

(see n. 60). In Josephus' presentation of Adonijah, the latter's motivations are explicitly compared to those of the reprobate (and ill-fated) rebel Absalom (7:345); subsequently he is (misguidedly) 'very glad to see' Jonathan (7:360), becomes 'a suppliant of God' (7:361a), and seeks assurances that Solomon will 'bear him no malice' (7:361b). Of all the figures in the narrative, it is, however, Solomon whose portrayal is most markedly (and positively) retouched by Josephus. Prior to his anointing he is personally instructed by David about the kind of king he should be (that is 'pious and just', 7:356; cf. 1:35b). Solomon's response to Adonijah's appeal is characterised by Josephus as exhibiting 'great mildness and moderation'; he further grants Adonijah an unconditional rather than a conditional pardon, and shows himself far more sympathetic to the suppliant in their face-to-face exchange than does the biblical king (cf. 7:362 and 1:52-53).¹³¹

The story of 1 Kings 1 with its succession crisis, court intrigue, erotic element and minimally theological character was one which would naturally appeal to Josephus' primary audience in his *Antiquities*, that is cultivated, politically-minded Graeco-Roman readers.¹³² Accordingly, he reproduces the story *in extenso* and with considerable 'accuracy', each of the chapter's six component units as distinguished above having its counterpart in his own presentation. At the same time, Josephus, as we have seen, feels free to add to, leave aside, rearrange and otherwise modify numerous elements of the biblical narrative. Tracing (and attempting to make sense of) the interplay between the historian's essential fidelity to the Bible's account and the liberty with which he handles so many of its component details constitutes the particular interest of the kind of study attempted in this essay.

¹³¹ On Josephus' overall portrayal of Solomon, see Feldman, *Interpretation*: 570-628.

¹³² On this audience and what Josephus aimed to convey to it in the *Ant.*, see Feldman, *Interpretation*: 46-49.