

Embodiment, Liminality, and Intertextual Allusions: A Spatial Reading of the Jeroboam Narrative*

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Jeroboam's momentous meeting with the prophet Ahijah is the first episode of the Jeroboam narrative in 1 Kings.¹ The author² inserts this story (11:26-40) right before the closing regnal formula of King Solomon (11:41-43) to confirm that it is another betrayal story in Solomon's era.³ By a symbolic and dramatic action of tearing his garment, the prophet delivers the new building task and destiny of Jeroboam with the conditional covenant (11:30-39). At the end of the narrative, however, the author picks up Ahijah again to deliver YHWH's message to destroy both the house of Jeroboam (14:10-14) and the newly born northern kingdom (14:7-16). In between, we see three messengers, the man of God from Judah (ch. 13), the old prophet at Bethel (ch. 13), and Lady Jeroboam (ch. 14).

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Nobody would doubt that the Jeroboam narrative intends to make strong rhetoric of spatial polemics against Bethel, Dan, and the whole territory of northern Israel. What is new to this study is my spatial reading of the narrative to recognize the pursuit of (re)territorialization by the author, the characters, and even the reader. If the author's primary intention goes beyond the character or event castigations and focuses on the re-spatialization, the awareness of spatiality is legitimate and necessary. In the world of characters and storylines, the Jeroboam narrative illustrates the compelling drama of (re)territorialization using the embodied characters and the binary concept of holiness and profanity. Finally, in the reader's mental space, the reader carries her methodologies to catch, take, refuse, or modify what the author produced through the text. This is the way of organization or (re)territorialization through the reading activity. For this goal, I bring the concepts of embodiment, liminality, and intertextual allusions,⁴ all of which are frequently interrelated in the biblical discourse. Embodiment leads the embodied agent to take on a liminal status, while intertextual allusion is a convenient reading device to make the abstract ideas into visual images, such as spatialization. I will address how this narrative meticulously interweaves the cursing carpet with spaces and characters.

Embodiment

The first leading concept, "embodiment,"⁵ is one of the most conspicuous terms to show spatialization in the textual world because "body" requires space. Biblical discourses generally employ two forms, "embodiment" and "representation," to present the divine commands. In "embodiment," the invisible deity takes the human agent's

body so that the latter acts on behalf of the former. There is no dialogue between the embodying and the embodied since they are no longer independent entities. For example, if Moses performs a miracle and proclaims divine messages in the middle of the conversation with Pharaoh, we regard the deity is already in Moses in a mysterious way. On the contrary, "representation" implies the existence of the independent human representative as a divine messenger. When the human agent delivers the divine message, approximately we see three kinds of presentation: 1) the text re-presents/reports⁶ both the divine commission and prophet's compliance (most divine commands to Moses and his compliance scenes in Exodus); 2) the text re-presents/reports the commission-only (most divine commands in Ezekiel); 3) the text re-presents/reports the compliance-only (Nahum or Obadiah). Always, the re-presenting way can convey embodiment more efficiently than reporting. Thus, the divine embodiment's effect can be maximized when the text re-presents the compliance-only scenes because the deity has already embodied himself on the human agent. In other words, the dialogues between the still-independent plural parties in the commission time must be done behind the storyline's surface level. Meanwhile, when the text re-presents/reports the commission-only, readers hardly perceive the human messenger's embodiment of the deity.⁷

Then, how does this principle work in the Jeroboam narrative? The narrative takes #3 (the compliance-only scenes) in most cases so that YHWH stays distant from the reader while the divine embodied human characters appear very active in the story. Type #1 (both the divine commission and prophet's compliance scenes in the same narrative) appears in the second presentation of prophet

Ahijah in ch. 14, but there is no #2 (the commission only scene) in this narrative.

Let us look at Ahijah's case first. As mentioned above, Ahijah's prophecies in chs. 11 and 14 make a frame for the Jeroboam narrative.⁸ In the above frame, the text omits the divine commission to Ahijah but re-presents the prophet's compliance scene before Jeroboam. Despite the very passive depiction of Jeroboam, the narrative implies that Jeroboam accepted this radical change from the current political situation with King Solomon in Jerusalem to acting against him in his own territory. Interestingly, Ahijah in the bottom frame in ch. 14 changed another character's destiny, Lady Jeroboam. During her journey from her palace to Ahijah's house and back to home, she experienced the irresistible change of her direction from Jeroboam's messenger to YHWH/Ahijah's messenger.

