

# *Egyptian Rulers of the New Kingdom*



## *18<sup>th</sup> Dynasty*

<i>Amose I</i>	<i>1570-1548</i>	
<i>Amenhotep I</i>	<i>1548-1528</i>	
<i>Thutmose I</i>	<i>1528-1508</i>	
<i>Thutmose II</i>	<i>1508-1504</i>	
<i>Thutmose III</i>	<i>1504-1450</i>	<i>(1501-1447)</i>
<i>Amenhotep II</i>	<i>1450-1423</i>	<i>(1447-1421)</i>
<i>Thutmose IV</i>	<i>1423-1410</i>	
<i>Amenhotep III</i>	<i>1410-1377</i>	
<i>Amenhotep IV</i>	<i>1377-1358</i>	<i>(1380-1362)</i>
<i>Tutankhamon</i>	<i>1358-1349</i>	
<i>Ay</i>	<i>1349-1345</i>	
<i>Horemheb</i>	<i>1345-1318</i>	

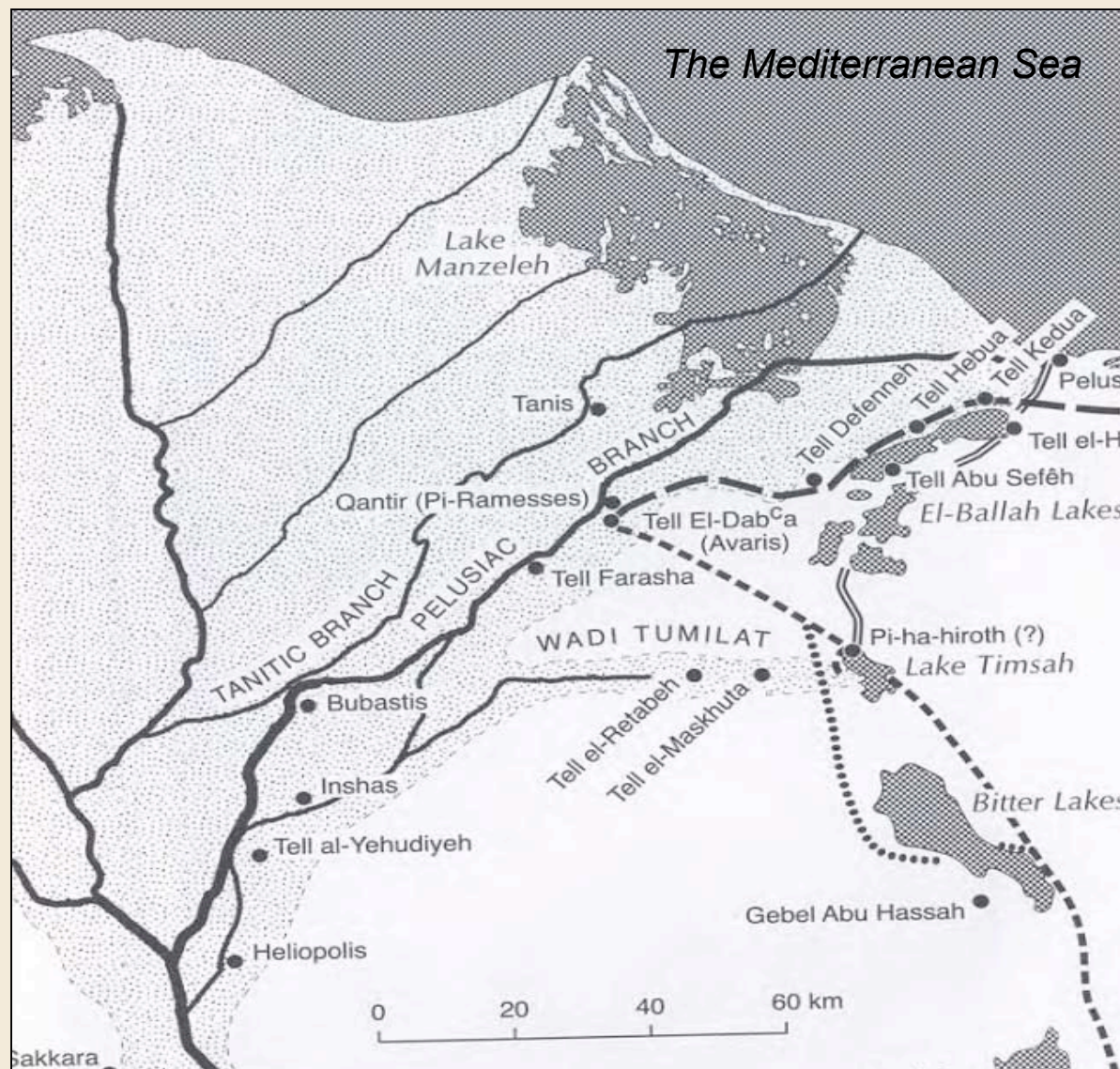
# *Egyptian Rulers of the New Kingdom*



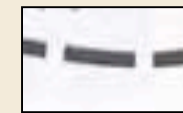
## *19<sup>th</sup> Dynasty*

<i>Rameses I</i>	<i>1318-1317</i>	
<i>Sethi I</i>	<i>1317-1301</i>	<i>(1302-1290)</i>
<i>Rameses II</i>	<i>1301-1234</i>	<i>(1290-1224)</i>
<i>Merneptah</i>	<i>1234-1222</i>	<i>(1224-1214)</i>
<i>Period of Confusion</i>		
<i>Rameses III</i>	<i>1195-1164</i>	
<i>Period of Weakness</i>		
<i>Rameses IV – XI</i>	<i>1164-1087</i>	

# Map of the Delta and North Sinai



Canal Trace



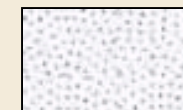
Coastal Highway



Proposed Exodus Route



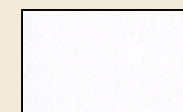
Alternate Exodus Route



Nile Valley



Lakes



Desert



# Archaeological Periods in Canaan

*Early Bronze : 3000-2000*

*Middle Bronze : 2000-1500*

*Late Bronze : 1500-1200*

*Iron I : 1200-900*

*Iron II : 900-600*

*Iron III : 600-300*

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# *Egyptian Rulers Linked with the Exodus*

*18<sup>th</sup> Dynasty 1570-1318*

*Thutmose III 1504-1450 (1501-1447)*

*Amenhotep II 1450-1423 (1447-1421)*

*19<sup>th</sup> Dynasty 1318-1164*

*Sethi I 1317-1301 (1302-1290)*

*Rameses II 1301-1234 (1290-1224)*

*Dates are from Finegan and (Archer)*

# The Ten Plagues

1



*Water to  
Blood*  
7:14-25

2



*Frogs*  
8:1-15

3



*Lice*  
8:16-19

4



*Flies*  
8:20-32

5



*Plague on  
Cattle*  
9:1-7

6



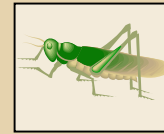
*Boils on Man  
and Beast*  
9:8-12

7



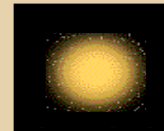
*Hail*  
9:13-35

8



*Locusts*  
10:1-20

9




*Darkness*  
10:21-29

10

#1

*Death of Firstborn  
(men and animals)*  
11:1-10; 12:12,29,30



## אִזָּה - Sign

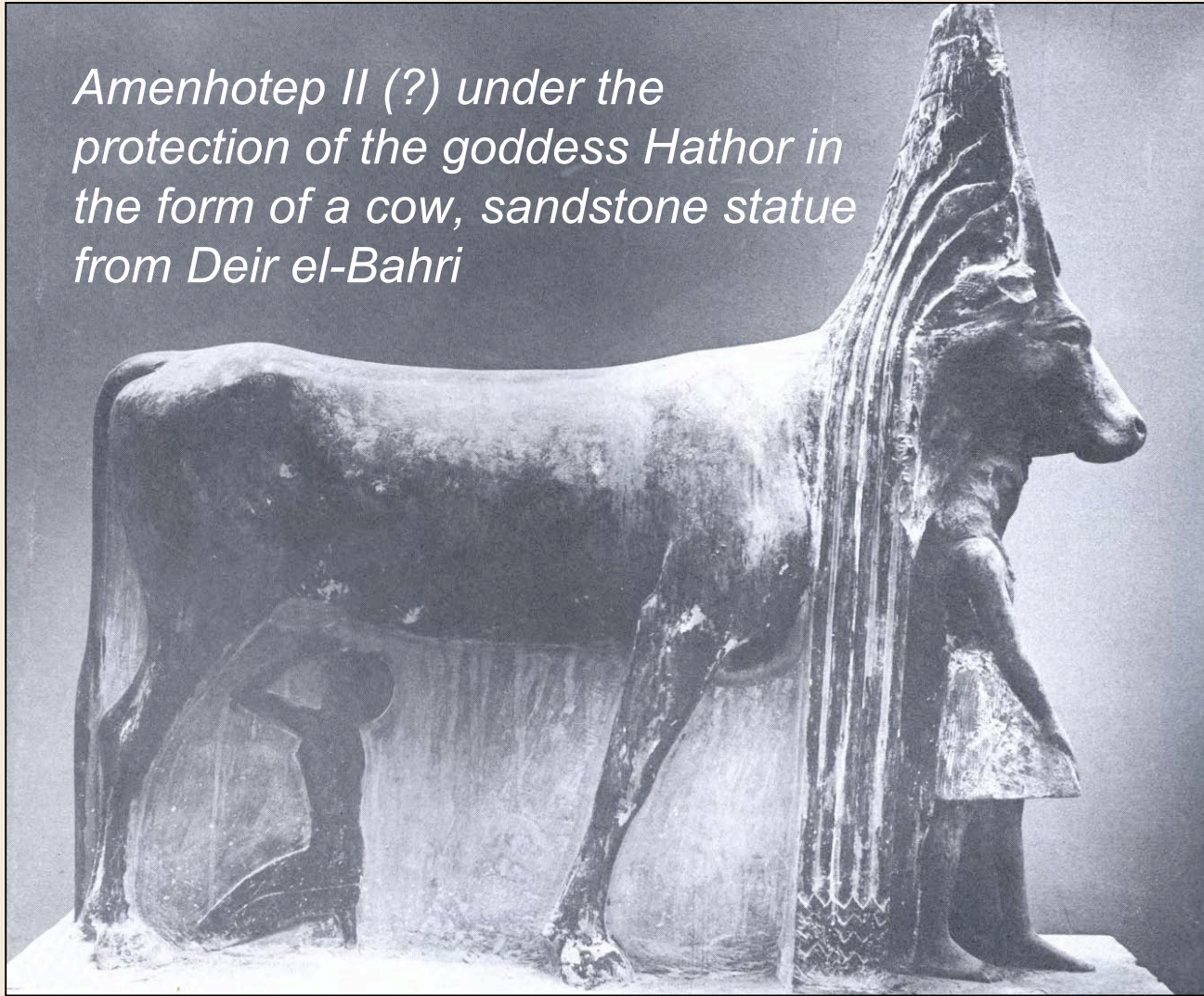
*“Sign,’ is an action, an occurrence, an event by which a person recognizes, learns, remembers, or perceives, the authenticity of something.”*

