Narrative Time in the Books of Joshua through Kings

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Biblical storymakers can stretch, slow, pause, fold, reorder, replay, and reverse time.[1] Narrative time is a natural element of story and, as such, a function of the storymakers' will. The question of the Deuteronomistic Narrative's unity is related to narrative time. I use the term Deuteronomistic Narrative of the books of Joshua, Judges, Samuel, and Kings considered together, and shaped, broadly speaking, by the concerns of the book of Deuteronomy.

The ways the Deuteronomistic storymakers use narrative time aligns with the tendencies of other biblical storymakers, even while maintaining a distinctive style. The evangelists, for example, have structured their gospels from Galilee to Jerusalem (Matthew, Mark, Luke)—with the teachings and miracles often collected together, especially evident in Matthew—or around several religious feasts (John), rather than presenting their versions of the story strictly according to chronological sequence.[2] The scriptural storymakers did not invent the kinds of narration at which they excelled. Narrative time, like many other components of scriptural narration, can be compared, with due qualification, to other ancient writings.

This study will survey several kinds of narrative time within Deuteronomistic Narrative, namely, chronological framework, periodization, dischronological narrative, "sometime"

[1] I use the term storymakers to reflect the unity that readers see, whether naturally or with some effort, in writings put together by various hands over time—authors, redactors, editors, and scribal updating, as well as sources (oral and written), editions, and versions. Today's viewers easily discuss the meaning of films, as coherent narratives, which are produced by filmmakers, by which is understood an entire collaborative enterprise including writers, actors, set makers, lighting crew, editors, studio heads, and a host of others, each with their own contributions and individual intentions. If we usually credit the director with the overriding intentionality embodied in a film, it may be similar in many respects to what is traditionally meant by an "author" of a biblical narrative. The analogy between films and biblical narratives can only be used loosely because of the many and significant differences of their respective media.

[2] For a discussion of Kings with reference to the Gospels and cinematic technique, see Richard D. Nelson, "The Anatomy of the Book of Kings," *Journal for the Study of the Old Testament* 40 (1988): 39-48. Other examples are treated below.

narrative, synchronistic narrative, each with an eye to the relative unity of the whole. The first two of these are the mechanisms Martin Noth used to explain the unity of what he called the Deuteronomistic History.[3] Noth's proposal remains one of the few constants in a diverse academic conversation, and no other theory, so far as I am aware, sees more unity in the narrative that runs through the books of Joshua through Kings.[4] Part of Noth's brilliant intuition was to insist that the history was not compiled by editors or mere redactors, but by an individual who was both author, in the full sense of the term, and redactor. Noth believed the Deuteronomistic Historian imposed unity upon his source material by a chronological framework and thematic periods.

Chronological Framework

Noth saw two chronological systems in the Deuteronomistic History, one coming to and the other going from the building of the temple (see 18-25). The latter of these is the

[3] Citations will be made parenthetically to Martin Noth, *The Deuteronomistic History*, Journal for the Study of the Old Testament Supplement Series, no. 15 (Sheffield: Sheffield Academic Press, 1981). When dealing with scholars' views I will use their own terms, e.g., "Deuteronomistic History," and the like.

[4] The relevant literature is voluminous. Here I will list only the main writings which engage Noth's proposal leading up to the double redaction theory: Gerhard von Rad, "The Deuteronomic Theology of History in 1 and 2 Kings," 154-66, *From Genesis to Chronicles: Explorations in Old Testament Theology*, ed. K. C. Hanson (Minneapolis: Fortress, 2005); Gerhard von Rad, *Old Testament Theology*, 2 vols., trans. D. M. G. Stalker (New York: Harper & Row, 1962), 1: 334-47; Hans Walter Wolff, "The Kerygma of the Deuteronomic Historical Work," 83-100, in *The Vitality of Old Testament Traditions* (Louisville: John Knox, 1975); Dennis J. McCarthy, "II Samuel 7 and the Structure of the Deuteronomic History," *Journal of Biblical Literature* 84 (1965): 131-38; Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge, Mass.: Harvard University Press, 1973), 274-89; Richard D. Nelson, *The Double Redaction of the Deuteronomistic History*, Journal for the Study of the Old Testament Supplement Series, no. 18 (Sheffield: Sheffield Academic Press, 1981); idem., "The Double Redaction of the Deuteronomistic History: The Case Is Still Compelling," *Journal for the Study of the Old Testament* 29 (2005): 319-37. For a concise summary of the development of the scholarly discussion, see Gary N. Knoppers, *Two Nations Under God: The Deuteronomistic History of Solomon and the Dual Monarchies*, Vol. 1, *The Reign of Solomon and the Rise of Jeroboam*, Harvard Semitic Museum Monographs, no. 52 (Atlanta: Scholars Press, 1993), 17-53 (Vol. 2, *The Reign of Jeroboam, the Fall of Israel, and the Reign of Josiah* [1994]); from a different vantage point, see Philip Satterthwaite and Gordon McConville, *Exploring the Old Testament: A Guide to the Historical Books* (Downers Grove, Ill.: Intervarsity, 2007), 199-219; and for more detailed survey, see Thomas Römer and Albert de Pury, "Deuteronomistic Historiography (DH): History of Research and Debated Issues," 24-141, in Albertde Pury, Thomas Römer, and Jean-Daniel Macchi, eds., *Israel Constructs Its History: Deuteronomistic Historiography in Recent Research*, Journal for the Study of the Old Testament Supplement Series, no. 306 (Sheffield: Sheffield Academic Press, 2000). On some of the complications within these discussions, see Richard Coggins, "What Does Deuteronomistic Mean?" 22-35, in Linda S. Schearing and Steven L. McKenzie, eds., *Those Elusive Deuteronomists: The Phenomenon of Pan-Deuteronomism*, Journal for the Study of the Old Testament Supplement Series, no. 268 (Sheffield: Sheffield Academic Press, 1999).

chronological-synchronistic ordering of the northern and southern kingdoms which I will discuss separately below. The former is the 480 years spanning from the exodus to the foundation of the temple (1 Kgs 6:1). Noth's solution to the challenges of too many years includes eliminating the years of Eli (interpolation) and Samuel, retaining only Saul's two years (1 Sam 13:1 MT), and various other maneuvers (see 18-25). Noth's text-chronological work has not been well received, and stands amongst the company of inadequate "solutions." Typical explanations of the 480 years in coordination with the embedded chronological signals include seeing "480" schematically (i.e., about a dozen generations) and recognizing many of the twenty, forty, and eighty year periods similarly, excluding the years of oppression and of the "usurpers," and excluding the minor judges (later interpolations), along with additional tweaks for all solutions.[5]

Now, solving the challenges of the chronological framework falls outside the scope of the present investigation. It is enough here to acknowledge that the Deuteronomistic storymakers believed it was important to include chronological structure, whether provided in sources or by