This last episode shows several interesting modes in terms of "embodiment" and "representation." In the entire Jeroboam narrative, 14:5 is the only scene where YHWH orders a specific commission in the broadcast manner. In my reading, the invisible character, YHWH, already dwells inside the prophet's body or at least in his house⁹ so that prophet's intimacy with YHWH is maximized with this commission-compliance interaction in the same place. More specifically, the text takes the commission mode to re-present YHWH's instruction to the blind prophet Ahijah. YHWH's explicit presence in this scene enables readers to recognize that the only divine commission scene in the entire Jeroboam narrative occurs at Ahijah's house in Shiloh. In other words, the text gives the highest authority to Ahijah as the most reliable prophet, above the man of God from Judah and the old prophet at Bethel.

Interestingly, the author intends a dramatic effect by reserving the content of the oracle for the later shocking

revelation in the compliance-only scene. Definitely, “Thus and thus (*kā-zōh wə-kā-zeh*)” in 14:5 is not the representation of *ipssima verba*, even if one may assume that YHWH provides Ahijah with the content of the angry tirade (vv.7-16), moment by moment, in front of Lady Jeroboam. In sum, the text reveals the true identity of Lady Jeroboam and her purpose of the visit in the commission part. However, it reserves the oracle's content for the later embodiment-like presentation through the mouth of Ahijah. Using a minimum of narrative space for this commission, the author made Lady Jeroboam's speech unnecessary. Not one word of any apologetics is indeed allowed to Lady Jeroboam, and she is forcefully transformed into the messenger of YHWH. However, unlike other feminist scholars,¹⁰ I do not see Lady Jeroboam's silence as the author's evil oppression. Quite the opposite, I read the author's effort to underscore the innocent people's unavoidable tragedy and to make more blame go to King Jeroboam. In sum, since the text does not categorize Lady Jeroboam as an evil character, such an interpretation needs to be reconsidered.

In the case of the man of God from Judah, YHWH's words are already embedded in his prophetic speeches. Likewise, the departure of the embodied YHWH dramatically and momentarily happened without pre-notice to the man. The re-presentation of the prophecy against the altar at Bethel shrine in 13:2 needs our attention since the text handles the divine speech somewhat ambiguously. First, the author chose to summarize the situation with the phrase, “by the word of YHWH,”¹¹ instead of using the divine messenger formula (Thus says YHWH/God) or the word-event formula (The words of YHWH/God came upon X).¹² Second, this direct speech is very indirect. First of all, the addressee of this divine speech is not Jeroboam who

was offering at the altar, but the impersonal object, altar. Moreover, it uses a passive verb in describing the future event, as we read, “a son shall be born (*nō-w-lāq*).” Finally, it does not use the first-person pronoun or even the third person for the quoted speaker, YHWH. Unlike Ahijah’s prophecy in ch. 14, this speech avoids both YHWH and Jeroboam, the ultimate opponents, so that the story can survive a bit further until the decisive prophetic announcement comes in ch. 14.

In the old prophet’s case, we have more complicated issues, including true and false prophecies, (un)reliable narrator, deception, and fulfillment, which eventually would lead the reader’s more active intertextual exploration. The text uses the brief report to inform how the divine embodiment happened to the old prophet by using both the word-event formula (13:20) and the messenger formula (13:21). As a minimum of the divine authority marker, these two typical formulas calm down the reader’s doubt about the prophet and let the story move forward. However, when we pay attention to the speech, we recognize that this speech does not use the first-person pronoun to refer to YHWH, either.¹³ It implies that the author let us know that we read the modified or even claimed divine speech. It is important to ponder the author’s motivation in this style because the author could use the direct embodied presentation. Overall, we see that the two episodes in ch. 13 depend more on the supernatural signs than the verbal prophecies, which suggests that the corruption of Bethel is much severer than we think.

Jeroboam and the Man of God from Judah at Bethel Shrine

Now, let us look into the Bethel shrine scene (12:25-13:10). The embodiment which came upon Jeroboam is related to

idolatry, provoking YHWH's anger, as reported in the golden calf incident in Exodus 32. After the various building activities for the new nation, Jeroboam established its religious foundation at Bethel and actively practiced sacrifice offering to the calves (12:32). His deeds—changing the appointed sacred space, time, and personnel—are summarized in the catchphrase "sins of Jeroboam." But, what or who embodied Jeroboam's body? Where can we find it? I argue that King Jeroboam is embodied by the golden calf's spirit, which he made. The presentation of Jeroboam's mind (1 Kings 12:26-27) would be, then, equivalent to the golden calf's commission scene to King Jeroboam.¹⁴ From his own heart (12:26, 33), or driven by the spirit of golden calves, Jeroboam voluntarily commits himself to become the embodiment of abomination, the "golden calves."

