

A Biblical History of Judah and Israel

A covenant view of history; the “Former Prophets” of the *Nevi'im*: background of the Deuteronomistic History (Judges–2 Kings); the *Ketuvim* and the Chronicler’s Histories (1 Chronicles–Nehemiah). Setting the stage for Solomon: the kingship of David (review).

A Covenant View of History

- Covenants
 - **Binding, two-way agreements between equals or unequals**
 - Between two kings, between a victorious king and a defeated king, between friends, between God and his servants
 - Solemnized by a ritual act—often a sacrifice, today by an ordinance
 - Two kinds: **individual** and **corporate/group**
- Deistic view of history
 - If God is sovereign, then he is in control of the events of history
 - Yet God allows men and women their agency
- A covenant view of history shows that God accomplishes his will by stipulating **blessings** and **cursings** , leaving it to men and women to decide which they will receive
 - Breaking covenants takes individuals and sometimes groups out of the purview of a covenant’s promises, but **God’s will for the group is always eventually accomplished**
 - **Allegory of the Olive Tree** for individual being taken in and out of the elect group
 - Model of **the scattering and gathering of Israel** for the eventual saving of the group

The “Former Prophets” of the *Nevi'im*

- ***Nevi'im***
 - The portion of the Tanakh known as “The Prophets”
- “**The Former Prophets**,” however, do not contain the direct writings of any of the OT prophets!
 - Records of inspired men were important original sources for the later authors and editors
 - *There may be the sense that history itself is prophetic, revealing God’s will through its events*

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The Deuteronomistic History

- A collection of **theological narratives** that use the history of Israel (includes Joshua, Judges, 1–2 Samuel, 1–2 Kings)
- Called “Deuteronomistic” because it reflects the important covenant themes of Deuteronomy, especially chs. 27–30
- Authors and editors in the Deuteronomistic Tradition
 - “**DH**” – a scribe or scribes, perhaps from the northern tradition who worked during the reign of Hezekiah (715–687 B.C.); produced the core of Deuteronomy
 - “**Dtr¹**” – a scribe or scribe, perhaps writing during the reign of Josiah (640–609 B.C.); pro-kingship?
 - “**Dtr²**” – a scribe or editor working in the exilic period following the fall of the southern kingdom (after 586 B.C.)” anti-kingship
- Important themes
 - **God’s judgment for apostasy (breaking the covenant)**
 - **God’s continuing commitment to the House of David**
 - Commitment that a member of his family will always rule Israel forever; we know this is fulfilled through Jesus
 - **God’s ongoing call to repentance**

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Books of Kings

See Seely, “Kings and Chronicles” (packet, 57–59)

- **Melākîm, Hebrew “kings”** (originally one scroll or book for our 1–2 Kings)
 - **Basileiōn, Greek “of kingdoms or reigns”** (in Greek there were four scrolls for 1 Samuel–2 Kings)
 - KJV follows the LXX divisions but the Hebrew titles
- **1–2 Kings**
 - **Reign of Solomon** (1 Kings 1–11)
 - **Divided Monarchy to End of Northern Kingdom** (1 Kings 12 –2 Kings 17)
 - Includes the prophetic cycles of Elijah (1 Kings 17 –2 Kings 2:11) and Elisha (2 Kings 1:12 –13:21)
 - **To the End of the southern Kingdom** (2 Kings 18 –36)
- **Compositional innovations**
 - Preserves the data of **chronicle source** material and puts it in a **narrative** and **interpretive** framework of **a true history**
 - A successful **synchronistic history**, logically correlating two contemporaneous histories

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Formulas and Biases in Kings

- **Each reign is begun with a formula that correlates it with its contemporary in the other kingdom**
 - Southern kings usually receive a bit more information: age at beginning of reign, queen mother’s name, and **evaluative comparison to David**
 - Northern kings are evaluated as to whether they continue the sin of Jeroboam (worshipping YHWH incorrectly, i.e. via golden calves)—**they all do!**
- Reigns end with an assessment, notice of burial and successor, and sometimes references to outside source material
- **Very few kings lived up to the expectation of the writer and editors of Kings**
 - **David**, but with personal flaws (rather than disloyalty to YHWH)
 - **Hezekiah and Josiah**
 - To a lesser extent Asa, Jehoshaphat, Jehoash, Uzziah, and Jotham
 - **Many kings of Judah and ALL the kings of Israel broke the Deuteronomic covenant**
- **Note the theme of prophecy and fulfillment regarding kings and dynasties**
- The Deuteronomic emphasis on worshipping YHWH the right way at the right place (Deut 12)
 - **Only** at the Jerusalem temple . . . **no other shrines, even if they were dedicated to YHWH**

