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## **Pharaoh's Daughter, Solomon's Palace, and the Temple: Another Look at the Structure of 1 Kings 1–11**

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### *Abstract*

In an earlier issue of this journal (*JSOT* 86 [1999], pp. 49-66), David Williams sought to bring some methodological rigour to the debate on the structure of the Solomon narrative (1 Kgs 1–11). In the present article, those arguments are examined and a further proposal made that more adequately takes account of features of the narrative overlooked by him: (1) references to Pharaoh's daughter and to Solomon's house; (2) the structure of 6.38–7.12; (3) the language and content of the words of YHWH to Solomon (two 'appearances' and two 'sayings'), David's words to Solomon and YHWH's to Jeroboam; and (4) parallels noted by previous writers. The proposed structure has three intertwining chiasms, with the centre being 7.1-12, framed by the construction and dedication of the temple. The outer frames, chs. 1–2 and 11.14-43, also have parallels. The significance of the structure for readers in the exile is considered, with a relativizing of the temple and of Solomon, and emphasis upon 'walking in YHWH's ways'.

The structure of 1 Kings 1–11, the story of King Solomon, has been the subject of a number of articles that have appeared primarily in earlier issues of this journal. Most recently Williams (1999) has sought to bring some methodological rigour to the debate, combining linguistic and literary observations. My intention here is to respond to his work, following his example of seeking rigour in looking at linguistic and literary links. After considering the significance of 7.1-12, the building of the palaces for Solomon and Pharaoh's daughter, I examine the data Williams has presented, along with other pertinent material.

Williams summarizes two major proposals for the structure of 1 Kings: (1) a bipartite proposal of Parker (1988, 1991), seeing a parallel between 3.1–8.66 and 9.1–11.13, framed by chs. 1–2 and 11.14–43; and (2) similar concentric proposals of Frisch (1991a, 1991b) for 1.1–12.24, and Walsh (1993)<sup>1</sup> for 3.1–11.13.<sup>2</sup>

### *Pharaoh's Daughter*

Williams' comments (1999: 49 n. 1) on the proposal of Brettler (1991) are brief and dismissive. Yet Brettler is the only one to argue for a structure that takes seriously the significant parallels between 3.1–2 and 9.24–25, taking clues from the work of Porten (1967: 97).<sup>3</sup>

Solomon made a marriage alliance with Pharaoh king of Egypt; he *took* [as in 7.8 below] *Pharaoh's daughter* and brought her into *the city of David*, until he had finished *building his own house* and *the house of YHWH* and *the wall* around Jerusalem. The people were *sacrificing* at the high places, however, because no house had yet been built for the name of YHWH. Solomon showed his love for YHWH by walking according to the statutes of his father David, except that on the high places he was *offering sacrifices* and *burning incense*. (3.1–3)

But *Pharaoh's daughter* went up from *the city of David* to *her own house* that Solomon had *built* for her; then he built *the Millo*. Three times a year Solomon used to *offer up burnt offerings and sacrifices of well-being* on the altar that he built for YHWH, *burning incense* before YHWH. So he completed *the house*. (9.24–25)<sup>4</sup>

In 9.24, the use of פָּסַח and the position of 'Pharaoh's daughter' before the verb, of which it is subject, provide a double emphasis. This surely is the

1. I have been unable to obtain Walsh's 1993 article cited by Williams. More readily available now is Walsh's commentary (1996). 'The Whole Solomon Story: 1 Kings 1–11' is discussed on pp. 150–56, with the outline on p. 151.

2. When verses are cited from the block MT 5.1–32 = EV 4.21–5.18, the MT reference will be cited first with the EV reference in brackets.

3. Porten sees four 'divisions' in a climactic sequence of three plus one: justice and administration (3.4–4.19), building (4.20–9.23), wealth (9.26–10.29), and sin and punishment (11.1–40).

