

Lecture Part III: Joshua to Kings

1. Joshua

A. Introduction to the book

a. Bifid: divided into two equal parts;

The Conquest of Canaan: 1'st 12 chaps.

The Division of the Land: 2'nd 12 chaps.

b. Authorship

1) Anonymous

2) Jewish tradition

Attributed to Joshua, but also held that Eleazar appended the account of Joshua's death.

3) Compiler

The recurring expression "to this day" implies that unknown author compiled the book some time after the events occurred, although the sources from which the book is derived were contemporary with the historical incidents.

4) Martin Noth

He argued that the first 12 chapters were compiled by the Deuteronomic historian and the next 12 chapters were appended later.

B. Purpose of the book

a. History of Israel

Shows how Israelite settled in Canaan.

b. *Heilsgeschichte*

God who makes a promise and keeps it through the leader He has chosen.

C. Outline of the book

a. Chaps. 1-12

Lightning-like conquest (*Blitz*) of Canaan during 5-7 years. Very short period of time considering the size of the land they conquered.

Chaps. 1-12 Storyline		
Steps	Chap.	Content
Preparation	1-2	Before crossing the Jordan
Crossing	3-5	Miracle happened. Parallel to the crossing of the Sea of Reed in Exodus.
Conquest	6-9:17	Toe-hold expedition: First Jericho (6 acres of well fortified city); then Ai (means "the ruins" 2 1/2 acres)
	10	Southern expedition: Negeb and Shephelah, brief account of the battles.
	11-12	Northern expedition: Brief account of the battle by the waters of Merom (11:7) and the conquest of Hazor (v.10)

Problem: Hazor was located far to the north. How was it possible for the Israelites to reach to Hazor? Dr. Denyer suggested that Hyksos (Semite nomad group who introduced the chariot and the composite bow and controlled Egypt and were thrown out by the Egyptian king Amos and Camos in 15 c. BC) controlled the area with military power and allowed the Israelites to pass through their territory to reach Hazor .

b. Chaps. 13-22: Division of the land

Joshua 13-22 Structure and Content		
Chap.	Subject	Important Events
13-14	The unconquered territory and the division of the Trans-Jordan (chap.)	2 1/2 tribes (Leuben, Gad, 1/2 Manasseh)
		Chap. 14: Levi would not receive the designated land
		Caleb: would have a portion of land, Hebron
15-19	Division of the Western Canaan	
20	Cities of Refuge: 3 in Trans-Jordan; 3 in Cist-Jordan.	There were readily accessible from all sides of the country.
		They became the important part of the judicial system.
		Blood-feuds (or Blood-vengeance) were a common phenomena.
21	Priestly and Levitical cities	Each of the 12 Tribes were responsible for the Sanctuary supply according to the month regardless size of the tribe.
		Levi and Joseph were deducted and instead Ephraim and Manasseh were added to make a total of 12.
		Levi: the ceremonial area in the region

1) Complete victory or partial

Jos 21:43-45: Despite the fact that there was still much land left unconquered, it says that the Lord gave Israel all the land. Is it reasonable to say so? Yes, that is the usual way of expression for us too.

2) Meaning of the number Twelve

a) 12 tribes

Symbolic of government and teaching authority. In the NT, Jesus called 12 disciples too. According to the extra-Biblical record, both the Edomites and the Ismaelites had twelve tribes too.

b) Amphictyony

Martin Noth called Israel as “Amphictyony” which means "The group of tribes assembled around the sanctuary." The Greek people in later time are examples.

c. Joshua's farewell address: chap. 23-24

1) Two messages: They parallel to Moses' two farewell messages

2) Death of Joshua at 110 years old (24:29)

110 years age meant a full, perfect, ripe life. It is the same as the case of Joseph in the last part of Genesis. It is a conventional way of communicating truth. More than 20 Pharaohs were recorded to have died at 110 years old.

D. Date of Joshua's Invasion

<i>Event</i>	<i>1'st Option</i>	<i>2'nd Option</i>
Exodus	1446 B.C.	1290 B.C.
Conquest began	1406	1250
Conquest finished	1400	1244

E. Canaanites {LaSor, et al. 1996: 156-9}

a. Cultural Background

<i>Items</i>	<i>Details</i>
Literal	Five Systems of Writings. Highly Literal and Good Educational System.
Linguistic	Multi-lingual
Demographic	Pluralistic: Population of Combined People
Economic	Wealthy
Industrial	Agricultural Industry

b. Military Background

- 1) Powerful standing armies: Chariots
The use of chariots in warfare enabled them to control the plane.
- 2) Israelites settled in the hills only.
- 3) City-state government

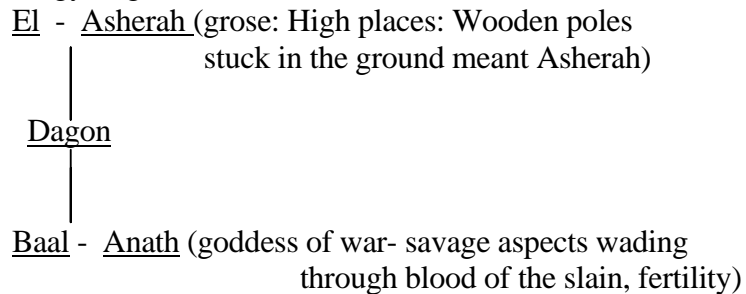
c. Religious Background: Baalism

1) Polytheistic

a) Archaeological Evidence: Ra Shamra Tablets

Documents discovered at Ugarit on the northern edge of Canaan reveal the practices of their religion.

b) Genealogy of gods



c) Baalism

It became the most prominent one.