*-TDOT, v. 1, 170*



# *Amen-hotep II and the Goddess Hathor*

*Amenhotep II (?) under the  
protection of the goddess Hathor in  
the form of a cow, sandstone statue  
from Deir el-Bahri*





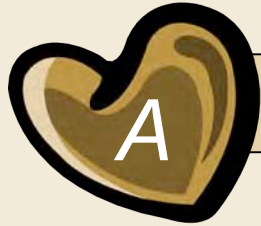


# *Characteristics of Plagues*

*The plagues are more than a series of causally connected natural phenomena because they are characterized by:*

- *Prediction*
- *Intensification*
- *Acceleration*
- *Discrimination*
- *Revelatory Purpose*

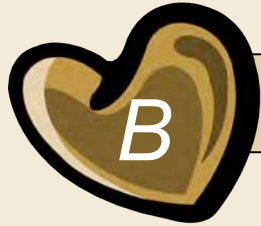
# The Hardening of Pharaoh's Heart



*Texts where Yahweh is the subject of the verb*

4:21	<i>I will harden his heart</i>
7:3	<i>I will harden Pharaoh's heart</i>
9:12	<i>Yahweh hardened Pharaoh's heart</i>
10:1	<i>I have hardened Pharaoh's heart</i>
10:20	<i>Yahweh hardened Pharaoh's heart</i>
10:27	<i>Yahweh hardened Pharaoh's heart</i>
11:10	<i>Yahweh hardened Pharaoh's heart</i>
14:4	<i>I will harden Pharaoh's heart</i>
14:8	<i>Yahweh hardened Pharaoh's heart</i>
14:17	<i>I will harden the Egyptians' hearts</i>

# *The Hardening of Pharaoh's Heart*



*Texts where Pharaoh is the (or a) subject of the verb*

8:15 (Heb 11)	<i>He hardened his heart</i>
8:32 (Heb 28)	<i>Pharaoh hardened his heart</i>
9:34	<i>He and his officials hardened their hearts</i>



# The Hardening of Pharaoh's Heart



*Texts where no source or agent is mentioned*

7:13	<i>Pharaoh's heart was hard</i>
7:14	<i>Pharaoh's heart was hard</i>
7:22	<i>Pharaoh's heart was hard</i>
8:19 (Heb 15)	<i>Pharaoh's heart was hard</i>
9:7	<i>Pharaoh's heart was unyielding</i>
9:35	<i>Pharaoh's heart was hard</i>

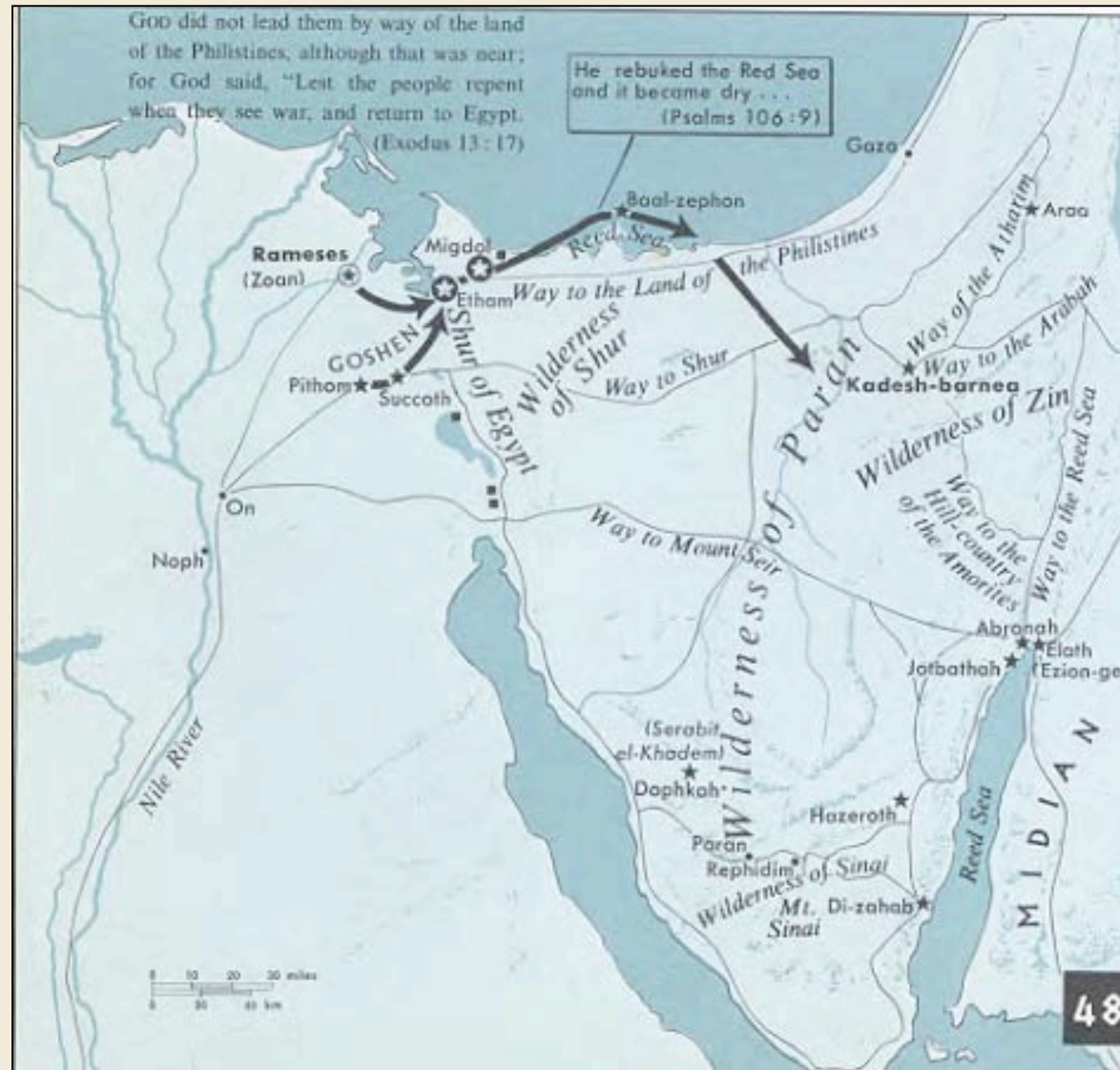
# *Five Key Words in the Theology of the Passover*

- *Propitiation*
- *Security or Salvation*
- *Substitution*
- *Deliverance*
- *Pilgrimage*