4. The translations are mine, seeking to convey use of similar vocabulary and structure. The end of v. 25, וְשָׁלֵם אֶת־הַבַּיִת, has caused difficulties for commentators (cf. the NIV's 'and so fulfilled the temple obligations'), but a solution is not our concern here, other than the presence of הַבַּיִת which almost certainly refers to the temple, as is the case for all other instances of הַבַּיִת in 1 Kgs 1–11.

narrator's way of ensuring that hearers recognize a significant statement, not simply another part of a list of activities.

Brettler sees these sections as an important frame, separating a pro-Solomon 3.3–9.23 from an anti-Solomon 9.26–11.40, but does not develop the structure further. Williams is only interested in the mention of 'Pharaoh's daughter' in 3.1 and 11.1 as the sole linguistic link between those two verses. He uses this, along with other data, to conclude that 'Parker's proposed pairing of 3.1-15 with 9.1-9 has greater linguistic support than Frisch's and Walsh's proposed pairing of 3.1-15 with 11.1-13' (1999: 58). His sole comment on 9.24 is: 'The daughter of Pharaoh is also mentioned in 1 Kings 3–11 at 7.8 and 9.24' (p. 57). Only in 3.1-3 and 9.24-25, however, do we have such an extensive association of motifs which at first sight would not normally be linked: Pharaoh's daughter, city of David, fortifications, her house (palace), YHWH's house, sacrifices, and incense!<sup>5</sup>

Similar linguistic parallels as those between 3.1-3 and 9.24-25 can also be seen in 6.38–7.8:<sup>6</sup>

...the house (of YHWH) was finished...and his house Solomon built...

Solomon also made a house like this hall for Pharaoh's daughter, whom he had taken in marriage. (6.38; 7.1, 8)

This time there is no mention of fortification and sacrifices, but there are Solomon's house and explicit reference to the marriage. There are thus closer linguistic links between 3.1-3, 6.38–7.8 and 9.24-25 than between 3.1 and 11.1, cited by Williams. Further, just as 6.38–7.1 is a transition from YHWH's house to Solomon's, so 7.12 moves from the 'courts' of Solomon's house to those of YHWH's. What might this suggest for the structure?

### *A Centre?*

Both Frisch and Walsh see the building of the temple, 6.1–9.9,<sup>7</sup> as the centre of a chiastic structure for chs. 1–11. This is similar to the earlier

5. Because his interest is only in the competing structures of Parker and Fritsch/Walsh, it would appear that Williams has not seen the parallels as worthy of comment.

6. In the Aleppo Codex of MT, 6.14–7.12 is a single paragraph. The structure of the end of 6.38 and the start of 7.1 is clear evidence that no break is intended at 7.1: '...and he built it (the house of YHWH) in seven years and (but) his house [positional emphasis] Solomon built in thirteen years'.

7. Walsh (1996: 109, 151) includes 9.10, with vv. 1 and 10 as frame verses.

proposal of Radday (1974), who put the centre as chs. 6–8.<sup>8</sup> Frisch distinguishes one block, while Walsh divides into a matching pair—‘F. Solomon Builds the Temple: 6.1–7.51’ and ‘F’. Solomon Dedicates the Temple: 8.1–9.10’—that is, with no actual chiasmic ‘centre’ between F and F’.

In the text of his 1996 commentary (but not in the summary chart on p. 151), Walsh has a chiastic structure for 7.1-12 as an ‘interruption’, with v. 7, the Hall of the Throne, in the centre, and v. 6, the Hall of Pillars, and v. 8, ‘two private residences’, on either side. He comments simply that ‘The whole section [7.1-12b] centers on the “Hall of the Throne, where he was to pronounce judgment, the Hall of Justice (*mišpāt*)” recalling the key word from Solomon’s request of Yahweh in 3.9’. He continues to discuss this passage, seeing the reference to the house for Pharaoh’s daughter as an ‘interruption within an interruption [which] points to a motif that runs through the entire Solomon story’ (1996: 105-106). This seems to overlook the significance of the mention of Pharaoh’s daughter, reinforced by the inclusion of reference to the marriage. It is also generally assumed that ‘the author placed the central thought of his *opus* in the middle’ of a chiasm (Radday 1974: 53). Does it fit with other features of chs. 1–12 to have the throne as the centre of this ‘interruption’ which Walsh suggests invites the reader to infer Solomon’s priorities?