There were a series of shrines, temples all over Canaanite country.

2) The style of worship: Mimetic

a) Inducing gods to have sexual intercourse through people's practice of having sexual intercourse with the temple prostitutes (male and female) as a means of receiving blessing of fertility.

b) Degenerating activities led to their destruction by the Israelites.

d. Justification for the conquest

1) Gen 15:13-16 Prophecy of Exodus and conquest.

a) The sin of the Amorites has not yet reached full measure.

b) Two Aspects of Judgment

1. Punitive: Attempt to wipe them out

2. Preventive: Prevent Israel from contamination.

2) Immorality of the Canaanites and the Holy Hands of God

F. Joshua, the man

a. Quoted in 1 Chr. 7:20,27, Acts 7:45, Heb 4:8

b. His name and Career

Joshua, the Name and his Career	
Meaning of his name	Original name: הוֹשֵׁעַ בֶּן-נּוּן (Hoshea, Son of Nun; Num 13:8) meaning salvation
	Moses called him "Jehoshua" or "Joshua" meaning "Yahweh is salvation." It means the same as Jesus.
Origin	An Ephraimite (half tribe of Joseph); Son of Nun,
	Born in Egypt; A young man at the time of Exodus
Moses' assistant	He was present on the mountain when Moses received the law (Ex 24:13)
	He was the guardian of the tent of meeting when Moses met with Yahweh (33:11).
One of the Israelite spies	

c. His strengths and weaknesses

Strengths and Weaknesses of Joshua as a Leader	
His strengths	Faith
	Ability to strategize the conquering of the land
His weaknesses	Failed to capture Jerusalem , which was a must in order to keep control of the land.
	He entered into a Pact with the Gibeonites ← Lack of Discernment
	Failure to deal with the Philistines : It resulted in a disunified country.

G. Conquest: 5- 7 years (14:7-10)

H. Spiritual Lesson

- a. Sin brings defeat and death: Canaanites, Achan
- b. Righteousness brings victory and life

I. Critical Problems of Conquest Model and Alternative Suggestions {Bright 1981}(ref. **Waltke's WTJ article "Date of Conquest"**)

a. Critical Problems

<i>Problems</i>	<i>Conflicts</i>
Internal	Conflicting Accounts in the Bible itself: Joshua – Swift, Complete conquest by all Israel Judges – Gradual, partial conquest by individual clans
External	There are problems in reconciling the biblical accounts with the extra-biblical account of Archaeology and writings. No record of Exodus in extra-biblical literature, esp. Egyptian source.
	Archaeological findings militate against the biblical accounts: Jericho – No evidence of 13'th c. occupation; Ai – Unoccupied between 19'th c. and 12'th c.; Gibeon – Not a great city but insignificant.

b. Two Alternative Models suggested by Scholars

	<i>Immigration</i>	<i>Peasant Revolt (Inside-job)</i>
Scholars	Alt, Noth, Aharoni	Mendenhall, Gottwald
Theory	Peaceful immigration of nomadic clans to mountain regions → Agricultural settlement → Conquest of the city states in the plains during Israelite kingship.	Canaan-based peasants → Agrarian production → Self-conscious social/religious people around Yahweh → Revolt against the feudal system
Sources	1) Egyptian text: Amarna report of the presence of hapiru in 15'th c. Conflict limited to the mountains, not in the plains of Palestine 2) Archaeology 3) Reconstructed Bible (Josh 1-11 etiologies, not historical)	1) Modern anthropological and sociological concepts (K. Marx) 2) Little reliance on archaeology: Too fragile a science to lean upon.
Habiru	Habiru = nomadic clans	Habiru = Socio-political term "landless"
Strengths	1) Insight into geo-political division: Territorial division in Judg 1:18 2) Bible's neglect of Egypt 3) Archaeology: Israelite settlements on Mountain area.	1) No problem with gap in archaeological find and Egypt. 2) Yahwism: Deliverer 3) Conversion of Amorite to Yahwism.
Weakness	1) It contradict the Bible 2) It is a subjective reconstruction of Israelite history 3) It removes Exodus and Conquest tradition 4) There is no rationale for spiritual, political unity . 5) Israelites were not pastoral nomads . 6) Some sites don't support theory: Jericho, Bethel, Debir – 13'th c. violent destruction.	1) It is based upon historical-critical biases. It contradicts Bible 2) There is very slight biblical evidence . 3) It is highly subjective: Especially in use of the Marxist models . 4) Habiru cannot be equated with Israelites.

c. Conservative Reaction: Alternative Conquest Models

	Conquest	
	<i>in 2 phases</i>	<i>in 2 stages</i>
Scholars	Burney, Meek, Rowley	Traditional
Theory	Genesis migration of patriarchs = Tribal movement in disguise of individual, Some settled in the land, others went to Egypt.	Conquest of Trans-Jordan under Moses and that of Canaan under Joshua.
Sources	Gen 34 as a part of settlement.	1) Biblical account: 2) Archaeology: Jericho, Bethel, Debir – 13 th c. violent destruction.
Habiru	Habiru = Israel	
Strengths	Explain how Joshua proceeded directly to Shechem from Ai	1) Historicity of biblical accounts.
Weakness	1) Historical-critical presupposition. 2) History radically rewritten. 3) Apiru cannot be equated with Israelites.	

2. The book of Judges

A. Central concept

- a. Concept taught by Hegel
 - "History teaches that nobody learns from history."
- b. Stories about what happens when people abandon the law.
 - 1) Fidelity of Yahweh
 - Giving the land as He promised
 - 2) Infidelity of people
 - Not keeping the obligations of the covenant
 - a) People should have kept their obligations, but they did not.
 - b) Men are condemned not by what they want to do, but by what we fail to do.

