 2 Chr. 6:26-27 where Solomon refers to YHWH shutting up the heavens (drought) and 6:28 where Solomon mentions a number of plagues including locusts.

¹¹¹ Cf. Williamson, *1 and 2 Chronicles*, 225. The seven circumstances which Solomon mentions in his prayer are: when a man wrongs his neighbour (6:22-23), when the people of Israel are defeated by an enemy because of their sin (6:24-25), when there is no rain because of the people's sin (6:26-27), when there is famine or plague because of the people's sin (6:28-31), when a foreigner comes and prays to YHWH (6:32-33), when the people go to war against their enemies (6:34-35), and finally when the people sin (6:36-39).

name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.” Here we find that YHWH will indeed hear the prayers of the people and forgive their sins as Solomon has asked in his prayer (6:23, 25, 27, 30, 33, 35, 39), but notice the nature of the conditions placed upon his hearing and forgiving. YHWH indicates that they must not only “pray” to God, but “humble themselves,” “seek God,” and “turn from their wickedness.” With respect to these four words (humble, pray, seek, turn), Williamson suggests that they are all used in the subsequent narrative as markers to introduce YHWH’s miraculous interventions and are characteristic of the author of Chronicles.¹¹² Indeed Williamson draws attention to a number of examples after Solomon where these words are used to express various ideas of devotion to God (e.g. 2 Chr. 30:11; 32:26; 33:12, 19, 23; 34:7). One such example is Solomon’s son, Rehoboam and the rulers of Israel who “humble” themselves before YHWH:

Then the rulers of Israel and the king humbled themselves and said, “The LORD is in the right.” When the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying: “They have humbled themselves; I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out on Jerusalem by the hand of Shishak.” (2 Chr. 12:6-7)

A quick glance at the frequency of these words after 2 Chr. 9 provides evidence of their importance in the book of Chronicles. I would like to suggest, however, that these words/themes are not only an important part of the narrative after Solomon, they too are an important part of the narrative of David’s life and reign including his charges to Solomon. What follows are a few examples of this.

While the word “humble,” כָּנַע, is not used explicitly with David as the subject, we find at least three circumstances where David is in fact deeply humbled before YHWH. In all three of these circumstances we also find David praying to

¹¹² Williamson, *Studies in Persian Period and Historiography*, 191-192.

YHWH. The first comes immediately after David has placed the ark in the tent and offered sacrifices to YHWH, when he offers a prayer where clearly he is both praising YHWH and deeply humbled at YHWH's wonderful acts (1 Chr. 16:8-36):

Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength. Ascribe to the LORD the glory due his name; bring an offering, and come before him. Worship the LORD in holy splendour; tremble before him, all the earth. The world is firmly established; it shall never be moved. (1 Chr. 16:28-30)

The second circumstance in which David shows great humility to YHWH is seen in 1 Chr. 21 (David's census) which I have discussed a number of times already. Here David's humble response to YHWH's judgment is to offer sacrifices to him (1 Chr. 21:26). Finally in David's charge to Solomon in 1 Chr. 29, we recall that David gave generously of his wealth to the temple and then acknowledged in a prayer that the only reason he gave so generously is that everything that he has comes from YHWH (1 Chr. 29:14). Immediately following this prayer, he charges Solomon to be as generous as both he and the leaders of Israel have just demonstrated. With respect to the issue of "seeking" YHWH, I have already discussed David's charges to the leaders of Israel (1 Chr. 22:19; 28:8) and to Solomon (1 Chr. 28:9) where he urges them to "seek YHWH" in various ways. Given such things, therefore, it is not difficult to see that YHWH's charge to Solomon in 2 Chr. 7:13-15 serves quite vividly to remind us of David's charges to Solomon and thus in some sense YHWH's charge is merely an affirmation of David's parting words to Solomon from 1 Chr. 22, 28, and 29.

3.7.2 A Response to Solomon (7:17-22). In 2 Chr. 7:17-18, YHWH turns his attention more directly to Solomon with the following charge: "As for you, if you walk before me, as your father David walked, doing according to all that I have commanded you and keeping my statutes and my ordinances, then I will establish

your royal throne, as I made covenant with your father David saying, ‘You shall never lack a successor to rule over Israel.’” Given such a charge, it is important to consider the reason why YHWH mentions David here as a model for Solomon to follow after. To be sure, David’s life and reign have been far from perfect. But perhaps YHWH is not interested in a perfect David nor seeks a perfect Solomon, but rather a Solomon who is devoted to YHWH as David was. I have just shown above that YHWH has just emphasized ideas of deep devotion (humble, prayer, seek and turn away from their sin) and I suggest that these same are inherent within YHWH’s more direct words to Solomon in 7:17-18.

The corollary of Solomon not walking before YHWH as David did is also expounded upon at great length in 7:19-22. Here Solomon is told that if he turns away from YHWH and serves other gods, “then I will pluck you up from the land that I have given you; and this house, which I have consecrated for my name, I will cast out of my sight, and will make it a proverb and a byword among all peoples.” This is quite an intriguing comment given the vast amount of attention given to the building of the temple as well as Solomon’s zeal for sacrificing in the temple. While the temple is important, it seems that obedience and devotion to YHWH alone are of greater importance, for YHWH will reject the temple if Solomon and his sons do not follow after him.

As we consider the whole of YHWH’s charge, I would like to suggest that this charge to Solomon is a reorienting or realigning of Solomon’s priorities for his future. Sara Japhet indicates that YHWH’s appearing to Solomon “in the night,” בַּלַּיְלָהָ (2 Chr. 7:12), reminds the reader of God’s revelation to Nathan “in the night,” בַּלַּיְלָהָ (1 Chr. 17:1-2), where he forbids David to build the temple (1 Chr. 17:1-2).¹¹³ The

¹¹³ Japhet, *I & II Chronicles*, 614.

result of such a reminder, according to Japhet, is that while God's revelation to Nathan reveals that he rejects David's plan to build the temple, in the case of Solomon, "God's revelation both answers and confirms Solomon's prayer."¹¹⁴ Indeed, as Japhet suggests, God does confirm Solomon's prayer, but he also very clearly takes things further and urges him toward self-humility and prayer just as we have seen with David. In fact, Williamson suggests that the author of Chronicles nowhere suggests "a satisfaction with the present" but rather encourages the reader to look to the future and "return to God in self-humbling and prayer..."¹¹⁵

3.8 Solomon's Wealth (8-9)

In the last two chapters of this narrative we find a summary of Solomon's activities in the second half of his reign including: his building projects (8:1-10), his continued involvement in cultic activities (8:11-15), and his relations with foreign nations and gathering of great wealth (8:17-9:28). At first glance, it appears that all of these activities are reported as mere information.¹¹⁶ Indeed we do not find any explicit assessment of Solomon's activities here, but we do see the recurrence of similar themes and implicit questions being asked amidst this new information.

3.8.1 Solomon the Builder (8:1-10). At the end of 20 years after the temple is completed, Solomon continues to engage in building activity in and outside of Jerusalem. The details of Solomon's building activity in 8:1-10 clearly remind us of his building activity from chapter 2. For example, in 2 Chr. 2 we are reminded six times of Solomon's intentions to "build," בנה, the temple (2:2, 3, 4, 5, 8, 11). After the temple is built we are told six times again in 8:1-10 of Solomon's building, בנה, of

¹¹⁴ Ibid.

¹¹⁵ Williamson, *Studies in Persian Period and Historiography*, 194. Williamson is referring to the historical author and situation of its readers.

¹¹⁶ Brueggemann suggests that the impression is given by the narrator that he is not especially interested in the report of Solomon's activities from chapter 8, Brueggemann, *Solomon*, 176.

various towns and cities after building the temple (8:1, 2, 4, 5, 6).¹¹⁷ Additionally, a second reference to Hiram is found in chapter 8 who at this point gives Solomon a number of cities of which Solomon rebuilds (8:2). Solomon's slave labour force is also mentioned again in 8:7-10 whom he apparently continues to use even after the temple is built. The Chronicler does not explicitly tell us in 8:7-10 that the labour force is used for Solomon's other building activities but as Japhet indicates, the connection is surely implied by the placement of the details of his labour force immediately following a list of his various building projects.¹¹⁸

I would like to suggest that what might seem like benign details concerning Solomon's building details here in 8:1-10, is rather an important tension that is carried forward from chapter 2. Solomon's building up of his kingdom and wealth at this point is nothing less than a sign that he is using his gift of wisdom to govern Israel by creating cities for them to live in (8:2) and securing its defences. Even the hint of wealth seen in Solomon's "store cities," עָרֵי הַמִּסְכָּנוֹת, for his horses and chariots is a sign that God's promise of great wealth is being fulfilled. Having said this, Solomon's slave labour force now mentioned a second time along with a very clear charge from YHWH about keeping Torah, should make us stop to consider that the Chronicler might very well be weaving into this narrative a hint of criticism or at least prompt us to question Solomon's actions.

3.8.2 Solomon and the Cult (8:11-16). There is a distinct change in subject in 8:11-15 that moves from Solomon's building activities to his involvement in cultic activities. Here Solomon's piety is seen in two different ways. The first is Solomon's refusal to let his wife (Pharaoh's daughter) live in the house of David "for the places

¹¹⁷ Johnstone indicates that Solomon's various building activities in chapter 8 are an "expression of Solomon's role as the representative of the divine king on earth: his purpose is to express fitly in physical terms the implications of the divine order." Johnstone, *1 and 2 Chronicles*, vol. 1, 362.

¹¹⁸ Japhet, *I & II Chronicles*, 624.

where the ark of the LORD has come are holy” (8:11b).¹¹⁹ In such an act we can see Solomon’s concern for cultic purity especially given the fact that the ark is now in the temple. Indeed, as Williamson suggests, the author of Chronicles has even stressed the importance of having the “right personnel carry the ark” (1 Chr. 15:2).¹²⁰

Solomon’s piety is also seen in his cultic activity in 8:12-13. Here he offers up burnt offerings to YHWH for sabbaths, new moons, and the three annual feasts (feast of unleavened bread, feast of weeks, feast of tabernacles). Sacrificing and celebration of festivals is certainly nothing new for Solomon. Four times prior to chapter 8 we find Solomon: offering sacrifices to YHWH in Gibeon (1:6), telling Hiram of his desire to build the temple so that he may offer up burnt offerings and celebrate the appointed feasts (2:4), and finally twice we are told that he continues to offer sacrifices to YHWH at the dedication of the temple (5:6; 7:5). Indeed, Solomon is not only the successful “temple builder” as Roddy Braun has suggested, he is also deeply concerned with offering sacrifices and celebrating the festivals in accordance with the law.

Having said this, I would like to suggest that our author’s implicit concerns continue to be raised in 8:11-16, as we look a little closer at Solomon’s cultic activity. To begin, I have suggested above that Solomon’s refusal to let Pharaoh’s daughter live in the house of David is a sign of his deep piety and concern for cultic purity. The reason for this is that the places where the ark has been are holy and thus a foreign woman must not live in such places.¹²¹ While such an interpretation is possible, Solomon’s intentions to maintain cultic purity are problematic for there is no

¹¹⁹ See Williamson for a discussion of the difficult syntax in 8:11. The issue of difficulty is the word “they” (הֵמָּנָה) in Hebrew is translated as “the places” in various English translations (e.g. NASB, NRSV), cf. Williamson, *1 and 2 Chronicles*, 231.

¹²⁰ Ibid.

¹²¹ There is debate over whether our author is concerned with the fact that the presence of Pharaoh’s daughter in the house of David is an issue stemming from the fact that she is a “foreigner” or possibly a “woman.”

indication anywhere “which makes any connection between the ‘house of David’ and ‘the tent of the ark’ (2 Sam. 6:17; 1 Kings 3:15; 1 Chr. 15:1).”¹²² Japhet’s keen observation of this point continues when she indicates that as a result of this discrepancy, commentators prefer the LXX reading: “my wife shall not live in the city of David.” But even such a preferred reading is fraught with difficulty because “if the queen’s living in proximity to the ark in the city of David constituted a transgression, why is this never mentioned in reference to Solomon’s initial decision to bring her ‘into the city of David until he had finished building his own house...’” (1 Kings 3:1)?¹²³ In other words, if cultic purity and proximity of the ark to either the city of David or the house of David is the real issue (and 8:11 surely indicates this to be so), then Solomon’s initial decision to bring her to the city of David while the temple is being built is dubious at best. Moreover, what should we make of Solomon’s marriage to a foreign woman and no less an Egyptian woman in light of YHWH’s charge to keep Torah and not follow after other gods? Torah is certainly clear on the fact that Israel (including the king) is not to intermarry with foreign women for they will turn their hearts away from God.¹²⁴

A second implicit concern with Solomon’s cultic activity in 8:11-16 is seen in his sacrificing and celebration of the feasts. It appears that Solomon’s desire to offer sacrifices and celebrate the feasts is undergirded by positive intentions for he desires to make the appropriate sacrifices at the appropriate times “according to the commandment of Moses” (8:13). Having said this, it should be pointed out that Solomon is the subject of the sacrificing (8:12) as he has been on all prior occasions (1:6; 2:4; 5:6; 7:5) and every time it has been suggested that Solomon’s sacrificing is a breach of Torah. This implicit criticism of Solomon is strengthened in 8:14 where:

¹²² Japhet, *I & II Chronicles*, 626.

¹²³ Ibid.

¹²⁴ Cf. Deut. 7:1-4.

According to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their offices of praise and ministry alongside the priests as the duty of each day required, and the gatekeepers in their divisions for the several gates; for so David the man of God had commanded.

If Solomon is following the ordinances of his father David and appointing the priests and the Levites to their various positions, which surely included responsibilities of sacrificing, then why is Solomon made the subject of offering up burnt offerings in 8:12? Shouldn't the priests be the ones sacrificing given David's appointing of the priests to their divisions for service (1 Chr. 24) and the laws that direct them to do so? It seems somewhat ironic that Solomon goes to all the work of appointing all the priests and Levites to their appointed positions as David commanded but he takes the place of the priests by offering sacrifices. Indeed, coming to the end of this report of Solomon's cultic activity we find the very ironic statement: "They did not turn away from what the king had commanded the priests and Levites regarding anything at all, or regarding the treasuries" (8:15). Indeed, on the matter of offering sacrifices, not only did the priests deviate from David's plan, but so too Solomon disregards David's instructions and the law itself. All of this reveals a deeper dimension concerning Solomon's piety and obedience to YHWH.