Taking cognisance of the key phrases strongly suggests that the true centre of the chiastic structure, framed by the building of the temple, is in fact 7.1-12, with ‘Pharaoh’s daughter’ as the centre of the block! Far from being an interruption, it becomes an interpretative clue as to the narrator’s perspective on Solomon.

[6.38d–7.1a	Transition from YHWH’s ‘house’ to Solomon’s]
7.1-8a	Solomon’s house
7.8b	The house for Pharaoh’s daughter (similar to Solomon’s)
7.9-12	Details of the building materials
[7.12	Transition from Solomon’s ‘court’ to YHWH’s]

This structure, giving priority to Solomon’s own house, with central attention being given to Pharaoh’s daughter, reflects the order in the narration of 3.1: ‘Pharaoh’s daughter...his own house...the house of YHWH’. As

8. Radday brackets these chapters with ‘His preparations for the building of the Temple (chap. 5,21-25)’ and ‘The possible destruction of the temple (chap. 9,1-9)’. He comments that ‘Wellhausen has already recognized that the central part [of chs. 3–11] is the description of the Temple and its erection’ (1974: 55).

Walsh appositely comments, noting the total in 9.10 of '20 years' (i.e. the 7 + 13 years of 6.38–7.1), the building of Solomon's house 'in the middle of the account of the building of the Temple is...an anachronism. This reinforces the interruptive character of the passage and focuses our attention on it even more' (1996: 106). It is therefore surprising that he does not include this in his overall structure of chs. 1–11.

If, however, this is the centre of the chiasm, how does one interpret the parallels between 3.1–15 and 9.1–9 which led Parker, supported now by Williams, to see close association, leading to the bipartite structure?

### *An Analysis of the Cited Parallels between 3.1–15 and 9.1–9*

3.1 and 9.1: Williams states that the combination of בִּלְהָ and בִּנְהָ referring to both the temple and Solomon's palace occurs only in these two verses. He observes the combination with the palace in 7.1 but surprisingly (due to the chapter division?) overlooked the reference to the temple in 6.38. Thus, in fact, there are three incidences of the total combination: 3.1, 6.38–7.1 and 9.1.

3.5 and 9.2: There is clearly an intentional link between these two verses by the use in 9.2 of 'YHWH appeared to Solomon *a second time*, as he had appeared to him at Gibeon'. As he notes, there is also the allusion in 11.9: 'YHWH who appeared to him twice'. By contrast, the words of YHWH in 6.11–13 are introduced by 'the word of YHWH came to Solomon, saying...'

3.14 and 9.4: Here is a double parallel in words to Solomon, the phrase 'if you walk' (which Williams says 'we will ignore' as it also occurs in 6.12) and 'as your father David walked' which occurs elsewhere in MT only in 2 Chron 7.14. There is however the very similar phrase in 8.25:

And now, YHWH, God of Israel, keep for your servant *my father David* that 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 look to their way, to *walk before me as you have walked before me*'.

In its canonical setting 9.4 is thus YHWH's response to Solomon's words in 8.25. 11.1–13 is also full of comparisons between Solomon and David: 'his heart was not fully with YHWH his God as was the heart of David his father' (11.4), 'he did not completely follow YHWH as David his father' (11.6), together with the frequent instances in the subsequent words of YHWH of 'for the sake of David your father/my servant' (11.12, 13, 32, 34, 36).