The significance of this observation includes the fact that once the character becomes the embodiment of some spiritual power or abstract notion,¹⁵ space is also redefined or reclaimed by that embodied immaterial character. The embodying supernatural powers or invisible ideas act within the main characters in the narrative; thus, all movements of human characters directly affect their embodied power's territories. According to Christine Hayes, the Promised Land can be defiled by the residents through their illegitimate ritual, immoral behaviors, or impure genealogies.¹⁶ This logic leads us to conclude: whatever Jeroboam's hands reach would become profane; wherever his feet reach would become defiled.

There seems to be an intertextual quotation/ allusion with Exodus 32 here. We know that the motive and initiator to make the golden calf are indeed different in two cases. Besides this, I would pay attention to the presentations of the offering scenes. First, the golden calf narrative in

Exodus shows slightly different presentations between the narration with Aaron's speech (32:5-6) and YHWH's summary speech (32:8). In the narration of what happened on the ground (32:6), the author leaves room for ambiguity *to whom* the people offered a burnt offering and brought peace offerings (*way-ya- 'ă-lū 'ō-lōt, way-yag-gi-šū šā-lā-mîm*). Moreover, the author allows Aaron to declare the "Festival of YHWH," which demonstrates their activity might still be connected with YHWH, the God of Israel. On the contrary, when it goes to YHWH's speech to Moses at the mountain top, the condemnation becomes more obvious by mentioning a golden calf as the object of a burnt offering and peace offerings (*'ā-šū lā-hem 'ê-ḡel mas-sê-kāh way-yiš-ta-ḥā-wū- lōw way-yiz-bə-ḥū- lōw*) and the generic name for the deity (*'ēl-leh 'ē-lō-he-kā*).

The Jeroboam narrative seems to quote the incident from YHWH's speech in Exodus 32:8 rather than the narration in 32:5-6. Jeroboam's culpability is explicitly presented in 1 Kings 12:32, as he went up to the altar to sacrifice to the calves that he made (*lā-zab-bê-aḥ lā- 'ă-ḡā-lîm 'ă-šer- 'ā-sāh*). Moreover, as if YHWH avoids using his own name when he mentioned the treacherous activity in Exodus 32:8, the Jeroboam narrative does not use the name "YHWH" for the Bethel shrine. Despite the frequent appearance of YHWH's name in the Jeroboam narrative, this Bethel shrine scene (12:25-13:10) seems to avoid this proper name in depicting Jeroboam's deity. YHWH is regarded as the deity of southern Judah, who is in the Jerusalem temple (12:28). This YHWH sent the man of God from Judah as we read the man appeared "by the words of YHWH"(13:1). Here in Jeroboam's Bethel, YHWH is utterly replaced by the generic name "God." The golden calf becomes the complete alternative to YHWH;

Jeroboam stood as the priest of the embodiment of that deity.

Finally, there are several vocabulary parallels in these texts. The Exodus text emphasizes the madness of people up to the revel. According to Exodus 32:6, along with the offerings, people sat down to eat and drink and rose to play. Interestingly enough, these three wordings (sitting, eating, and drinking) are the recurring leitmotif that the man of God from Judah must avoid in his mission. The fact that the curse oracle (13:19-23) came upon the man when he did sit (*way-yā-šāḇ*), eat (*way-yō-kaḏ*), and drink (*way-yê-šat*)—with the possibly 'amused mood' (*šā·haq*)—implies that the spread of profanation in the golden calf incident in Exodus would reach up to the house of the old prophet beyond Jeroboam's Bethel shrine.¹⁷

Now, who is the man of God from Judah in terms of intertextual allusion? Who carried God's holy words in the profaned land and became a dangerous object? His epithet "the man of God" (*'iš 'ē-lō-hîm*) suggests that this Judean prophet embodies the image of Moses, who has been called by the same epithet by later generations.¹⁸ Like the man in Kings, Moses stood in the enemy's court with the judgment oracles and the divine signs but failed to enter the Promised Land due to his disobedience.