B. Period

It covers 200 years between 1450 - 1250 B.C. until the emergence of the monarchy.
"Dark age"

C. Reason for stagnation

- a. Two weakening obstacles (Same in any nation)

	<i>Weakening Obstacles</i>
External	Hostility from surrounding countries
Internal	Disunity between the 12 tribes. 40 years in the wilderness forged a strong national identity, but once they divided the land and settled down, the regional interests prevented them from a united action against their oppressors.

- b. Idolatry

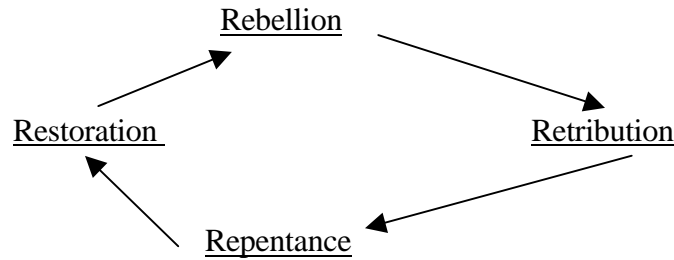
The author analyzes the reason beyond these obstacles (2:10-15). Israel broke the covenant made between their ancestors and Yahweh.

- 1) Distinctiveness of Israel
 - a) Israel's national identity: One True God and King
 - b) Other nations: Despotic kings, numerosity, and superior weapons.
- 2) Source of all evil: Unfaithfulness
 - a) Israel was not faithful to Yahweh in spite of all she had learned and experienced.
 - b) Temptation and fall
 - A more sensual attraction was provided by Baalism and the worship of Ashtarte. Since the Israeli people were nomadic, non-agricultural people, they were attracted by Baalism, which was believed to bring fertility to the farmer's life.

3) True bond of the tribes ← One God
 Apostasy, which broke the tribal glue, was responsible for Israel's stagnation.

4) Cyclical pattern

Israel worshipped other gods → Yahweh delivered them to the oppressors
 → Cry out to Yahweh → Deliverance through the judges



Precise picture of human nature

5) Good news in the OT

The holy spirit of God is anxious to bring that cycle to bring restoration.

D. Meaning of "Judges"

Meaning of Judges	
Etymology	Hebrew verb "shaphat" means "to judge" or "to vindicate."
	Active plural Participle form שֹׁפְטִים (shophetim): Judges, Vindicators
	Judges used always in plural form except 11:27 where the Lord himself described as the Judge. Six times it appears as plural.
	The real vindicator, savior is Yahweh himself. Fear: He knows everything; Comfort: He vindicates us.
Role	Not judicial figure, but warriors, deliverers, vindicators, charismatic figure to unite 12 tribes against the oppressors.
Judges as "God-sends"	2:16, 18: יוֹשִׁיעֵם (yosheah) delivered "mosheah" messiah same word
	God's empowering: The spirit of God was upon these people.

E. Tension

a. The same God

- 1) The Judge: He punishes Israel
- 2) The Vindicator: He raises judges to deliver Israel

b. Judgment and Salvation

F. Body of the book (3:7 - 16:31)

a. 6 Oppressions & 12 Deliverances

<i>Enemy</i>	<i>Judge</i>
Aramean (Too distant, maybe Edomites?)	Othniel
Moabites	Ehud, left hand Benjaminite as Judge killed Moabite King
Canaanites	Deborah
Midianites	Gideon
Ammonites	Jephthah
Philistines	Samson

b. Minor Judges

1) Minor?

Minor judges do not mean they are lesser ones but they are written less:

Shamgar, Tolar, Jair, Ibzen, Elon, Abdon

2) Six greater and six less judges

3) Anti-Judge

Chap.9 Abimelech: Son of Gideon. He became self-appointed king. Picture of anti-judge

3. Ruth

A. Authorship

- a. Tradition
Jewish tradition attributed it to Samuel
- b. Internal Evidence
But the reference to David (4:17, 21) suggests a later period.

B. Dating

- a. It records the event during the period of Judges (1:1)
- b. Boaz was the great-grandfather of David, so the time of story around 1100 B.C.

C. Background

- a. The dark background of the anarchy pictured in Judges 17-21.
- b. Contrast: Judges vs. Ruth

1) The period of Judges was characterized by savagery, lust, strife and lawlessness. Compared to the book of Judges, this book presents a strange contrast.

2) Instead of war, bloodshed, cruelty, politics, and intrigue, there is love and marriage, simple faith, and the tilling of the land-the common customs of ordinary people as they lived and died amid the turbulence of their age.

D. Content

- a. Story about people, their concern and their victory:

It is done primarily through conversation.

- b. Importance of Names

- 1) The name appears first: אֱלִימֶלֶךְ, Eli-melech (meaning God is my king) in those days when people worshipped Baal and other gods. Something special is here from the beginning.

2) Names

Naomi x 21; Boaz x 20; Ruth x 12 referred

But behind the curtain, Yahweh, the unseen one, directs all the actions.

c. Universality

The book shows proof of providential working behind the scene in the lives of ordinary people regardless of their ethnic background. The guiding hand of God was in an inconspicuous family.

d. The power of Love

The power of love overcomes prejudice, tragedy, racial barrier, and eventually brings victory.

E. Themes

a. Universality

1) God is concerned about everyone.

He embraced not only the Israelites, but also a Moabite woman.

An Outsider is brought into the covenant family, as we have been.