3.8.3 Solomon's Wealth (8:17-9:28). There is yet another distinct change in subject beginning in 8:17; a shift to Solomon's relations with foreign nations and the importing of goods. In 8:17-18, Hiram once again gives things to Solomon and sends him ships and officers resulting in an expedition that imports 450 talents of gold that they "brought to king Solomon." While these two verses (8:17-18), describing Solomon venturing out to acquire gold, might seem somewhat out of place coming after the temple narrative and details of Solomon's cultic activities, I want to suggest that this statement concerning Solomon's seeking out of gold found in 8:17-18

introduces us to the final theme of the narrative and in fact reintroduces an important theme seen in chapter 1: Solomon's wealth. In what follows, I would like to first briefly look at how Solomon's wealth is portrayed in chapter 9 followed by some suggestions of how Solomon's wealth fits in with the narrative's wider concerns and motifs.

The whole of chapter 9 focuses on Solomon's relationships with foreign nations and his accumulation of great wealth. In 9:1-2 the queen of Sheba comes to visit Solomon on account of a "report" she has heard concerning him. We are not told about the details of this report although it seems very likely to be related to Solomon's wisdom for she came to test him with hard questions and talk with him about all that was on her mind (9:1; cf. also 9:5); Solomon, of course, has no difficulty answering all her questions. It is important to note here that a different aspect of Solomon's wisdom is highlighted.¹²⁵ The queen does not come to learn about Solomon's governing abilities seen in 1:10, but to test him with hard questions. This new aspect of Solomon's wisdom (prodigious knowledge) is not the only thing that impresses her, nor is it the only reason she came in the first place. It seems that the report she has heard concerning Solomon has as much to do with his great wealth and accomplishments (9:5) as it does with his great wisdom. While the queen is certainly impressed with Solomon's great knowledge, it seems that she is even more impressed with the great wealth and honour he has accumulated. Note the great emphasis placed on Solomon's wealth and honour in this pericope depicted through the eyes of what the queen of Sheba "sees." After she tests Solomon with all her questions:

When the queen of Sheba saw the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, and their clothing, his valets, and their clothing, and his burnt

¹²⁵ Contra Johnstone who indicates that Solomon's wisdom in 9:1-12 is the same gift that he receives in Gibeon, Johnstone, *1 and 2 Chronicles*, vol. 1, 369.

offerings that he offered at the house of the LORD, there was no more spirit left in her. (9:3-4)

She also sees that Solomon's wisdom has brought him great honour:

"... but I did not believe the reports until I came and my own eyes saw it. Not even half of the greatness of your wisdom had been told to me; you far surpass the report that I had heard. Happy are your people! Happy are these your servants, who continually attend you and hear your wisdom." (9:6-7)

As a result of the queen's visit and the great impression that Solomon's wealth and wisdom has left on her, she gives him more wealth as twice we are told of the many gifts she brings to him including gold (9:1, 9). Solomon's response to the queen's generosity is not only to answer all her questions, but he also gives her more than she brought to him (9:12).

In the remainder of chapter 9 (9:13-25) more details are revealed concerning Solomon's great wealth and his relations to foreign nations. Here the amount of gold that comes into Solomon's coffers is overwhelming. For example, Solomon owned both small and large shields of gold and apparently so many of them that they are stored in a palace in Lebanon (9:15-16). He also made a very impressive throne and overlaid it with gold and "nothing like it was made for any other kingdom."

Additionally, all of Solomon's goblets and household items were made of gold. Of the thirty times that the word "gold" is mentioned in the entire narrative (2 Chr. 1-9), 16 of these are found within chapter 9. As was the case with the queen of Sheba, many foreign nations come and seek an audience with Solomon to hear his wisdom (9:22), and they do not come empty handed. They come, as did the queen, bringing many gifts including silver and gold and seeking to "hear" Solomon's great wisdom. Solomon's opulence is magnified by his exotic treasures that he brings back from foreign nations including apes and baboons (9:21).

The ending of the narrative (prior to the final summary report of his reign in 9:29-31) continues with a description of Solomon's great wealth, but here we are reminded of Solomon's horses, chariots, stalls for his horses and chariots, and how he made silver as common as stones in Jerusalem. Not only does Solomon continue to gather great wealth including horses and chariots, the Chronicler ends the account of Solomon's great splendour with a telling comment that Solomon's horses were imported from "Egypt" among other nations (9:28). The point of interest here, and the reason I suggest that this final statement is "telling," is that our narrative appears to end in a similar manner as it began in chapter 1, where we recall that Solomon accumulated horses and chariots (the same number of horses, 12000, is given in both cases, 1:14; 9:25), made silver as common as stones, and imported his horses from Egypt.

This abrupt ending to the narrative contains no explicit assessment of Solomon's wisdom, wealth, or really any aspect of his life and reign. Indeed such an ending should perhaps prompt the reader to ask the question, "why end the narrative in this manner with an overly embroidered picture of his great wealth?" This question becomes more poignant as we consider the portrayal of many kings after Solomon for whom the Chronicler so often offers an explicit assessment of their life and reign (e.g. 2 Chr. 12:14; 14:2; 16:12; 17:3; 19:2-3; 20:32; 21:6; etc.). I suggest that this abrupt ending is intentional and thus important for two reasons. First, it prompts us as readers to consider how Solomon might be characterized in the context of the entire narrative. Second, this curious ending should prompt us to consider the role of Solomon's wisdom and wealth in how the Chronicler characterizes Solomon given that the entire narrative is bracketed by these two important themes as I have shown above (2 Chr. 1:7-17 and 8:17-9:28). While there is no explicit judgment or

assessment of Solomon in the end of the narrative, this does not mean that there is no assessment of him at all. Indeed I want to suggest that the opposite is true.

As we recall from chapter 1 during Solomon's journey to Gibeon, YHWH appears to him and tells Solomon to ask for whatever he wishes. Solomon replies by asking for "wisdom and knowledge" for the purposes of leading and governing YHWH's people. Indeed one successful aspect of Solomon's leadership is that of building the temple, a place where Israel may sacrifice to, seek, and pray to YHWH. As a result of Solomon's request, YHWH blesses him with "wealth, riches, and honour" such "as none of the kings had who were before you and none after you shall have" (1:12). Immediately following this, we find an account of Solomon accumulating great wealth in the form of horses imported from Egypt, chariots, silver and gold (1:14-17). At the end of the narrative in chapter 9, there is a reappearance of Solomon's wisdom as the queen of Sheba visits him and tests his great wisdom. This reappearance of Solomon's wisdom, as I suggested above, is significant. The result of the queen's visit is that Solomon gains even more wealth both from the queen who lavishes gifts upon him and from all the kings of the earth who do the same (9:22-25). Indeed, the Chronicler summarizes all of Solomon's great wealth in 9:25-28 in a similar manner as he did in 1:14-17 as I have noted above. Having said all of this, do we simply conclude, given both of these portrayals of Solomon's wisdom and wealth, that Solomon's wisdom results in his great wealth and that his wealth is ultimately a gift from God? Certainly in some senses this is true, but is this all that there is to the Chronicler's concerns regarding these matters? For example, what do we make of Solomon's wealth in light of David's charge from 1 Chr. 29 wherein David prayed that Solomon would be given a "whole heart" to keep YHWH's commandments which clearly relates to ideas of thankful devotion and generosity (1 Chr. 29:19)?

Does David's charge in 1 Chr. 29 have any bearing on how we understand these things? Towards an answer to these questions, I would like to suggest four possible explanations of why the Chronicler ends the narrative the way he does and thus his view of Solomon's wealth and honour in light of the themes and concerns raised throughout the entire narrative.

3.8.3.1 *Four Views of Solomon's Great Wealth.* There are two important details that must inform any discussion of Solomon's great wealth and honour in this narrative. The first is that these are clearly a gift from YHWH and the second is that YHWH does not give Solomon just a bit of wealth, but incredible wealth "such as none of the kings had who were before you and none after you shall have" (1:12). These are obvious but important points that I have mentioned a number of times already.

Given these important details, the first possible explanation is to consider Solomon's wealth in light of the law of the king from Deuteronomy 17:14-20.¹²⁶ While an implicit criticism of Solomon might be in view given Deuteronomy's prohibition of the king from acquiring horses from Egypt and large amounts of silver and gold (the very things that Solomon does), it is difficult to reconcile this with the fact that YHWH has promised these things to Solomon and promised these no less than in great abundance. The only way to argue for such a case would be to say that YHWH was at fault for promising these things.

¹²⁶ The Chronicler indeed refers to and is guided by the laws of Deuteronomy. Knoppers comments that "the presentation in Chronicles is more Deuteronomistic than that found in the Deuteronomistic History. Not only does Chronicles refer explicitly to the Torah much more often and consistently than does Samuel-Kings, but Chronicles stresses that Torah observance was a concern for royalty, priests, Levites, and the laity alike," Gary N. Knoppers, "The Relationship of the Deuteronomistic History of Chronicles: Was the Chronicler a Deuteronomist?," in *Congress Volume Helsinki 2010*, ed. Martti Nissinen (Leiden: Brill, 2012), 316. In view of Knopper's comments, I am not suggesting that the Chronicler is adhering to the law of the king with respect to Solomon's wealth. I am simply saying this is open to the possibility.

A second possible explanation for Solomon's wealth is that it is the realization of YHWH's promise from 1:12 and that much of this wealth (esp. gold, silver) presented especially in 1:14-17 is used in the building of the temple.¹²⁷ There are two problems with this view, however. The first is that I have already shown from 2 Chr. 2 that there is no indication here that Solomon does in fact use his gold in the building of the temple. The Chronicler is quite careful to show what he does in fact add to the things that David has already supplied, but his additions only include timber and a skilled worker. I am fully aware that this argument is bordering on an argument from silence, but the evidence presented in my discussion of chapter 2 is on firmer ground than this present view.¹²⁸ Added to this is the fact that more than half the references to Solomon's gold are found in the later half of his reign after the temple has been built, and thus the question still remains: "what is the function of Solomon's great wealth and how are we meant to view his wealth at the end of the narrative?" Williamson indicates that the reference to Solomon's great wealth in 8:17-9:31 is a "suggestion" that because he channeled his resources into the building of the temple, he is now rewarded with even greater abundance of these same gifts.¹²⁹ The only problem with this is that Solomon seems to have used all of David's wealth for the building of the temple and not his own. We are told explicitly of David's provisions for the temple, which included gold and silver, and we are also told of Solomon's provisions for the temple which included timber supplied by Hiram, and a skilled worker also supplied by Hiram.

Walter Brueggemann has proposed a third option in an attempt to explain Solomon's great wealth as it is portrayed in chapters 8-9. He indicates that

¹²⁷ This is indeed the way in which scholars often understand the reference to Solomon's wealth in 1:14-17 as I have indicated on p. 131, note 66.

¹²⁸ The argument that Solomon used his own possessions (gold, silver, etc.) to build the temple is more of an argument from silence than the fact that he did not use these things.

¹²⁹ Williamson, *1 and 2 Chronicles*, 233.

Solomon's great wealth at the end of the narrative "serves to articulate the 'superlative blessing' of Rehoboam, son of Solomon."¹³⁰ Brueggemann understands the added material in the Chronicler's account (e.g. Rehoboam's building projects [11:5-12], aspects of religious life [11:13-17], and Rehoboam's wives and sons [11:18-23]) to be a sign of God's great blessing. The suggestion is made that Solomon's great wealth becomes Rehoboam's great wealth which is then used for Rehoboam's building projects etc. While this certainly might be the case, Brueggemann plays down the fact that Rehoboam's kingdom is a divided one because of his own actions seen in his harsh treatment of the people who eventually rebel against him (2 Chr. 10). Rehoboam's building projects are a reaction to the fact that his kingdom is now divided: "Rehoboam resided in Jerusalem, and he built cities for defence in Judah ... He also put large shields and spears in all the cities, and made them very strong. So he held Judah and Benjamin" (2 Chr. 11:5, 12). Brueggemann's reference to "aspects of religious life" in 11:13-17 also hardly seems to be a "sign of God's blessing" for here the priests and the Levites abandon their land and property because of the division that was initially caused by Rehoboam. There is indeed a positive side to Rehoboam's life and reign (cf. 2 Chr. 11:17) but in the end he rebels against YHWH and all of his (Solomon's) gold and wealth are carried off by Shishak king of Egypt: "So King Shishak of Egypt came up against Jerusalem; he took away the treasures of the house of the LORD and the treasures of the king's house; he took everything. He also took away the shields of gold that Solomon had made" (12:9). It seems that while Rehoboam certainly would have inherited Solomon's wealth, there seems to be little of God's blessing in how it is portrayed in the Rehoboam narrative and has more to do with wealth being used to aid in making defences as a result of

¹³⁰ Brueggemann, *Solomon*, 178.

Rehoboam's sins. In the end, however, all this wealth is ironically carried off to Egypt, the same place from which much of it came.

A final suggestion as to how the Chronicler understands and portrays Solomon's wealth, is to consider his great wealth and honour not only in light of the argument that is being made throughout the entire narrative, but to consider these things in light of David's charges to Solomon from 1 Chr. 22, 28, and 29. There is very little question about the source of Solomon's great wealth. Indeed, YHWH has blessed Solomon and done so in great abundance as we have seen. There is, however, a question being asked about what Solomon does with his wealth. This question is raised with great care by means of the narrative's various themes and by means of how the narrative has been arranged.