Liminality 1: The Man of God from Judah

Liminality can be defined in various ways, but the most common element of liminal status, person, time, or space would include instability or transferability. Derived from the Latin-origin word *limen* (threshold), liminality has become a popular word since Arnold van Gennep coined it in his anthropology study a century ago.¹⁹ To Victor Turner, liminality is anything or any suspended moment in

“betwixt and between.”²⁰ Because embodiment means that one agent accepts otherness in his or her body, it makes the agent enter into a liminal status. All embodied characters in the Jeroboam narrative are to be classified in this liminal category. Among them is the man of God from Judah, who departed his hometown but was never able to return; was buried in Bethel but was never called a prophet of Bethel.

In discussing this prophet's liminality, I want to clarify the binary concepts, holiness and profaneness, in spatial terms. Spatially speaking, profaneness has a pervasive tendency to broaden its realm as Jeroboam's profaneness defiles all his territory. In contrast, holiness has a strong restrictive characteristic, as we see the spotted holiness aura at Ahijah's house in Shiloh. The sacredness seems to choose to fight to defend its purity and holiness rather than expand its territory.

From the beginning, the man of God from Judah appears very liminal and dangerous since he carried the holy message, i.e., to some degree, the holy deity embodies him. He is a moving sanctuary, so to speak, in the very defiled and hostile environment, Bethel. Even though the text does not inform the direct divine commission, the conversation with Jeroboam reveals that the prophet had several prohibited commands: no food or drink, no stopping to stay, no use of the same way to return in this mission. In other words, there should not be any other interest in delivering the judgment oracle. This place must be a passageway, not a place to stay because Bethel is already entirely defiled. The man of God from Judah in Bethel is a marked object that requires him always to move not to lose the holy embodiment.

Therefore, when the man of God from Judah sat at the table at the prophet's house, instead of the house becoming holy, the man lost his holiness. The destiny of

the man of God from Judah is radically changed from the divine messenger to a wandering ghost who was cursed by his deity. Through the very dramatic and mysterious inversion, the man of holy embodiment became the very symbolic embodiment of profaneness, the corpse.

Laughing Prophet of Bethel and His Wisdom

Now, let us think of this tragedy from the old prophet's perspective in 13:11-34. The old prophet invited the (young) Judean prophet and led him to disobey God's words and finally led him to be killed on his way. In this fable-like tragic story, the old prophet remains in the mysterious shadow. The text hides his genuine intention and even allows readers to doubt the reliability of the narrator. In this enticement, the old prophet acts as the evolved Jeroboam by ensnaring the man of God in the trap. He even claimed the young prophet's destiny by delivering the word of YHWH at the moment. Nothing, even the prophet's death, seems to surprise this old prophet or make him feel guilty. By commanding his sons to bury him later in the grave of the man of God from Judah, he projects the future relationship with the man of God even after his death. This last solemn order makes us conjecture that his every move in connection with the young prophet might be intended to create space for a double grave with him later. The benefit from this preparation becomes evident when the text reaches King Josiah's religious reform at Bethel in 2 Kings 23. His grave was not disinterred since the two bodies were buried together there.

Nevertheless still, one question remains. How shall we understand this unethical attitude of the author? What motives might work behind this story? My suggestion is to stop defending the author and move on. If the narrator's

strategy seems insufficient to be ethical or consistent, the reader should explore other options to modify the original map.

With this notion, let me introduce the second intertextual allusion of the man of God from Judah. The old prophet wanted to adopt the liminal holiness, but that attempt was impossible due to holiness's restrictive character.²¹ However, this is not the end of the story. The man became a remarkable sign for another story. This dangerous man, who embodied the holy words, represented the existing sacred space, Jerusalem in Judah. He successfully defiled the profaned Jeroboam's shrine with the virtual ashes of idolatrous priests, and YHWH proved it by rending the altar and pouring the ashes. But, soon, he defiled himself by eating and drinking (accepting the local profaneness) and became the target of God's wrath. Ironically, however, he became the only safe spot in Josiah's defilement campaign in 2 Kings 23. Here is a laughing prophet of Bethel in his double grave with the man of God from Judah. The old prophet's choice comes from his bizarre wisdom to end his life in the best place.

