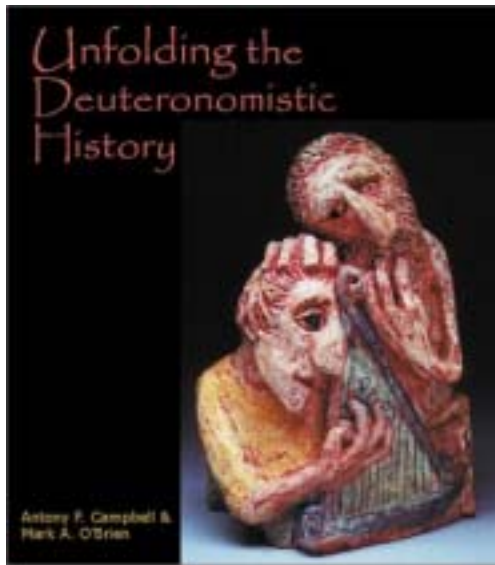


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**Campbell, Antony F., and Mark A. O'Brien**

*Unfolding the Deuteronomistic History: Origins, Upgrades, Present Text*

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I will respond to the following observations and criticisms from our reviewers. Raymond Person's caution about the difficulty of distinguishing between Dtr redactors/editors who use similar language is a welcome one, although a familiar one. We identify multiple editing only where the evidence in the text obliges us to do so. Where the evidence is not so clear, we express our own cautions. The various fonts and formats we use are not set in stone; they are intended as a tool that will help readers make their own judgments. Person's insistence on using text-critical observations to "limit redactional arguments" is puzzling. It conjures up an image of text criticism riding shotgun on wayward redaction criticism. I would have thought a more accurate description of the task of new text criticism is to add precision to redactional/editorial arguments. This may lead to a reduction in the number of redactors/editors identified; it may lead to an increase.

Christophe Nihan feels that the student "would benefit from a brief introduction" to Dtr language and style. This may be the case, but our reasons for declining to do so are twofold. The first is that useful treatments are already provided by Weinfeld, Hoffmann, and others. The second is that, in our view, Dtr editors normally employed a characteristic language and style in the service of a distinctive theology. Having a list

such as Weinfeld's and applying it may be handy, but it may also cause one to miss an example of distinctive Dtr theology that does not employ the terminology listed or employ it in the manner expected. We think the layout of our book and the annotations will, in the long run, give students a better feel for Dtr language and theology. We assume, of course, the invaluable guidance of the professor.

Contrary to our view, Graeme Auld believes that the account of Josiah's violent death does not clash with Dtr theology of reward and retribution. However, the text in Deuteronomy to which he appeals is inappropriate. Deuteronomy 5:9b $\beta$  pronounces retribution for subsequent generations because they are as evil as their fathers (see "of those who hate me"; also Deut 24:16). Clearly, this is not the case for the good king Josiah and his generation of Judeans, who, according to the text, joined in the covenant reform wholeheartedly. Auld's appeal to the fall of the northern kingdom is equally inappropriate: 2 Kgs 17:21 states that Jeroboam "drove Israel from following the Lord and made them commit great sin," and verse 22 follows with "the people of Israel continued in all the sins that Jeroboam committed." The contrast between this view of the northern kingdom and the evaluation of Josiah in 2 Kgs 22:2 and of the Judeans in 23:3b, 21–23 should be evident to any reader. The clash between the texts in 2 Kgs 23 and Huldah's prophecy in 22:17 is just as palpable. In our judgment, the diversity of interpretations of the reign of Josiah is too great to attribute to one hand.

Auld takes us to task for identifying 1 Kgs 22 as a late addition to the text, indicated in our formatting by a double sideline. We have thus "sidelined" a chapter that he claims is a "closely related story" to 2 Samuel and a key component of the story of the monarchy—its message is that what God has divided no king may unite. The evidence he assembles to back such a major claim seems to me ambiguous at best. The thematic parallels between 1 Kgs 22 and David are drawn from a number of quite disparate texts in 2 Samuel. By casting such a wide net, one is bound to come up with something. But, to take this as evidence of a closely related story strikes me as a dangerous criterion. What of the thematic parallels between 1 Kgs 22 and 2 Kgs 3, another story of an alliance between a northern king and Jehoshaphat that comes unstuck? The two kings in 1 Kgs 22 do not ask for divine guidance or seek a prophetic oracle: only one does—Jehoshaphat. Indeed, Jehoshaphat is presented as a model of the pious king in contrast to his northern counterpart (Ahab). All of Micaiah's prophecies are directed against Ahab and his army despite Ahab's attempt to include Jehoshaphat (cf. 22:15 in the MT: "shall we go?"). I find no reference in them to Jehoshaphat and his army. Jehoshaphat's statement in 22:4 ("I am as you are; my people are your people, my horses are your horses") is almost exactly the same as his statement in 2 Kgs 3:7. These texts read more like the formula of a military alliance than a move—against God's will—to reunite the divided kingdom of David.

I appreciate the detail in Ralph Klein's review and found his remarks on sources and how they may have been altered by a redactor/editor helpful. In this, as in most matters biblical, one must draw conclusions on the evidence provided in the text. Klein devotes considerable attention to our analysis of patterns of expression within the judgment formulas for the kings of Israel and Judah. As a result, he contests our identification of authorship for the patterns we label A and C. A particular pattern of expression is, in our judgment, an important element but does not in itself prove a single author. This signal in the text must be weighed in conjunction with others. I believe Klein's disagreement with us can be resolved by paying careful attention to the context within which the patterns occur. Thus, in pattern A it is appropriate that Jehu, the first king in this list, is not accused of doing what "was evil in the sight of YHWH" like his successors, because he is credited with eliminating Baal worship from Israel. The text that reports this, 2 Kgs 10:28, marks the end of the Prophetic Record. The judgment formula for Jehu is therefore best seen as the beginning of a series that extends the Record to the northern kingdom's exile.

In pattern C, the absence of the expression "which he sinned" or "in his sin" (element 8 and referring to Jeroboam) for the last three kings in the list is due to the report of the new sin of Baal worship introduced by Ahab (1 Kgs 16:31–32). The fact that element 9 of the pattern ("provoking YHWH to anger") does not occur in the judgment formula for Joram, the last king in this list, is due to the report that he was not like his father and mother and that he put away the pillar of Baal that his father (Ahab) had made. Some lack of clarity in our introductory remarks may be behind Klein's comment on 1 Kgs 14:15–16; 15:30; 16:13, 19, 33b. If this is the case, our sincere apologies. However, the attribution of these passages to later (exilic) Dtr editing is clear in our formatting, and our annotations supply the reasons for the attribution in each case. For example, 1 Kgs 14:15–16 is attributed to the national focus of Dtr editing chiefly because it is Israel, not king Jeroboam, that is condemned.

Klein "would have preferred an interpretation of the final form of the comprehensive DH" rather than the present text, which "in their reading really has nothing directly to do with the DH as such." I respect Klein's preference, but we would phrase the relationship between DH and the present text differently. For us, the hypothesis of a DH has much to do with how one understands the present text. It is one of our main reasons for writing the book.

In conclusion, I would like to endorse the opening remarks of my co-author. The time and effort that the four reviewers put into examining and commenting on our work has been very generous and is greatly appreciated.