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Ketuvim

- The *Ketuvim* or writings are distinguished from *Torah* (“Law,” namely Genesis–Deuteronomy) and *Nevi'im* (“Prophets,” both Former [DH] and the Later Prophets)
- The writings of this section were the **last to take shape**, starting **at some point after the exile and continuing as late as the first century B.C.**
- Consists of diverse genres
 - Songs and Prayers (Psalms)
 - Wisdom Literature (Proverbs, Job)
 - Apocalyptic Literature (Daniel—prophesied earlier, but the book as currently stands was revised and edited later)
 - **Chroniclers History (1 and 2 Chronicles, Ezra, Nehemiah)**
 - **Diverse material grouped together as “The Five Scrolls”** (Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther)

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The Chronicler's Histories

Seely, “Kings and Chronicles” (packet, 59–62)

- Written after the prophetic literature, 1–2 Chronicles and Ezra–Nehemiah are often called “**The Chronicler's History**” (CH)
 - Focus in 1–2 Chronicles: **David and the Prophets**
 - Focus in Ezra–Nehemiah: **Moses and the Torah**
 - But both stress the **Jerusalem Temple** and **the role of Levites**; also Ezra 1:1–3 repeats 2 Chronicles 36:22–23
- ***Dibrê hayyāmîm*, Hebrew “daily events” or “annals”**
 - ***Paraleipomena*, Greek “things left out”**
- Seems to have been **written in the fifth century from a post-exilic perspective** (when Jerusalem and the temple have been rebuilt)
 - Compare with Kings, which (in its final form at least) seems to be from a sixth-century exilic perspective
 - Focuses on Judah, Benjamin, and Levi, the tribes that survived at the time CH was written → hence is **primarily interested in the southern kingdom of Judah**

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Features of Chronicles

- **Sections of 1–2 Chronicles**
 - Adam to David, *genealogies* (1 Chronicles 1–9)
 - *Reign of David* (1 Chronicles 10–29)
 - *Reign of Solomon* (2 Chronicles 1–9)
 - *Divided Monarchy to destruction of Jerusalem but with Cyrus' edict allowing return* (2 Chronicles 10–36)
- **Idealism**
 - ***Negative features of the careers of David and Solomon are left out!***
 - In addition to passing over his sins, CH gives David a bigger role in the planning and preparation for the temple
 - *Emphasis given to them and the good kings of Judah—Jehoshapat, Hezekiah, Josiah*
- **Temple-centered**
 - Kings are evaluated in regard to their treatment of temple and temple cult
 - Role of Levites privileged

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The Davidic Covenant

- **God's Covenant with David** (2 Samuel 7:1–17; see also 2 Samuel 23:5; Isaiah 9:7, 55:3–4)
 - Note the role of Nathan the prophet
 - Who is the “seed” promised in 7:12–15? Solomon, all the Davidic kings, or a type of Christ?
 - “I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. ***I will be his father, and he shall be my son***” (7:12a–14; see Psalm 2:7)
 - Later Davidic kings saw themselves as adopted sons of YHWH at their coronations—*a type of how Christ was the actual son of the Father?*
 - **“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”** (7:16)
- David continues as the prototype for all successive kings

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David as a Sacral King

- Repeatedly “inquired of the Lord”
 - presumably through Abiathar the priest and perhaps with the Urim and Thumim but *perhaps by himself*
 - **Wore the priestly ephod** (6:14)
 - Offers sacrifices and blesses the people (6:18)
 - His sons were priests (8:18, KJV “chief rulers” but in Hebrew *kohanim*)
 - Did the Davidic house have a **royal priesthood**, i.e. where they each to be a “**righteous king**” (meaning of “**Melkizedek**”)
-
- As a “messiah,” David saved and delivered Israel
 - He was a righteous king and perhaps priest
 - Above all, he foreshadowed Christ

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David's Kingdom

- David realized all of the territorial promises to Abraham, Isaac, and Jacob *and more*
- *Map to the right:*
 - Purple – territory of the Israelite tribes
 - Blue-gray – neighboring kingdoms conquered and made vassals
 - Orange – Phoenecian states allies
 - Dark brown – possible extent of Davidic kingdom



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David's Triumphs		
David was a man after God's own heart (1 Sam. 13:14): committed to the will of God. God used David to perform mighty acts for His chosen people Israel	King of Judah (2 Samuel 2:4) King of Israel (5:3) Conquers Jerusalem (5:7) Transfers ark (6:12) Davidic covenant (7:16) Defeats Philistines (8:1) Defeats Moab (8:2) Defeats Ammon (10:16) Defeats Syria (10:19)	
David's Troubles		
CAUSES: Adultery (11:4) Murder of Uriah (11:17) Amnon's incest (13:14) Absalom usurps throne (16:15, 16) The census (24:2)	EFFECTS: Child out of wedlock (2 Samuel 11:5) Child dies (12:19) Amnon murdered (13:28-29) Absalom killed (18:14-15) Plague (24:15)	
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