Indeed this old prophet must have known that the divine gift of prophecy can neither save him nor his nation because he lived in the dead space. He got stuck in the kingdom that was marching toward death (from the Judean perspective). In this cursed, defiled, and profaned city Bethel, the only hope is to die well and be buried well without being uncovered. The old prophet's will projects Bethel's final defilement by the man of God from Judah (Josiah), who did not obey the words from YHWH's mouth, and who was killed on his way. Yes, in my reading, the second allusion of the man of God from Judah in 1 Kings 13 is King Josiah himself. The man of God from Judah acted as a pre-figure of King Josiah. With the help of the

Chronicler's interpretation (2 Chronicles 35:20-24), we read the same terrible fate here, another man of God from Judah (Josiah) who fulfilled the words of YHWH (defilement of Bethel). Unfortunately, however, he later disobeyed the word of YHWH (through Neco) and could never return to his house. He was killed! When we overlap the two characters in one space, the puzzle pieces seem to be finally aligned. This Judean young prophet started his ministry by giving the prophecy with a valid sign. The split altar right after the prophet's curse proves that he is the man of God; therefore, his divine message will be fulfilled someday. However, as we read, he remained in Bethel as a sign of the defiled Bethel until another man of God from Judah, King Josiah, arrived. In sum, the man of God from Judah gave the sign for the present and became the future sign.

Liminality 2: Lady Jeroboam

In the last episode, the narrative introduces Abijah's premature death and YHWH's decisive claim against northern Israel through the mouth of Ahijah. Besides these two main topics, my spatial reading pays attention to Lady Jeroboam's transformation in her liminality. As a messenger of Jeroboam, she sought her son's life but delivered his death as a messenger of Ahijah/YHWH on her way home. The emphasis on the liminality appears in such words as entrance (14:6) and threshold (14:17), and in her movement. The word "threshold (*sap̄*)" is interesting in that the Kings text uses a homonym of "basin (*sap̄*)" a term used in the last plague for the blood ritual in Exodus 12:22. Despite the different meanings, with the same phonetical effect and a similar image as the messenger of death, the loose intertextual allusion plays a role. The messenger of death in Exodus mainly killed the Egyptian firstborn sons,

the enemy of Israel, when he reached each house's threshold. Even though Lady Jeroboam encounters her own son's death, I bind the two characters together because her husband, King Jeroboam, is a public enemy like Pharaoh in Exodus.

When she departed her palace with Jeroboam's message, indeed, she entered her liminal status. While Lady Jeroboam moves back and forth on the ground between the house of Jeroboam and Ahijah, her son Abijah moves down to the underground, the realm of death. When she reaches/touches the threshold, he passes away.²² The son passes her by; they never met together! These crossing movements between Abijah and his mother increase the sadness and fear of staying in Jeroboam's territory. Abijah's death is recorded as the only innocent death in the entire Jeroboam narrative,²³ and yes, it also works as a sign. His death is the warning sign to ensure the fall of the house of Jeroboam as well as northern Israel. All the accusations and blames on Jeroboam got the maximum effect when this innocent son died.

Fixed Spot: Blind Ahijah at Shiloh

Finally, we reach the last episode. Following the direction of Jeroboam, Lady Jeroboam disguises herself with the intention of being incognito to greet Ahijah. However, her effort went in vain in front of the blind prophet because YHWH already informed him before she arrived. This desolate spot in the whole kingdom kept its holiness and is used as the final nail in the coffin to end the house of Jeroboam.

Shiloh is the first place where the "tent of meeting" settled when Israelites entered the Promised Land. Even after the tabernacle was moved to the southern kingdom,

Shiloh, with Ahijah, retains its good reputation as the sacred city. I read heterotopia here. From the protagonist's point of view, Shiloh is the abandoned and hiding place for a new holy city, Bethel. Nevertheless, from the resisting character's perspective, this place is the only safe and hidden place to keep its "holy" boundary. This is the disguising and resisting heterotopia in Foucault's term and Thirdspace in Soja's term.²⁴ Ahijah's blindness is, then, not only the sign of his old age or wisdom but also the sign of blocking the stream of profaneness so that this remains the only holy spot in the kingdom.

*Conclusion: Spatial Polemics
beyond the Individual Criticism*

From this spatial reading, we have observed several factors.

1. Jeroboam's heart is the root of the profaneness. His withered hand with the split altar work as the sign of the defilement. With Pharaoh's image, he paradoxically warns the reader to escape from his territory.

2. The man of God from Judah came to the stage with Moses' image and later with King Josiah. They embodied the divine commands, partially fulfilled, disobeyed, and never entered/returned to the destination/homeland.