[5] There are an extremely large number of chronological studies on ancient Israel. I will here mention only select studies, from both critical and evangelical perspectives, concerning the views to which I have referred. On the 480 years as schematic, see Julius Wellhausen, *Prolegomena to the History of Israel*, trans. J. Sutherland Black and Allan Menzies (Edinburgh: Adam & Charles Black, 1885), 229-30; M. Cogan, "Chronology," *Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 1: 1005; K. A. Kitchen, *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003), 309-10; 387-88; on omitting the years of oppression, see George F. Moore, *A Critical and Exegetical Commentary on Judges*, International Critical Commentary (Edinburgh: T. & T. Clark, 1895), xxxviii-xliii; Martin Anstey, *Chronology of the Old Testament* (Grand Rapids: Kregel, 1913, 1973), esp. 80, 152, 160; David L. Cooper, *Messiah: His First Coming Scheduled* (Los Angeles: Biblical Research Society, 1939); and on excluding the minor judges, see Gershon Galil, "The Chronological Framework of the Deuteronomistic History," *Biblica* 85 (2004): 413-21. While I will take up the synchronistic presentation of the two kingdoms with reference to narrative time below, note selected studies which make sense of the text, often with several external synchronisms, by use of regnal years, co-regencies, and the like. See Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings: A Reconstruction of the Chronology of the Kingdoms of Israel and Judah*, 3d ed. (Grand Rapids: Zondervan/Kregel, 1983); Leslie McFall, "A Translation Guide to the Chronological Data in Kings and Chronicles," *Bibliotheca Sacra* 148 (1991): 3-45; these two together are often called the Thiele/McFall system. For a positive interpretation of the Thiele/McFall system, placing it in historical context, see Rodger C. Young, "Inductive and Deductive Methods as Applied to OT Chronology," *Master's Seminary Journal* (2007): 99-116; for a critical appraisal of Thiele's (and Albright's) approach see William Hamilton Barnes, *Studies in the Chronology of the Divided Monarchy of Israel*, Harvard Semitic Museum Monographs, no. 48 (Atlanta: Scholars, 1991), 1-27 (the balance of the book promotes Barnes' own chronological proposals); and for defense of Thiele's work against Barnes' criticism, see McFall, 43. Thiele himself explained the real root of the problem, which amounts to asking the text questions beyond its purpose: "At times overlappings and coregencies are specifically mentioned in the biblical record, but at other times they are detected only by a careful study of the regnal data" (Edwin R. Thiele, *A Chronology of the Hebrew Kings* [Grand Rapids: Zondervan, 1977], 24).

redactors. With reference to narrative time, chronological signals provide numerous kinds of functions.

Proximate dating can make a relationship between two narratives. The mention of the 480 years, whatever else it does, foregrounds the importance, theologically and otherwise, of building the temple as an historic event alongside the exodus (see Deut 12; 1 Kgs 6:1). Other functions include the literal-symbolic connotations of dating and historical-temporal notations. What is the significance of building the temple in "seven years"? (1 Kgs 6:37) Is it meant to have connotations as one of the "biblical numbers"?; a question readers ask whenever they see numbers like seven, ten, twelve, and forty. Or, is it supposed to play off the "thirteen years" Solomon spent building his own house? (7:1) These options are not mutually exclusive, and they illustrate the susceptibility to interpretation inherent in narrative chronological markers. That is the point. Numbers, including literal historical chronological notations, naturally take on theological and symbolic connotations within the framework of the scriptural narration.

Periodization

For Noth the Deuteronomistic History is coherent and unified. The author "planned the history of his people in Joshua-Kings in accordance with a unified plan and divided it according to subject matter" (9). The several epochs of the history close with end-of-era speeches by leading personages which look "forward and backward in an attempt to interpret the course of events" (5). The storyline themes and speeches were, for Noth, the Mosaic period which closed with Joshua's word to the transjordan tribes (Josh 1:10-18), the conquest with Joshua's speech (Josh 23), the judges with Samuel's speech (1 Sam 12), the kingdom under Saul, David, and Solomon with Solomon's prayer at the dedication of the temple (1 Kgs 8), and the divided

kingdom by the Deuteronomistic Historian himself (2 Kgs 17).[6] For Noth the later division into "books" needs to be ignored to attend to the work of the historian (see 4).

If the strength of Noth's scheme is, in large measure, the history's unity, this insistence on unity is also the primary source of the proposal's shortcomings. Particularly troubling, to many who affirm his thesis in part, is Noth's conclusion that the Deuteronomistic History held out "no hope for the future" (97; and see 89-99). Other scholars adjusted Noth's negative reading by elevating the Davidic Covenant (2 Sam 7) to the level of the other macrolevel speeches (listed above), which along with other matters, led many in the course of debate to affirm a double-redaction or other modified approaches.[7] My purpose here is not to rehearse the discussion engendered by Noth's interpretation, but to affirm a point about the periods within the books of Joshua through Kings. The periodization within the storyline crosses the bounds of the "books," whatever the diachronic or synchronic approach, to form a grand narrative of the rise and fall of the Hebrew kingdom, or at least a coherent and integrated serial narrative. I will return to questions of narrative unity in the conclusion, in light of the other kinds of narrative time.

Dischronological Narration

Biblical storymakers often employ dischronological narration. Moses listens to his father-in-law's advice at the Mount Sinai encampment before they get to the mountain (Exod 18:5; 19:1), Herod imprisons John before Jesus is baptized (Luke 3:20-21), and many others occur throughout the scriptures.[8] Dischronological narratives cannot simply be thought of as flashbacks

[6] See Noth, 4-11. To achieve the unity of a single author Noth had to attribute numerous passages to later interpolators and redactors; see his discussion of sources in chaps 5-9. For a comparison of the periodization in the final section of the book of Kgs with periodization in Ezra-Neh, Chron, and 1 Esdras, see "Periodization between History and Ideology: The Neo-Babylonian Period in Biblical Historiography," 353-66, in Sara Japhet, *From the Rivers of Babylon to the Highlands of Judah: Collected Studies on the Restoration Period* (Winona Lake, Ind.: Eisenbrauns, 2006).

[7] See note 5 above.

[8] I have discussed several examples of dischronological narrative in the Pentateuch, as well as other narrative time phenomena; for a list of these discussions, see Gary E. Schnittjer, *The Torah Story* (Grand Rapids: Zondervan, 2006), 23; and on related issues, see 188-90. Also see David A. Glatt, *Chronological Displacement in Biblical and*

because the storymakers are not bound to disclose the temporal locale of episodes nor give any indication that they rearranged the source material. The only way to know when the Chronicler rearranges episodes and other materials, for example, comes from comparison to the biblical source materials (see Figure 2 in appendix below).[9]

Is the "natural order" of historical events for the ancient historian a "strictly chronological presentation"?[10] Such thinking betrays a category error concerning ancient historical narration. Many may agree that modern historical narrative requires chronological sequence.[11] Indeed, how can narratives be thought of as historical if some of the causalities and