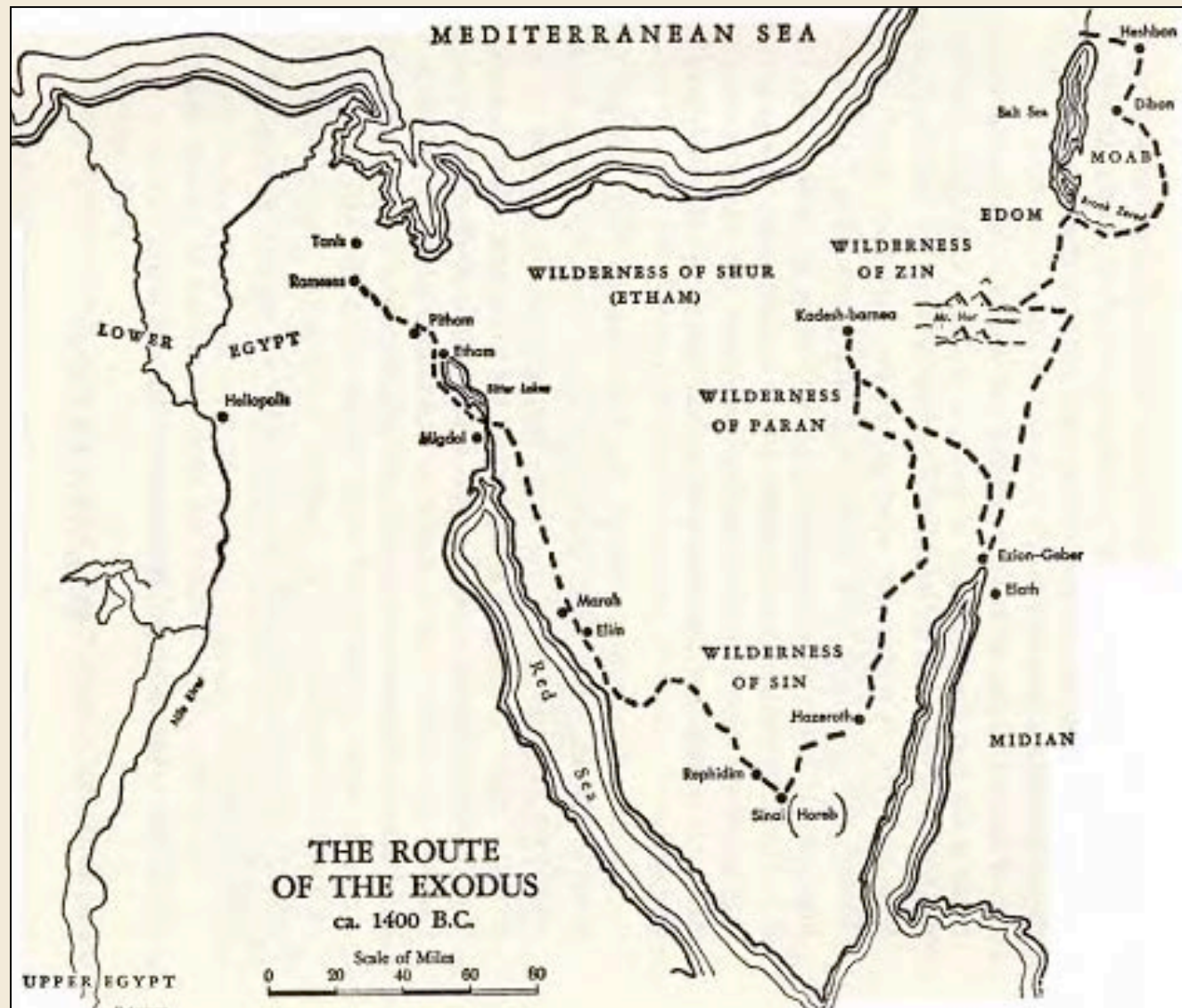
*J. A. Motyer*

# Exodus and the Route of the Wandering





# *The Route of the Exodus*





## Exodus 19:5

סְגֻלָּה - n.f. *possession, property*

1. *Valued Property, peculiar treasure, which י' has chosen (בָּחַר) and taken to himself; always of people of Israel, first Ex 19:5 (LXX λαὸς περιούσιος = Tit 2:14; 1 Pet 2:9 λαὸς εἰς περιποίησιν = περιποίησις Eph 1:14)*


## *Ancient Near Eastern Law Codes Prior to the Time of Moses*

- *Ur-Nammu Code - 2000 BC*
- *Laws of Eshunna - 1900 BC*
- *Lipit Ishtar Code - 1870 BC*
- *Code of Hammurabi - 1700 BC*
- *Hittite Laws - 1500 BC*





# Ox Goring: A Comparison

<i>Exodus 21:28-32, 35</i>		<i>Laws of Eshunna 53-55</i>
<i>28 If a bull gores a man or a woman to death, the bull must be stoned to death, and its meat must not be eaten. But the owner of the bull will not be held responsible.</i>		
<i>29 If, however, the bull has had the habit of goring and the owner has been warned but has not kept it penned up and it kills a man or woman, the bull must be stoned and the owner also must be put to death.</i>		
<i>30 However, if payment is demanded of him, he may redeem his life by paying whatever is demanded.</i>		
<i>31 This law also applies if the bull gores a son or daughter.</i>		

# Ox Goring: A Comparison



## Exodus 21:28-32, 35

## Laws of Eshunna 53-55

32 If the bull gores a male or female slave, the owner must pay thirty shekels of silver to the master of the slave, and the bull must be stoned.

35 If a man's bull injures the bull of another and it dies, they are to sell the live one and divide both the money and the dead animal equally.

53 If one ox gores a[nother] ox and causes its death, both ox owners shall divide [between them] the price [realized from the sale] of the live ox and the value of the dead ox

54 If an ox is known to gore habitually and the ward authorities have had [the fact] made known to its owner, but he does not have his ox dehorned (?), it gores a man and causes [his] death, then the owner of the ox shall pay 2/3 of a mina of silver.

55 If it gores a slave and causes [his] death, he shall pay 15 shekels of silver.

# *Differences Between the Book of the Covenant and Extra-Biblical Law Codes*

## *Some specific differences:*

- *Idolatry is condemned*
- *Life is respected*
- *Punishments show restraint, no physical mutilation*
- *Class distinctions not prominent*
- *Slaves protected against abuses*
- *Immorality punished severely, marriage protected*
- *Widows, fatherless, strangers are protected*

## *Some general differences:*

- *Difference in religious spirit*
- *High degree of humanitarian concern*
- *Legal terminology*
- *Order and content*





# Exodus 24:1-11

## *Key elements in the description of the Covenant ratification ceremony:*

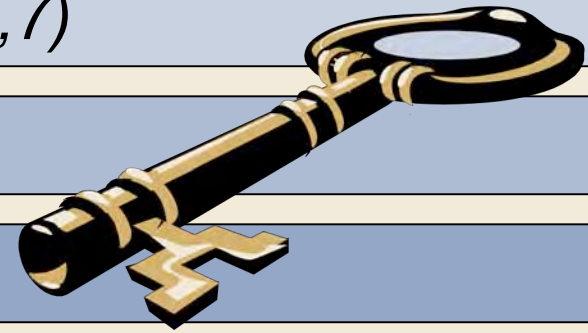
1. *The covenant document (verses 4,7)*

2. *Covenant stipulations (verse 3)*

3. *Covenant oath (verses 3, 7)*

4. *Religious ceremony including sacrifices and sprinkling of blood (verses 4-6, 8-11)*

5. *Covenant meal (verse 11)*



# *Great Kings of the Hittite Empire*



*Suppiluliumas*

*1395-1355*

*Mursilis II*

*1355-1325*

*Mowottalis*

*1325-1305*

*Hattusilas III*

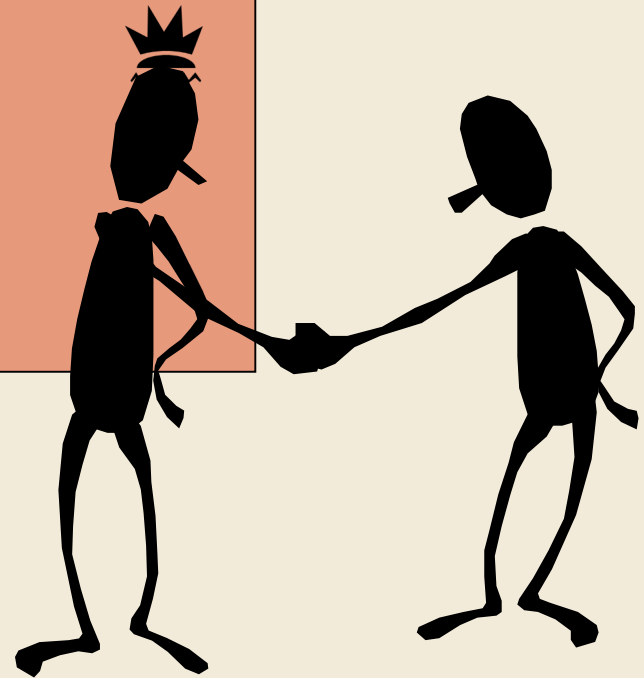
*1298-1260*

*Thutholyas IV*

*1260-1230*

# Hittite Treaty Form

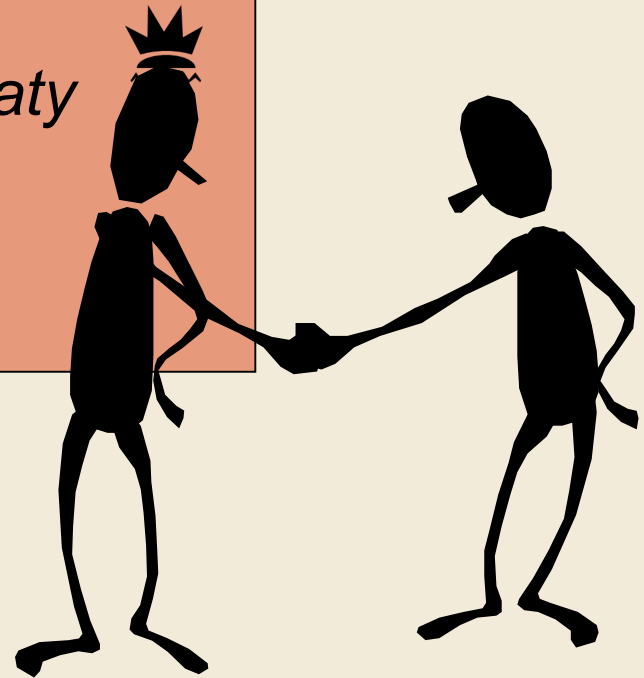
1. *Preamble*
2. *Historical Prologue*
3. *Basic Stipulation / Statement of Substance*
4. *Detailed Stipulations*
5. *Witnesses*
6. *Blessings and Curses*





# *Additional Features of the Hittite Treaty*

1. *Formal oath pledged by vassal*
2. *Ratification ceremony*
3. *Form for procedure against a rebellious vassal*
4. *Provision for deposit of the treaty document in the vassal's sanctuary / periodic public reading*



# Covenant / Treaty Form

## *Preamble*

<i>Kitchen</i>	<i>Ex 20:1</i>	<i>Dt 1:1-5</i>	<i>Josh 24:2</i>
<i>Thompson</i>	<i>Ex 19:3; 20:2a</i>		<i>Josh 24:2a</i>

## *Historical Prologue*

<i>Kitchen</i>	<i>Ex 20:2</i>	<i>Dt 1:6-3:29</i>	<i>Josh 24:2-13</i>
<i>Thompson</i>	<i>Ex 19:4; 20:2b</i>	<i>Dt 1-4</i>	<i>Josh 24:2b-13</i>

## *Basic Stipulation*

<i>Kitchen</i>	<i>Ex 20:3-17,22-26</i>	<i>Dt 4-11</i>	
<i>Thompson</i>	<i>Ex 19:5a; 20:3</i>	<i>Dt 5-11</i>	<i>Josh 24:14</i>