As I have argued at the beginning of this chapter, David's charges not only reveal a number of the Chronicler's overall concerns and themes, they are an important lens through which we must read the narrative of Solomon's reign. David's charges have highlighted a concern for obedience (1 Chr. 22), for devotion through the worship of YHWH (1 Chr. 28), and finally for devotion through thankful praise and generosity (1 Chr. 29). Wholehearted devotion (לֵב שָׁלֵם) to YHWH was indeed an important aspect of these charges. As we consider David's charges and Solomon's reign, I wish to point to an interesting contrast between the end of David's life and reign in 1 Chr. 29 and the end of Solomon's life and reign in 2 Chr. 8-9. The common theme between the ends of each narrative is that of great wealth. The contrast is seen in what David and Solomon do with their wealth. As I have already shown, in 1 Chr. 29 David not only gives of his resources, but gives of his own personal wealth to YHWH and the temple. Furthermore, he charges the leaders of Israel to do the same, which they do. Solomon, on the other hand, simply acquires

more and more wealth and apparently does nothing with it other than build shields of gold, a great throne of ivory overlaid with gold, and make all his household articles including goblets of gold. The only time that we see Solomon giving away his possessions and wealth are to Hiram (2 Chr. 2:10) and to the queen of Sheba (2 Chr. 9:12), but even with these two examples this is more of an exchange of provisions for workers (Hiram) and wealth for wealth (queen of Sheba). Interestingly, both Hiram and the queen of Sheba praise YHWH in a similar manner for the good things that he has done for Solomon.¹³¹

Another contrast is seen with David who after giving of his wealth offers a prayer to YHWH in which he thanks YHWH over and over for his wealth for David says “riches and honour come from you, and you rule over all” (1 Chr. 29:12a). Solomon on the other hand does pray to YHWH (2 Chr. 6) but is never found thanking YHWH or praising him, as do David (1 Chr. 29) and the priests (2 Chr. 5:13; 7:3). In fact, Solomon’s prayer is focused very clearly on asking YHWH to hear and to forgive and in the end of the narrative, the queen of Sheba and the kings of the earth all come to pay honour to Solomon.

It would be helpful at this point to make clear what I am saying and what I am not saying. I am not trying to say that Solomon is being portrayed in a purely negative manner as for example, we find in 1 Kings 11. Indeed, Solomon is portrayed quite positively as a worshipper of YHWH and as the chosen temple builder who succeeds in this monumental task. But there is indeed an underlying issue that has largely been ignored by scholars when reading the Solomon narrative in Chronicles. The issue is that of an inner devotion to YHWH seen through worshipping YHWH (1

¹³¹ Ben Zvi notes a number of similarities between the queen’s praise of YHWH and Hiram’s praise of YHWH. To begin, he states that both speeches propose that YHWH is the one responsible for the selection of Solomon as king over Israel and in both we find a “clear and explicit statement of YHWH’s love for Israel.” Cf. Ben Zvi, “When Foreign Monarchs Speak,” 218-219.

Chr. 28) and through generous and thankful giving (1 Chr. 29). The issues that I have raised throughout the narrative with respect to Solomon's worship of YHWH and especially his wealth and lack of generosity, might very well prompt us as readers to question Solomon's whole-hearted devotion to YHWH and furthermore question how much and in what ways he is idealized by the Chronicler.

This chapter has endeavoured to read the narrative of Solomon's reign in the book of Chronicles taking into account its major themes, ideology, and rhetoric. From this reading it is not difficult to see that the Chronicles account of the life and reign of Solomon is indeed a very different narrative than the one found in the book of Kings. The contribution of this chapter to scholarly research can be seen in two different ways. The first stems from my choice to read this narrative as autonomous and coherent and thus without reference to the book of Kings. One of the factors that led me to read this narrative in this way is the observation made by a number of scholars that the David and Solomon narratives in Chronicles are shown by the Chronicler to be a unified narrative in different ways. Because of this, I suggest that there is much to be gained by observing how Solomon is portrayed in 2 Chr. 1-9 in light of how David is portrayed and especially in light of David's charges to Solomon. This leads to a second contribution, which is that when these narratives are read together, we find that Solomon is not as idealized as so often thought. In fact, through the theme of devotion (expressed in different ways) and obedience to the law, Solomon stands in distinct contrast to David.

CHAPTER FOUR

4. SOLOMON IN KINGS AND CHRONICLES

4.1 Introduction.

This thesis has given a great amount of space to reading the narratives of Solomon's reign within the Hebrew Bible each on their own and as whole narratives. This has been done quite intentionally. As I indicated in chapter 1, my reason for reading these narratives in this way relates to the central question at hand in this thesis: why were two similar histories of monarchic Israel (and thus two narratives of Solomon's reign) retained within the Tanak and what possible answers to this question might emerge by looking at the similarities and differences in the two narratives' contents, arguments, and theology? My close reading of each narrative (i.e. chapters 2 and 3) has not only shown that each can be read on its own, it has also shown that each narrative has been crafted in different ways highlighting different themes and rhetorical concerns despite their similar content and subject matter.

Scholarly endeavour to answer the above question often takes the form of investigating the nature and purpose of each book. That is, the question is answered by attempts to identify key themes, aims, and rhetoric of each narrative/history.¹

¹ Many scholars such as Noth, von Rad, Wolff, and Brueggemann have made important contributions to the nature and purpose of the book of Kings and the wider Deuteronomistic History and I will address some of their work below (cf. section 4.3.1.1). Scholars working in the book of Chronicles have proposed numerous options for the nature and purpose of the book of Chronicles. For example, Kalimi emphasizes the book of Chronicles as a work of historiography (and thus the Chronicler as a historian), Ackroyd refers to the Chronicler as a theologian (and thus the book of Chronicles as a theological rewriting, cf. also McKenzie), Japhet calls Chronicles a "parallel historiography" and is thus a composition which retells the already known story of the history of Israel, Van Seters highlights the purposeful and ideological nature of Chronicles, Klein views the book of

There is no doubt that this scholarly enterprise has yielded much success. Indeed, I will be drawing upon much of this inquiry in this chapter as a means to understand the nature and purpose of the book of Kings (and the Deuteronomistic History) and the book of Chronicles and how the narratives of Solomon's reign fit into its respective wider literary context. With respect to the book of Kings and the wider Deuteronomistic History, many scholars such as Martin Noth have made significant and very helpful contributions in helping us understand the purpose of this book and the wider history within which it is set. With respect to the book of Chronicles, the specific inquiry into its nature and purpose is not only given far more attention than the book of Kings, the conclusions are vigorously debated. Scholarly focus on the nature and purpose of the book of Chronicles is understandable, given for example, what is often thought of as an overly idealized portrayal of its characters (e.g. David and Solomon), and the consensus that it is a later rewritten history whose author "used a copy of Samuel-Kings to compose his own work."² The method by which scholars so often attempt to answer questions of purpose with respect to the book of Chronicles is, as I have already indicated, to analyze the author's text synthetically;

Chronicles as historiography and theology, Willi argues that Chronicles is an "interpretation" of its sources which guides the reader to understand this source on a historical-theological level, and finally, Fishbane argues that Chronicles is to be understood as a traditum (final written stage) in its own right, and not as a discursive tradition of another source which gives it authority (contra Willi), cf. Peter R. Ackroyd, "History and Theology in the Writings of the Chronicler," *CTM* 38 (1967): 501-515; Peter R. Ackroyd, "The Theology of the Chronicler," *LTQ* 8 (1973): 101-116; Michael A. Fishbane, *Biblical Interpretation in Ancient Israel*, 382-3; Kenneth G. Hoglund, "The Chronicler as Historian: A Comparativist Perspective," in *The Chronicler as Historian*, JSOTSup 238 (Sheffield: Sheffield Academic Press, 1997), 19; Sara Japhet, "Conquest and Settlement in Chronicles," *JBL* 98, no. 2 (1979): 205; Isaac Kalimi, "Was the Chronicler a Historian?," in *The Chronicler as Historian*, JSOTSup 238 (Sheffield: Sheffield Academic Press, 1997), 83; Klein, *1 Chronicles*, 19; Steven L. McKenzie, *1-2 Chronicles*, Abington Old Testament Commentaries (Nashville: Abington Press, 2004), 33-34; John Van Seters, "The Chronicler's Account of Solomon's Temple Building: A Continuity Theme," in *The Chronicler as Historian*, ed. M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie, JSOTSup 238 (Sheffield: Sheffield Academic Press, 1997), 283; Willi, *Die Chronik als Auslegung*, 66.

² *The Anchor Bible Dictionary*, s.v. "Book of 1-2 Chronicles"; Gary N. Knoppers, "History and Historiography: The Royal Reforms," in *The Chronicler as Historian*, ed. M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie, JSOTSup 238 (Sheffield: Sheffield Academic Press, 1997), 181.

thus, scholars either isolate and analyze what they believe to be “the Chronicler’s” text (i.e. non-synoptic texts: e.g. 1 Chronicles 22-29), or analyze how its author constructed his narrative using, changing, adapting, and adding to his *Vorlage*. I have also already indicated that this approach is an important and necessary one as we consider questions of theology and rhetoric, but it is not the approach that I have adopted in this thesis. My concern still remains with issues of theology and rhetoric, but my suggestion is to read these narratives as autonomous, whole, and coherent narratives. This is indeed what has been done up to this point.

In the present chapter, both 1 Kings 1-11 and 2 Chronicles 1-9 will be examined together as we continue to consider the questions “why were two monarchic narratives/histories retained in the Tanak and in what ways can these be read together as a part of the Hebrew Bible?” As I have already indicated in chapter 1, my concern is not the historical process that led to the transmission and retention of these narratives within the Hebrew Bible, but rather to ask “what possible answers to this question might emerge by looking at the similarities and differences in the two narratives’ contents, arguments, and theology arising from a close reading of each (i.e. chapters 2 and 3)?” To this end, the present chapter will investigate more closely the purpose of each history (i.e. Kings and Chronicles) and the concerns that each raises. Moreover, it will show how the theological concerns and rhetoric raised in chapters 2 and 3 serve and fits into the wider concerns of Dtr and the Chronicler. To accomplish this, I will begin by sampling a number of important parallels and differences between the narrative of Solomon’s reign in Kings and Chronicles, which will serve as a reminder of the important themes and rhetoric of each narrative. Following this, the bulk of this chapter will investigate the wider themes and concerns of the books of Kings (including the Deuteronomistic History) and Chronicles in

order to show how the themes and concerns found within the Solomon narratives are consistent with and add to the theology and rhetoric of the books of Kings and Chronicles. Finally, this chapter will address more generally a number of suggestions as to the purpose of the book of Chronicles as a similar second history within the Hebrew Bible and the implications this has for reading these histories one alongside the other.

4.2 Solomon in Kings and Chronicles: Side-by-Side.

After a lengthy treatment of the Solomon narratives in Kings and Chronicles, it should be clear that these narratives each have distinctive rhetorical and theological concerns. These distinctive concerns become more poignant when these narratives are brought into closer proximity to one another, and it is for this very reason that I wish to briefly compare them one alongside the other in what follows. It is not possible here to compare all points of each narrative. Rather, I will look at four important aspects of both narratives: David's charges to Solomon, Solomon's wisdom, the cult and temple, and finally the conclusion of each narrative.

4.2.1. David's Charges to Solomon. As we recall, both the narratives of Solomon's reign begin with a transition in leadership from David to Solomon in which David charges Solomon. These charges, and the events which surround each, are noticeably unique.

In 1 Kings 2, after Solomon has ascended the throne with the help of Nathan and Bathsheba, he displays a specific sort of wisdom (shrewdness) in his judgment of Adonijah (1 Kings 1:50-53). After this, David both counsels Solomon to keep the commandments as written in the Law of Moses (2:2-4), and advises him to use his wisdom to kill off Joab and Shimei (2:5-9). All of this as we recall, prompts us as

readers to question David's counsel and Solomon's subsequent actions in killing off Adonijah, Joab, and Shimei. In Chronicles, Solomon's ascent to the throne is dominated by David's preparations for the temple and speeches to Solomon and the leaders of Israel. In the midst of these preparations, David first charges Solomon to build the temple and keep the commandments (1 Chr. 22:11-13). Later in 1 Chr. 28, David's charge is for Solomon to know and serve YHWH and to do so willingly and with a whole heart (1 Chr. 28:9). David's final prayer for Solomon is that he would keep the commandments with wholehearted devotion and thus follow the leaders of Israel and his example all of whom give generously and willingly to the building of the Temple (1 Chr. 29).

David's Charge in 1 Kings 2:2-3

"I am about to go the way of all the earth. Be strong, be courageous, and keep the charge of the LORD your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, so that you may prosper in all that you do and wherever you turn."

David's Charges in 1 Chronicles

1 Chr. 22:11-12

"Now, my son, the LORD be with you, so that you may succeed in building the house of the LORD your God, as he has spoken concerning you. Only, may the LORD grant you discretion and understanding, so that when he gives you charge over Israel you may keep the law of the LORD your God."

1 Chr. 28:9

"And you, my son Solomon, know the God of your father, and serve him with single mind and willing heart; for the LORD searches every mind, and understands every plan and thought. If you seek him, he will be found by you; but if you forsake him, he will abandon you forever."

1 Chr. 29:19

"Grant to my son Solomon that with single mind he may keep your commandments, your decrees, and your statutes, performing all of them, and that he may build the temple for which I have made provision."

The importance of these charges for reading each narrative should not be underestimated. Indeed it was shown that the themes raised in these charges are worked out in each narrative in various ways. For example, throughout 1 Kings 3-11 we see the juxtaposition of wisdom and Torah piety that began in 1 Kings 1-2. So too in Chronicles, the themes from David's charges (obedience/piety, thankfulness, praise, and joyfulness) continue to surface in different ways throughout 2 Chr. 1-9. These observations are important as we consider the issue of how these narratives are often read by scholars. Later in this chapter I will show that the tendency to read Chronicles synthetically through the lens of Kings results in one missing the impact of reading Solomon's life and reign in 2 Chr. 1-9 with David's charges from 1 Chr. 22, 28, and 29 in the background.

4.2.2 Solomon's Wisdom. Moving to the theme of wisdom, it is not difficult to recall that this theme is given more attention in the book of Kings than in Chronicles. Moreover, wisdom is portrayed in different ways in each narrative. To begin, I have suggested that in Kings, Solomon's wisdom is associated with ideas of hearing and obedience. This stems from Solomon's request for a "hearing heart," *לֵב שֹׁמֵעַ*, which I argued refers to judicial wisdom. This judicial wisdom is seen very clearly in his judgment between the two women and the baby in 3:16-28. The very next chapter (1 Kings 4), however, reveals a different aspect of Solomon's wisdom: prodigious knowledge. For the remainder of the narrative it is his vast knowledge that is given exclusive attention. Focus on Solomon's "listening" to the people and to YHWH with his "hearing heart" in chapter 3 are thereafter replaced with ideas of people coming to Solomon from and "listening" to his great wisdom. This transition signals an important change in Solomon's wisdom, which I argued aids in our understanding of how we are to make sense of his downfall in chapter 11. That is,

Solomon's heart and wisdom are important means through which the Deuteronomist describes Solomon's downfall in chapter 11.