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Related Literatures (Atlanta: Scholars Press, 1993); R. T. France, "Chronological Aspects of 'Gospel Harmony,'" *Vox Evangelica* 16 (1986): 33-59. On the one side, dischronological narration can be explained as having no significance beyond literary style, so W. J. Martin, "'Dischronologized' Narrative in the Old Testament," 179-186, in G. W. Anderson et al., eds., *Congress Volume: Rome 1968*, Vetus Testamentum Supplement, no. 17 (Leiden: Brill, 1969); or, on the other, it can be classified according to a range of "ideological, historiographic, and aesthetic" assessments, so Glatt, 1 (I concur with this latter approach on this point). For discussions of difficult examples of chronological displacement, see Richard C. Steiner, "Bishlam's Archival Search Report in Nehemiah's Archive: Multiple Introductions and Reverse Chronological Order as Clues of the Origin of the Aramaic Letters in Ezra 4—6," *Journal of Biblical Literature* 125 (2006): 641-85; Sara Japhet, "Composition and Chronology in the Book of Ezra-Nehemiah," 245-67, in Sara Japhet, *From the Rivers of Babylon to the Highlands of Judah: Collected Studies on the Restoration Period* (Winona Lake, Ind.: Eisenbrauns, 2006); Baruch Halpern, "A Historiographic Commentary on Ezra 1-6: Achronological Narrative and Dual Chronology in Israelite Historiography," 81-141, in W. H. Propp, B. Halpern, and David Noel Freedman, eds., *The Hebrew Bible and Its Interpreters*, Biblical and Judaic Studies (Winona Lake, Ind.: Eisenbrauns, 1990); A. Philip Brown II, "Chronological Anomalies in the Book of Ezra," *Bibliotheca Sacra* 162 (2005): 33-49; Roy Wells, "Dislocations in Time and Ideology in the Reconception of Jeremiah's Words: The Encounter with Hananiah in the Septuagint *Vorlage* and the Masoretic Text," 322-50, in John Goldingay, ed., *Uprooting and Planting: Essays on Jeremiah for Leslie Allen* (New York: T&T Clark, 2007).

[9] Also, the evangelists were at liberty to rearrange their source material, whatever the relationship between the Gospels (and even if the relationships are all indirect). Stated differently, regarding the Gospels as historical narratives is not predicated upon narrations which strictly follow historical sequence.

[10] The "natural" temporal order of historical narration versus a "poetic" order, according to Meir Sternberg, is based on the "partly justified distinction" between historical and literary narrative, see *Expositional Modes and Temporal Ordering in Fiction* (Baltimore: Johns Hopkins University Press, 1978), 42-43. The problem with the distinction, with reference to biblical narrative, is seen when Sternberg tries to navigate Robert Alter's interpretations of "the Bible's fictional range." Steinberg sees nothing that "marks off" the two genres, see Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: Indiana University Press, 1985), 23-35. I find more convincing the line of thinking in Jens Bruun Kofoed, *Text and History: Historiography and the Study of Biblical Text* (Winona Lake, Ind.: Eisenbrauns, 2005), where he discusses historical narratives as "testimony." Kofoed quotes Paul Ricoeur, who defines testimony as "a declaration of a witness who says three things: (1) *I was there* (2) *believe me or not* (3) *if you don't believe my word ask somebody else*," and makes the point that belonging to linguistic communities depends on whether the "truth-claim" is believed or not (202). For the source, see Paul Ricoeur, "Humanities between Science and Art," (4 June 1999) transcript by Eline Busck (www.hum.au.dk/ckulturf/pages/publications/pr/hbsa.htm [1 Feb 2008]), 7.

[11] See Hayden White, "The Value of Narrativity in the Representation of Reality," *Critical Inquiry* 7 (1980): 7-9 [5-27]. White is referring specifically to nineteenth century historians in contradistinction to late medieval annalists and chroniclers. For helpful critique and navigation through the argument of White's important essay, see Ann Rigney, "Narrativity and Historical Representation," *Poetics Today* 12 (1991): 591-605, esp. 596-603.

relationships are manufactured by the storymakers' arrangement of the materials? The question, however, has nothing to do with the relative historical character of biblical narratives but relates to readerly expectations born in modern western academic traditions. And, there are no good reasons for projecting these values and conventions upon ancient Israel.

While there are limits for ancient historical narration, the biblical storymakers enjoyed substantial license in terms of narrative sequence.[12] The biblical storymakers used dischronological narration, along with numerous literary vehicles, to present their interpretation of the literal, symbolic, and theological meaning of the events. Meir Sternberg regards sequential manipulation, and the like, as a function of the literary artist's will because the writer "holds all the cards."[13] This applies to the scriptural storymakers in the case of dischronological narration. Careful attention to dischronological narration in the Deuteronomistic Narrative will reveal some of its architects' historical and theological tendencies. I will illustrate with three examples.[14]

First, the final episodes of the book of Judges, the Levite and the Danites in chapters 17-18 and the Bethlehem concubine and the Benjaminites in 19-21, are dischronological. One episode associates the grandson of Moses with the shrine at Dan and the other the grandson of Aaron with Bethel (Judg 18:30; 20:27-28)—two important Levite families and the future sites of the golden calves of the northern kingdom (1 Kgs 12:28-29). The distinctive textual character of

[12] Regarding limitations of ancient historical narration, did the Chronicler provide the details of the contents of his sources for his account of king Manasseh (2 Chron 33:18-19) because he sensed his account may have transgressed the sensibilities of his readership who were only familiar with the Manasseh tradition in the book of Kings? For an acknowledgment of the "restraints of Israel's creative imagination" see Brevard S. Childs, *Isaiah*, Old Testament Library (Louisville, Ky.: Westminster John Knox Press, 2001), 273, and see the larger duiscussion 261-64, 271-74.

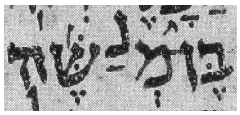
[13] See Sternberg, *Expositional Modes and Temporal Ordering in Fiction*, 96.

[14] Other dischronological narratives in the Deuteronomistic Narrative include Gehazi's testimony to the king (2 Kgs 8:4-5) located after the episode in which Gehazi was cursed with a terminal skin disease (5:27); or the changes for Jehoiachin's situation in the wake of his release from prison (25:27-30). On this latter example, see Donald F. Murray, "Of All the Years the Hopes—or Fears?: Jehoiachin in Babylon (2 Kings 25:27-30)," *Journal of Biblical Literature* 120 (2001): 251-52. Suppressed presentation, like the revelation of the bronze snake as object of worship (18:4), falls outside what I mean by dischronological narrative. The revelation of the bronze snake effectively retrojects a formerly invisible element across the previous narration, much like the revelation of the women disciples who had always been there (Mark 15:40-41), forcing the reader to reassess the whole story from a new vantage point. Other sorts of temporal discontinuity like "gapping" also fall outside my present inquiry, see Sternberg, *The Poetics of Biblical Narrative*, 235-40, 264-320; idem., *Expositional Modes and Temporal Ordering in Fiction*, 50-53.

the Masoretic witnesses to Judges 18:30, with its raised *nun* (see Figure 1), affects conventional translations: "Jonathan son of Gershom son of Manasseh" (NJPS) versus "Jonathan son of Gershom son of Moses" (NRSV).[15] The standard interpretation, which I think is correct, sees the insertion of the *nun* as a deliberate attempt to eliminate associating Moses with this ancient cultic center.[16] Thus, the events related in Judges 17-18 and 19-21 are set at the beginning of the period of the judges, not long after the death of Joshua.[17]

Figure 1: Raised *Nun* of Judges 18:30 in Leading Masoretic Witnesses[18]

Aleppo Codex (c. 930 CE)



Leningrad Codex (c. 1010 CE)

Why would the storymakers chronologically dislocate the apostasies of Judges 17-18 and 19-21? My inclination is that they are placed where they fit in the storyline, in the perspective of both Judges considered as a book and in the Deuteronomistic Narrative as an interconnected

[15] The marginal notes of the NJPS and NRSV of Judg 18:30 each explain the alternate reading. These two are representative of how conventional translations handle the situation. The KJV reads "Manasseh."