# Covenant / Treaty Form

## Detailed Stipulations

<i>Kitchen</i>	<i>Ex 21-23</i>	<i>Dt 12-26</i>	<i>Josh 24:14-15</i>
<i>Thompson</i>	<i>Ex 20:4-17</i>	<i>Dt 12-26</i>	<i>Josh 24:25</i>

## Witnesses

<i>Kitchen</i>	<i>Ex 24:4</i>	<i>Dt 31:16-30 (31:26); 32:1-47</i>	<i>Josh 24:27</i>
<i>Thompson</i>			<i>Josh 24:22,27</i>

## Curses and Blessings

<i>Kitchen</i>		<i>Dt 28:1-14,15-68</i>	<i>Josh 24:19-20</i>
<i>Thompson</i>	<i>Ex 19:5b,6a; 20:5b,6,7b,12b</i>	<i>Dt 27-30</i>	



# Outline of Deuteronomy

I	1:1-5	<i>Preamble: Covenant Mediator</i>
II	1:6-4:49	<i>Historical Prologue: Covenant History</i>
III	5:1-26:19	<i>Stipulations: Covenant Life</i>
	A	5:1-11:32 <i>The Great Commandment</i>
	B	12:1-26:19 <i>Ancillary Commandments</i>
IV	27:1-30:20	<i>Sanctions: Covenant Ratification</i>
V	31:1-34:12	<i>Dynastic Disposition: Covenant Continuity</i>

### 3rd Mil. B.C.

Lagash & Umma	Akkad & Elam	Ebla
Prologue	Witnesses	Prologue
Oath	Oath	Curses
Stipulations	Stipulations	Stipulations
Curses	Oath	Stipulations
Oath 2	Stipulations	Stipulations
Curses	Oath	Stipulations
Oath	Stipulations	Stipulations
Stipulations	Oath	Stipulations
Curses	Stipulations	Stipulations
Oath 2	Oath	Stipulations
Curses	Stipulations	Stipulations
Oath	Oath	Stipulations
Stipulations	Stipulations	Stipulations
Curses	Oath	Stipulations
Oath 2	Deposit	Stipulations
Curses	Blessing	Curses

### Early 2nd Mil. B.C.

Mari & Leilan	Patriarchs
Witnesses	Witnesses
Oath	Oath
Stipulations	Stipulations
Curses	Curses

### Mid-2nd Mil. B.C.

Mid-Hittite
Title
Witnesses
Stipulations
Oath
Curses

### Late 2nd Mil. B.C.

Later Hittite	Ex, Deut, Josh
Title	Title
Prologue	Prologue
Stipulations	Stipulations
Deposit	Deposit
Witnesses	Witnesses
Curses	Blessing
Blessing	Curses

### 1st Mil. B.C.

Sfire	Assyria
Title	Title
Witnesses	Witnesses
Curses	Stipulations
Stipulations	Curses

### Biblical Period

### Biblical Period

# *The Storm God Hadad (Adad)*

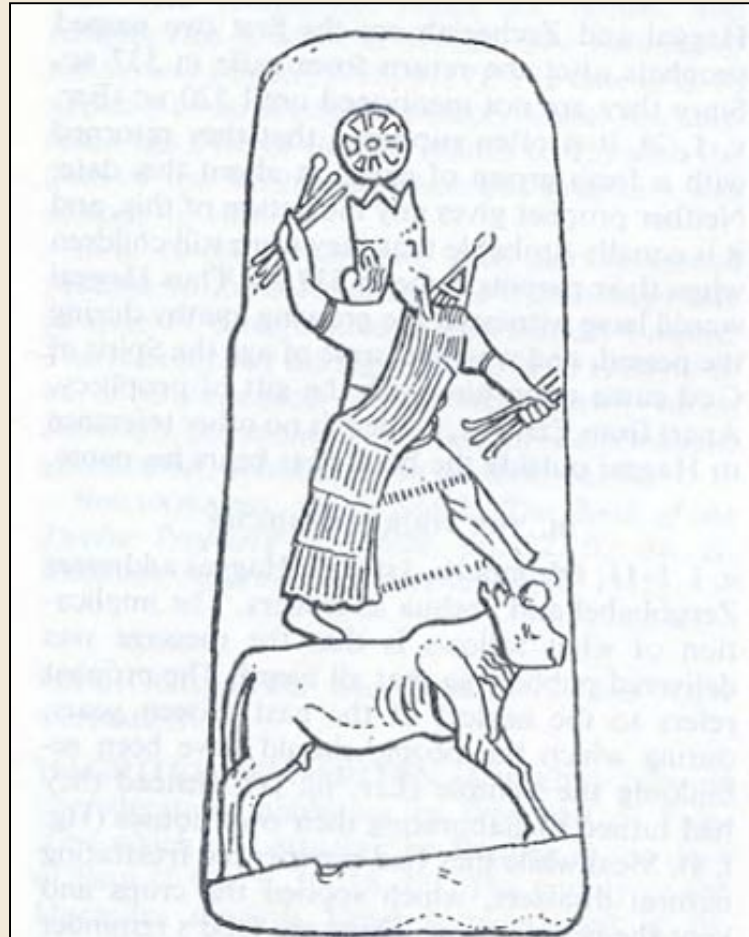


Fig. 98. The storm-god Hadad, or Adad, on the back of a bull with forked-lightning in his hands. From Arslan Tash, Syria, 8th century BC.



# *Terms Used to Designate the Tabernacle*

אֹהֶל

*tent*

מִשְׁכָּן

*dwelling, tabernacle*

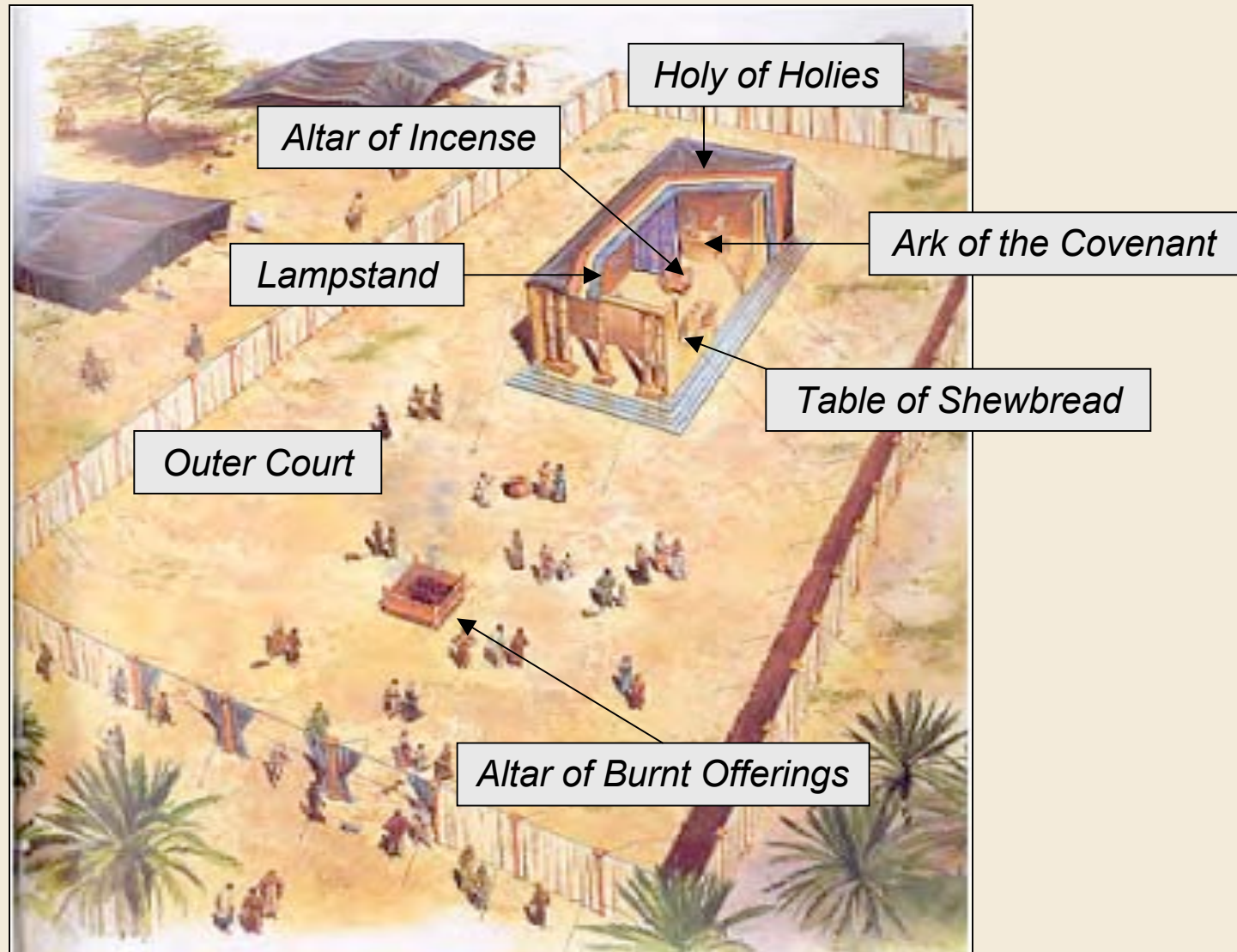
אֹהֶל מוֹעֵד

*tent of meeting*

מִשְׁכָּן הָעֵדוּת

*tabernacle of the testimony*

# The Tabernacle



# Vos on Typology

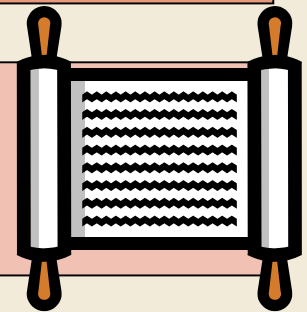
**Symbol** *Something that portrays a certain fact or principle or relationship of a spiritual nature in visible form. The things it pictures are of present existence and present application.*