Just as there is a link between the two ‘appearances’ of YHWH (3.5-15; 9.2-9), so there is similarity with the two times when YHWH ‘says’ (6.11-13; 11.9-13). Further, in the words to Jeroboam there is the repeat in 11.38 of almost identical thoughts as those to Solomon in 3.14, 6.12-13 and 9.4-5. One can also go back to the words of David to Solomon in the handing over in 2.1-4; the phrasing of 2.3—‘walk in his (YHWH’s) ways, to keep his statutes and his commandments’—is repeated (with change of person) in YHWH’s words in 3.14 (YHWH does not speak or appear in chs. 1-2). All of this seems to minimize reference to ‘walking...as your father David walked’ as significant for paralleling 3.1-15 and 9.1-9.<sup>9</sup>

While the parallels Williams cites to argue for the parallel structure are considerably weakened, 9.2 (cf. 3.5) does link the visions of 3.4-15 (not vv. 1-15) and 9.1-9.

9. There are further passages with explicit association between David and Solomon and their actions. In addition to the passages already discussed, the following may be noted: David’s actions lead to a result for Solomon—YHWH showed דָּוִד to David by giving to David ‘a son to sit on his throne’ (3.6-7; reaffirmed at the end, 11.34) and as Hiram and David were allies (חֵרָם), so now Hiram initiates similar relationships with Solomon (5.15, 21, 26 [5.1, 7, 12]). At the end, one tribe remains under Davidic rule, with the division delayed until Solomon’s death, ‘for the sake of David’ (11.12-13, 32, 34, 36). But YHWH’s favour can only continue if Solomon follows in *David’s* ways, which are *YHWH’s* ways: in 3.3 Solomon ‘loves YHWH’ by ‘walking according to the statutes of David his father’. David’s ways are soon identified as YHWH’s: ‘if you walk in my (YHWH’s) ways and obey my statutes and commands as David your father walked’ (3.14; also 6.12-13; 8.25; 9.4-5). Solomon, however, did not do this (11.4, 6, 33). The relationship with Hiram of Tyre is also soured (9.11-14; poignantly heightened by Hiram’s use of ‘my brother’ in v. 13). Another clustering of explicit references to the David–Solomon association relates to Solomon building the temple as a fulfilment of YHWH’s word to David. Each instance is associated with the words of Solomon (except 6.12, where the focus is more on YHWH’s being with ‘my people Israel’ than the temple *per se*): in words to Hiram (5.17, 19 [5.3, 5]), in 7.51 and 8.1, and in the opening of the prayer of dedication (8.15-24), with its inclusio—‘YHWH the God of Israel who *spoke with his mouth* to David my father and *with his hand he fulfilled*... YHWH, you have kept with regard to your servant David my father what you spoke to him, *you spoke with your mouth and with your hand you fulfilled* as at this day’ (vv. 15, 24). In this block there are references to David also in 8.16, 17, 18, 20, 24, followed by the introduction to the petitions in 8.25-26 regarding the promise of a dynasty. It thus appears that the motif of following David’s ways, the promise to David and Solomon’s responsibility (and failure) runs throughout the narrative, further weakening Williams’ argument.

*A Further Look at All the Speeches and Appearances*

Looking at the two 'visions' and the two 'sayings', together with David's words to Solomon and YHWH's to Jeroboam, shows several similarities. Table 1 (overleaf, on pp. 362-63) shows similarities in context, charge/judgment and stated consequence.

It can be seen that, other than the mere fact of 'appearance', the parallel between the two 'visions' is not as strong as some other parallels. One can in fact see a chiastic arrangement of subject matter:

2.1-4	David's words—dynasty
3.5-14	Vision 1—long life
6.11-13	Saying 1—the temple will be built, Israel not abandoned by YHWH
9.1-9	Vision 2—the temple destroyed, Israel removed from the land
11.9-13	Saying 2—the kingdom divided after Solomon's death
11.31-39	To Jeroboam—dynasty

The closest thematic links are between Saying 1 and Vision 2. Vision 1 has some association with Saying 2 in so far as Solomon remains king over Israel and Judah for the rest of his life (reigning the good term of '40 years', 11.42). There is a clear link between the outer two.