3. Throughout the narrative, there are two attempts to adopt/embrace the holy power. While Jeroboam failed, the old prophet, the evolved Jeroboam, was successful in a weird way of making a double grave. The liminality of the man of God from Judah continued even after his death until his prophecy is fulfilled.

4. Another liminality occurs in Lady Jeroboam's mission. With the intertextual allusion of the death messenger in Exodus, she leads both the horizontal (from

Tirzah to Shiloh and back to Tirzah) and vertical (from the living world to the realm of the dead) movements in the last episode.

5. Abijah's death is the most sympathetic death among three deaths (Adoram, the servant of Rehoboam; the man of God from Judah; and Abijah) in the Jeroboam narrative. His innocent death also encourages the audience to escape from this cursed space.

6. Shiloh is the fixed sacred space with the allusion to Goshen in Egypt. At least in the Jeroboam narrative, it works as resisting heterotopia.

7. Bethel is *the* target! With the old tradition in Genesis, Bethel was a sacred space to the ancient audience/readers. Jeroboam, the first king of northern Israel, picks this tradition and reclaims it as his own sacred space. However, the text judges that activity as the first defilement by splitting the altar and pouring the ashes. Furthermore, it is eventually defiled by the Judean king Josiah. Therefore, it shows the triple defilements of Bethel: by Jeroboam, who builds the Golden calf and practices the priestly duty; by the man of God from Judah in his verbal performance against the altar; and finally by King Josiah as the fulfillment (pour the ashes and bones on the altar). We see the text's polemics on northern Israel as the kingdom of marching towards death through all of these.

8. The message becomes clear now that every man in the house of Jeroboam goes to death; the only hope in this kingdom is to die well, that is, not to be disinterred after the death. Polemics on northern Israel goes up to the complete spatial condemnation, i.e., his country is the kingdom of marching towards the end. Almost all characters work as signs to serve the power of YHWH's speech. Immediate perlocutionary performances make readers expect all other prophecies must come true, too. In

this context, the final statement of the Bethel episode in 13:33-34 becomes more significant because it states that Jeroboam did not stop committing his sins.

9. With the help of intertextual allusions with Pharaoh, Moses, Josiah, the man of God from Judah, and Lady Jeroboam in their liminalities, the embodiment of most characters, readers can produce multiple and dynamic stories. Surprisingly, its central theme of the condemnation of the northern kingdom is quite stable because the author uses the spatial polemical strategy beyond individual character criticism.

10. Methodologically, this article presents a more dynamic spatial reading to recognize the pursuit of (re)territorialization by the author, characters, and even the reader. All three driving aids, embodiment, liminality, and intertextual allusions, are essential to appreciate the fuller meanings.

Endnotes

¹ The scope of this article is limited to the Jeroboam narrative in 1 Kings (MT); therefore, other presentations, including 1 Kings (LXX) and Chronicles (MT and LXX), are excluded. For the comparative study on the Jeroboam narrative, see Marvin A. Sweeney, "A Reassessment of the Masoretic and Septuagint Versions of the Jeroboam Narratives in 1 Kings/3 Kingdoms 11-14," *JSJ* 38.2 (2007): 165-95; for the synchronic interpretations, see Keith Bodner, *Jeroboam's Royal Drama* (Oxford: Oxford University Press, 2012).

² The term "the author" refers to the entire author group involved in producing the present form of the text. Thus, they include the original writers, scribes, and compilers. Cf. Soo J. Kim, "Ashamed Before the Presence of God," in *Theology of the Hebrew Bible Volume 1 Methodological Studies*, ed. Marvin A. Sweeney (Atlanta: SBL, 2019), 216-221.

³ Man Hee Yoon also defines the same demarcation as mine. Man Hee Yoon, *The Fate of the Man of God from Judah: A Literary*

and *Theological Reading of 1 Kings 13* (Eugene, OR: Pickwick Publications, 2020), 94.

⁴ My definition of intertextuality is broad enough to embrace various allusions in the intertextual reading. See my article, “Between Abandoned House and Museum: Intertextual Reading of the Hebrew Bible as Embracing ‘abjection’,” in *Second Wave: Intertextuality and the Hebrew Bible*, ed. Marianne Grohmann and Hyun Chul Paul Kim (Atlanta: SBL, 2019), 191-210.