**Type** *A typical thing is prospective – it relates to what will become real or applicable in the future.*

- *A type can never be a type independently of its being first a symbol.*
- *Only after having discovered what a thing symbolizes can we legitimately proceed to put the question what it typifies for the latter can never be aught else than the former lifted to a higher plane.*
- *The bond that holds type and antitype together must be a bond of vital continuity in the progress of redemption.*
- *Typology is an effort to understand the unity of the Bible from the standpoint of history rather than allegory.*

# *Types of Law Found in Leviticus*

- 1. The circumstances under which the sinner can and should bring a sacrifice.*
- 2. The kinds of sacrifices he should bring are enumerated and instructions are given concerning how they are to be offered.*
- 3. The qualifications and duties of the priests are described.*
- 4. Detailed laws concerning sexual chastity are given. This is to be seen against the background of the customs of the Canaanite peoples.*
- 5. Laws concerning ritual cleanness and uncleanness are given (prohibited contact with dead body, leprosy, eating flesh of unclean animals, etc.).*





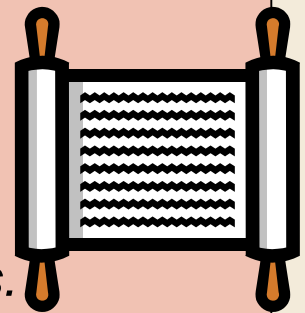
# Significance of *Leviticus* for Us

1. *It provides the background for understanding references to sacrificial offerings, ceremonies of purification, institutions such as the sabbatical year, year of jubilee, etc. in the rest of the Bible.*

2. *It presents Christ in a typical way in the Old Testament. It is a book of atonement, sanctification and consecration.*

3. *It is of interest from the viewpoint of the general history of religions – comparison of the worship of Israel with that of other ancient peoples.*

4. *For Orthodox Jews, much of Leviticus is still observed today, including dietary laws and observance of the Sabbath. Most people when asked what book of the Pentateuch they would like to study would say Genesis. The Orthodox Jew, however, would probably say Leviticus.*



# *Chronology of the Book of Numbers*

## *The book covers a period of 38 years*

*Num 1:1              From: 1<sup>st</sup> day / 2<sup>nd</sup> mo / 2<sup>nd</sup> yr after exodus*

*Deut 1:3             To: 1<sup>st</sup> day / 11<sup>th</sup> mo / 40<sup>th</sup> yr after exodus*

## *The Israelites encamped at Sinai for about 2 years*

*Ex 19:1              From: 3<sup>rd</sup> month after the exodus*

*Num 10:11          To: 20<sup>th</sup> day / 2<sup>nd</sup> mo / 2<sup>nd</sup> yr after exodus*

# Chronology of the Book of Numbers

## Num 1:1-10:10

*Covers a period of  
19 days at Sinai*

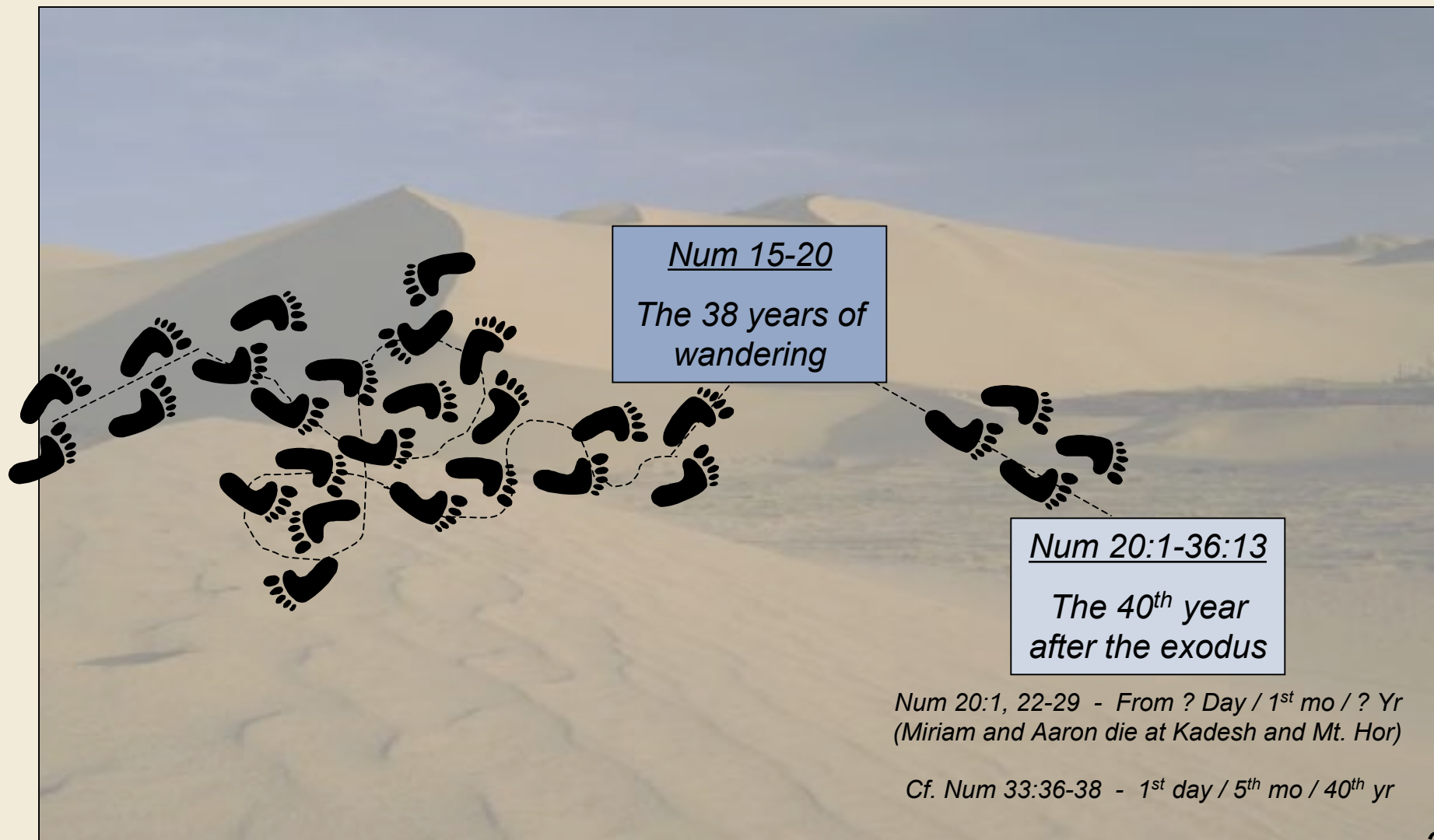
Num 1:1 - From: 1<sup>st</sup> day / 2<sup>nd</sup> mo / 2<sup>nd</sup> yr

Num 10:11 - To: 20<sup>th</sup> day / 2<sup>nd</sup> mo / 2<sup>nd</sup> yr

## Num 13-14

*At Kadesh-  
Barnea*

# Chronology of the Book of Numbers





# Terminology for Census Figures in Numbers



## Flinders Petrie

אַלְפִּים - tent groups

מֵאוֹת - number of fighting men in tribe

## R.E.D. Clark

אַלּוּפִּים - chiefs, captains

מֵאוֹת - warriors

## J.W. Wenham

אַלּוּפִּים - captains of thousands, hundreds and fifties

מֵאוֹת - military units

# How Did Deuteronomy Get Its Name?

## *Deuteronomy 17:18*

18 וְהָיָה כִשְׁבָתוֹ עַל כֶּסֶּא מַמְלָכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה  
הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מַלְפָּנָי הַכֹּהֲנִים הַלְוִיִּם:

LXX

δευτερονόμιον τουτο

## *Deuteronomy 1:1*

1 אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל בְּעֵבֶר  
הַיַּרְדֵּן בַּמִּדְבָּר בְּעַרְבָּה מִזֹּל סוּף בֵּין־פָּאָרָן וּבֵין־תְּפֵל  
וְלָבָן וַחֲצֹרֹת וְדִיזְעָב:

# Joshua's Name

הוֹשֵׁעַ

יְהוֹשֻׁעַ

Ἰησους

# *A Preview of the Content of the Book of Joshua*

## *Joshua 1:2-9*

*Verse 2 = 1:10-4:24*



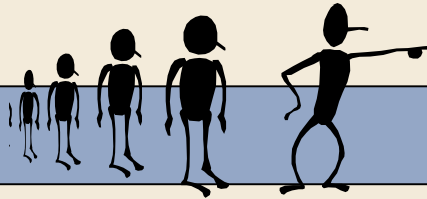
*The Crossing of the Jordan*

*Verse 5 = 5-12*



*The Conquest of Canaan*

*Verse 6 = 13-22*



*The Division of the Land*

*Verses 7,8 = 23-24*



*The Challenge to be Faithful  
to the Covenant*



# *Identification of Bethel and Ai*

## *Traditional View*

*Bethel = Beitin*

## *Livingston*

*Bethel = Bireh*

## *Traditional View*

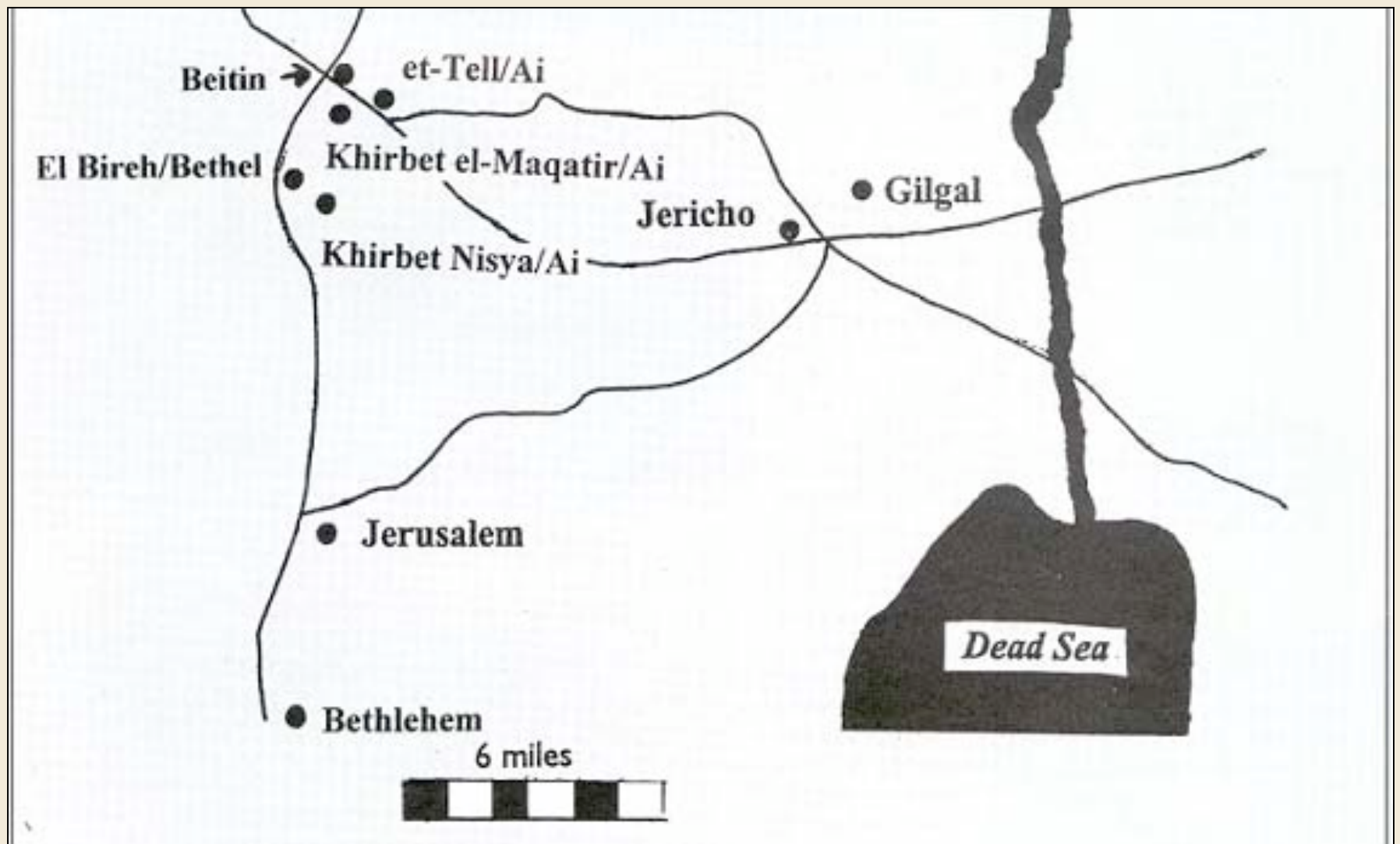
*Ai = Et-Tell*

## *Livingston*

*Ai = Khirbet-Nisya*

*Ai = Khirbet El-Maqatir*

# *Identification of Bethel and Ai*



# Joshua 10:12-13



Verse 12

*“Sun, stand thou still upon Gibeon”*

# Joshua 10:12-13



Verse 13

*“And the sun stood still”*

*Hebrew is: דָּוָם – be silent, cease, leave off*



# Joshua 10:12-13



Verse 13

*“And the moon stayed”*

Hebrew is: עָמַד

*“So the sun stood still in the midst of heaven”*

Hebrew is: עָמַד - has sense of “cease” in 2 Kings 4:6;  
Jonah 1:15

# Joshua 10:12-13



Verse 13

*“The sun...hastened not to go down about a whole day”*

Hebrew is: לָבוֹא - come, enter. Normally means “set” or “go down” when applied to the sun.

Note: Either יָצָא or זָרַח are usually used for sunrise. However, in Isa 60:1 (“Arise, shine; for your light is come [בָּא] and the glory of the Lord has risen [זָרַח] upon you”) בָּא is parallel to זָרַח. It is possible then to argue that בָּא can apply to the coming of light and the rising of the sun.

# Joshua 10:12-13



Verse 13

*“about a whole day”*

Hebrew is: *תָּמִים - כִּיּוֹם תָּמִים* - idea of what is complete or finished. Suggested translation: *“as when day is done”*

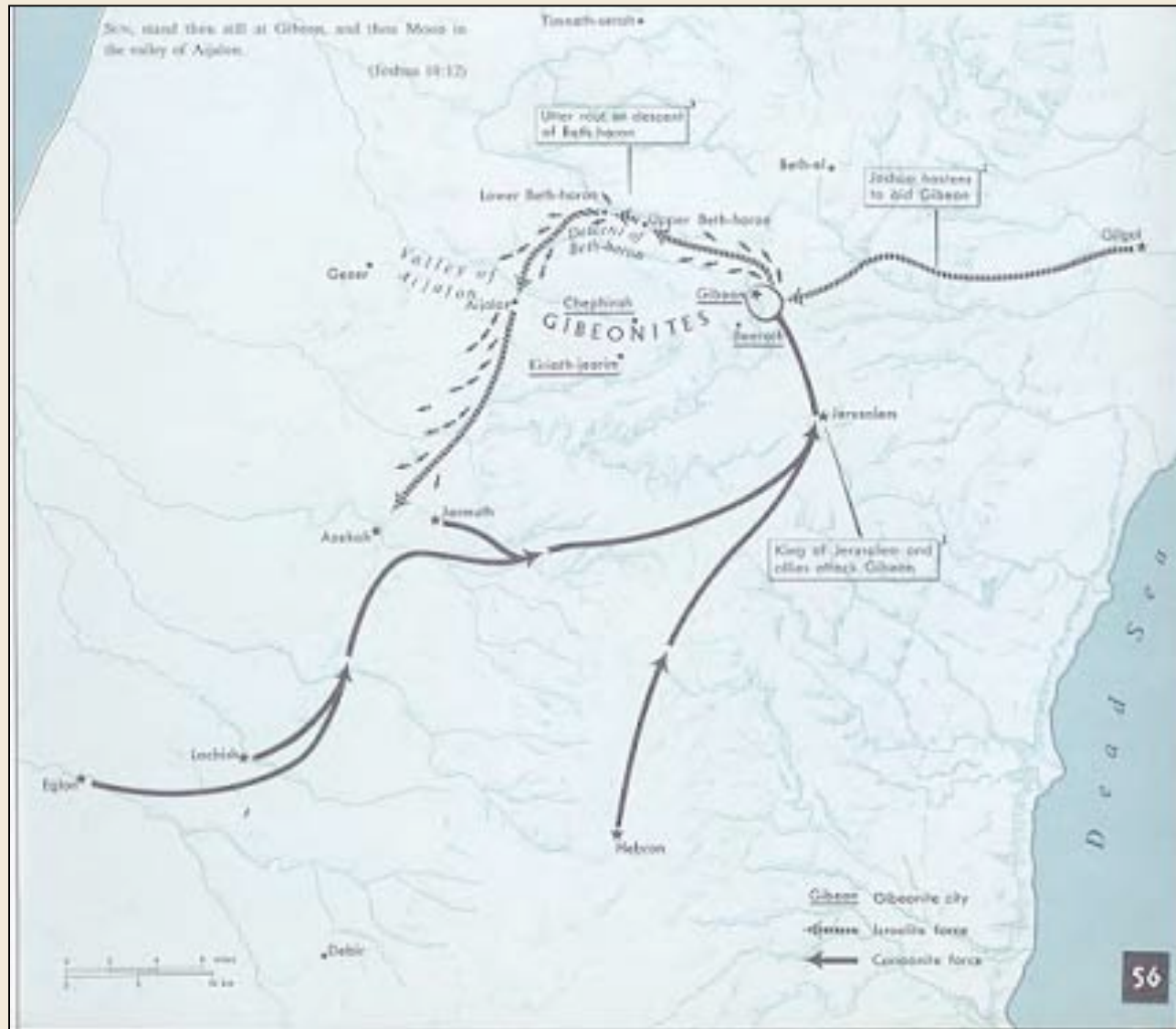
# Joshua 10:12-13






Verse 13b

*“The sun ceased (shining) in the midst of the sky and did not hasten to come (so that it was) as when day is done.”*