2) Emphasis on Ruth's foreignness

Sovereignty of God cannot be limited to a national boundary.

b. Naomi: Emptiness ends up with fullness.

c. The idea of a kinsman redeemer

גָּאֵל ga'al (Ruth 4:4): to redeem

Redeem them from poverty, loneliness.

d. David

The genealogical list of David is tied to Moabite

4. Samuel

A. Division of the Book

- a. Originally one book: Continuous narratives
 Samuel was probably divided early in the Christian era, perhaps the division was made first in the LXX, which treats Samuel and Kings as parts of a unified work called the book of Kingdoms.
- b. The LXX and Latin Vulgate:
 1-2-3-4 Kingdoms instead of 1-2 Samuel & 1-2 Kings
- c. Artificiality of the division
 Death of Saul marks the division between 1-2 Samuel but David's response is recorded in 2 Sam 1.

B. Authorship, Dating, and Sources

Historical/Critical Problems		
Authorship	Jewish tradition says that Samuel is the author, but this is unlikely because 1 Sam 25:1 and 28:3 go beyond Samuel's death.	
Dating	Majority of opinion	Samuel was written between 931 (Death of Solomon & Division of the Kingdom) and 722 B.C. (End of Northern Kingdom).
		Many references of Israel and Judea in this book note the division of the kingdom because the book was written after the division.
	Martin Noth	Noth argues that Samuel was written by the Deuteronomic historian during the exilic period or after.
Sources	The previous books the author utilized	The book of Jashar (2 Sam 1:18) was also mentioned in Josh 10.
	A number of independent units are interwoven (C Kuhl)	The story of the ark, the prophecy of Nathan, a report of the Ammonite war, the history of the succession of David.
Texts	Errors of transmission	There are more errors of transmission in the Hebrew text than any other book.
	Good news	We, through textual criticism, can reconstruct the content without doubt.

C. Content

- a. Record of the founding of the Hebrew monarchy.

b. The story of the three important figures

Samuel	The king maker
Saul	The first king
David	The second king- the first united monarchy, Messianic dynasty.

c. Contrast

<i>1 Samuel</i>	<i>2 Samuel</i>
The picture of the failure of man's king, Saul	The enthronement of God's king, David

D. Outline

a. Samuel's career = 1 Sam 1-7

1) His Importance

- a) The greatest OT figure since Moses
- b) Pivotal role in the crucial transition
Confederacy → Monarchy
- c) The last of Judges and the guiding light in the establishment of the

kingship.

2) His Childhood (chap.1-3)

	Important Events
Samuel's heritage	In a bleak situation, same as in the end-time of the book of Judges, piety and family loyalty are shown through his parents, Elkanah and Hannah. Refer to Ruth.
The power and beauty of Hannah's prayer	1 Sam 2:1-10: Devout Israelites used established patterns. Hannah's prayer is based upon a song of thanksgiving for success in battle. Maria's prayer and Elizabeth's prayer resemble it.
The calling of Samuel (3:1-21)	Samuel's credit is in listening to the Lord and bringing people to the Lord. His godly attitude was special when we consider the behavior of Eli's two sons.

3) The Philistine Threat (4:1-7:2)

- a) No military leader in Israel.
- b) Misuse of the Ark of Covenant in the war
- c) Loss of the Ark to Philistines.

1) Samuel's Judgeship (7:3-17)

a) Leadership: Critical Factor

When the Lord places the responsibility of a nation on one person, what changes happen to the whole nation? (v.15)

b) Judgeship

Samuel went on a circuit year by year to Bethel, Gilgal, and Mizpah; and he judged Israel in all these places. (v.15) Three cities were located all in one day's traveling distance, which means that his judgeship covers only a small territory.

b. The Rise of Saul (1 Sam 8-15)

- 1) Chap.8 is the critical chapter: Failure of the Home ministry
v.1-4 Samuel's sons were not any better than Eli's sons. Samuel lived a godly life as the leader of Israel, but could not take care of his children.
- 2) Israel's desire to have a king (8:1-10:8)
 - a) Theocracy → Monarchy
 - b) Real reason for the King: To be like other people
Deut 17:14-20: Limitations of Royal authority
Evidently it was not yet time to raise a king but despite Samuel's warning, the people insisted on having a king and the Lord was willing to yield to their evil wish. Ideal of monarchy was not for them.
- 3) Saul's fateful Choice (chap.15)
 - a) The Lord had to reject Saul due to his fateful choice of disobedience (v.1-9).
"Don't spare anything alive"
→ He spared the best of the sheep and the cattle and the life of Agag.
 - b) Saul was unwilling to totally obey God, which resulted in his rejection as the king.

c. Saul's Decline and David's Rise (1 Sam 16- 31)

- 1) David's Beginnings (chap.16-20): Court's favorite
Chap.18 Thousand and ten thousand both meant many people, but the fact that David had ten thousand and Saul only a thousand caused Saul to become jealous.
- 2) David as a Refugee (chap.21-27)
 - a) David's Behavior
Chap.21 David spared Saul's life twice despite his men's insisting of killing Saul due to his reverence and respect to the anointed king.
 - b) Lesson to us
 1. The advice of others does not always determine the will of God.
 2. A shortcut to success is inevitably ineffective. We must wait for God's timing.
- 3) Saul's Problems and Death (chap.28-31)
Psychological, emotional...

d. David's Reign (2 Sam 1-8)

1) King at Hebron (chap.1-4): 7 1/2 years as the king of Judea.

a) Chap.1: David the true man

Genuine lamentation on Saul and Jonathan's death. David respected Saul (God's anointed) due to his commitment to Yahweh. David and Jonathan loved one another.

b) Chap.2 Struggle between David and Saul's son

Control of Northern part of Israel

Ishbaal → Ishbosheth

(Man of baal) (Man of shame)

2) King at Jerusalem (Chap.5-8): 33 years

	<i>Event</i>	<i>Importance</i>
Political & Military	Capture of Jerusalem (5:6-16)	The first thing David did as the king of Israel
		Strategic Location: The ideal was to control both sides of the Jordan. This was a unifying factor and a very important achievement. It had never been conquered by the Israelites during the two-and-half century occupation. It was called the City of David. He owned it.
Religious Reforms	Brought the ark into Jerusalem (chap.6-7)	Jerusalem: Political center --> Political/Religious center

e. Court History of David (2 Sam 9-20): David's court history or Succession Narratives

1) Two of the finest works of ancient literature in history written by an eyewitness (probably the prophet Nathan).