*Proposed Structure*

The linguistic and literary features suggest three interlocking chiastic structures, around a common centre, as depicted on the structural chart below (p. 364). Apposite is the comment of Radday: 'Slight deviations from perfect symmetry may be explained by the simple fact that we are dealing with literature and not with geometry' (1974: 56), to which can be added the fact of editorial incorporation of material that is germane to his purposes. I have incorporated several details noted in the structures given by Parker (1988: 27; also reproduced in Williams 1999: 66) and especially Walsh (1996: 151).

The three interlocking structures are shown as: (1) normal type, with use of letters, A, B, and so on, (2) underlining and (3) italics. The superscript letters refer to the comments (on pp. 365-67 below) that follow the chart.

Table 1. *Similarities in Context, Charge/Judgment and Stated Consequence*

<i>Context</i>	<i>Charge/Judgment</i>	<i>Stated Consequence</i>
David to Solomon at time of David's death.	2.1-4 Walk in YHWH's ways, keeping his statutes and commandments....	YHWH will ensure a successor on the throne of Israel.
YHWH appears at Gibeon.	3.5-14 'Walk in my ways, keeping my statutes and commandments...as David your father did.'	Long life.
The word of YHWH, in the midst of description of temple preparations.	6.11-13 'Walk in my statutes and do my ordinances and keep all my commandments.'	Fulfilment of my promise with you which I promised to David your father (dynasty and building of temple?), <sup>10</sup> my presence among the Israelites, I will not abandon them.
YHWH appears 'a second time, as...at Gibeon' ... After completion of temple and palace.	9.1-9 'Walk before me as David your father walked, doing all that I command you, and keeping my statutes and ordinances.'	Dynasty established 'as I promised to David'; but if you 'turn away...to serve other gods, I will cut off Israel from the land and reject the temple'.

10. The nearest reference to a promise is that expressed by Solomon in 5.5—that is, David's son will be king and will build the temple. The double promise, Solomon as king and building of the temple, is seen later in Solomon's words of blessing in 8.15-21.

11.9-13		
Solomon has ‘turned away from YHWH who has appeared to him twice’, so YHWH ‘says’ to him.	‘You have not kept my covenant and my decrees which I commanded you’.	‘I will tear the kingdom away... Nevertheless for the sake of David your father...not in your lifetime...and not the whole kingdom’.
11.31-39		
YHWH’s word to Jeroboam, through Ahijah the prophet.	(1) Solomon (‘they’) <sup>11</sup> has forsaken me... other gods...has not walked in my ways, doing...my statutes and my ordinances as David his father did.	(1) ‘Tear the kingdom from Solomon, but for the sake of David...he will have one tribe; I have made him ruler all the days of his life for the sake of David my servant...who kept my commandments and statutes’.
v. 38		
	(2) ‘Obey all I command and walk in my ways...keeping my statutes and commandments as did David my servant’.	(2) ‘I will be with you and build you a lasting house (dynasty) as I built for David and I will give you Israel’.

11. 11.31-32 and the end of 11.33 (‘David his father’) use the singular, referring to Solomon, but the verbs in v. 33 (‘forsake, worship, walk’) are all plural. lxx has singular throughout, although it is relevant to note that the lxx of 1 Kgs (3 Kgdms) 1–12 varies considerably from mt.

A. DAVIDIC SUCCESSION AND REMOVAL OF OPPOSITION (chs. 1–2)

- A.1. Actions, then *David's words relating to dynasty* (1.1–2.4)
- A.2. David's words and Solomon's actions relating to enemies (2.5–46)<sup>a</sup>

PHARAOH'S DAUGHTER:

NO TEMPLE FOR SACRIFICES AND INCENSE (3.1–4)

*YHWH APPEARS TO SOLOMON (3.5–15): wisdom, riches, long life*

B. WISDOM USED FOR THE BENEFIT OF OTHERS (3.16–5.14 [4.34])

- B.1. 'A discerning mind', two prostitutes and a child (3.16–28)
- B.2. 'Riches'; all people enjoying plenty and peace (4.1–20; 5.1–8 [4.1–28])<sup>b</sup>
- B.3. 'Wisdom' greater than anyone else (5.9–14 [4.29–34])