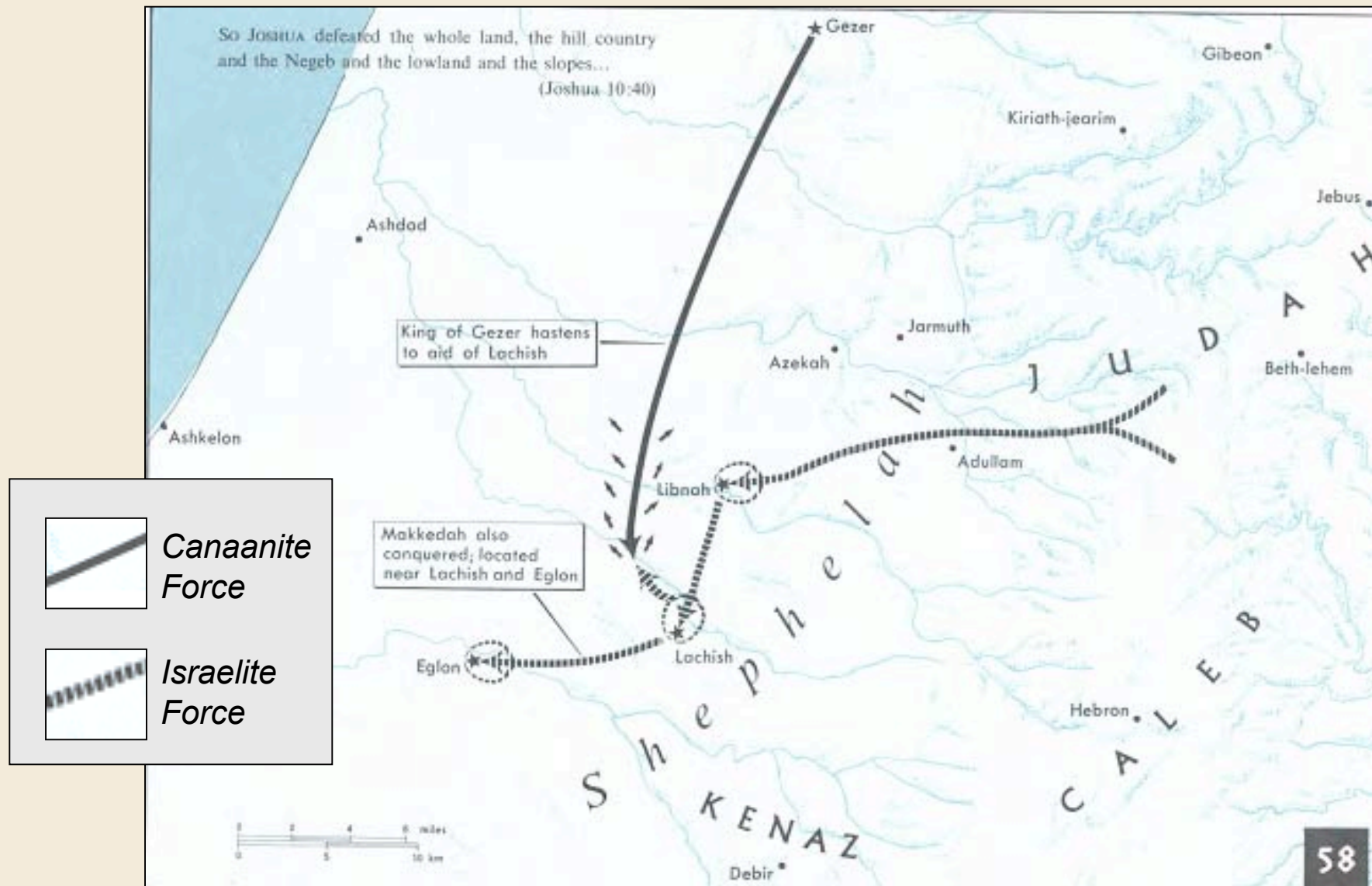
# The Battle of Gibeon



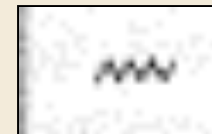
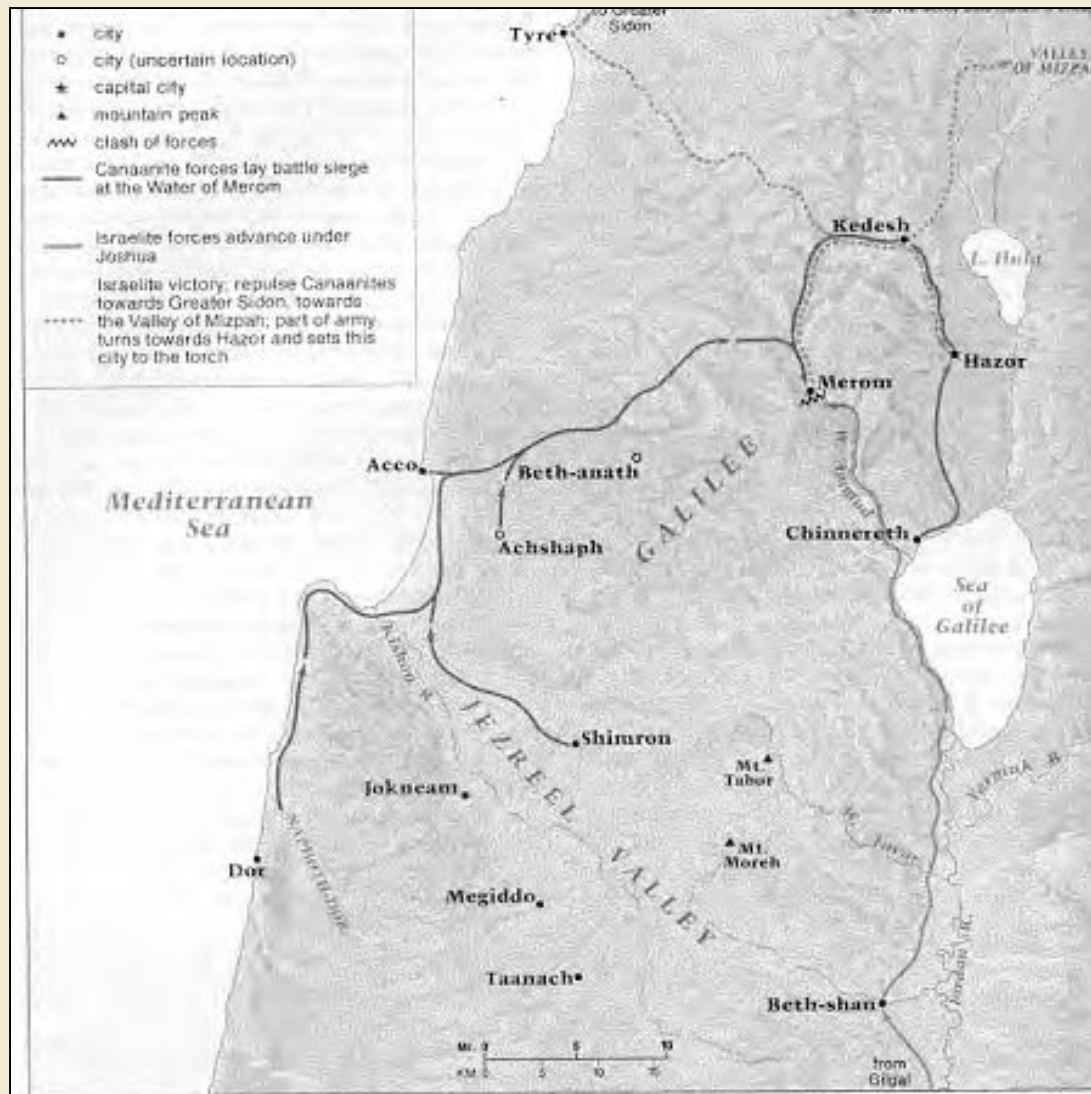
-  **Canaanite Force**
-  **Israelite Force**
-  **Gibeonite City**



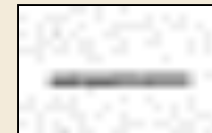
# The Conquest of the Cities of the Shephelah



# The Conquest of Hazor



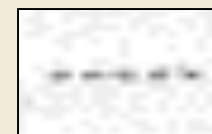
*clash of forces*



*Canaanite forces lay battle seige at the water of Merom*



*Israelite forces advance under Joshua*



*Israelite victory; repulse Canaanites; torch Hazor*

# *The Covenant Form in Joshua 24*

*Preamble* 2a

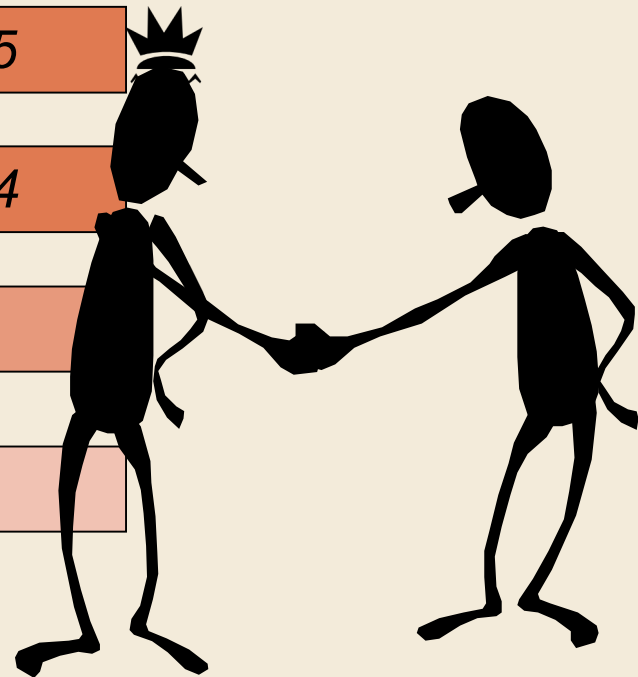
*Historical Prologue* 2b - 13

*Stipulations (Basic, Detailed)* 14, 15, 25

*Oath* 16, 21, 24

*Witnesses* 22, 27

*Covenant Document* 26





# Judges

## Purpose

*To depict this period of Israel's history in such a way that the religious and moral deterioration of Israel, as well as the righteous acts of a covenant keeping God in bringing judgment and deliverance are clearly seen.*

## Emphases

- *Stress on Israel's inward weakness in turning away from Yahweh and falling under the influence of the heathen religious and moral practices of the Canaanites.*
- *Depiction of the chaotic social conditions that led to the desire for a king.*
- *Depiction of the gracious and unmerited interventions of a covenant keeping God.*



# Chronology of the Book of Judges

<i>Period of Time in Judges</i>	<i># Years</i>	<i>Reference</i>
<i>Mesopotamian oppression</i>	8	3:8
<i>Othniel – deliverance and rest</i>	40	3:11
<i>Moabite oppression</i>	18	3:14
<i>Ehud – deliverance and rest</i>	80	3:30
<i>Canaanite oppression – Jabin</i>	20	4:3
<i>Deborah, Barak – deliverance / rest</i>	40	5:31
<i>Midianite oppression</i>	7	6:1
<i>Gideon – deliverance / rest</i>	40	7:28
<i>Abimelech – puppet king</i>	3	9:22

Continued...