2 Sam 9-20

1 Kgs 1-2

1) Sin and Forgiveness

a) Sin came to David despite the fact that he was revered by his people. His sin was forgiven, but he had to pay for it, which clouded the last days of David with sad facts.

b) Result of sin: Chain Reaction of Tragedy

Death of the child by adultery

Incest between his siblings (Amnon & Tamar) and sin

→ Murdering between siblings (Absalom & Amnon)

→ Rebellion of Absalom → Refugee in old age

→ Death of Absalom → Death of Adonijah

E. Foundation of Monarchy

a. Monarchy under God

1) Samuel's task as the spiritual leader:

He anointed first Saul and then David.

2) Saul was not a true king

When Samuel anointed Saul, he did not anoint him as a king. Hebrew word "nagid" which can be translated as a prince, a leader, or a military commander was used to call Saul. (While Hebrew word for king is "melech".)

3) Distinctiveness

a) In those days, Mesopotamian countries, such as Assyria, had a sole king, but in Canaan, the city-state was popular.

b) The other nations' idea of a king was foreign to the Israelites.

b. Reasons why Israel wanted a king

	<i>Reasons</i>
Problem of Leadership	Unworthy characters of Samuel's sons (1 Sam 8:3-5)
Defense Purpose	Philistine oppression (1 Sam 9:16); Ammonite invasion (1 Sam 12:12-13)

c. Samuel in the spotlight as the last of the Judges

1) Background: True Holiness

a) God-fearing parent

b) Dedicated to the Lord's service at the Tabernacle at Shiloh

c) True Calling

In the midst of the ungodliness of Eli's sons, the Lord called Samuel.

2) Samuel's variegated Role among people

Samuel's role in the Israelite society was critical. In chap.25, all Israel mourned when he died.

a) The impartial **judge** (chap.11)

b) The **prophet** of the Lord

The founder of the prophetic movement

The seer

c) The **priest** (chap.7)

The intercessor (7:5- prayer ministry)

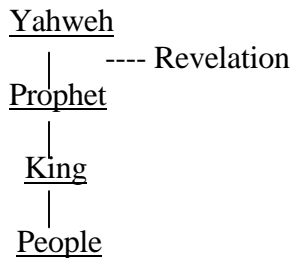
d) The **teaching ministry**.

- 3) Samuel's Role with the King
 - a) The founder of the king
 - b) The counselor of the king

d. Samuel's role as a prophet

1) **Mediator of Revelation**

Received the revelation of Yahweh, and delivered it to the king to be delivered to his people. --- This chain is critical. When this chain broke, as it often did, it caused antagonism between these three parts.



- 2) Prophetic Office and Monarchy
 - Rise of Monarchy and Prophetic Office began together.
 - Cease of Monarchy and Prophetic Office came together.
- 3) This prophetic office continued until John the Baptist's time.
 - Acts 13:16-25
 - Samuel → David; John → Jesus

e. Kingship and Prophetic Ministries

- 1) Three Terms for Prophets (1 Sam 9:9-10)
 - הַרְאָה (The seer); נְבִיא (The prophet); אִישׁ הָאֱלֹהִים (The man of God)

- 2) Man of vocation: Etymology
 - a) Greek: Prophet in Greek προφήτης
 - Meant the forth-teller, the spokesman of God.

- b) The Hebrew word נְבִיא "nabi"
 - Meaning "someone who is called".
 - 1. Vocation: Called by God
 - 2. Profession: Job chosen by man.

- 3) Two Functions of Prophets: fore-teller: predicting; forth-teller: proclaim

- a) Discernment of the true prophet
 - Fore-telling is a major means to tell the true one from the false one

(Jer 28).

Hananiah's prediction (v.1-4)

Jeremiah's response.

Jeremiah went his way. No comment (v.11)

Whether short-term prophesies come true or not was the key.

b) Examples: Jonah, Isaiah, Jeremiah, Hosea, Amos

c) Lonely, solitary, painful job as individual

4) Man of vision: seer

a) Hebrew word **הִרְאָה**, "ro'eh" or "hozeh": seer

b) Sees with eyes of God.

c) Two kindred names:

Idea of the aspirer: Visionary
the watchman.

d) Isa 6: "I saw the Lord sitting..."

5) Man of God

a) Title given by people

1. Frequently the prophets called themselves seers, but never called themselves the men of God.

2. The designation given to them by someone else. Moses, David, Elijah, Elisha....

b) God-centered

1. Their Heart

People were so monopolized by God that they had no concern or love for any other.

2. Their Life

The title was used to particularly people of moral virtues, visions, and victory, who can be believed.

F. Spiritual Lessons

Lessons	
Priority of Heart	The Lord looks at the heart, not at outward appearance. (1 Sam 16:7; choice of David as the king)
Priority of Obedience	Obedience is better than sacrifice (1 Sam 15:22). God is interested in an individual's motivation.