In Chronicles on the other hand, Solomon's wisdom is tied more closely to the building of the temple. In 2 Chronicles 1, wherein Solomon asks for "wisdom and knowledge," חכמה ומדע, to govern Israel, his governance is seen in things such as his trade relations with Hiram and in his building of the temple. Only later in the narrative, after the temple has been dedicated, do we see Solomon's wisdom surface again. Here at the end of the narrative, however, the focus of Solomon's wisdom shifts from governance to great knowledge, and as in Kings, this great knowledge brings him great wealth. Solomon's wisdom and wealth at the end of the narrative (2 Chr. 8-9) concludes an important theme that was raised at the beginning of the narrative (2 Chr. 1:14-17) and furthermore has important implications as we consider David's charges and prayer for Solomon in 1 Chr. 29.

4.2.3 The Levites, Temple, and Cult. A number of distinctive features of the book of Chronicles are either lacking or given little attention in Kings. These include the roles of the Levites and priests as well as cultic ritual and devotion. The priests play a limited role in the Kings account of Solomon's reign and are involved in things such as carrying the ark and the tent of meeting and the sacred furnishings into the temple at the temple's dedication in 1 Kings 8.

In Chronicles, not only does one find the priests carrying these same items into the temple as in Kings, the Levites are also described as singers and musicians who offer up praise and thanks to YHWH. These references to the singers and musicians in Chronicles not only remind the reader of David's work in organizing the Levites into these very roles, we are also reminded of David's own praising and thanking YHWH. This contrasts with Solomon who never gives thanks or praise.

Solomon in Chronicles is shown as a temple builder who is concerned with the cult and proper celebration of festivals and offerings to YHWH (2 Chr. 2:4-6).

4.2.4 The Ending of the Narratives of Solomon's Reign. One of the important differences between the narratives of Solomon's reign in Kings and Chronicles is the transition in leadership from David to Solomon and the charges David offers to Solomon. A second important difference is the way in which each author portrays the close of Solomon's reign. These different endings of each narrative are not difficult to describe. Very simply, Dtr's assessment of Solomon's many wives and apostasy in 1 Kings 11 is nowhere to be found in Chronicles. Other than this, the end of the narrative in Chronicles (2 Chr. 9) is remarkably similar to Kings.³ I suggested that the difference in ending leads a reader not only to different conclusions regarding Solomon and how he is portrayed, it also prompts one to ask different questions about the narrative as a whole. In Kings, I suggest that the question that remains for a reader to consider is not what Solomon did wrong in the end (this being obvious), but how he got to this point. Here I suggested that the root or cause of Solomon's final explicit disobedience and apostasy was his failure to read and remember Torah (reading and writing a copy of the law) and thus he failed to fear God (cf. Deut. 17:19). In Chr., the ending of the narrative should cause us to ask the question: "why end the narrative with an overly embroidered picture of Solomon's wealth and how should one view his wealth in light of David's charges including ideas of devotion and thankfulness?" Indeed, the end of Chronicles narrative has no explicit assessment of Solomon, but I have suggested that reading the narrative as a whole might very

³ Japhet notes, for example, that 2 Chr. 8 "is based on 1 Kings 9:10-28; while it retains the sequence and essential points of the original, it nevertheless introduces several alterations, additions, and omissions." She indicates this also to be true of 2 Chr. 9 which is appropriated from 1 Kings 10:1-25, Japhet, *I & II Chronicles*, 619, 632.

well prompt a close reader of this narrative to consider that a negative assessment does indeed exist, albeit implicit.

Having briefly considered a number of contrasts between Kings and Chronicles, I wish to now turn to the wider context of each book and look at how each narrative fits into and contributes to our understanding of the purpose of each book.

4.3 Solomon in the Book of Kings.

As one considers the theology and purpose of the book of Kings, it is important to consider the wider context within which the book of Kings is often set: the books of Deuteronomy to Kings, or what is often called the Deuteronomistic History. Scholarly interest in the Deuteronomistic History is vast and it is beyond the scope of this thesis to wade very deep into this. Having said this, and given the nature of the present work, I wish to highlight a few select scholars whose interests and work focus on the nature, purpose, and theology of the books of Deuteronomy to Kings. In doing so, one must begin with and account for Martin Noth's seminal thesis regarding the books of Deuteronomy to Kings. In what follows, therefore, I wish to survey the major tenets of Noth's thesis as well as the important themes found within the book of Kings in an effort to place the Solomon narrative within the wider theological and rhetorical concerns of the book of Kings. This will be followed by a brief examination of a number of responses to Noth's thesis related to the theology and purpose of the Deuteronomistic History.

4.3.1 The Deuteronomistic History, the Book of Kings, and the Law.

4.3.1.1 *Martin Noth and the Deuteronomistic History.* In 1943, Martin Noth offered a thesis that dramatically altered prior historical-critical discussions with respect to the literary and theological unity of Deuteronomy to Kings. Noth's

Deuteronomistic History investigated the ideas of the redactors and the sources they used, and sought to bring coherence and meaning to the final product.⁴ Noth sought to raise questions about the “literary plan” that controlled the work of these redactors, and in Noth’s thinking, one redactor.⁵ Fundamentally, the goal of Noth’s thesis was not to examine which parts of the historical books are Deuteronomistic and which are not, for his interests lay in the work of the Deuteronomist (Dtr) as a whole. Thus the question that he sought answers to was: “do we in fact have here a comprehensive framework indicating a larger literary unit which has adopted much traditional material?”⁶ Indeed, his thesis goes on to show that we can in fact answer this question in the affirmative:

The whole purpose of examining the Dtr. in detail above was to show that it is not a matter of a “Deuteronomistic redaction” of a historical narrative that was already more or less complete; rather, we must say that Dtr. was the author of a comprehensive historical work, scrupulously taking over and quoting the existing tradition but at the same time arranging and articulating all the material independently, and making it clear and systematic by composing summaries which anticipate and recapitulate. This gives the parts written by Dtr. himself a significance quite different from what would be the case if Dtr. were assumed to be nothing more than an editor.⁷

The evidence that Noth gives for such an assertion begins with the notion that the Deuteronomist is both a redactor and an author. He is a redactor in the sense that he brings together an already existing collection of narratives of various lengths. But Noth’s Deuteronomistic author/editor does not randomly assemble this collection of narratives. Dtr gathers these narratives together as an author who is trying to communicate something through his work. The two ways in which Dtr does this are

⁴ Martin Noth, *The Deuteronomistic History*. *The Deuteronomistic History* is the translation of the first part of his work found in *Überlieferungsgeschichtliche Studien: Die Sammeln und Bearbeitenden Geschichtswerke im Alten Testament*, Schriften der Königsberger Gelehrten Gesellschaft Geisteswissenschaftliche Klasse 18. Jh. H. 2 Bd. 1 (Tübingen: Max Niemeyer, 1943).

⁵ Thomas Römer and Albert de Pury, “Deuteronomistic Historiography (DH): History of Research and Debated Issues,” in *Israel Constructs Its History: Deuteronomistic Historiography in Recent Research*, ed. Albert de Pury, Thomas Römer, and Jean-Daniel Macchi, JSOTSup 306 (Sheffield: Sheffield Academic Press, 2000), 47.

⁶ Noth, *The Deuteronomistic History*, 3.

⁷ *Ibid.*, 76.

through the insertion of speeches and summarizing reflections.⁸ Important to Noth's thesis is that all of these speeches and reflections "contain the elements of a simple and unified theological interpretation of history" with an emphasis on obeying the "'voice' of God, which manifests itself by making specific demands upon human conduct." Foundational to these specific demands is the Deuteronomic Law which is used as a guiding theme throughout these books.

Given Noth's emphasis on the law as a guiding theme throughout the books of Joshua through Kings, he contends that the purpose or intent of Dtr writing in the middle of the 6th century B.C.E., was to offer an explanation for the Babylonian exile.⁹ After seeing the fall of Jerusalem as the final act in a long historical drama, Dtr "thought the time had come to collect the extant traditions concerning the history of his people, to edit them into a single work and to make an interpretation of the whole which considered the historical process in the light of its outcome and thus could contribute to an understanding of the situation in his own time."¹⁰ Key to the Deuteronomistic interpretation is the "ever-intensifying decline" of the people Israel.¹¹ In short, Dtr is attempting to give a coherent explanation to the history of Israel from the time of entrance into Canaan, to its demise at the end of the book of Kings. The principle *leitmotiv* of this history, as Römer indicates, is the obedience or disobedience of Israel to the Law of Moses.¹²

⁸ Ibid., 6. Examples of these speeches include: Joshua 1, 23; Judges 2; 1 Samuel 12; and 1 Kings 8. The summarizing reflections are inserted at various places where speeches were not deemed appropriate. Examples of these can be seen in Joshua 12; Judges 2:11ff.; 2 Kings 17:7ff. Many times these reflections spell out Israel's disobedience to YHWH such as in Judges 2:7ff and 2 Kings 17:7ff. That is, they show/comment on how Israel walked away from and broke the Law of Moses.

⁹ Ibid., 79.

¹⁰ Ibid.

¹¹ This "intensifying decline" throughout the books of Deuteronomy to Kings is another argument that Noth uses to support his thesis that Dtr's work "is a unity in content and form and it was written all at the same time, after the fall of Jerusalem." Ibid., 79-80.

¹² Römer and de Pury, "Deuteronomistic Historiography (DH)," 49.

Noth's important thesis has been challenged in many ways including his understanding of the theme and purpose of the Deuteronomistic History.¹³ Noth's single negative explanation as to why Dtr collected and wrote this history has been challenged by scholars such as von Rad, Wolff, and Brueggemann who "sought to temper Noth's conclusions about its purpose and theme."¹⁴ Von Rad, for example, does not deny the question of obedience as one of the fundamental notions underlying the Deuteronomic historical writing; but he argues that it is not the only one.¹⁵ Alongside this notion of obedience and law is another that he calls "gospel" and focuses on the "continual self-fulfilling promise to David, which brings salvation and forgiveness."¹⁶ Von Rad shows this by analyzing a number of prophecy and fulfillment texts in the books of Kings (e.g. 2 Sam. 7:13 and 1 Kings 8:20ff; 1 Kings 11:29 and 1 Kings 12:15b) and concludes by addressing what happens to the Davidic promise given Judah's demise at the end of Kings. His conclusion is that Dtr is caught in a theological dilemma at the end of Kings. On the one hand he could not minimize the judgment that came with disobedience, but on the other hand, he could not believe that the promise of YHWH might fail, "and that the lamp of David would be finally extinguished."¹⁷ Von Rad argues that the end of Kings is not as bleak as Noth's Dtr would believe. He claims that the end of this history provides "a basis on which YHWH could build if he so willed."¹⁸ Hans Walter Wolff adds to this discussion by drawing out the theme of repentance and returning to Israel's God as important themes in the DH. He analyzes passages such as Deuteronomy 4:29-31;

¹³ Many scholars have also challenged Noth's thesis with respect to his argument for a single author/redactor as well as the dating of this author/redactor's work. For an excellent survey on the many debated issues following Noth's thesis including matters of authorship and dating etc., see Römer and de Pury, "Deuteronomistic Historiography (DH)," 24-141.

¹⁴ Knoppers, *Two Nations*, 22.

¹⁵ Gerhard von Rad, *The Problem of the Hexateuch and Other Essays*, trans. E. W. Trueman Dicken (Edinburgh: Oliver & Boyd, 1966), 208.

¹⁶ *Ibid.*, 219.

¹⁷ *Ibid.*

¹⁸ *Ibid.*, 220.

30:1-10; 1 Kings 8:46-53 and shows how Dtr speaks in general ways about what Israel is to do in the present and in the exile (1 Kings 8:46-53) when they turn away from YHWH.¹⁹

Even while Noth's thesis has come under great scrutiny and been challenged in many ways, one of his well accepted views has been his emphasis on the books of Joshua to Kings as a comprehensive framework with the Deuteronomic Law as the guiding theme. Indeed, as Kratz indicates, Joshua to Kings "presupposes the law; Deuteronomy above all."²⁰

4.3.1.2 *The Book of Kings and the Law/Obedience.* The theme of law and obedience is neither lost nor fades away in the book of Kings. In fact, law and obedience to the Deuteronomic Law permeates the entire fabric of the book of Kings. This important theme is expressed in a number of different ways.

Of primary importance in the book of Kings is the theme of worshipping YHWH. Given Kings' emphasis on YHWH as the incomparable creator of heaven and earth (1 Kings 8:23; 2 Kings 19:15) who is the one and only truly living God (1 Kings 18:15; 2 Kings 5:15), there is a clear demand within Kings for the exclusive worship of God.²¹ Holloway remarks:

Major speeches and dramatic confrontations in Kings, such as Solomon's dedicatory prayer (1 Kings 8:23-60), the *ex eventu* prophecy against Jeroboam (1 Kings 13:1-10), Elijah's contests with the prophets of Baal on Mt. Carmel (1 Kings 18:20-40), the fall of the Northern Kingdom (2 Kings 17:7-18) and

¹⁹ Hans W. Wolff, "The Kerygma of the Deuteronomistic Historical Work," in *The Vitality of Old Testament Traditions*, ed. Hans W. Wolff and Walter Brueggemann (Atlanta: John Knox Press, 1982), 83-100. Walter Brueggemann adds to Wolff's theme of repentance by showing that the kerygma of the Deuteronomistic Historian also includes the word/theme of "good" (e.g. Israel as the doer of good; Israel as the recipient of good). Brueggemann argues that the two themes of "good" and "turn" are closely related in Deuteronomy 30:1-10 and both work together in the theology of the Dtr. Cf. Walter Brueggemann, "The Kerygma of the Deuteronomistic Historian," *Interpretation* 22 (1968): 387-402. Cf. Knoppers for a helpful summary of von Rad and Wolff's arguments, Knoppers, *Two Nations*, 21-27. See also J. G. McConville's analysis of 1 Kings 8:46-53 and Deut. 30:1-10, cf J. G. McConville, "1 Kings 8:46-53 and the Deuteronomic Hope," 67-79.

²⁰ Reinhard Gregor Kratz, *The Composition of the Narrative Books of the Old Testament*, trans. John Bowden (London: T. & T. Clark, 2005), 155.

²¹ Iain W. Provan, *1 & 2 Kings*, OTG (Sheffield: Sheffield Academic Press, 1997), 85-86.