C. PREPARATIONS FOR BUILDING THE TEMPLE (5.15–32 [5.1–18])

- C.1. Negotiations with Hiram, a result of 'wisdom' (5.15–26 [5.1–12])
- C.2. Conscripted labour (5.27–32 [5.13–18])

D. THE BUILDING OF THE TEMPLE (6.1–38)<sup>c</sup>

*YHWH SPEAKS TO SOLOMON (6.11–13):*

*temple to be built, YHWH's presence with Israel*

E. SOLOMON'S OWN PALACE,

AND PHARAOH'S DAUGHTER (7.1–12)

[Transition from YHWH's 'house' to Solomon's (6.38d–7.1a)]

Solomon's house (7.1–8a)

The house for Pharaoh's daughter (7.8b)

Details of the building materials (7.9–12)

[Transition from Solomon's 'court' to YHWH's (7.12)]

D'. TEMPLE FURNISHINGS, ARK; DEDICATION (7.13–8.66)<sup>c</sup>

C'. AFTER BUILDING THE TEMPLE (9.1–23)<sup>d</sup>

*YHWH APPEARS AGAIN TO SOLOMON (9.1–9):*

*warning relating to temple and removal from land*

C'.1. Poor treatment of Hiram (9.11–14)

C'.2. Conscripted labour (9.15–23)<sup>e</sup>

PHARAOH'S DAUGHTER:

TEMPLE FOR SACRIFICES AND INCENSE (9.24–25)

B'. WISDOM AND RICHES USED FOR HIS OWN BENEFIT (9.26–11.8)

- B'.1. 'A discerning mind': queen of Sheba (10.1–10, 13)<sup>b, f</sup>
- B'.2. 'Much' gold, horses (from Egypt), many wives (9.26–11.8)<sup>f</sup>
- B'.3. 'Riches and wisdom greater than anyone else' (10.23–25)<sup>g</sup>  
'High places', 'incense and sacrifices to their gods' (11.8)

*YHWH SPEAKS TO SOLOMON (11.9–13):*

*kingdom to be divided after Solomon's death*

A'. SOLOMONIC SUCCESSION AND YHWH BRINGS OPPOSITION (11.14–43)

- A'.2. Solomon's enemies not defeated (11.14–28)<sup>a</sup>
- A'.1. *Words relating to Jeroboam and dynasty* (11.29–40)

*Some Comments on the Structure*

(a) There is a framing contrast between Solomon's removal of David's enemies (2.5-46) and YHWH's raising up of adversaries, two with a link with David (11.14-28). Is there an implied criticism in that Solomon uses his 'wisdom' to bring death to enemies (2.5-9; 'wisdom' in vv. 6, 9) and then when YHWH gives Solomon a 'wise and discerning heart', he observes that 'you have not asked for the death of your enemies' (3.11-12), while at the end Solomon seeks the death of Jeroboam (11.40) (Gordon 1995)?

(b) The references to 'all Israel' (3.28), and to 'Judah and Israel' enjoying well-being as a result of Solomon's actions (4.20; 5.5 [4.25]) contrast with the lack of such language in the later chapters. Striking are the queen of Sheba's words, limiting the benefits to 'your men, these servants of yours who stand before you continually' (11.8)!

While chs. 3-5 are generally seen as positive (e.g. Parker), in the light of what is to come at the end of the narrative, for the reader/hearer who is aware of the social dynamics, is there already flagged a warning of problems ahead (as with the reference to Pharaoh's daughter in 3.1)? Thus there is the apparent injustice in the division into twelve districts, with Judah treated differently (4.7-19; Walton, Matthews and Chavalas 2000: 360) and the single verse relating to horses (5.6 [4.26]).