[16] See Robert G. Boling, *Judges*, Anchor Bible (Garden City, N.Y.: Doubleday), 266; Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 2d ed. (Minneapolis: Fortress, 2001), 57. The corruption/correction is from antiquity according to the differences in Septuagintal witnesses, see Alan England Brooke and Norman McLean, eds., *The Old Testament in Greek* , Vol. 1, *The Octateuch*, Part IV, *Joshua, Judges, and Ruth* (Cambridge: Cambridge University Press, 1917), 870. Also see, b. *B. Bat.* 109b.

[17] Septuagintal witnesses have an extra verse at the end of Josh which chronologically situates the death of Phinehas, and thus the Benjaminite apostasy of Judg 19, prior to the Moabite oppression associated with Ehud (Judg 3). "On that day the sons of Israel took the ark of God and carried it around in their midst. And Phinees [Phinehas] served as priest in the place of Elezar his father until he died, and he was interred in Gabaath, which was his own. And the son of Israel departed each to their own city. And the sons of Israel worshiped Astarte and Astaroth and the gods of the nations round about them. And the Lord delivered them into the hands of Eglom, the king of Moab, and he dominated them eighteen years" (Josh 24:33a,b NETS). I think the composers of this addition have stretched the beginning of the post-Joshua apostasy too far based on the combination of the following factors. First, they have included at least forty eight years of life for Phinehas after the death of Joshua (Judg 3:8, 11), plus any period of righteousness after Joshua's death. Second, Phinehas would likely have been more than twenty when he acted with the spear (Num 25:6-13; with 1:3) and less than forty (Num 14:29). Third, concerning the timing of Judg 17-18, Gershom is between two and forty years of age at the beginning of the wilderness period (Exod 2:22; no less than two because of second son 18:3, yet he is the only one was circumcised in 4:24-26). Fourth, Joshua is at least twenty years of age in Exod 17 as he is leading the battle (Num 1:3) or perhaps closer to forty if he is about the age of Caleb (Josh 14:7, 10; Deut 2:14), and he lives a long life, to age 110 (Josh 24:29), making it difficult for the grandchildren of Moses and Aaron to outlive him by any great length. In short, the apostasies of Judg 17-18 and 19-21 cannot be dated very long after Joshua's death.

[18] Images from http://aleppocodex.org/newsite/index.html [accessed April 2008]; and *The Leningrad Codex: A Facsimile Edition*, ed., David Noel Freedman (Grand Rapids: Eerdmans, 1998). *BHS* displays the raised *nun*.

serial. The book as context reading sees these episodes as capping a brilliant literary theological move, set up by the narrator's explanation of the descent into immorality with each new generation (Judg 2:7, 17, 19) combined with decline through the stories of the major judges.[19] When things become as bad as they can become storymakers surprise readers by revealing that this is the way it has been from the beginning. That is, the reader learns that there were no "good old days."[20] From the perspective of the Deuteronomistic Narrative these episodes also fit well amongst the "there was a certain man" stories that span between the judges and the kingdom (Judg 13:2; 17:1, 7; 19:1; 1 Sam 1:1; 9:1).[21]

Second, the accounts of Solomon's moral failures in First Kings 11 are dischronological. After presenting an idealized view of Solomon's rule in First Kings 3-10 (with its occasional foreshadowing of decline like 3:1), the series of revelations in chapter 11 challenges the entire portrait. Solomon began building the high places for his wives about twenty-four years into his reign (11:27, 33; with 9:10, 15-16, 24)[22] at about the time Jeroboam learned he would inherit the northern kingdom (11:27-33).[23] In light of Hadad and Rezon's adversarial roles "all the days of Solomon" (11:21, 25), the reader may wonder when exactly were the good old days of peace and safety (4:24-25).[24]

The literary and theological implications of the chronologically displaced narratives of First Kings 11 are quite similar to those in Judges 17-21.[25] The contexts challenge the reader to

[19] For a discussion of the indicators of moral decline through the cycles of judges, see K. Lawson Younger, Jr., *The NIV Application Commentary: Judges and Ruth* (Grand Rapids: Zondervan, 2002), 34-43.
[20] For other lines of interpretation regarding this chronological displacement, see Glatt, *Chronological Displacement*, 89-97, 157-62.
[21] See Mark Leuchter, "'Now There Was a [Certain] Man': Compositional Chronology in Judges—1 Samuel," *Catholic Biblical Quarterly* 69 (2007): 429-39.
[22] Also, note the tensions of 1 Kgs 9:22 with 5:13-18 and 12:4.
[23] See Glatt, *Chronological Displacement*, 162-64, 167.
[24] See ibid., 165-66. For a thorough reading of 1 Kgs 11, see Knoppers, *Two Nations Under God*, 1: 133-68
[25] Glatt notes that 1 Kgs 11 and Judg 17-21 each stand at the end of major historiographical units (*Chronological Displacement*, 164). This may be so for Judg 17-18 with respect to the stories of the major judges, but the end of the epoch is marked by Samuel's speech in 1 Sam 12 (so Noth, *Deuteronomistic History*, 9). Noth's reading includes Solomon's prayer in 1 Kgs 8 as the end of an epoch, but the division of the kingdom is predicated upon the narratives in 1 Kgs 11. Noth suggested that the two Gibeon visions introduce thematic division of Solomon's reign:

reconsider the previous idealized views of the devotion to the Lord in the days of Joshua and its incremental disappearance across the generations and the idyllic days of Solomon's rule (Judg 2:6-7, 19; 1 Kgs 4:20-34). In both cases readers are invited to one vision of a story before another is superimposed upon it. Why not simply present the details chronologically offering a single more nuanced version of the story? The reasons may be theological, dramatic, the nature of the sources, or something else. Whatever they are, the path chosen by Israel's storymakers have at least two implications here: the narratives run along the lines of narrative time rather than strict chronology and the narratives of the declines of Joshua and Solomon's days provide continuity within the larger storyline. These implications need to be considered with other factors, especially periodization.