⁵ Rather than the symbolic or metaphoric concept, “embodiment” in this article focuses on the divine-human interactions at the discourse level. For the dynamic embodiment and the spatialization, see Kenneth Aizawa, “Understanding of the Embodiment of Perception,” *The Journal of Philosophy* 104.1 (2007): 5-25; Peter Gärdenfors, “Cognitive Semantics and Image Schemas with Embodied Forces,” in *Embodiment in Cognition and Culture*, ed. Dirk Westerkamp, Mats Rosengren, John Michael Krois, Angela Steidele (Albania: John Benjamins, 2007), 57-76.

⁶ “Re-present”/“report” is the two kinds of presentation mode in the discourse. While the former is the author’s attempt to present the events or dialogues again at the discourse level, the latter summarizes them.

⁷ See my article for further discussion, Soo J. Kim Sweeney, “Communications of the Book of Ezekiel: From the Iron Wall to the Voice in the Air,” in *Oxford Handbook of the Book of Ezekiel*, ed. Corrine Carvalho (Oxford: Oxford UP, forthcoming), esp., 2.1. Embodiment and Representation; Re-presenting and Reporting.

⁸ Readers can find a similar pattern between prophet Ahijah’s two episodes (11:26-43 and 14:1-20).

A. The background of the YHWH’s utterance (11:26-31a); the background of the YHWH’s utterance (14:1-7a);

B. YHWH’s utterance (11:31b-39); YHWH’s utterance (14:7b-16);

C. The result of the event: Jeroboam’s reaction is omitted (11:40); Jeroboam’s reaction is omitted (14:17-18);

D. Regnal closing formula of King Solomon (11:41-43); Regnal closing formula of King Jeroboam (14:19-20).

⁹ Contrastingly, when the word of YHWH (13:20) came upon the old prophet at Bethel, the text gives the impression that this

happened at a sudden moment, i.e., YHWH is not dwelling in/with the prophet.

¹⁰ For example, paying attention to the wife's liminal status between the two named characters, Jeroboam and Ahijah, R. G. Branch emphasizes her case as an example of domestic abuse. However, Branch's argument often comes from her agenda rather than the textual analysis (e.g., her reading of the imperative particle "nā" in 14:2 is not the example of Jeroboam's impolite abuse, but the sign of the urgent and important request due to their son's illness). Robin Gallaher Branch, "The Wife of Jeroboam, 1 Kings 14:1-18: The incredible, Riveting, History-Changing Significance of an Unnamed, Overlooked, Ignored, Obscure, Obedient Woman," *OTE* 17.2 (2004): 157-67; and also her book, *Jeroboam's Wife: The Enduring Contributions of the Old Testament's Least-Known Women* (Peabody: Hendrickson, 2009), 98.

¹¹ This particular phrase appears as the sense of the divine authority, 7 times in 1 Kings 13 out of 12 occurrences in the Hebrew Bible.

¹² Cf. James Nogalski, *Interpreting Prophetic Literature: Historical and Exegetical Tools for Reading the Prophets* (Louisville: Westminster John Knox Press, 2015), 26; Samuel Meir, *Speaking of Speaking: Marking Direct Discourse in the Hebrew Bible*, VTSup 46 (Leiden: Brill, 1992), 208-209, 273; Marvin A. Sweeney, *Isaiah 1-39 with an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids, Eerdmans, 1996), 512-547.

¹³ One may argue it might be the illeistic expression, the use of the third person to refer to oneself. Isaiah 51:1-3 would be an example of this speech in the Hebrew Bible; Jesus' use of "son of man" to refer to himself is another example in the New Testament. However, the old prophet's speech is not a case of this. Cf. Rod Elledge, *Use of the Third Person for Self-Reference by Jesus and Yahweh: A Study of Illeism in the Bible and Ancient Near Eastern Texts and Its Implications for Christology*, LNTS (London: Bloomsbury, 2017), 25-84.

¹⁴ I am aware that the golden calf might function as a modified footstool of the divine in the ancient Near East, as Marvin Sweeney argued (cf. *Reading the Hebrew Bible after the Shoah: Engaging Holocaust Theology* [Minneapolis: Fortress, 2008], 70). However, I am also aware that the considerable effect that the golden calf image produced in this text as well as its fertility image in the Canaanite and

Egyptian cultures. See, Youn Ho Chung, *The Sin of the Calf: The Rise of the Bible's Negative Attitude Toward the Golden Calf*, (London: Bloomsbury, 2010), 22-29; Ralph W. Klein, "The 'Sin' of Jeroboam," in *Golden Calf Traditions in Early Judaism, Christianity, and Islam*, ed. F. Lupieri, Edmondo (Leiden: Brill, 2018), 26-35.