Rabshakeh's address to Jerusalem (2 Kings 18:19-25, 27-35), center on the opposition between the stringent demands of monotheistic Yahwism and competing religious traditions. The ecumenical spirit is utterly condemned.²²

Indeed, throughout the entire book of Kings, the author repeatedly drives home the anti-idolatry, pro-monotheism theme.²³

Not only is "who" Israel worships a central concern of the author of Kings, so too is the place of worship a concern. Within the Solomon narrative, we see the juxtaposition of a theme that reverberates throughout the entire book of Kings: the proper worship of YHWH in the temple (1 Kings 8) versus the worship of other gods on the "high places" (1 Kings 11). Many kings after Solomon are either condemned for not removing the high places or praised for having removed them (1 Kings 15:14; 22:43; 2 Kings 18:4; 23:1-20).

The way in which Dtr identifies and assesses many, if not most, of Israel's and Judah's kings has also been given significant attention by scholars. Cross, for example, traces what he views as the two major themes running through Kings: the sin of Jeroboam and the promise to David.²⁴ Cross argues that many of Israel's kings are condemned for walking in the ways of Jeroboam (1 Kings 13:34; 14:6-11; 15:30, 34; 16:2; 16:31; 2 Kings 13:11; 15:18 etc.) while the future of the Davidic dynasty among the kings of Judah is seen in the repetition of the promise made to David (1 Kings 11:12, 13, 32, 34, 36; 15:4; 2 Kings 22:2).²⁵ Indeed the promise to David and a

²² *Anchor Bible Dictionary*, s.v. "Book of 1-2 Kings."

²³ Paul R. House, *1, 2 Kings*, NAC 8 (Nashville: Broadman & Holman Publishers, 1995), 74.

²⁴ Frank Moore Cross, "The Themes of the Book of Kings and the Structure of the Deuteronomistic History," in *Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History*, ed. Gary N. Knoppers and J. G. McConville (Winona Lake, Indiana: Eisenbrauns, 2000), 79-94.

²⁵ *Ibid.* Cross' assessment of the juxtaposition of both the promise to David and the sins of Jeroboam leads him to conclude that these formed the basis of the first of two editions of the Deuteronomistic History which was written in the era of Josiah as a "programmatic document of his reform and of his revival of the Davidic state." The second minor exilic edition of the Deuteronomistic History updated the history by "adding a chronicle of events subsequent to Josiah's reign" including the revision of the reign of Manasseh. Cf. *Ibid.*, 92. Cf. also Provan who addresses the theme of the dynastic promise and how it functions within the book of Kings. Provan's examination of this theme

tension of it as both conditional and unconditional within the same book presents an interesting tension between judgment and hope. These, of course, have been briefly addressed above in the arguments of Noth and von Rad for example.²⁶

The result of this consistent emphasis on law and obedience is clear: “Kings is a moral world in which wrongdoing is punished” as Provan observes.²⁷ Indeed, Israel’s failure to obey and keep the law is the reason given for their exile in 2 Kings 17:7-23:²⁸

2 Kings 17:7-8. This occurred because the people of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt. They had worshiped other gods and walked in the customs of the nations whom the LORD drove out before the people of Israel, and in the customs that the kings of Israel had introduced.

2 Kings 17:18. Therefore the LORD was very angry with Israel and removed them out of his sight; none was left but the tribe of Judah alone.

The end of the book of Kings wherein we see the exile of both Israel and Judah due to their consistent apostasy and failure to remain obedient, contains an ominous reminder of where the narrative began with David’s charge to Solomon in 1 Kings 2:2-4. David’s charge was for Solomon and his descendants to walk in YHWH’s ways, to keep his commands, his laws, and his requirements as it is written in the Law of Moses. Failure to do this will result in the very opposite of what David’s charge predicts in his charge to Solomon: “So that the LORD may carry out his promise that he spoke concerning me: ‘If your descendants 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 successor on the throne of Israel’” (1 Kings 2:4). This same charge or call to remain

(along with the *bamah* theme) leads him to date the first edition of the Deuteronomistic History as early as the reign of Hezekiah, cf. Provan, *Hezekiah and the Books of Kings*.

²⁶ Cf. also Knoppers who looks at the theme of “incomparability” in the reigns of Solomon, Hezekiah, and Josiah and concludes that the formulae of a particular king’s incomparability do not conflict with one another. They rather highlight the way in which a king (e.g. Solomon’s wisdom, Hezekiah’s trust or Josiah’s reforms) is unique or incomparable. Gary N. Knoppers, “There Was None Like Him: Incomparability in the Books of Kings,” *CBQ* 54 (1992): 411-431.

²⁷ Provan, *1 & 2 Kings*, 86.

²⁸ Cf. also the explicit explanation for the exile of Judah (2 Kings 22:15-20).

obedient is repeated (in different ways) three more times (3:14; 6:11-13; 9:3-9) throughout the Solomon narrative. YHWH's final charge to Solomon in chapter 9 reiterates the fact that obedience is not only his responsibility, these things also fall on his children and descendants (1 Kings 9:6; cf. also 2:4).

All of this makes it very clear that Dtr has the expectation that Israel, Judah, its kings and people failed and the nation was exiled because they disobeyed. Martin Noth is certainly correct on this matter. From the perspective of the book of Kings, this failure begins in the life and reign of Solomon. Four times he is told to remain obedient, and in two of these charges, he is told that this responsibility is not just his, but for his sons and descendants. Having said this, if there is the expectation that Solomon and Israel's kings failed because of their disobedience to YHWH's law (i.e. they did not follow the law), then it seems to follow that in the very least, there is an implicit expectation that they ought to have "known" or should have "remembered" the law to begin with.²⁹ One certainly cannot argue that Israel's kings should be expected to keep a law that they do not know nor have seen. In what follows, I would like to briefly explore this idea of "knowing" and "remembering" the law as I would suggest that it is not only an important aspect of the book of Deuteronomy and its instructions for the king, it is also an important part of the narrative of Solomon's reign.³⁰

4.3.2 Knowing and Remembering the Law: Implications for Reading the Book of Kings. I would like to begin by looking to the book of Deuteronomy and the law of the king in Deut. 17:14-20. Here we find not only stipulations that prohibit a king

²⁹ My suggestion that Israel's kings including Solomon should have known and/or remembered the law is a literary argument grounded in what I believe to be the expectations or ideals of Dtr. I am in no way making an historical claim about Solomon's or any of Israel's kings access to a law book.

³⁰ A full-scale investigation of this theme is not possible here.

from gathering great wealth, many wives, and many horses, we also find one positive command of what a king must do:

When he has taken the throne of his kingdom, he shall have a copy of this law written for him in the presence of the levitical priests. It shall remain with him and he shall read in it all the days of his life, so that he may learn to fear the LORD his God, diligently observing all the words of this law and these statutes, neither exalting himself above other members of the community nor turning aside from the commandment, either to the right or to the left, so that he and his descendants may reign long over his kingdom in Israel. (Deut. 17:18-20)

Notice a number of features of this one requirement. He must first write for himself a copy of the law, and this law shall be with him all the days of his life. Two of the results of this are that he will learn to fear God and that both he and his descendants will remain on the throne of Israel. Implicit here are ideas of reading, remembering, teaching, and the transmission of the law. The king is obligated to write out the law and read it constantly so that he and his descendants will never forget God and his law. Forgetting God and his law has dire consequences.

Michael Fishbane observes that the “motivation to ‘tell the tale’ for the benefit of future generations” is a strong concern of the narrator of the book of Exodus (cf. Ex. 10:1-2).³¹ The biblical concern to teach and transmit “sacred memories,” as Fishbane notes, “was early acknowledged as necessary for cultural and religious continuity. It is just this issue that underlies the sermon in Deuteronomy 6:20-25”:

When your children ask you in time to come, “What is the meaning of the decrees and the statutes and the ordinances that the LORD our God has commanded you?” then you shall say to your children, “We were Pharaoh’s slaves in Egypt, but the LORD brought us out of Egypt with a mighty hand. The LORD displayed before our eyes great and awesome signs and wonders against Egypt, against Pharaoh and all his household. He brought us out from there in order to bring us in, to give us the land that he promised on oath to our ancestors. Then the LORD commanded us to observe all these statutes, to fear the LORD our God, for our lasting good, so as to keep us alive, as is now the

³¹ Michael A. Fishbane, *Biblical Text and Texture: A Literary Reading of Selected Texts* (Oxford: Oneworld, 1998), 79.

case. If we diligently observe this entire commandment before the LORD our God, as he has commanded us, we will be in the right.”

Not only do we find a concern for the transmission of past memories (e.g. the Exodus) within the book of Deuteronomy, we also find a similar concern for remembering and transmitting the law. One of the roles that Moses plays in the book of Deuteronomy is that of a teacher. He is constantly reminding the Israelites that he has taught them the decrees and the laws (4:5, 14; 5:31; 6:1) because hearing God’s words leads to people fearing God (4:10). Moses even tells the people that they are to both learn and follow the laws that he gives to them (5:1). In fact, they are repeatedly told not to forget God’s laws (4:9, 23; 8:11, 19) and to teach these laws to their children (4:9, 10; 11:19; cf. also Ps. 78:1-8). Not only are the people to learn, remember, and teach God’s laws, but as we have just seen, so too is the king (Deut. 17:18-20).

With these ideas in mind, I wish to return to my reading of 1 Kings 1-11 and the importance of the Law of the King for this narrative. Recalling chapter 2, scholars often view the Law of the King as the hermeneutical cipher through which one is to read and understand Solomon’s great wealth, many horses, and many foreign wives. The result of this is that Solomon is implicated for doing these things. This said, the only explicit critique of him in the narrative is in regards to his union with many foreign women and worship of foreign gods. As we recall from chapter 2, I argued that Solomon’s great wealth and many horses should not be understood as an implicit critique of him, for these things are a gift from YHWH. His great wealth and many horses do, however, play an important role and serve as a reminder of the Law of the King from Deut. 17. This reminder is meant to draw our attention to the very thing that Solomon has failed to do: Solomon has failed to read and write the law (and thus remember), and this leads him to his great downfall shown in 1 Kings 11. There is no stark transition or sudden downfall between 1 Kings 10 and 11. This is a gradual

failure on Solomon's part, and evidence of this failure is seen throughout the entire narrative.

Given the importance of the ideas of knowing, remembering, and the transmission of the law within Deuteronomy, along with my argument that these ideas are key to understanding Solomon's failure and downfall, I suggest that these concepts should be taken into consideration when reading the book of Kings. I do so for the following two reasons.

First, notice that the consequences of not reading/hearing and remembering Torah from Deuteronomy are the same as that which are fulfilled in Solomon's life and reign. Both Deut. 4:10 and 17:19 indicate that hearing YHWH's words (4:10) or in the case of the king, writing for himself a copy of the law and keeping it with him and reading it (17:19), leads to fearing YHWH.³² It is very clear in the end of the Solomon narrative (1 Kings 9-11), and perhaps as early as chapter 4, that it is the kings of the earth who fear Solomon as they pay tribute to him and bring him great wealth. Very explicitly in 1 Kings 11, Solomon has no fear of YHWH and worships him among many other gods. Another consequence of the king reading and remembering the law is that he will not consider himself better than others (Deut. 17:20). Could it be that Solomon's treatment of Hiram (1 Kings 9:10-14) and his use of slaves are a sign that such things are at work in Solomon's life and reign?

A second matter to consider is the relationship between Israel's and Judah's exile at the end of the book of Kings and the law of the king in Deuteronomy 17:18-20. In Deuteronomy 17:20 there appears to be a direct relationship between reading, writing, and remembering Torah and the longevity of the king's reign over his kingdom. As we consider Solomon's failure to read, write, and remember Torah,

³² Note that סָמַח is used in both 4:10 and 17:19.

along with the fact that both Israel and Judah are left without a king as they go into exile and become the servant of foreign nations (2 Kings 25:27-30), I would like to suggest that the absence of Torah, the failure to remember and transmit the law, is an important part of Dtr's assessment for both Israel and Judah's downfall at the end of the book of Kings.

At various junctures within the books of Joshua to Kings, we find a reference to a law book which scholars most often understand as some form of the book of Deuteronomy.³³ Among such references is Joshua 1:7-8 which continues ideas of reading and remembering from Deuteronomy:

Only be strong and very courageous, being careful to act in accordance with all the law that my servant Moses commanded you; do not turn from it to the right hand or to the left, so that you may be successful wherever you go. This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. (Josh. 1:7-8)³⁴

The first reference to a book of the law or law code within the book of Kings is found in David's charge to Solomon in 1 Kings 2:3 where David urges Solomon to follow the commands etc. as they are written in the "law of Moses," בתורת משה. Specifically among Judahite kings, and half way between Solomon and Josiah, "the single explicit reference to a king's awareness of the תורת משה, remains the case of Amaziah".³⁵

But he did not put to death the children of the murderers; according to what is written in the book of the law of Moses, where the LORD commanded, "The parents shall not be put to death for the children, or the children be put to death for the parents; but all shall be put to death for their own sins." (2 Kings 14:6)

³³ David A. Glatt-Gilad, "Revealed and Concealed," 185-187.

³⁴ Josh. 1:7-8 uses the expression "this book of the law," ספר התורה הזה. Cf. also Josh. 8:30-35 where we find a reference to the expressions "in the book of the law of Moses," בספר תורת משה, and "the law of Moses," תורת משה (cf. also Josh. 23:6-8).

³⁵ Glatt-Gilad, "Revealed and Concealed," 198.

The third and final reference to the law of Moses or a book of the law is in Josiah's reign where Hilkiah "finds" the "book of the law" (22:8) which is "read" to Josiah (22:10). Josiah's "hearing" of the book of the law (22:11 ff.) is followed by his reforms and a renewal of the covenant, all of which results in him being assessed as one who "walked in the ways of his father David, not turning to the right or to the left" (2 Kings 22:2).

The significance of these three references to the law book within the book of Kings is that there appears to be an implicit expectation that the law is known amongst Israel's and Judah's kings, and its absence for much of the narrative is equally as significant; that is, the law is forgotten.³⁶ Given such things, perhaps Dtr is not only offering the explanation that the fate of Israel and Judah was a result of their disobedience (as per Noth et al.). Added to this might very well be that Dtr is prompting us as readers to consider that Israel's and Judah's disobedience might also to be a result of the absence of the law and a failure to remember and transmit the law from generation to generation.