Third, the account of David's capture of Jerusalem in Second Samuel 5 is likely dischronological. Based on the narrative, the historical sequence seems to be the tribal leaders anoint David king of all Israel (2 Sam 5:1-3), the Philistines instigate battle (5:17-21, 22-25), sometime thereafter David and his men capture Jerusalem (5:6-8), David builds a palace (5:11), then David brings the ark to Jerusalem (6:1-11, 12-23).[26] The text intimates as much: "And when the Philistines heard that they had anointed David king over Israel that all the Philistines went up to seek David" (5:17a).[27] Clues to explain why this narrative may be dischronological come from

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his accomplishments and his apostasy (3:5; 9:2; see Noth, 60). So while I agree with Glatt concerning the similarity between Judg 17-21 and 1 Kgs 11, I do so for different reasons (see discussion below). I find compelling Noth's reading of the structure of 1 Kgs 3-8 and 9-11 (though I find his source analysis, here and elsewhere, less convincing). For interaction with and expansion of Noth's reading of 1 Kgs 1-11, see Marc Brettler, "The Structure of 1 Kings 1—11," *Journal for the Study of the Old Testament* 49 (1991): 87-97. For interaction with several literary approaches to 1 Kgs 1-11, see David S. Williams, "Once Again: The Structure of the Narrative of Solomon's Reign," *Journal for the Study of the Old Testament* 86 (1999): 46-66. Also see Marvin A. Sweeney, *I & II Kings: A Commentary* (Louisville: Westminster John Knox Press, 2007), 155.

[26] The other materials in 2 Sam 5 are narrative commentary, not sequential events (i.e., 5:4-5, 9-10, 12, 13-16).

[27] All translations are mine unless stated otherwise. For specific and compelling elements in the immediate context which point to dischronological narration here, see P. Kyle McCarter, Jr., *II Samuel*, Anchor Bible (Garden City, N.Y.: Doubleday, 1984), 157-60, 175-78, esp. 157-58. Also see C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: 1 and 2 Samuel*, trans. James Martin (1861; reprint, Peabody, Mass.: Hendrickson, 1989), 323; Peter R. Ackroyd, *The Second Book of Samuel* (New York: Cambridge University Press, 1977), 54-55; Hans Wilhelm Hertzberg, *I and II Samuel*, Old Testament Library (Philadelphia: Westminster, 1964), 273. Hertzberg thinks the capture of Jerusalem may fall between the two Philistine battles (5:17-21, 22-25); see a similar question in Baruch Halpern, *David's Secret Demons: Messiah, Murderer, Traitor, King* (Grand Rapids: Eerdmans, 2001), 135, n. 4.

ancient Near Eastern historiography and the book of Chronicles.

Assyrian royal annals often present significant events within the first year of a king's reign even when the events are actually from sometime later. Foregrounding significant accomplishments at the beginning of a king's reign glorifies the monarch's achievements all the more. Hayim Tadmor interpreted several examples of military victories by Assyrian monarchs which were presented in their annals as though achieved in the first year of their respective reigns.[28] He explained that "their [the annals'] purpose was not so much to relate what the king did; they rather indicate the way he aspired his image to be portrayed, in conformity with the norms of behaviour befitting an Assyrian monarch."[29] The Chronicler often rearranged his source materials, sometimes seemingly to place an event near the beginning of a kings reign. The story of the first part of the ark's journey from Kiriath-jearim is moved to a position before David's defeat of the Philistines (1 Chron 13:5-14; see Figure 2 in appendix below), perhaps to correspond with David's vow in Psalm 132.[30]

The book of Chronicles, if it is to be regarded as historical narrative, shows the kinds of changes ancient storymakers were at liberty to make with their source materials. The

[28] See Hayim Tadmor, "History and Ideology in Assyrian Royal Inscriptions," 13-32, in Fredrick Mario Fales, ed., *Assyrian Royal Inscriptions: New Horizons*, Orientis Antiqvi Collectio, vol. 17 (Rome: Oriental Institute, 1981). Tadmor refers to several examples including Ashurnasirpal and Shalmaneser's son Tukulti-Ninurta I. For these contexts see A. K. Grayson, *Assyrian Royal Inscriptions*, Records of the Ancient Near East (Wiesbaden: Otto Harrassowitz, 1972-76), 2: 122-24. For other studies which sift through the propaganda versus the historical in Mesopotamian annals, see Hayim Tadmor, "The Campaigns of Sargon II of Assur: A Chronological-Historical Study," *Journal of Cuneiform Studies* 12 (1958): 22-40, 77-100; idem., "The Inscriptions of Nabunaid: Historical Arrangement," 351-63, in H. Güterbock and T. Jacobsen, eds., *Studies in Honor of Benno Landsberger on his Seventy-fifth Birthday, April 21, 1965* (University of Chicago, Oriental Institute, 1965).

[29] Tadmor, "History and Ideology in Assyrian Royal Inscriptions," 13-14.

[30] See Gary N. Knoppers, *1 Chronicle 10—29*, Anchor Bible (New York: Doubleday, 2004), 589-91; and see 545, 599. Also see Isaac Kalimi, "Literary-Chronological Proximity in the Chronicler's Historiography," *Vetus Testamentum* 43 (1993): 320-23, 337-38. The reference to Hezekiah's reform in the first year of his reign (2 Chron 29:3) has been interpreted as indicating that it was of first importance to Hezekiah rather than a chronological marker. On this and other chronological difficulties in Chron, see Mordachai Cogan, "The Chronicler's use of Chronology as Illuminated by Neo-Assyrian Royal Inscriptions," 197-209, in Jeffrey H. Tigay, ed., *Empirical Modes for Biblical Criticism* (Eugene, Or.: Wipf & Stock, 1985); also see Isaac Kalimi, *The Reshaping of Ancient Israelite History in Chronicles* (Winona Lake, Ind.: Eisenbrauns, 2005), 213, n. 62.

Deuteronomistic storymakers, in the case of dischronological narration, seem to employ similar techniques.

"Sometime" Narration

The storylines of many of the long biblical narratives, including the Deuteronomistic Narrative, progress in episodes. Other materials frequently are embedded into and between episodic narratives—asides, summaries, lists, poems—making up the warp and woof of classic biblical narrative style. The Deuteronomistic storyline is interrupted on occasion by "timeless narratives" or stories which are "sometime" but not set any time in particular.[31] Because of limitations I will here only deal with the important "sometime" stories of Elijah and Elisha.[32]

The Elijah and Elisha narratives "interrupt" the interconnected narratives of the two kingdoms.[33] These stories are outside, for the most part, of the dynastic synchronisms.[34] What is their function? At one level Elijah and Elisha are Moses-like, wielding miraculous signs (see Deut 34:10-12), with Elijah's visit to Mount Sinai especially ringing the notes of the revelation (see 1 Kgs 19 with Exod 32-34). Yet, many details do not easily fit this reading. Several episodes do not even seem to bear on the kingdom of Israel, like the bears that maul the boys (2 Kgs 2:23-25), or Elisha saying "Go in peace" to Naaman as he returns to Aram to worship his gods (5:19),

[31] I do not have in mind the ark narratives (1 Sam 4-6; 2 Sam 6), or the "there was a certain man" stories (Judg 17; 19; 1 Sam 1; 9), as these are each located within the temporal framework of the main storyline by chronological markers. An example of a "timeless" narrative is the panoramic of the tribal allotments (Josh 13-21) as it falls between the statements that "Now, Joshua is old and full of days" (Josh 13:1; 23:1). This sort of thing can be called *inclusio* (and chiastic structure if combined with the reference to the transjordan tribes in 13:8-33 and 22:1-34) if looked at from a literary angle, or referred to as a scribal notation between which new materials are spliced. On repetitions and editing, see Brian Peckham, "Writing and Editing," 364-83, in Astrid B. Beck, et al., eds., *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman in Celebration of His Seventieth Birthday* (Grand Rapids: Eerdmans, 1995); Burke O. Long, "Framing Repetitions in Biblical Historiography," *Journal of Biblical Literature* 106 (1987): 385-99. David's sin with the census (2 Sam 24) is not any time in particular. I see it, along with the materials in 2 Sam 22-23, as part of the shaping of the book of Samuel.