(c) Chapter 6 has an *inclusio* in its use of dates, 6.1, 38. It opens with a reference to 'the Israelites came out of Egypt' and in the matching ch. 8 there are again references to the Israelites 'coming out of Egypt' as an action of YHWH. In addition to the narrator's mention in 8.9, of note are the four instances in the words of Solomon. 8.16 and 21 form an *inclusio* in the words of blessing, while 8.51 and 53 are in the climax to the prayer of dedication. It occurs again in YHWH's words in 9.9. Thus the narrative of the temple is framed with references to the exodus.

(d) 9.1 explicitly places the vision as separate from the actual dedication of the temple by referring to Solomon having finished building 'the house of YHWH and the house of the king and had done all he desired'. 9.10 then becomes a resumptive statement. (Walsh puts 9.1-10 as part of the temple dedication, providing an apparently tidier outline, with D and D' [his F, F'] each having an 'encounter with Yahweh'.)

(e) It is the matching in 5.15-32 (5.1-18) and 9.11-23 of Hiram and the conscripted labour that also supports the separating of the reference to Pharaoh's daughter, rather than seeing it simply as part of a miscellaneous catalogue.

(f) The intertextuality with Deut. 17.14-20 has been often commented on: ‘horses’ and ‘chariots’ (10.26; also in 4.26 and 9.19), purchased ‘from Egypt’ (10.28-29), the ‘much’ gold (apart from the detailed cataloguing of the wealth of the palace, **מאד** occurs in 10.2 [twice], 10, 11, in the latter two in the combination **מאד בה**), and the many wives who ‘turned’ him to worship other gods (11.1-10, ‘turned’ [four times]).

1 Kings 9.26–11.8 reflects a likely range of sources of material, although one can structure on the basis of Deuteronomy 17:

Gold:

9.26-20: Trade, including Hiram, bringing gold.

10.1-10: Visit of the queen of Sheba, bringing gold, stones and spices.

10.11-12: Hiram’s ships also bring more than gold.

10.13: Solomon gives to the queen ‘every desire which she expressed’.

Is the intertwining of the references to Hiram and the queen of Sheba narrative a means of contrasting Solomon’s treatment of the queen of Sheba with his shabby treatment of Hiram’s generosity?

10.14-22: The gold brought and its use (again including reference to Hiram).

Summary:

10.23-25: ‘Riches and wisdom greater than others’.

Horses from Egypt:

10.26-29: Horses and chariots, and trade in them.

Wives and other gods:

11.1-8: Wives, concluding with them ‘burning incense and offering sacrifices to their gods’ (compare the similar description of Solomon’s actions in 3.3 and 9.25, these being the only three instances in chs. 1–11 of ‘burning incense’).

(g) Whereas the summary of 5.9-14 (4.29-34) is simply of ‘wisdom’, with much enumeration, in this section the numbers relate to wealth, and *every* mention of Solomon’s ‘wisdom’ is linked with riches (10.4-5, 7b, 23-25).

Taking up Williams’ plea for rigour in linguistic and literary observations, it is significant that the only passages which refer to Solomon as superior to anyone else (5.9-14 [4.29-34] and 10.23-25) are the only passages to have the phrase **כל מלכי הארץ** (‘all the kings of the earth’, 5.14 [4.34]; 10.23). There is also the similarity of the start of the first block—‘God gave wisdom to Solomon’ (5.9 [4.29])—and the middle of the second—‘the wisdom which God gave in his heart’ (10.24). These are the

only instances outside the vision in 3.5-15 that explicitly refer to Solomon's wisdom as being 'given' by אֱלֹהִים, although in the first half of the narrative there is the similar 5.26 (5.12) with YHWH as subject, associated with the treaty with Hiram, and the summary statement 3.28 which includes 'wisdom of God in his inner being'.

### *The Significance of the Structure*

On the basis of the literary effect of a chiasm, in which 'the author placed the central thought of his *opus* in the middle' (Radday 1974: 53), there is a significant difference between seeing the temple as the centre (so regarding the writer of 1-2 Kings being concerned primarily with the temple, a perspective developed further by the Chronicler) and having Solomon's building of the houses for himself and Pharaoh's daughter as the focus, framed by the larger sections on the temple.