4.4 Solomon in the Book of Chronicles.

The book of Chronicles has come under close scrutiny by scholars given that it is a retelling or a second history of Israel's monarchy within the Tanak. Often issues such as the value of the book of Chronicles for historical reconstruction, its relationship with the books of Ezra and Nehemiah, or questions related to the author's sources and method of (re)writing are the focus of scholarly writing.³⁷

³⁶ Ibid., 198-199.

³⁷ Scholars such as Wellhausen see little historical value in the book of Chronicles, Julius Wellhausen, *Prolegomena to the History of Israel*, 227. Many scholars consider Chronicles "to be a part of the Chronicler's History, consisting of (all or most of) Chronicles and (all or parts of) Ezra-Nehemiah," *The Anchor Bible Dictionary*, s.v. "Book of 1-2 Chronicles." This view has recently been challenged by Japhet and Williamson, cf. Sara Japhet, "The Supposed Common Authorship of

Scholars have also given attention to the unique features and theology of the book of Chronicles, and it is these features and theological concerns that I wish to briefly investigate in what follows. My concern is the same as it was in the previous section (4.3): to highlight the important themes found within the book of Chronicles in an effort to place the Solomon narrative within the wider concerns of the book of Chronicles. This will add to our understanding of the distinctive purpose of the book of Chronicles and ultimately help to answer the central question of this thesis.

4.4.1 Monarchy, Temple, Cult, and the Worship of YHWH. It is not possible here, nor is it my intention, to summarize every important theological idea or theme within the book of Chronicles. That said, in what follows I wish to focus on the important and central themes of temple, cult, and the worship of YHWH as these themes not only dominate the David and Solomon narratives, they are also of central importance throughout the book of Chronicles.³⁸

It is not difficult to see how much attention is given to these themes within Chronicles. For example, much of the David narrative is dominated by his transferring the ark (1 Chr. 13, 15-16), the promise concerning the temple (1 Chr. 17), and his preparations for the temple including his charges to Solomon (1 Chr. 22-29).

Chronicles and Ezra-Nehemiah Investigated Anew,” *VT* 18 (1968): 330-371; H. G. M. Williamson, *Israel in the Books of Chronicles* (Cambridge: Cambridge University Press, 1977). For a concise survey of scholarship on these matters, see *The Anchor Bible Dictionary*, s.v. “Book of 1-2 Chronicles.”

³⁸ Aside from the theme of temple and worship, three further important themes found within Chronicles are those of “retribution,” the Chronicler’s “attitude to the North,” and “eschatology.” Braun indicates that the theme of “retribution” is a major facet of the Chronicler’s theology and is found in passages such as 1 Chr. 28:9 (cf. also 2 Chr. 14:25-26; 16:7-10), Roddy L. Braun, “Chronicles, Ezra, and Nehemiah: Theology and Literary History,” in *Studies in the Historical Books of the Old Testament*, ed. J. A. Emerton (Leiden: E. J. Brill, 1979), 52-64. Cf. also Raymond B. Dillard, “Reward and Punishment in Chronicles: The Theology of Immediate Retribution,” *Westminster Theological Journal* 46, no. 1 (1984): 164-172; Williamson, *1 and 2 Chronicles*, 31-33. Martin Noth, among others, found that one of the key themes of the book of Chronicles was its anti-Samaritan attitude. This exclusive attitude has been challenged by a number of scholars including Williamson, Braun who argue that Chronicler’s attitude is much more inclusive than otherwise thought, Roddy L. Braun, “A Reconsideration of the Chronicler’s Attitude toward the North,” *JBL* 96 (1977): 59-62; Braun, “Chronicles, Ezra, and Nehemiah: Theology and Literary History,” 56-57; Williamson, *1 and 2 Chronicles*, 24-26.

Much of the Solomon narrative too is dominated by preparations for and the building of the temple as well as its dedication. After the Solomon narrative in 2 Chr. 10, the focus does indeed change, but as Braun indicates, the temple and cultic functions remain central in 2 Chr. 10-36.³⁹ Indeed, the temple and cult are frequently mentioned with those kings that are assessed in some way as wicked (Jehoram, 2 Chr. 21:11; Amaziah, 25:24; Uzziah, 26:16; Ahaz, 28:24). Furthermore, references to kings who perform daily worship functions and sacrifices or religious festivals are assessed in positive ways (2 Chr. 2:3-6; 13:11; 23:18; 29-31; 35). There is even a concern for the temple seen in the final chapters of 2 Chronicles wherein “note is taken of the disposition of the temple vessels” during Nebuchadnezzar’s invasions of the land.⁴⁰

Attention is also given to these same themes (temple, cult, worship) within the book of Kings, but here the clear emphasis is to assess Israel’s and Judah’s kings on the basis of their exclusive worship of YHWH and whether or not their actions and reforms promoted this kind of restricted worship among the people. Within the book of Chronicles on the other hand, one quickly sees that the issue of idolatry and the exclusive worship of YHWH is not as central here as it is in Kings, nor does it provide the narrative’s unifying theme as in the case of Kings.⁴¹

While Chronicles certainly gives a great deal of time and attention to things such as the daily functions of the temple (e.g. burning fragrant incense before YHWH, setting out the consecrated bread, daily burnt offerings, cf. 2 Chr. 2:4; 13:11) and observing the appointed feasts and ceremonies, or bringing contributions to the temple, its portrayal of these functions goes beyond that of merely describing whether

³⁹ Braun, *1 Chronicles*, xxx.

⁴⁰ Ibid.

⁴¹ Japhet, *The Ideology of the Book of Chronicles*, 169.

or not a king or priest keeps the law and performs any of these duties.⁴² There are certainly no lack of imperatives in Chronicles to keep the law or to remain obedient with respect to temple, cult and the worship of YHWH, but as Braun observes, “what is required is obedience with a perfect heart (1 Chr. 28:9: 29:9, 17), contributions willingly given, (29:1-9, 14, 17), and participation with joy (29:9, 17, 22).”⁴³ Japhet adds “the question of devotion, both as a complement to deeds and as a distinct quality, is of great importance in Chronicles. The book emphasizes the spiritual state of mind that must accompany religious acts; only an act performed ‘with all the heart and with all the soul’ is complete.”⁴⁴

Given such things, in what follows I would like to very briefly explore not only how this idea of “wholehearted devotion” is expressed in the book of Chronicles, but also its implications for reading the David and Solomon narratives as well as the remainder of the book of Chronicles.⁴⁵ I begin with a brief assessment of how this idea of a deeper devotion is shown in Chronicles

4.4.2 Devotion in Chronicles. Devotion to YHWH is expressed in different ways in Chronicles. It is seen in the language of a “whole” or “complete heart,” second in “joy-filled worship,” and finally in the important theme of “generosity.”⁴⁶

4.4.2.1 *Wholehearted Devotion*. To begin, the phrases “whole heart” (לֵב לֵב) or “all the heart” (כָּל-לֵב) occur 19 times in 1-2 Chronicles. These phrases are employed throughout Chronicles as expressions of acts of solidarity (1

⁴² Braun, *1 Chronicles*, xl. Cf. Japhet for a list of the general expressions found in Chronicles encouraging piety and condemning sin (e.g. “doing what is right in the eyes of the Lord,” 2 Chr. 24:2; 25:2; “walking in the Lord’s commandments,” 2 Chr. 17:4; “seeking the Lord,” 2 Chr. 14:4; “observing the statutes and ordinances which the Lord commanded” 1 Chr. 22:13), Japhet, *The Ideology of the Book of Chronicles*, 169.

⁴³ Ibid.

⁴⁴ Ibid., 196.

⁴⁵ A comprehensive study of wholehearted devotion in the book of Chronicles is beyond the scope of this thesis. See Japhet for a more thorough assessment of this theme, *ibid.*, 194-208.

⁴⁶ These three categories are not mutually exclusive or even comprehensive but simply a helpful means by which to examine ideas of devotion in the book of Chronicles.

Chr. 12:39 [38]), entering into a covenant with full resolve or undivided devotion (2 Chr. 15:12), or a full and inner resolve to administer justice and God's laws (2 Chr. 19:9). Someone who does not follow YHWH with a לֵב שָׁלֵם (or whose heart is not fully devoted to him), is someone who worships other gods or is full of pride and arrogance (2 Chr. 25:2). This phrase occurs twice in David's charges to Solomon where he urges him to "know and serve" YHWH with a "whole heart" (1 Chr. 28:9) and later prays that Solomon would have a "whole heart" to follow YHWH's commandments (1 Chr. 29:19). In all of this, we see the Chronicler urging his readers toward a "single-minded" devotion or full and complete devotion that goes beyond mere actions.⁴⁷

4.4.2.2 *Joy-Filled and Thankful Worship.* Devotion to God is also shown through joy-filled worship and prayer. David is certainly an ideal model of this particular theme. This is first seen as the fighting men gather around David and with plenty of food to go around, "there was joy in Israel" (1 Chr. 12:38-40). David's prayer in 1 Chr. 16 is characterized by joyful thanksgiving and praise to YHWH. Finally, after David willingly gives of his own treasures for the temple, the leaders of Israel respond with great joy as they give generously and wholeheartedly (1 Chr. 29:9). The combination of joy and feasting is also regarded as appropriate by the author of Chronicles (1 Chr. 29:22; 2 Chr. 7:8-10; 30:21-26; cf. also 1 Chr. 15:25; 16:3; 29:7; 2 Chr. 20:27f.; 23:16-18; 29:30).⁴⁸ These examples, as Williamson notes, indicate that the Chronicler's "religion was by no means the joyless ritualism that has sometimes been thought."⁴⁹ Finally, the theme of joyful devotion to YHWH is often seen in the Levites' work as singers and musicians (1 Chr. 15:16; 2 Chr. 15:15; 23:18;

⁴⁷ John C. Endres, "The Spiritual Vision of Chronicles: Wholehearted, Joy-Filled Worship of God," *CBQ* 69 (2007): 18.

⁴⁸ Williamson, *1 and 2 Chronicles*, 112.

⁴⁹ *Ibid.*

29:30) and in the joyful and thankful hearts of the people (2 Chr. 7:10; 2 Chr. 15:15; 24:10; 29:36; 30:21, 23, 25).

4.4.2.3 *Generosity*. Finally, and closely related to the theme of joyful thanksgiving, is the idea of generosity and one's devotion to YHWH. This particular theme is first seen in David's coronation (1 Chr. 12:38-40) and is also seen quite explicitly in 1 Chr. 29 as just mentioned. Hezekiah and Josiah are also found to contribute offerings "from their own possessions" for the purpose of celebrating the Passover (2 Chr. 31:3; 35:7).

4.4.2.4 *Wholehearted Devotion, David, Solomon, and Hezekiah*.

Having shown the importance of and the way in which "wholehearted devotion" is expressed in Chronicles, I want to suggest that this theme of devotion has implications for how one ought to read the remainder of Judah's kings after Solomon. In the very least, I want to suggest that readers should consider the ways in which this theme, along with my reading of Chronicles (i.e. from chapter 3), might play a role in how the Chronicler is portraying his characters.

An important example will suffice to make the point. A number of scholars including Rudolph Mosis, Raymond B. Dillard, H. G. M. Williamson, and Mark A. Throntveit, have suggested that the Chronicler has portrayed Hezekiah in the likeness of David and/or Solomon.⁵⁰ To begin, Mosis argues that parallels between David and Hezekiah are seen in passages such as 2 Chronicles 29:2 (Hezekiah "did what was right in the eyes of the LORD, just as his father David had done"), and 2 Chronicles 31:21-23 (Jerusalem's deliverance from Sennacherib) with 1 Chronicles 14 (David's

⁵⁰ Dillard, *2 Chronicles*, 226ff; Mosis, *Untersuchungen*, 164-169; Throntveit, "The Relationship of Hezekiah," 105-122; Williamson, *Israel in the Books of Chronicles*, 119-125; Williamson, *1 and 2 Chronicles*. Cf. Mark Throntveit's article for a clear presentation of the various positions surrounding this debate. Cf. also Baruch Halpern, "'Sacred History and Ideology: Chronicles' Thematic Structure-Indications of an Earlier Source," in *The Creation of Sacred Literature: Composition and Redaction of the Biblical Text*, ed. Richard Elliott Friedman (Berkeley: University of California Press, 1981), 35-54.

deliverance from the Philistines). These parallels lead him to suggest that Hezekiah is portrayed as a second David.⁵¹ Dillard too offers seven examples of allusions and/or parallels between the David and Hezekiah narratives, including, for example, the admonition to “be strong and courageous, do not fear or be dismayed” found in both David’s speech to Solomon (1 Chr. 22:13) as well as in Hezekiah’s speech to his military officers (2 Chr. 32:7).⁵²

Williamson, on the other hand, argues against Mosis and Dillard that Hezekiah is not portrayed as a second David, but rather as a second Solomon. Williamson’s evidence for such an assertion includes parallels between the Solomon and Hezekiah narratives such as 2 Chronicles 30:26 which states: “So there was great joy in Jerusalem, for since the time of Solomon the son of David king of Israel there had been nothing like this in Jerusalem.”⁵³ Further parallels include both Hezekiah’s and Solomon’s keeping of the feast for an additional seven days (2 Chronicles 7:8-9 and 30:23), as well as the use of four verbs (“repent/return,” “humble” oneself, “seek,” and “pray”) in 2 Chronicles 30:6-19 that also prominently figure in YHWH’s response to Solomon’s prayer at the temple (2 Chr. 7:4).⁵⁴

A mediating position is suggested by Throntveit (and Dillard) wherein he argues that Hezekiah is seen as both a second David and a second Solomon.⁵⁵ Evidence that he offers in support of this position includes, for example, Hezekiah’s

⁵¹ Mosis, *Untersuchungen*, 189.

⁵² See Dillard for further evidence that Hezekiah is being portrayed as a second David, Dillard, *2 Chronicles*, 247-261. Other examples include a reference the people acting with “one heart” (לֵב אֶחָד) in 2 Chr. 30:12 as well as in 1 Chr. 12:39 (לִבָּב שָׁלֵם). The circumstances and wording significantly differ in each of these circumstances. Another example is taken from 2 Chr. 31:11-14 where Hezekiah gives orders to prepare storerooms in the temple. Dillard pairs this with 1 Chr. 9:26; 23:28; 26:22; 28:12 wherein David and the storerooms are also mentioned.

⁵³ Williamson, *1 and 2 Chronicles*, 371.