[32] See esp. 1 Kgs 17-21; 2 Kgs 2; 4:1-8:15; 13:14-25.

[33] See Walter Brueggemann, *1 & 2 Kings*, Smyth & Helwys Bible Commentary (Macon, Ga.: Smyth & Helwys, 2000), 207.

[34] For other examples of narratives inside and outside the chronological framework of Kgs, see Nelson, "Anatomy of the Book of Kings," 44.

or even Elisha predicting succession of the Aram dynasty (8:7-15). Whatever else may be said, however, Elijah and Elisha each prophesy regarding Israel's dynastic succession.

The first several dynasties of the northern kingdom are marked by prophetic words, including those by Elijah and Elisha, promising their rise and fall as well as notice to the fulfillment.[35] This fits with the larger strategy of the Deuteronomistic storymakers which includes *both* kingdoms: Samuel anointed Saul and David, Nathan delivered God's enduring covenant to David (2 Sam 7), Ahijah spoke concerning tearing the larger part of the kingdom away from the Davidic dynasty (1 Kgs 11:31-39), Isaiah gave word of exile to Hezekiah (2 Kgs 20:16-18), and Huldah prophesied to Josiah (20:15-20).[36] Going a step further, Gary Knoppers argues that the offer of the northern kingdom to Jeroboam was an offer of an enduring kingdom like the offer to David (see בית־נאמן in 1 Kgs 11:38; cf. 1 Sam 2:35; 2 Sam 7:16). While Jeroboam had an *opportunity* for a permanent dynasty like David, he failed to live up to the conditions.[37] The Deuteronomistic Narrative recounts the prophetic word for nearly all of the dynastic changes in both kingdoms. This, however, is a bit of an aside concerning the "sometime" quality of the Elijah and Elisha stories. My guess, with reference to the concerns of the present study, is that the storymakers went over the top with these Moses-like prophets in establishing God's election and hand across the life of the kingdoms.

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[35] See 1 Kgs 11:29-40; 12:15; 14:6-14; 16;1-4; 21:17-24 (Elijah); 2 Kgs 9:1-3 (Elisha). Steven L. McKenzie overstates slightly, "The process of charismatic designation is clear in the series of royal houses in the north, each of which is then rejected by a prophet" (Steven L. McKenzie, "The Divided Kingdom in the Deuteronomistic History and in Scholarship upon It," 139, in T. Römer, ed., *The Future of the Deuteronomistic History*, Bibliotheca Ephemeridum Theologicarum Lovaniensium, vol. 147 [Leuven University Press, 2004]). Elsewhere McKenzie has argued for the Deuteronomistic character of many of the prophet stories in Kgs, see *The Trouble with Kings: The Composition of the Book of Kings in the Deuteronomistic History*, Supplements to Vetus Testamentum, vol. 42 (Leiden: E. J. Brill, 1991), esp. 61-100. Also see Knoppers, *Two Nations Under God*, 9, n. 9.

[36] The Old Greek witnesses to 1 Kgs 11-14 may be better witnesses in certain points, see Knoppers, *Two Nations Under God*, 1: 169-223; McKenzie, *The Trouble with Kings*, 21-40; Adrien Schenker, "Jeroboam and the Division of the Kingdom in the Ancient Septuagint: LXX 3 Kingdoms 12.24 A-Z, MT 1 Kings 11-12; 14 and the Deuteronomistic History," 214-57, in de Pury, Römer, Macchi, eds., *Israel Constructs Its History*.

[37] See Knoppers, *Two Nations Under God*, 1: 200-206, esp. the exact parallels between Solomon and Jeroboam's charges and infidelities (200).

Synchronistic Narration

One of the remarkable, and sometimes challenging, features of the book of Kings is the synchronistic narratives of the kingdoms of Israel and Judah spanning between Solomon and Hezekiah. The narrative framing for each king gives his age, length of his reign, and coordinates this with his counterpart of the other kingdom. The stories of the sibling kingdoms leap-frog like this until the fall of Samaria to the Assyrians.

The interrelated, coordinated narration effectively sustains the point that the story is about all both kingdoms, all twelve tribes. But this does not explain what is going on. The Chronicler also has a decided interest in both the law of Deuteronomy and all Israel, yet does not tell the story of the northern kingdom.[38] The Deuteronomistic storymakers make an important distinction between the promises to Jeroboam as they relate to kingship, but they do not dissolve the tribes commitment to the Sinai covenant. Moreover, the northern kingdom is not evaluated negatively on political grounds but on exclusively cultic bases.[39] The Deuteronomistic evaluation includes David as the standard for southern rulers, and the constant repetition of the moral failures of the northern dynasties based upon continuing the sin of Jeroboam with the cultic centers in Bethel and Dan.

The synchronistic vantage-point of the Deuteronomistic Narrative reflects, I believe, a wider outlook, within the framework of the last days of the southern kingdom and into the exile.[40] Specifically, after Samaria fell the sinfulness of the kingdom and its formerly impending doom became a model and prototype of Judah's situation. The collections of prophetic oracles of Hosea and Amos, once words of disaster against the northern kingdom, are applied to Judah. In

[38] See ibid., 1: 6. "The Chronicler only narrates the history of the northern kingdom when it has contacts with the South, because the Chronicler views both cultic and political separation of the North from the South as constituting a rebellion against God" (1: 204, n. 60).
[39] See ibid., 1: 203-6.
[40] See ibid., 2: 253-54.

line with this, the sweeping rationale for condemnation against the northern kingdom by the Deuteronomistic narrator in 2 Kings 17 is applied to the Judean kingdom.[41]

> "Alas! those who are carefree in Zion, and those who are secure in Samaria" (Amos 6:1a).[42]
>
> "Israel and Ephraim stumble in their guilt also Judah stumbles with them" (Hos 5:5).[43]
>
> Judah also did not keep the commandments of the Lord their God, but they walked in the customs which Israel had made (2 Kgs 17:19).[44]

Maybe Hosea and the Deuteronomistic narrator think the two kingdoms are analogous, even in sin. Or, maybe the survivors of the northern kingdom who sought refuge in Judah brought their sinful ways with them. But I think it is more than any of this. The people of the Judean kingdom share identity with the northern tribes in a real way. This is typified in Jehoshaphat's twice repeated statement about solidarity with the family of Ahab (which he spoke in relation to two separate battle alliances): "I am as you are, my people as your people … " (1 Kgs 22:4; 2 Kgs 3:7).[45] Moreover, Jehoshaphat's family married into the most wicked family of the northern kingdom, and the marriage, whether arranged or not, falls within Jehoshaphat's lifetime. The narrator says of Jehoshaphat's son Jehoram: "He walked in the way of the kings of Israel, like the house of Ahab had done, for the daughter of Ahab was his wife" (2 Kgs 8:18). The northern kingdom is not simply a model for Judah, but the sibling kingdoms share an

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[41] Both Hosea and Amos condemn Bethel, as well as other cities, see Hos 4:15 ("House of wickedness"); 9:15; 10:5, 15; 12:12; cf. 13:2; Amos 4:4-5; 5:4-5. Also see Knoppers, *Two Nations Under God*, 2: 252.