G. United Monarchy: Samuel, Saul, David, Solomon involved

a. Farewell Address

Samuel also concluded his ministry with the farewell address to the people of Israel in 1 Sam 12:1-25 (cf. Joshua).

b. The central figure: The ark of covenant: Different from other countries

c. Surrounding Powers: Presence of

Direction	Powers
West	Philistines
East	Ammonites, Edomites, Moabites
South	Egyptians

United front needed against the surrounding enemies.

d. Time: Iron Age I

18-19th dynasty in Egypt

Philistines appeared in Palestine.

<i>Area</i>	<i>Historical Background</i>
Industrial revolution	The Iron smelting technique was brought in by the Philistines made it possible to produce the superior weapons and agricultural tools, etc., which resulted in a much higher standard of living. Copper/Bronze → Steel
Cultural revolution	David & Solomon's time was the golden age of literature . Both kings are believed to have written many great wisdom literature and psalms.
Melting Pot	Mixed multitude of people comprised Israel.

5. Book of Kings

A. Division of books

- a. Originally one book
- b. Probably divided first time in two books in LXX
- c. Artificiality
 - 1 Kgs ends with beginning of King Ahasiah
 - 2 Kgs begins with the end of the same king.

B. Theme

- a. Demonstration of the history of Israel

1) Deuteronomistic History

According to the Jewish tradition, “Kings is the fourth part of the Former Prophets, its connection with the preceding book—that of Samuel—being indicated by the fact that I Kings 1–2 is largely the conclusion of the Davidic succession story, a source which the editor used almost without modification in II Samuel 9–20. The classification of Joshua, Judges, Samuel, and Kings as "the Former Prophets" indicates that the work, though using historical sources, is not secular or objective history but a theological interpretation of history. Since M. Noth's *Ueberlieferungsgeschichtliche Studien* (1943, 1957), it has been designated ‘the Deuteronomistic History’ {Gray 1997}.

2) Aims and purpose

Gray argues further:

Appreciation of the purpose of Kings depends upon the recognition that it belongs to the Deuteronomistic history as an illustration of the operation of the word of God in the history of Israel, adumbrated in Deuteronomy 28. After the collapse of the Northern Kingdom and the subsequent deportation, with a similar fate imminent in Judah and realized after 586, doubts of God's purpose for Israel according to the Covenant assurances must have been current. Those are fairly rebutted in the Deuteronomistic history by recalling the consequences of Israel's endorsement of the covenantal obligations under solemn adjuration (Deut. 27:15–26), which are amplified in the final harangue to the assembly of the Covenant community in Deuteronomy 28. For the author of the Deuteronomistic history, as for Deutero-Isaiah, the great disasters, which seemed to some to dissolve the Covenant-association, far from impugning the purpose of God, betokened the consistency and firmness of His purpose. Moreover in the framework of Judges and in Solomon's prayer at the dedication of the Temple the renewal of God's grace to the contrite is emphasized, and from His consistency in grace as well as in judgment new hope is drawn. To construe the national disasters as consistent with the positive purpose of God as declared in the sacrament of the Covenant, to rally the people in contrition to fidelity to the fundamental religious and ethical demands of the Covenant, and to quicken a sober hope on the basis of the traditional experience of renewed grace was the purpose of the Deuteronomistic historian {Gray 1997}.

- b. **Covenant** as the Key to Success
 - The welfare of the people depended upon their faithfulness to the Mosaic covenant.
- c. The evaluation of Kings

1) Faithfulness

Various kings were judged based upon their faithfulness to God.

2) Two exemplar figures: Judged comparing

to David : righteous king

to Jeroboam: sinful king

C. Subject: Not really history but lessons of history

a. Covenant

Showed how far the nation fulfilled the obligations of covenant.

b. Principle: Holy History

Underlying principle is the Holy History, the editor selected incidents from this era for the purpose of judging them based upon how faithfully they kept the covenant and commandment of the Lord.

c. People offended God due to:

	<i>Sins</i>
Idolatry: People	Association with other people and other gods (Exod 23:23-30)
Social Injustice: Rulers	Rulers offended God by engaging in the acts of oppressing the poor, widows, orphans, and living extravagantly while others lived in poverty
Religious Hypocrisy	Problem of the Heart. Engaging in outwardly worship only.

D. Sources: At least six sources noted

a. The book of the acts of Solomon (1 Kgs 11:41)

“The account of Solomon's reign (3:1–11:43) is composed of miscellaneous matter from the public archives, royal annals, and possibly a Solomon saga. A source explicitly cited is ‘the Acts of Solomon’ (11:41), but it is not known whether this refers to annals or a saga”{Gray 1997}.

b. The chronicle of the kings of Judah (1 Kgs 14:29)

c. The chronicle of the kings of Israel (1 Kgs 15:31)

* Neither of these sources have references to the Biblical chronicles.

d. Identical Accounts

2 Kgs 18:13-chap.20 and Isaiah 36:39; 2 Kgs 25:27-30 and Jer 52:31-34

There is opinion that Isaiah was the source.

Jeremiah was quoted from 2 King.

e. Eyewitness accounts

Compilers and other historical writers depend upon eyewitness memos.

f. The book of Jashar (2 Sam 1:18; Josh 10:13)

g. The book of the Wars of the Lord (Num 21:14)

E. Authorship

- a. Prophet
The book is definitely prophetic. It is written from the viewpoint of the prophets, who are the guardians of theocracy.
- b. Multiple Compilers
Numerous sources may indicate the hands of numerous compilers.
- c. Tradition
Jews: Jeremiah as the final former (the first verse of Jeremiah)
- d. Internal Evidence
 - 1) Timing: After 621 B.C.
There is evidence that the author did most of his work after Josiah's reform in 621 B.C. with subsequent events being added later on.
 - 2) Samuel-Kings by the same author
The fact that David's reign was closed in 1-2 Kings indicates that Samuel-Kings were probably a consecutive history composed by the same individual.
- e. Jeremiah or Deuteronomic historian
No name other than Jeremiah has been associated with the book except Martin Noth who considered this book as a work of the Deuteronomic historian based upon the similarities between them.