⁵⁴ Williamson enlists 12 examples that he argues reveal a connection being made between Solomon and Hezekiah, Williamson, *Israel in the Books of Chronicles*, 119-125; Williamson, *1 and 2 Chronicles*, 350-388.

⁵⁵ Much of the textual evidence used by Throntveit comes from Dillard who argues the same in his commentary, cf. Throntveit, “The Relationship of Hezekiah,” 117-118.

personal provision for the regular offerings (2 Chr. 31:3), which he argues echoes similar statements about David (1 Chr. 16:37-40) and Solomon (2 Chr. 8:12-13).⁵⁶ Throntveit also suggests that the unity between the David and Solomon narratives in Chronicles that scholars so often argue for (e.g. Braun, Williamson), is further evidence that Hezekiah might very well be compared to both David and Solomon: “if the reigns of David and Solomon are seen to be one, the parallels adduced between Hezekiah and Solomon are strengthened by the addition of those between Hezekiah and David, not weakened.”⁵⁷

The resulting debate as to whom the Chronicler was attempting to portray Hezekiah after creates an interesting dilemma. It furthermore begs the question of how one ought to go about determining the validity of these parallels and allusions between David, Solomon, and Hezekiah. Indeed, Mosis, Dillard, Williamson, and Throntveit have all shown that parallels do in fact exist, and the criteria by which Williamson and Throntveit each make their cases, is based on (at least in part) textual evidence that is unique to the Chronicler (i.e. those texts which are not found in Samuel and Kings).⁵⁸ While it is not possible here to launch into a full-scale investigation of these texts or the arguments put forth by these scholars, I would like to propose that the theme of devotion in Chronicles might very well suggest that the Chronicler is making parallels between Hezekiah and David, and not Solomon (contra Williamson and Throntveit). What follows is evidence for this proposal.

As I have just indicated above, one piece of evidence that Williamson draws upon to argue that Hezekiah is being presented as a second Solomon, is the repetition of four verbs of repentance (“repent/return,” “humble” oneself, “seek,” and “pray”) found in 2 Chr. 30:6-19 that also prominently figure in YHWH’s response to

⁵⁶ For further evidence, cf. *Ibid.*, 117-121.

⁵⁷ *Ibid.*, 119; Williamson, *Israel in the Books of Chronicles*, 124-125.

⁵⁸ Throntveit, “The Relationship of Hezekiah,” 107, 118.

Solomon's prayer at the temple (2 Chr. 7:14). While it is true that these verbs are used in Solomon's prayer (2 Chr. 6), in YHWH's response to Solomon's prayer (2 Chr. 7:14), and in the Hezekiah narrative (2 Chr. 30:6-19), it is also true that Solomon is never the subject of any of these verbs. That is, we never see Solomon actually repenting/returning, humbling himself, or seeking God.⁵⁹ Added to this is that within Solomon's and YHWH's prayer in 2 Chr. 6 and 7, it is the people who are the subject of these verbs of repentance. Hezekiah, on the other hand, does "humble himself," כִּנָּה, in 2 Chr. 32:26 after being proud. David too is deeply humbled in 1 Chr. 21 on account of his sin, builds an altar to worship YHWH, and calls (קרא) on the name of YHWH.

A second piece of evidence that Dillard and Throntveit claim reveals a parallel between David, Solomon, and Hezekiah is Hezekiah's personal provision for the offerings (2 Chr. 31:3) which they claim echoes similar statements about David (1 Chr. 16:37-40) and Solomon (2 Chr. 2:4; 8:12-13). The problem with this parallel is that it is tenuous at best. For example, 2 Chr. 31:3 explicitly states that Hezekiah gave from his own goods toward the offerings, while there is no indication that David or Solomon have given anything from their own possessions in 1 Chr. 16:37-40 or 2 Chr. 8:12-13 toward the offerings. Solomon for example does offer sacrifices in 2 Chr. 8:12-13 but there is no mention of where the offerings come from. Dillard and Throntveit's argument for a parallel is not based on a literary connection between these passages, but on something that one has to infer. We are not actually told where the David's and Solomon's offerings came from while we are with Hezekiah. In my judgment, this inference is far from convincing.

⁵⁹ Solomon does indeed pray (2 Chr. 6), but this prayer is hardly a prayer of his repentance. It is rather a prayer full of requests and one that has the people as the subject of returning/repenting, humbling themselves, and seeking.

A third argument is made by Dillard where he proposes that David (1 Chr. 29:1-5) and Solomon (2 Chr. 9:10-11) provide from their own wealth for the temple, as does Hezekiah (2 Chr. 31:3). There are several problems with these comparisons. First, David does indeed provide of his own wealth for the building of the temple (e.g. gold and silver), but Hezekiah's personal contribution of his possessions are items for the offerings. Solomon too does supply wood for the building of the temple steps and to make instruments for the musicians (2 Chr. 9:11). But Solomon does not make this provision from his own wealth for we are clearly told in 2 Chr. 9:10-11 that this wood was brought from Hiram. Added to this is my argument that Solomon, in contrast to David, never contributes of his own wealth to the temple (i.e. silver or gold). What he does contribute are items that David has already prepared for him.

More convincing evidence that Hezekiah is being modeled in ways like David comes from the pattern that is set down in 1 Chr. 29. Here as we recall, David gives generously from his own provisions and this is followed by the leaders of Israel responding by doing the same, giving freely and wholeheartedly. This similar pattern is seen in 2 Chr. 31:2ff. where we find Hezekiah giving of his own possessions to the offerings. This is then followed by the Israelites also giving generously to the work of the temple (31:4-7). After Hezekiah sees the people's generosity, he praises YHWH and blesses the people (31:8). In a final assessment of Hezekiah's work and contributions to the temple, it is said:

Hezekiah did this throughout all Judah; he did what was good and right and faithful before the LORD his God. And every work that he undertook in the service of the house of God, and in accordance with the law and the commandments, to seek his God, he did with all his heart (בְּכָל-לִבּוֹ); and he prospered. (2 Chr. 31:20-21)

It seems significant that there are no such statements about Solomon seeking God with his whole heart, or that he gives generously of his wealth to anyone but a foreign

king or queen. Such evidence indicates that there are stronger parallels between Hezekiah and David, rather than Solomon. This is just one example of how ideas of devotion might inform a wider reading of how the kings of Judah are portrayed in the book of Chronicles.

4.5 Why Two Different Histories/Narratives within the Tanak?

It has been the purpose of this thesis to investigate the occurrence of twice-told narratives or histories within the Tanak. In particular, I have examined a portion of the largest example of a twice-told narrative that is more accurately a lengthy history of Israel's kings from beginning to end. This textual reality-two similar histories within the Tanak-results in a number of interesting and possibly problematic questions and issues.

To begin, the question of "which history" should be read becomes apparent. This might seem like an odd question given the fact that both Kings and Chronicles were at one point chosen for or added to the same Bible and thus their simultaneous existence within the same Bible seems, at least in my judgment, to be a strong indication that both ought to be read. While it seems that the simultaneous existence of two monarchic histories within the Tanak is in and of itself a valid reason that both ought to be given full and equal attention, in reality Kings (and Samuel) is given much more attention in scholarly writing than Chronicles. It is difficult to pinpoint the exact reasons for this academic bias, but perhaps a contributing factor is that Samuel and Kings are deemed to be earlier texts and thus often used as the primary and most accurate sources for concerns related to the history of Israel and its monarchy.⁶⁰ This bias towards historical reliability might very well have influenced

⁶⁰ See chapter 1, note 18.

the attention given to the book of Chronicles at the level of theological/rhetorical inquiry.

A second question relates to the way in which these histories are or should be read. This question is not so much an issue for Samuel-Kings as it is for Chronicles. From the writer's perspective, there appears to be two general ways in which scholars read Chronicles in ways that skip a synchronic reading and make diachronic judgments, without giving the features/purposes of the text due attention in their own right.⁶¹ The first of these is a tendency to isolate the text segments that are original compositions of the Chronicler (i.e. non-synoptic texts) and to use these segments as evidence of the Chronicler's own theology and purpose. This approach has much to offer and certainly gives some indication of the Chronicler's concerns. That said, this approach does not offer a complete or full indication of the Chronicler's theological and rhetorical purposes.⁶² The Chronicler has certainly added material to his *Vorlage*, but he has added and arranged this new material into a wider text and there is great benefit in reading his added text together as a complete text to ascertain what is being communicated as a whole.

A second way in which scholars read Chronicles in ways that skip a synchronic reading and make diachronic judgments, without giving the features/purposes of the text due attention in their own right, is the very frequent tendency to read Chronicles through the lens of Samuel and Kings. Two examples will suffice to illustrate this point. The first comes from Solomon's request for wisdom in 2 Chr. 1:7-10. When examining Solomon's request for wisdom, scholars tend to compare Solomon's request for "wisdom" (חכמה) and "knowledge" (מדע) in 2

⁶¹ It seems appropriate to recall Alexander Samely's argument (chapter 1) where he urges scholars to begin with a synchronic analysis before moving to diachronic or redaction analysis.

⁶² See Williamson who argues that we would do well to dismiss any attempt to appreciate the Chronicler's purpose based only on the non-synoptic passages, Williamson, *1 and 2 Chronicles*, 21-22.

Chr. 1:10 with the book of Kings account of this same request, which was for a “hearing heart,” לֵב שֹׁמֵעַ (1 Kings 3:9).⁶³ The result of this comparison is one that highlights Solomon’s particular request for wisdom that will allow him to lead and govern Israel well in Chronicles, over against Solomon’s request for judicial wisdom in Kings. That is, the point is made that the request for wisdom in Chronicles becomes clearer in Chronicles when compared to the difference or change made from the Chronicler’s *Vorlage* in the book of Kings. The difficulty with this is two-fold. First, I have demonstrated that one is very capable of coming to the conclusion that Solomon’s request in 2 Chr. 1:10 for abilities to lead and govern can be made from the Chronicles text on its own. A second hazard of this comparison is that the allusion to David’s request that Solomon would be given insight and understanding (בִּינָה and שִׂכֵּל) from 1 Chr. 22:12 is often overlooked. This oversight furthermore causes one to miss a contrast that is being made between David and Solomon not only in chapter 1, but also throughout the entire narrative.

My second example comes from the end of the Solomon narrative in 2 Chronicles 9 that focuses very clearly on Solomon’s acquisition of great wealth and honour. In an examination of this passage, there is again a diachronic tendency whereby scholars compare 2 Chr. 9 with 1 Kings 10 which reveals that the Chronicler alters very little and thus follows his source (1 Kings 10) very closely.⁶⁴ Added to this is the diachronic observation that the Chronicler has left out 1 Kings 11 from his narrative. The result of these things, and the consensus among scholars with respect

⁶³ Cf. Curtis and Madsen, *A Critical and Exegetical Commentary on the Books of Chronicles*, 316-317; Japhet, *I & II Chronicles*, 531; Johnstone, *1 and 2 Chronicles*, vol. 1, 302; Selman, *2 Chronicles: A Commentary*, 293-294.

⁶⁴ Curtis and Madsen, *A Critical and Exegetical Commentary on the Books of Chronicles*, 358; Japhet, *I & II Chronicles*, 632; Williamson, *1 and 2 Chronicles*, 235. Williamson and Johnstone note the similar summary of Solomon’s gold and horses from 1 Chr. 1:14-17 but say nothing of its theological or rhetorical significance for reading this narrative. Johnstone, for example, indicates that a reference to Solomon’s gold and horses in 9:25-28 rounds off the whole presentation which began in 1:14-17.

to how the Chronicler portrays Solomon's great wealth in 2 Chr. 9, is that the ending of the narrative is a positive one in which Solomon is greatly blessed by YHWH. This conclusion is indeed a distinct possibility for just as in Kings (which the Chronicler has followed quite slavishly), there are no explicit statements of condemnation of this wealth. Indeed YHWH has blessed Solomon with great wealth. This diachronic reading, however, overlooks important aspects of the Chronicler's narrative when read as a whole. What is often missed is the great importance of Solomon's wealth in this narrative (beyond that of a sign of God's great blessing) which ought to be read in light of David's example and prayer for Solomon from 1 Chr. 29. When David's charges are read together with the Solomon narrative, the issue of devotion and giving of one's own possessions and wealth with thankfulness is something that must be accounted for as I have argued at the end of chapter 3. The result of reading David's charges and the Solomon narrative holistically, is that Solomon is again contrasted with David and does not follow David's example from 1 Chr. 29 nor heeds to David's prayer that he may be thankful and generous.

Given the overall question/concern of this thesis (why two histories/narratives?) as well as the scholarly support for and great benefit of reading narratives holistically, the approach taken in this thesis is to read these histories, and in particular the Solomon narratives, as whole narratives and side-by-side. Having done so, I want to offer two implications for how this approach contributes to our understanding of why two similar histories/narratives exist and are read within the Tanak.

4.5.1 Are These Histories/Narratives Concordant? One of the most common observations made about the David and Solomon narratives within the book of Chronicles is that they have been presented as "flawless kings," or in the very least, as

highly idealized when contrasted with the books of Samuel/Kings' account of their reigns.⁶⁵ The reason for this observation is that passages that explicitly condemn David and Solomon, such as 2 Sam. 11-20 and 1 Kings 11, for example, have been omitted from 1-2 Chronicles. At first glance, the absence of 1 Kings 11 from the end of the Solomon narrative in Chronicles is highly suspicious. It does in fact lead a reader to consider whether or not Solomon actually was an apostate king as the book of Kings indicates. If Chronicles is actually meant to indicate this (i.e. that Solomon was not an apostate king), then such a view certainly presents a problem for readers of the Tanak. But not only a problem, a contradiction in fact.

Given my conclusions from the Solomon narrative in Chronicles along with the way in which these narratives have been read (as complete narratives and side-by-side), I would like to question the assumption that such deletions do in fact result in an idealized or even flawless character. My suggestion is that their absence does not automatically or necessarily result in an idealized David or Solomon. In fact, both David and Solomon in the book of Chronicles are far from perfect kings and much less ideal than otherwise thought.