[42] The reference to Zion in Amos 6:1 (like the ending in 9:11-15) stands out. Whether it is an editorial updating reflecting a rereading of Amos by Judeans or if it is original, it bears upon the narrator's analogue in 2 Kgs 17:9. If in the former case, it minimally shows that different writings reflect the same kind of application, and if in the latter case, Amos 6:1 could signal a way to apply the judgment of the north to the south. Note how the Septuagintal reading handles the difficulty: "Alas for those who count Sion as nothing and for those who trust in the mountain of Samaria" (Amos 6:1 NETS). For a reading of Amos 6:1a as part of a Deuteronomistic redactional layer, see Hans Walter Wolff, *Joel and Amos*, Hermeneia (Philadelphia: Fortress, 1977), 106-7, 269-70. For a thoroughgoing critique of redactional studies of Amos, including Wolff's, see Karl Möller, "Reconstructing and Interpreting Amos's Literary Prehistory: A Dialogue with Redaction Criticism," 397-441, in Craig Bartholomew et al., eds., *"Behind the Text": History and Biblical Interpretation* (Grand Rapids: Zondervan, 2003). For an attempt to read 6:1 as original, see Duane A. Garrett, *Amos: A Handbook on the Hebrew Text* (Waco, Tex.: Baylor University Press, 2008), 178.

[43] Also see Hos 1:7, 11; 5:10, 14; 6:4, 11; 8:14; 10:11; 12:2. Some of these look like they could be editorial updating for use of the writing in Judah; see Childs, *Introduction to the Old Testament as Scripture*, 378-80.

[44] For the view that 2 Kgs 17:19-20 is a later addition (after Dtr^2), see Mordechai Cogan and Hayim Tadmor, *II Kings*, Anchor Bible (New York: Doubleday, 1988), 207.

[45] Also, note the numerous similarities in 1 Kgs 22 and 2 Kgs 3.

identity as the people of God. Thus, the synchronistic narration does not create solidarity as such, but is a function of shared identity.

Conclusions

Narrative time is a function of story. As such narrative time is, along with all storied elements, a vehicle for narration. Faithfulness to traditional source materials seems like it would limit biblical storymakers. Yet, the versatility of narrative time as applied to the historical traditions reveals the kinds of freedoms enjoyed by the scriptural storymakers. The Deuteronomistic narration provides an especially good index of possibilities for presenting history informed by specific theological, social, and covenantal commitments.

Whereas the details of the systems of chronological markers in the Deuteronomistic Narrative remain puzzling to many interpreters (for both the 480 years and the synchronisms between the two kingdoms), the chronological markers themselves demonstrate the storymakers commitment to historical narration.[46] Saying the Deuteronomistic Narrative is historical narrative works with respect to the generic category, allowing for the breadth of the category. Readers accept "sometime" narratives and dischronological narration even within the overtly chronologized synchronistic narrative of the two kingdoms. Deciding between "historical narrative, historical fiction, and pure fiction," while important, does not say much.[47] Attention to narrative time within the Deuteronomistic historical narration begins to demonstrate the kinds of space within this ancient Israelite convention. Saying the narrative is historical means neither that every element is presented sequentially with respect to how it happened, nor even that every episode needs to be set it in a particular time.

[46] See Kofoed, *Text and History*, 238-40.
[47] See Grant R. Osborne, "Historical Narrative and Truth in the Bible," *Journal of the Evangelical Theological Society* 48 (2005): 679-81. Osborne hints in the direction of latitude and diversity within generic categories, but only makes the broad distinction of historical narrative (680).

Part of the issue is readerly expectations. Historical questions have vexed modern interpreters of all stripes. These are our problems. The long scriptural narratives of the Hebrew Bible and New Testament, all of them, without embarrassment or explanation, present historical narration through and with numerous artistic vehicles like narrative time. While biblical narration offers much to moderns with historical questions, they are not designed toward the same ends as modern historiography per se. The historical interpretation in the Deuteronomistic Narrative is oriented toward questions of covenant, identity, destiny, and faith. The Deuteronomistic storymakers shaped and arranged, or reshaped and rearranged, their source materials with respect to narrative time in order to tell their story. The purpose of the resulting narration is not to provide an opportunity for readers to set everything back into its "proper order." It is not that kind of puzzle. Faithful readers have opportunity for instruction, including challenge and hope, by the storied interpretation of the Deuteronomistic Narrative.

Another implication of narrative time in the Deuteronomistic Narrative relates to questions of narrative unity. The synchronistic narration of the two kingdoms is a prime example. Also, the dischronological narration at the end of the accounts of the so-called major judges and the account of Solomon's rule share several functional similarities. The narrative effects for both of these turning points, from the days when there was no king and from the days of Solomon's Israel-wide kingdom, include narrative surprise and invitation to rethink an entire era. In both cases the storymakers "set up" readers to think sequentially—generations and judges, and young Solomon, old Solomon—only to create temporal disequilibrium by revealing that the narrative destination was "already," the narrative ending being set closer to the temporal beginning. Readers may mourn the moral disintegration from the days of Joshua or the early days of Solomon as new epochs dawn, even while they are challenged to rethink just how far back the problems really go. The similar dischronological shape of these narrative-turns

enhances the unity of the larger storyline. These transitions are crucial to the narrative periodization.

The Deuteronomistic storymakers detected different periods in their history and built their story around them, or in accord with them. These distinct periods remain the strongest unifying element of the Deuteronomistic Narrative.[48] The endings and beginnings of the conquest, the passing of Joshua's generation, the shift from judges to monarchy, the division of the people into two kingdoms, and last days of Judah all fall *within* the books of the Former Prophets, with the narratives of most periods spanning parts of two books. The reality is that the historical periods "break the bounds" of the four scrolls considered individually.