F. Problems of Studying the Book of Kings

- a. Chronological data
 - 1) Chronology matching Northern & Southern Kingdom is particularly complicated.
 - 2) Suggested Solution
Edwin Thiele's "Mysterious Numbers of the Hebrew Kings" presented a solution in this matter and all theological concerns basically accepted his opinion {Thiele 1983}.

- a) Co-regency was common.
- b) Hebrew Calendar began sometimes

First Month	Calendar	Kingdom
Nisan in Spring	Sacred Year (Ex 12:2)	Northern
Tishri in Fall	Civil Year	Southern

- c) Two systems of dividing the first year of reign

1. Accession Year Method: Count from accession
2. Non-accession Year Method: Wait until the new year

d) Division and Fall of Jerusalem

1. Division: 931
Solomon died and the Kingdom was split in 931 B.C.
2. Fall of Jerusalem: 587/6
Jerusalem fell and the Southern Kingdom ended in 587/6

B.C.

b. Sennacherib's Invasion

Did Sennacherib invade Palestine once or twice?

Invasion	Bible Verse	Year
First	2 Kgs 18:13-19:3	701 B.C.
Second	2 Kgs 19:9-37	682 B.C.

Bright concluded there were two invasions {Bright 1981: 298-309}.

G. Overview of the Book of Kings

a. God has no respect for persons.

(cf. Acts 10:34-35 God has no favoritism.)

Ex. King Omri of Israel was the most prominent and dominant figure politically in those days but only eight verses mentions about him.

b. Disobedience and Its Price: Because of their disobedience:

- 1) The Northern Kingdom was taken into captivity in 722 B.C. by the Assyrians.
- 2) The Southern Kingdom was taken into captivity in four stages by the

Babylonians:

605 -- 597 -- 587/6 -- 582 B.C.

Majority

c. The book

Subjects	Begins	Ends
King	David, Israel	Nebuchadnezzar, Babylon
Temple	Building	Burning

d. The Story of each reign follows a set pattern.

	<i>Content</i>
Opening Formula	Date, Age, Length of Reign, Relation to the kings of the other Kingdoms, and the name of the King's mother

Compiler's Assessment	The way of David or Jeroboam
Incidents	Selective accounts
Closing Formula	Additional information can be discovered from a certain other source.

e. Non-writing Prophets

References to the lives of non-writing prophets who had roles but did not have books ascribed to them were inserted in the books

Elijah, Elisha, Nathan, Shemaiah etc

H. Important Dates

Year	Events
931 B.C.	Division of the Kingdom
853	Battle of Qarqar between Ahab (with coalition of other kings) and the Assyrian King, Shalmaneser. Extra-Biblical Literature make it precise.
722	Samaria fell. End of Northern Kingdom. Captivity of Northern Kingdom.
621	Josiah's Reform. The Book of the Law is found in the Temple.
612	Fall of Nineveh, the Capital City of Assyria. Control of Ancient World from Assyria to Babylon.
605	Battle of Carchemish. Nebuchadnezzar of Babylon defeated Neco of Egypt. Complete Control by Babylon.
605	First Exile into Babylon.
597	Second Exile into Babylon (King Jehoiachin)
586	Fall of Jerusalem and Burning of the Temple. End of Southern Kingdom.

I. The Kings in the United Kingdom

a. Saul

- 1) Saul was the first official King but did not work out as a King.
- 2) Some refer to him as an abortive King or a precursor of David.

b. David and Solomon: Called a Golden age in Israel's history

- 1) Golden Age in other empires

Empire	Year	Dynasty	Special Remarks
Babylon		The First Dynasty	King Hammurabi (1792)
Egypt	1991-1786 B.C.	Twelve Dynasty (Middle Kingdom Period)	Power, Culture, and Civilization at its Peak
Hittite	Starting 1800 B.C.	The Old Kingdom Period	Famous Hittite Kings and Literature

2) Israel's Golden age

Importance of Israel's Golden Age		
Political Aspects	Compared to the Golden Ages of other empires, Israel's was very limited in	Time: duration only 80 years Space: territory from River of Egypt on South to Euphrates on North
	Conquered surrounding nations one by one.	
Redemptive Aspect	Unequaled by any other empires.	David is the King par excellence and became the father of the Messianic family.
	Biblical source material attributed to David	1 1/2 Chaps. of 1 Kgs; 1 Sam. chap.16 - end 1 Chr. chap.11 – end; The Book of Psalms
	David's name is mentioned in the OT more often than any other characters.	66 Chaps. for David in the OT; 59 references in the NT
	Biblical source material attributed to Solomon	1 Kgs 2:12-11:43 2 Chr 1:1-9:31; Proverbs; Ecclesiastes; Song of Solomon; Apocalyptic: Wisdom of Solomon; Proverbs of Solomon

3) Historical Setting of the Rise of the Monarchy

Similar to 18th c. American Nation

Surrounding empires were politically and economically weak and had no room to prevent Israel's rise

Nations	Overall Situation	Remarks
Egypt	Weak	Very little written about these time. Even doubts about the names of Pharaohs.
Assyria	In Decline	Only one king, Tiglath Pileser (Not the same one mentioned in Bible) had some power. Not dominant power at all.
Phoenicia	Just Replaced Canaanites.	Peace-loving people. Interest in Trading business only. Not Interfere in Israel's activities.
Aramean	Major Movement in 10th c.	Israel was not big enough for them to bother. Major problem in subsequent years. Don't confuse them with Syria or Assyria.

c. Chronological Matter

Duration of Saul's Reign: several different suggestions

1) 1 Sam 13:1

NRSV: Literal Translation of the Hebrew Text

Saul was ...years old and when he began to reign; and he reigned ...and two years over Israel.