Such a conclusion has already been demonstrated in chapter 3. What is most interesting, however, is how such a reading/conclusion of Solomon (i.e. less ideal than otherwise thought) in Chronicles has come about. My argument/approach in chapter 3 was to read the David and Solomon narratives together (and as a result, many allusions between each narrative were seen) and more specifically to read 2 Chr. 1-9 in light of David's charges to him from 1 Chr. 22, 28, and 29. This method and resulting conclusion reveals an irony in the tendency among scholars who read

⁶⁵ Walter Brueggemann, *David's Truth in Israel's Imagination and Memory* (Philadelphia: Fortress, 1985), 99-107; Carr, *From D to Q*, 92; Simon J. De Vries, "Moses and David as Cult Founders in Chronicles," *JBL* 107 (1988): 639; R. K. Duke, *The Persuasive Appeal of the Chronicler: A Rhetorical Analysis*, JSOTSup 88 (Sheffield: JSOT Press, 1990), 66; Riley, *King and Cultus in Chronicles*, 96; Throntveit, "The Idealization of Solomon," 412.

the Chronicler's non-synoptic passages as evidence of the Chronicler's ideology. The irony (and problem) here is that non-synoptic passages such as David's charges to Solomon (1 Chr. 22, 28, 29) are not read together with the narrative of Solomon's reign even though scholars vigorously argue for the unity of David and Solomon narratives. The Chronicler is indeed highly concerned with issues related to temple, worship, and devotion to YHWH (i.e. issues from David's charges in 1 Chr. 22, 28, 29), but so too is he concerned with how these issues play out in the Solomon narrative that follows.

Further support that David and Solomon are not as flawless as otherwise thought (and thus highly idealized) is found with scholars such as Brian Kelly and Sara Japhet. In Kelly's examination of the messianic and eschatological elements in Chronicles, he indicates that scholars, who so often argue for such messianic elements as an important part of the Chronicler's theology, often appeal to how the Chronicler has idealized both David and Solomon.⁶⁶ Kelly argues against such a view by saying that the absence (or omission) of negative episodes of David and Solomon's life (e.g. 1 Kings 11, 2 Samuel 11-20) does not necessarily result in an overly idealized view of them, but rather highlights the concerns that are actually left or present in the narrative.⁶⁷ So, for example, the absence of the Bathsheba episode from Chronicles results in a reader being more aware of David's cultic transgressions in 1 Chronicles 13 and 21. Japhet too suggests that the image of David in Chronicles has been influenced by the tendency to exaggerate David's greatness and ignore his weaknesses. In fact, Japhet argues against the widely accepted view that David and Solomon are highly idealized. With respect to David, the focus on David's sins of the census (1 Chr. 21) as well as in the transfer of the ark (1 Chr. 13), do in fact "suggest

⁶⁶ Kelly, "Messianic Elements in the Chronicler's Work," 257-258.

⁶⁷ Ibid., 258.

a figure who is far from ideal.”⁶⁸ With respect to Solomon, while Japhet concludes that he is portrayed as “flawless” in Chronicles, she also concludes that his greatness has been diminished by the diminished presence of Solomon’s wisdom and knowledge as well as his administrative abilities.⁶⁹ All of this, I suggest, results in Samuel-Kings and Chronicles being much more concordant than otherwise thought.

4.5.2 The Purpose of the Books of Kings and Chronicles. The greater part of this chapter has been concerned with two things. First, to identify the main themes and purposes of the books of Kings and Chronicles and the larger narratives in which they are imbedded. Second, I have sought to validate my readings of 1 Kings 1-11 and 2 Chronicles 1-9 by demonstrating that the themes and arguments raised in my reading of each narrative (i.e. chapters 2 and 3) are consistent with and further the themes and arguments within their wider contexts. The result of these things is that one can see very clearly that each narrative and history serves very different purposes. Kings’ emphasis on law, obedience, and the exclusive worship of YHWH is quite distinct from the Chronicler’s emphasis on temple, worship, and devotion to YHWH. While questions related to the composition of the books of Kings and Chronicles certainly have implications for the important task of history writing and the reconstruction of Israel’s monarchic history, I have shown that theological and rhetorical issues also have important implications for how these histories ought to be read as a part of the Hebrew Bible. The books of Kings’ and Chronicles’ simultaneous existence within the Tanak, along with the fact that they can be read

⁶⁸ Japhet, *The Ideology of the Book of Chronicles*, 369-370.

⁶⁹ Ibid., 376. Cf. also Throntveit who after examining a number of royal speeches and prayers within Kings and Chronicles (e.g. 2 Sam. 7; 1 Chr. 17; 1 Chr. 22, 28, 29; 2 Chr. 6:40-42; 1 Kings 8:52-53) concludes that it is difficult to conclude whether or not Solomon is being idealized in Chronicles. These speeches and prayers emphasize the glorification of God and give a lot of weight to Solomon as the temple builder, Throntveit, “The Idealization of Solomon,” 411-427.

together (i.e. they are concordant with one another), is all evidence that both ought to be read (separately and together) and each given full and fair weight.

The implications of all of this are important for past and present research. I would like to offer two such implications by way of conclusion. The first relates to the overall purpose of the book of Chronicles. Given the book of Chronicles is so often considered to be the later rewritten history of Israel's monarchy, scholars have given considerable attention to its nature and purpose. I have mentioned a number of these already at the beginning of this chapter (cf. p. 177, note 1). It is not my intention to add yet another purpose for the book of Chronicles, but simply to affirm those scholars who view Chronicles as a theological history.⁷⁰ Indeed I have shown many of these theological and rhetorical differences above and furthermore that these different theological histories are not necessarily discordant. This very point is suggestive of the importance of reading "each" and "both" Samuel-Kings and Chronicles.

A second implication for scholarly research relates to how the book of Kings, and in particular the book of Chronicles, should be read as a part of the received Biblical text. Michael Fishbane makes an important observation on this front. Fishbane makes the distinction between historiography *per se*, and the exegetical techniques used by the Chronicler within historiographical writing (e.g. aggadic exegesis).⁷¹ Of course the specific interpretation or reworking of specific sources is an important part of determining the Chronicler's overall theology and rhetoric, but Fishbane's assertion is that the Chronicler is concerned with presenting his work as

⁷⁰ For example: Ackroyd, "History and Theology in the Writings of the Chronicler," 501-515; Van Seters, "The Chronicler's Account of Solomon's Temple Building," 283-300; Klein, *I Chronicles*, McKenzie, *I and II Chronicles*.

⁷¹ Fishbane, *Biblical Interpretation in Ancient Israel*, 380.

history, and not as *aggadah* - as the traditum.⁷² It seems to me that this observation is a vital one to consider as we think about the relationship between these two theological histories and how they should be read as a part of the Tanak. The task of determining the exegetical techniques of the Chronicler is an important one and one cannot overemphasize the important scholarly work on this front. But the question of how and in what way these techniques play a role in how the book of Chronicles ought to be read as a “book,” and as one of two similar theological histories within the Tanak, is an important one to consider. Indeed a greater collaboration between scholars working in areas of compositional history and techniques and those working with literary and synchronic techniques would be most welcome as we look to the future.

⁷² Fishbane argues against the notion that the book of Chronicles “cannot be understood” and “was not intended to be understood” apart from the books of Samuel-Kings (Willi, 66.) Fishbane argues further saying there is no evidence to justify the view that ancient Israelite readers knew such sources as Samuel-Kings or that the Chronicler expected a synoptic-comparative reading of his work in relation to them. “In both content and style,” he goes on to say, “the book of Chronicles is not presented as a tradition of an earlier, more authoritative piece of historiography. It appears as a final document; it purports to tell the past ‘wie es eigentlich gewesen’.” Fishbane, *Biblical Interpretation in Ancient Israel*, 382.

CHAPTER FIVE

5. CONCLUSION

This thesis began with a number of examples of double narratives in the Tanak. On a grand scale, the books of Samuel-Kings and Chronicles are not only a good example of a double narrative, they (as do the double episode at Meribah [Ex. 17:1-7; Num. 20:1-13] or the repetition of the Ten Commandments [Ex. 20; Deut. 5], for example) present a number of challenges to readers. These challenges are intensified when we consider the fact that both Samuel-Kings and Chronicles are very different narratives of the same history of Israel's monarchy, along with the fact that both are considered and read as Scripture by both Jews and Christians. Added to this are factors such as the fact that the book of Chronicles is often considered to be a later rewritten history of Samuel-Kings within which many explicitly negative portions of Samuel-Kings are not found. We even find seemingly opposite assessments made about kings such as Manasseh in Kings and Chronicles (i.e. Kings maintains a very negative view of Manasseh while Chronicles adds in a number of positive elements of his life and reign, cf. 2 Chr. 33:15-20).

The issues surrounding these matters are complex and scholars have sought different ways to address these issues. One of these is the endeavour to identify the Chronicler's sources and means by which he changes or adapts these sources. This line of inquiry is often very insightful in helping us understand the Chronicler's theological and rhetorical concerns. Indeed I have identified a number of important

works along these lines in chapter 1. This said, the contribution of synchronic research is also a vital part of scholarly endeavour to make sense of the challenges faced in this field. Indeed scholars such as Rolf Rendtorff, Paul M. Joyce, Jon D. Levenson, Yair Zakovitch, H. G. M. Williamson, and Roddy L. Braun have either clearly stated or shown the value of rigorous synchronic engagement with the Biblical text.

The concern of this thesis, amidst this massive field of research, has been to ascertain the worth of having two similar narratives/histories of Israel's monarchy. It is furthermore concerned with reasons for the existence of two similar narratives within the Tanak and how an examination of their respective contents, arguments, and theology might help answer these questions. The approach that has been taken in this thesis is guided by and results from a number of factors including the very nature of these questions. Second, my choice to read these narratives as autonomous and coherent also results from what I perceive to be a shortcoming in the way that the book of Chronicles has been read. As I have already stated, scholars whose interest lie in the book of Chronicles and its theology and rhetoric, often do not truly read the book of Chronicles as an autonomous and coherent document, but are often influenced to varying degrees by compositional issues such as how the Chronicler has changed or updated his text and reasons for these changes.

The contribution of the present work is one part of what I hope would be an ongoing and collaborative conversation between scholars working in this field on issues such as: source identification (i.e. the Chronicler's source), compositional techniques, literary, theological, and rhetorical analyses. Fishbane's distinction is helpful to make this point. As I have just shown at the end of chapter 4, Fishbane distinguishes between historiography *per se*, and the exegetical techniques used by

the Chronicler within historiographical writing (e.g. aggadic exegesis). This distinction, along with his argument that the Chronicler is concerned with presenting his work as history, and not as *aggadah* - as the traditum, is indicative that both diachronic and synchronic approaches in Samuel-Kings and Chronicles have roles to play in scholarly examination of these texts and I would add is evidence that these approaches should be dialogue partners. The present work is one side of this dialogue.

In what follows, I would briefly like to review the specific contributions or results of the present work. To begin, my reading of 1 Kings 1-11 (chapter 2) follows the themes of wisdom and Torah piety in this narrative and how these are used to portray Solomon thereby revealing Dtr's theological and rhetorical concerns. The juxtapositioning of wisdom and law was seen, for example, in David's charge to Solomon in chapter 2 as well as in his request for wisdom in chapter 3 (including YHWH's response to Solomon's request). The shift of focus of Solomon's wisdom after chapter 3 (prodigious knowledge) revealed a slow but consistent change in his character. Solomon never loses his wisdom but it is his wisdom that allows him to gain great wealth, power, and prestige. Amidst this great wealth, power, and prestige, YHWH reminds Solomon of what remains important: obedience to the law. As we find out very clearly at the end of the narrative, Solomon's great downfall is described in terms of his acquisition of many wives and his worship of foreign gods. The veil that is lifted in chapter 11 might seem to be a stark contrast (and a big surprise) in comparison with chapters 3-8 where we find no explicit condemnation of Solomon. Scholars often argue that Solomon's acquisition of many horses, gold, and silver (contra Deuteronomy 17) is one of the signs that not all was well with Solomon and thus chapter 11 comes as no big surprise. Such a view, I argued, is difficult to

maintain with the fact that YHWH promises incredible wealth and honour to Solomon in chapter 3. My suggestion and resolution to this issue is that Solomon's great failure in chapter 11 follows from his great failure to know, read, write, and remember Torah. Indeed, he is constantly reminded (1 Kings 2, 3, 6, 9) to remain obedient and ironically, the very things that Solomon's wisdom brings (horses, gold, silver etc.) are used to show what is lacking in his life (from Deut. 17). Solomon fails to keep Torah because he does not read, know, and remember Torah.

The narrative of Solomon's reign in the book of Chronicles is a very different narrative with little emphasis placed on his wisdom by the Chronicler. Given the very clear unity between the David and Solomon narratives (argued by Braun and Williamson etc.), it is imperative that we begin reading the narrative of Solomon's reign in 1 Chr. 22 with David's charge to Solomon followed by similar charges in chapters 28 and 29. Very subtly throughout 2 Chr. 1-9, we find Solomon being contrasted with David. Examples of this include his request for wisdom (2 Chr. 1), his census of the גִּירִים (2 Chr. 2:2, 17), in his prayer and sacrificing at the dedication of the temple (2 Chr. 5-7), and in his acquisition of great wealth in 2 Chr. 9. As we considered these parallels and contrasts between David and Solomon, I suggested that Solomon is being portrayed as less than ideal or as less than perfect as is commonly thought by scholars. Key to reading this narrative well and to the Chronicler's portrayal of Solomon, are the beginning (2 Chr. 1:14-17) and ending (2 Chr. 9) of the narrative. When these are read with David's prayer for Solomon in 1 Chr. 29, we see that Solomon does not reach the ideal set by David and the leaders of Israel in their generosity and thankful praise. In the end, Solomon's wealth pours in and the only evidence we see of his generosity is to foreign kings and queens.

After establishing the unique themes and rhetoric along with the way in which Solomon is portrayed in Kings and Chronicles, the purpose of chapter 4 was three-fold. First, it was to examine a number of parallels between these narratives (e.g. David's charges, Solomon's wisdom, and the ending of each narrative). Second, it was to look at the themes and concerns of the narratives' wider contexts and how these themes and concerns are consistent with and add to the theology and rhetoric of the books. Finally, I addressed more directly the central questions of this thesis.

One of the important conclusions of this thesis for future research has been my demonstration that the books of Kings and Chronicles do not, in fact, contradict one another in the sense that both address negative issues (even though different) in Solomon's life and reign. They do indeed portray Solomon in different ways and by different means, but they are more concordant than otherwise thought. The clear implication of this observation leads us to consider the great benefit of having two similar narratives/histories of Israel's monarchy within the Tanak for research and didactic purposes.

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