What is a book or a scroll? I am here thinking in terms of narrative, though it is a broader question. The divisions within the Deuteronomistic Narrative relate to historical periods, even while the books tell stories with beginnings, ends, and offer narrative resolutions of various sorts.[49] To speak of a book, like the books of Joshua, Judges, Samuel, and Kings, evokes both a physical and a metaphysical notion.[50] To refer to a book connotes coherence and closure as well as location.[51] I share the view that the books of the Former Prophets are each books in the full

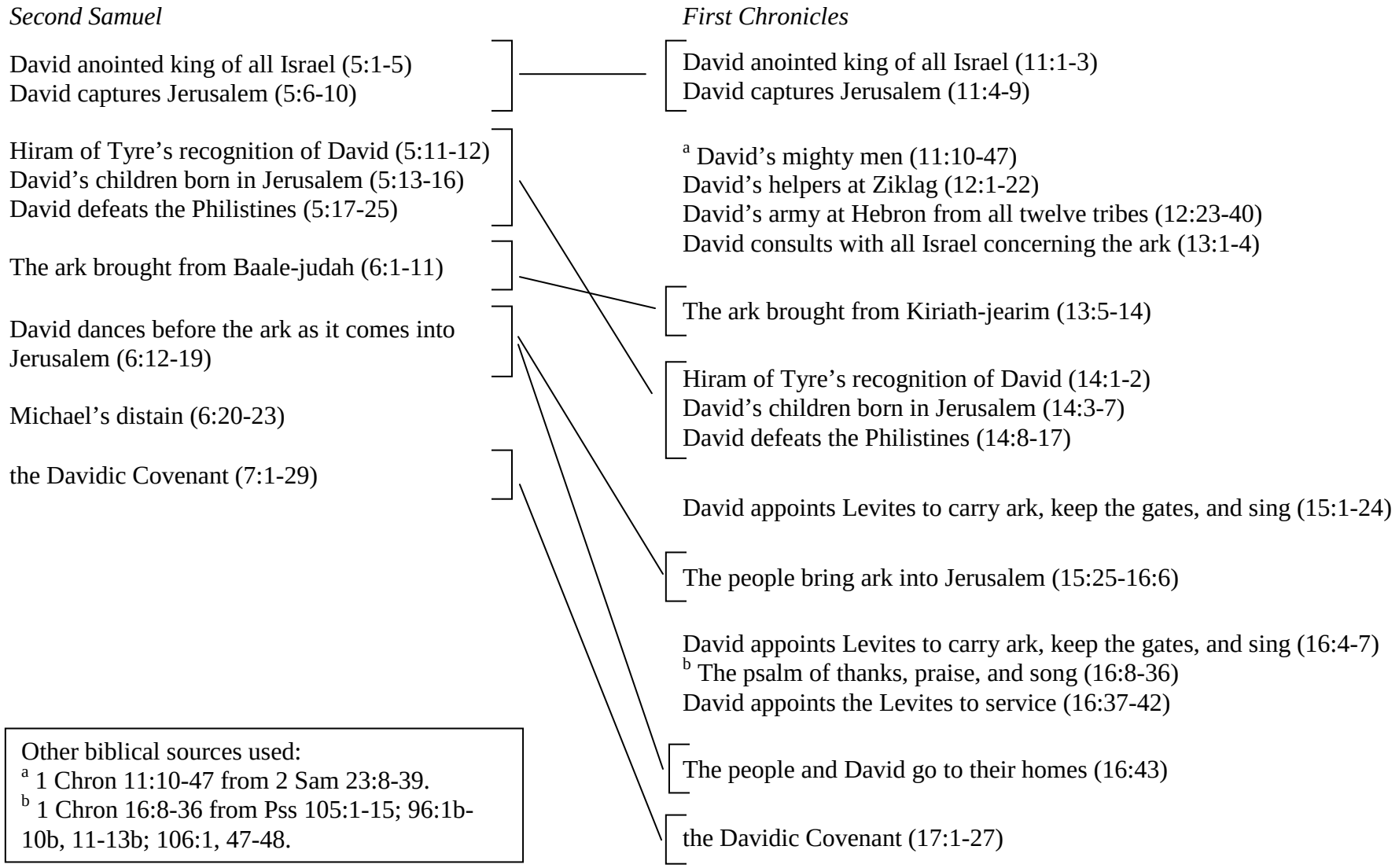
[48] I am here thinking of the major speeches pointed out by Noth along with the Davidic covenant (see above), as well as the thematic unity of the storied periods themselves. For example, see M. Weinfeld, "The Period of the Conquest and of the Judges as Seen by Earlier and Later Sources," *Vetus Testamentum* 17 (1967): 93-113 , esp. 113.
[49] See the important questions raised with respect to "editors," "authors," and "books," and how these bear on Deuteronomistic scholarship in Gary N. Knoppers, "Is There a Future for the Deuteronomistic History?," 119-34, esp. 126-28, in Römer, ed., *Future of the Deuteronomistic History*. I have discussed different selected issues pertaining to biblical books and serials in Gary E. Schnittjer, "The Narrative Multiverse within the Universe of the Bible: The Question of 'Borderlines' and 'Intertextuality.'" *Westminster Theological Journal* 64 (2002): 231-52.
[50] See John Barton, "What Is a Book?: Modern Exegesis and the Literary Conventions of Ancient Israel," 1-14, esp. 2, in Johannes C. de Moor, ed., *Intertextuality in Ugarit and Israel* (Leiden: Brill, 1998). Also, on this issue and several important points about anachronistic thinking amongst interpreters, see Robert A. Kraft, "Para-mania: Beside, Before, and Beyond Biblical Studies," *Journal of Biblical Literature* 126 (2007): 5-27.
[51] My sensibilities are somewhere between Barton's statement, "Books just were untidy, and were allowed to be so" ("What Is a Book?," 14), and looking for the ironies and subtleties expected by the "assumption of literary unity" which thinks of the individual books of the Deuteronomistic History with individual authors and all that means (see Satterthwaite and McConville, *A Guide to the Historical Books*, esp. 25, 215). Yet, for favoring "books" while seeing continuity within the Deuteronomistic serial, see J. Gordon McConville, "Narrative and Meaning in the Books of Kings," *Biblia* 70 (1989): 31-49; idem., *Grace in the End: A Study of the Deuteronomic Theology* (Grand Rapids: Zondervan, 1993), 65-122. For the idea that the framing of the "books" is a secondary stage to producing the larger narrative, see Richard D. Nelson, *The Historical Books* (Nashville: Abingdon, 1998), 80. My concern here is not so much with redactional theories as with interpretation of the final form.

sense of the term. Yet, the present study has shown that exclusive attention to the book as context is inadequate in the case of the Deuteronomistic Narrative. The coherence and relative closure of the books function along with the larger unity of the Deuteronomistic Narrative.

The point of whether the primary framing for reading should be the individual books or the whole storyline, or if they are granted equality, is not my real question. The more significant issue concerns native, organic unity versus manufactured unity. Are the books of Joshua, Judges, Samuel, and Kings individual books compiled or organized into a series? Or, is the Deuteronomistic Narrative more like a tetralogy or quadrilogy, unfolding its stories within the grand story? I think the second model better gets at how the Deuteronomistic Narrative functions in terms of explaining the identity of the exilic community and meaning of the Hebrew kingdom. The Deuteronomistic storymakers narrate who the people of God are in such a way that their hope and destiny lies somewhere beyond the end of the story, even while these have been birthed within the story.

Appendix

Figure 2: An Overview of the Redaction/Editing of First Chronicles 11—17[52]



[52] From Gary E. Schnittjer, "Taming then Unleashing the Old-time Call to Worship: Intertextual Development of Psalms 29, 96, and First Chronicles 16," paper presented at the Evangelical Theological Society eastern regional meeting, Westminster Theological Seminary, March 14, 2008.