

The Literary Structure of "The Chronicler's Solomon" According to Raymond Dillard

- A. Solomon's wealth and wisdom (1:1-17)
(Trade in horses, 1:14-17)
- B. Recognition by Gentiles / dealings with Hiram (2:1-16)
(Yahweh's love for Israel, 2:11)
- C. Temple construction / gentile labor (2:17-5:1)
(Gentile labor, 2:17-18)
(Completion of temple, 5:1)
- D. Dedication of temple (5:2-7:10)
 - 1. a. Summons
 - b. Sacrifice
 - c. Music
 - d. Glory cloud
 - 2. Solomon speaks to the people (6:1-11)
 - a. Exodus (6:5)
 - b. Choice of Jerusalem (6:6-11)
 - 2'. Solomon speaks to God (6:12-42)
 - a. Promises to David (6:16-17)
 - b. Eyes open; hear and forgive (6:18-42)
 - 1' d'. Glory cloud
 - c'. Music
 - b'. Sacrifice
 - a'. Dismissal
- D'. Divine Response (7:11-22)
 - 2". God speaks to Solomon (7:12-18)
 - b. Eyes open; hear and forgive (7:13-16)
 - a. Promises to David (7:17-18)
 - 2' ". God speaks to the people (7:19-22)
 - b. Choice of Jerusalem (7:19-21)
 - a. Exodus (7:22)
- C'. Other construction / gentile labor (8:1-16)
(Gentile labor, 8:7-10)
(Completion of temple, 8:16)
- B'. Recognition by Gentiles / dealings with Hiram (8:17-9:12)
(Yahweh's love for Israel, 9:8)
- A'. Solomon's wealth and wisdom (9:13-28)
(Trade in horses, 9:25-28)

The reason for the notes in parenthesis is that those sections are nearly verbatim in the respective parallel passages. The other major tie between A and A' is "the aphorism comparing cedar with sycamore and silver with stone (1:14-17; 9:25-28)." This passage occurs in full form only once in Kings.

B and B' deal with Hiram of Tyre and the Queen of Sheba. Note here the identical wording in 2:11 and 9:8 concerning YHWH's love for Israel. This wording only appears once in Kings. Also note the bracket around the Queen's visit concerning Hiram.

Regarding C and C', Dillard says "Unless the Chronicler intends to associate 8:16 and 5:1, 8:16 appears

thoroughly out of place; it reintroduces the subject of actual construction and completion of the temple well after that narration was already completed."

Dillard notes how it is interesting that instead of having the climax of this be the building of the temple it is these speeches and God's replies. The result is that the actual building of the temple gets less time in Chronicles than it did in Kings. Dillard says: "the author will seek again and again to demonstrate the realization in Israel's history of the principles announced in Solomon's prayer and in God's response." Thus this climax is the 'charter' for the rest of the book.

This is taken from the *Word Biblical Commentary*, volume 15. The chiasm is quoted verbatim and the rest are some notes taken from the larger discussion in Dillard's commentary.