¹⁵ Angelica Nuzzo, *Ideal Embodiment: Kant's Theory of Sensibility*, Studies in Continental Thought (Bloomington: Indiana UP, 2008), 268-314.

¹⁶ Christine E. Hayes, *Intermarriage and Conversion from the Bible to the Talmud* (Oxford: Oxford UP, 2002), 23-26.

¹⁷ The above intertextual connections are the examples of the contagious reading that the images, concepts, or phrases from the earlier readings remain in the reader's mental space and make another territorial directory altogether. This (re)territorialization is most productive and available but less logical and controllable, which calls for other readers' engagement, too.

¹⁸ For example, Deuteronomy 33:1; Joshua 14:6; 2 Chronicles 30:16; Ezra 3:2.

¹⁹ Arnold Van Gennep, *Les rites de passage*, Étude Systématique Des Rites (Paris: Émile Nourry), 1909.

²⁰ Victor Turner, "Liminal to Liminoid, in Play, Flow, and Ritual: An Essay in Comparative Symbolology," *Rice Institute Pamphlet-Rice University Studies* 60.3 (1974): 56-62.

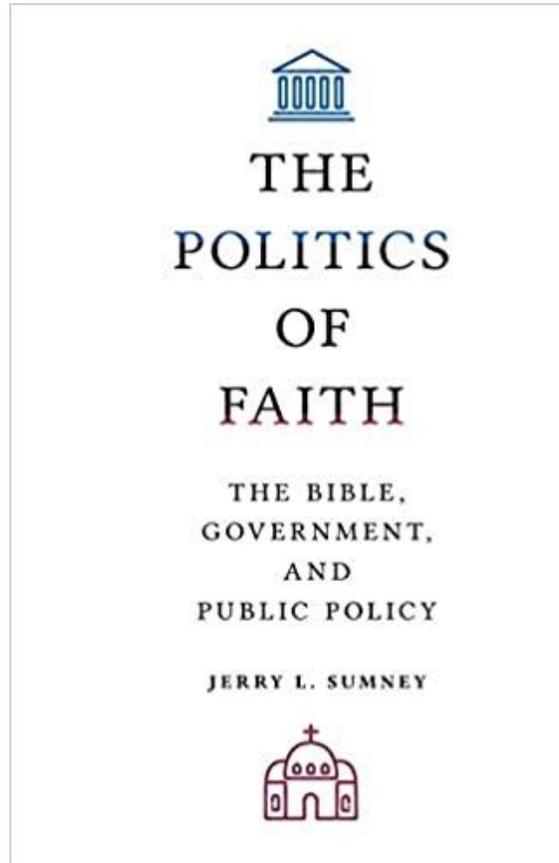
²¹ Hilary Lipka, "Profaning the Body: Halah and the Conception of Loss of Personal Holiness in H," in *Bodies, Embodiment, and Theology of the Hebrew Bible*, ed. S. Tamar Kamionkowski and Wonil Kim, LHB/OTS 465 (London and New York: Continuum, 2010), 90.

²² The threshold is a famous concept in liminality. Lady Jeroboam's reluctant wandering might resembles the reader's wandering at the threshold of the author's invitation. See Soo Kim Sweeney, "Rattling Noises in the Valley of the Dry Bones: A Liminal Reading of Ezekiel 37:1-14," in *Theology of the Hebrew Bible Volume 2: Texts, Theological Readers, and Their Worlds*, ed. Soo Kim Sweeney, David Frankel, Marvin A. Sweeney (Atlanta: SBL Press, forthcoming).

²³ There are three unnatural deaths in the Jeroboam narrative, and their deaths are more comprehensive and less innocent in order: Adoram, the servant of King Rehoboam, the man of God from Judah, and Abijah, the son of Jeroboam.

²⁴ Michael Foucault, "Préface," in *Les mots et les choses* (Paris: Éditions Gallimard, 1966), 7-17. Its English translation appears as Foucault, 'Preface' in *The Order of Things* (Andover, Hants: Tavistock, 1970), xv-xxiv.

Meanwhile, for the term Thirdspace, see Edward Soja. Edward Soja, *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Oxford: Blackwell, 1996).



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