This arrangement has two effects. One effect of the new structure is the placing of less emphasis on the temple and more on 'walking in YHWH's ways'.

The temple *is* important. Its building and dedication are given extensive treatment, and the accounts form a frame for and are linked with the centre of the narrative structure. As with the tabernacle in Exod. 40.34-35, so now 'YHWH's glory filled YHWH's house' (8.10-11). The act of dedication explicitly involves, alongside Solomon, 'the elders of Israel, that is, all the heads of the tribes, leaders of the families (נְשִׂאֵי הַאֲבוֹת) of the Israelites' (8.1); at the end, when Solomon dismisses 'the people', they 'bless the king and go to their tents rejoicing and with good heart over all the good YHWH had done for David his servant and for Israel his people' (8.66; see also the other references to 'Israel[ites]' in 8.2, 3, 5, 9, 14, 16, 22, 55, 56, 59, 62, 65).

However, the centre, drawing attention to a possible different priority for Solomon, together with YHWH's words in 6.11-13 and 9.1-9, places greater emphasis on 'walking in YHWH's ways'. 9.2-9 is explicitly a warning not only to Solomon, but also about the people 'forsaking YHWH their God' (9.9).<sup>12</sup> The story of Solomon's failure, despite his having built the temple and offering sacrifices (9.25), becomes also a warning to the people not to rely on the temple and participation in its worship. At the end of

12. This may also be a reason for MT's use of the plural in 11.33 (see n. 11 above).

Solomon's life, any mitigation of judgment is not because he built the temple and sacrificed, but is instead 'for David's sake' (11.12, 13). The importance of obedience is also implied in the stylized petitions of the prayer of dedication (8.23-53).

The second effect of the new structure is to provide a critical reading of Solomon.

There is no question that the narrator gives much detail as to Solomon's wisdom and wealth, a fulfilment of YHWH's promise made to Solomon in the first vision. Further, the queen of Sheba's final words are of praise to 'YHWH your God, who has delighted in you, placing you on the throne of Israel, because of YHWH's love of Israel forever, and he has made you king to do what is just and right' (10.9). Yet the arrangement of the text provides a different sub-text. Solomon has done well in many ways, but from the start there is the hint of weakness with the mention of Pharaoh's daughter, and the placing of Solomon's and her palaces in the centre provides a questioning of Solomon's priorities. By the end, the temple and its ritual is being portrayed as just part of the total glory of Solomon's 'riches'. There is a contrast between the earlier use of 'wisdom' and the later 'riches and wisdom'.

The narrator's intertwining of Solomon's glory and his failings (because he did not 'walk in YHWH's ways') can be of significance to a people in exile, lamenting the loss of material glory. Here the narrator gives details of the splendour, with much enumeration,<sup>13</sup> but tells the story in a way that points to the weaknesses. Wisdom and wealth are to be used for the benefit of the whole community, not for oneself and one's colleagues. The

13. In response to an earlier form of this paper, given as a public lecture at the Theology Division, Chung Chi College, The Chinese University of Hong Kong, Joseph Kaung, Lecturer in Ethics, compared the argument of 'a Chinese historian Ray Huang who...wrote a book on Capitalism and the 20th Century (only Chinese version is available). He objected to Weber's idea that modern capitalism was born in Protestant countries in 16th century. He'd place Venice as the birthplace of modern capitalism. His definition of capitalism is "management through numbers". He used this idea to explain why capitalism did not flourish in China as China was not able to be governed or managed via quantification.' Kaung commented, 'In that sense, Solomon would be the prime example in Bible for being able to have his life measured by numbers. The economic globalization process moves exactly in this direction which is not a blessing for university or church which values quality more than quantity' (wording from subsequent personal e-mail, 26 October 2001). Does the underlying critique and warning of the Kings narrator have a peculiar relevance to modern readers?

way forward, open to people in exile, is still a wholehearted 'walking in YHWH's ways', trusting in the God who brought them 'out of Egypt'. There is also hope that he will act 'for David's sake'.

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