NAS: Presumably put 41 years old started
32 years in reign.

NIV: Presumably put 30 years old started
42 years in reign

2) Acts chap.13 Paul says Saul reigned for 40 years.

3) David reigned 40 1/2 years

7 years Judas

33 years United

Solomon reigned 40 years and died in 931 B.C.

4) So if we trace it back from 931 B.C.

1050 - 1010: Saul

1010 - 970: David

970 - 931: Solomon

d. David as an ideal King

1) Preparation for the kingship

a) Shepherd Characteristics

1. A King should care for his people as the Lord Himself cares for us. Not simply ruling his people, but caring for them.

2. The term shepherd is associated with gentleness and watchfulness. This is not true for the other kings who were not shepherds of their people. Later kings added adjective such as "true ..." which embellished the meaning.

3. Task of a shepherd

To heed the members of his flock

To lead

To feed

4. David was literally a shepherd himself.

He took time to meditate, read, and compose

He took advantage of the experience.

He was committed to his job.

To keep his flock safe, he fought against wild animals. He was a thoughtful, perceptive, and physically strong person.

b) Warrior characteristics

1. They were manifested best in the killing of Goliath

Why did he carry 5 stones? To make sure.

2. He went with the power of the Spirit of God.

3. Battle is for the Lord.

c) Court familiarity

1. He was a courtier of Saul's palace.
2. 1 Sam 16:17 David came to Saul's court as a musician.

Recommendation of David: Lord is with him

Contrast to Saul: Spirit of Lord departed from him.

3. David should have known in's and out's of Saul's court by heart.

Son of King: Closest friend, Jonathan

Daughter of King: First wife, Michael

d) Years as an Outlaw: Outlaw notoriety

God has taken circumstances that are undesirable and uses them for his purpose.

Divine Providence in David's Life as an Outlaw	
Crisis or Suffering	Opportunity or Blessing
Friendship with a Philistine king → Victory in future	He became familiar with the Philistine's stronghold, their life, and the geographical settings of their lands, which became instrumental for him in overthrowing the Philistines later.
Leading the Outlaws → Learned Leadership	He was able to mobilize a small army with the outlaws, which became the nucleus of his later army.
Life Uncertain → Learned to be obedient	He became more and more dependent upon God and threw himself upon God's mercy. He learned to know God. May have written most of Psalms attributed to him during those days.

1) Organization of David's Kingdom

3 Areas	Organization and its Importance	
Strategically: Capture of Jerusalem	Own City	Jerusalem did not belong to any tribes and he conquered and made it the capital city of the United Kingdom. Called it the City of David (David owned it.).
	Strategic location	It lay between the two halves of his kingdom. Topographically it was the highest point north of the Dead Sea.
Religiously	Ark of Covenant	He brought it into Jerusalem (2 Sam chap.6). Thus he made Jerusalem both the Political and Religious center.
	Priesthood	David strengthened the priesthood of the Levites.
		He introduced elaborate Cultic functions in Worship.
Temple	Stockpiled material for Solomon's temple work.	
Militarily (Pyramid structure)	Mercenaries	They were free from family work → fiercely loyal to him.
	Body Guards	The thirty: closely associated with David → generals, captains....
	Advisors	The three (Joab, Shemaia, Ahithopel)

3) David's Fault

Love for and involvement with beautiful **women**

a) He had nine wives officially.

b) Adultery: Source of all his sins

All the sins he had stemmed from this sin:

Adultery with Bathsheba

→ Led to the murder of Uriah and Involvement of his servant Joab in the murder scheme → Death of the child from the relationship → Power struggle between his wives → Death of Amnon the eldest son → Rebellion of Absalom → Death of Absalom....

c) Objectiveness of the Biblical Accounts

The OT refused to whitewash any of its heroes. This is what distinguishes the Bible from all other histories of a country.

d) Spiritual Lesson

1. Everyone beware!

Even a man like David can experience moral lapses and fail in ordering his own household. In spite of this, he is known as the King par excellence, the man after God's heart (Acts 13:22). Sins, while hideous in God's sight, can be forgiven.

2. Repentance

David was willing to admit his sins (Ps.51).

God was willing to forgive him.

b. David's Strengths and Virtues

	<i>Important Aspects</i>	
Strengths	Man of gifts	A good Shepherd , a mighty Warrior, a Poet, a Musician, a person of genuine heart...
	The Ideal King	The prophets had been longing for someone like David.
The most important factor	Love for God	Desire to do the will of God → 1 Sam 16:18 Lord is with him. Man with whom God stayed.

J. Characteristics of the divided kingdom

	Southern Kingdom Judah	Northern Kingdom Israel
1. Dvnastv	One (Davidic)	Nine
2. Number of Kings	19K + 1Q + 1 Governor	20 Kings
3. Average Length of Reign	19 Years	11.9 Years
4. Virtue of Kings	Some "Good" Some "Evil"	All "Evil"
5. Captive by	Babylonians	Assyrians
6. Capital City	Jerusalem	Shechem -> Penuel
7. Survival	931-586 B.C. Longer due to	931-721 B.C.
8. Worship	Jerusalem	Bethel (South); Dan (North)
9. Priesthood	Levites Only	Open