# Chronology of the Book of Judges

<i>Period of Time in Judges</i>	<i># Years</i>	<i>Reference</i>
<i>Tola – judgeship</i>	23	10:2
<i>Jair – judgeship</i>	22	10:3
<i>Ammonite oppression</i>	18 (319)	10:8
<i>Jephthah – deliverance / rest</i>	6	12:7
<i>Ibzan – judgeship</i>	7	12:9
<i>Elon – judgeship</i>	19	12:11
<i>Abdon – judgeship</i>	8	12:14
<i>Philistine oppression</i>	40	13:1
<i>Samson – exploits and judgeship</i>	20	15:20

410 yrs total

# Chronology of the Book of Judges

*How much or how little must the period be compressed?*

1 *If the Exodus was ca. 1290 and the conquest was ca. 1250:*

Conquest	1250	
4 <sup>th</sup> Year of Solomon	<u>-966</u>	
	284	
Eli to Solomon, ca.*	<u>117</u>	
Joshua to end of Judges	<u>167</u>	
		*Eli 20
		Samuel 20
		Saul 33
		David 40
		Solomon 4
		<u>117</u>

# Chronology of the Book of Judges

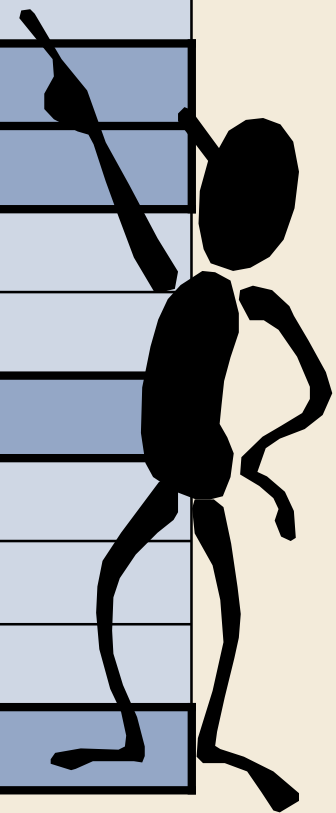
*How much or how little must the period be compressed?*

2 *If the Exodus was 1446 and the conquest was 1406:*

Conquest	1406	
4 <sup>th</sup> Year of Solomon	<u>-966</u>	
	440	
Eli to Solomon, ca.*	<u>117</u>	
Joshua to end of Judges	<u>323</u>	
		*Eli 20
		Samuel 20
		Saul 33
		David 40
		Solomon 4
		<u>117</u>

# Major and Minor Judges

<i>Othniel</i>	<i>Mesopotamia</i>	<i>3:7-11</i>
<i>Ehud</i>	<i>Moab</i>	<i>3:12-30</i>
<i>Shamgar</i>	<i>Philistia</i>	<i>3:31</i>
<i>Deborah &amp; Barak</i>	<i>Canaan</i>	<i>4:1-5:31</i>
<i>Gideon</i>	<i>Midian</i>	<i>6:1-8:35</i>
<i>Tola</i>		<i>10:1-2</i>
<i>Jair</i>		<i>10:3-5</i>
<i>Jephthah</i>	<i>Ammon</i>	<i>10:6-12:7</i>
<i>Ibzan</i>		<i>12:8-10</i>
<i>Elon</i>		<i>12:11-12</i>
<i>Abdon</i>		<i>12:13-15</i>
<i>Samson</i>	<i>Philistia</i>	<i>13:1-16:31</i>





# The Ancestry of David of Judah

Great Grandparents

Boaz m. Ruth

Grandfather

Obed

Father

Jesse

Brothers and Sisters

Eliab  
(Elihu)

Abinadab

Shammah  
(Shimeah)(Nathaniel)

Nethanel

Raddai

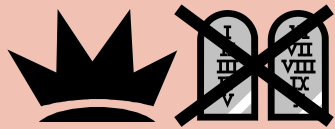
Ozem

Zeruiah

David

Abigail

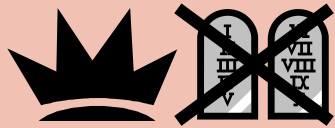
# Kingship and Covenant in 1,2 Samuel



1. *Kingship as requested by the people was a denial of the covenant.*



2. *Kingship as instituted by Samuel was consistent with the covenant.*



3. *Kingship as practiced by Saul failed to correspond to the covenant ideal.*



4. *Kingship as practiced by David was an imperfect but true representation of the ideal of the covenantal king.*



## *Major Divisions of 1,2 Samuel*

*1 Samuel 1-12*

*Samuel*

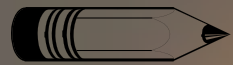
*1 Samuel 13-31*

*Saul*

*2 Samuel*

*David*

## *Important Advances in the History of Redemption Recorded in 1,2 Samuel*



1. *Samuel records the provisional fulfillment of God's promise to Abraham concerning the extent of the Promised Land.*



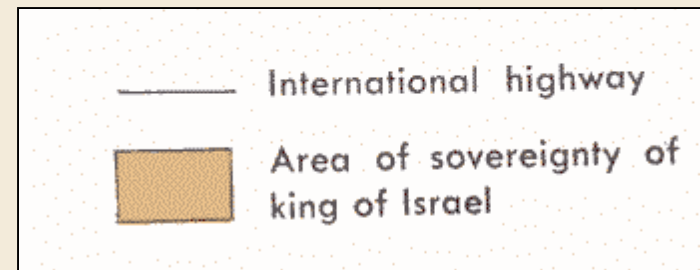
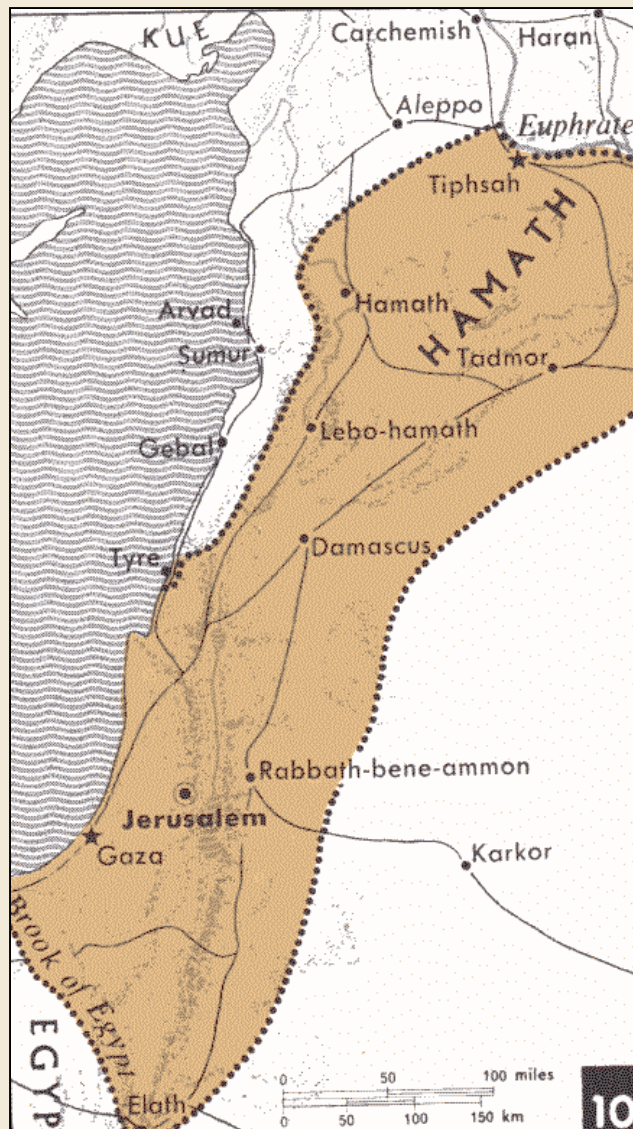
2. *In 1 Samuel we are told about the establishment of kingship in Israel and the association of anointing with kingship.*



3. *1,2 Samuel record how Jerusalem became the political and religious center of Israel.*



# *The Israelite Kingdom in the Days of David and Solomon*



# 1 Samuel 8-12

1 Sam 8



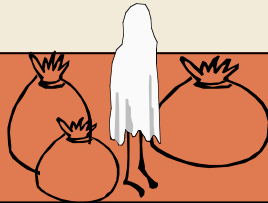
*The request for a king*

1 Sam 9:1-10:16



*Samuel anoints Saul privately to be king*

1 Sam 10:17-27



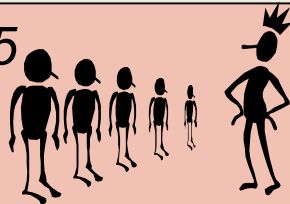
*Saul is chosen publicly by lot at Mizpah*

1 Sam 11:1-13



*Saul's choice is confirmed by victory over the Ammonites*

1 Sam 11:14-12:25



*Saul's reign is inaugurated at a covenant renewal ceremony convened by Samuel at Gilgal*

# *The Literary Criticism of 1 Samuel 8-12*

## *Early Source – “Pro-Monarchy”*

*1 Samuel 9:1-10:16*

*\*1 Samuel 11:1-15*

## *Late Source – “Anti-Monarchy”*

*1 Samuel 8:1-22*

*\*1 Samuel 10:17-27*

*1 Samuel 12:1-25*

*\* Two conflicting accounts of the inauguration of Saul*

*1 Samuel 11:14 is viewed as a “redactional insertion”  
to provide a link between the two sources.*

*Thus the use of the term “renew”.*

# 1 Samuel 12:14,15

## Verse 14



*KJV If you fear the Lord...then shall both you and also the king who reigneth over you continue following the Lord your God.\**



*RSV If you fear the Lord...and if both you...it will be well.*



*NIV If you fear the Lord...and if both you...good!*

\* “Continue following the Lord” –  
אָהַר הָיָה literally “to be after”

# 1 Samuel 12:14,15

## Verse 15



*KJV But if you will not obey...then shall...*



*RSV But if you will not hearken...then the hand...*



*NIV But if you do not obey... (\_\_\_) his hand will be...*



# *The Crossing Fates*

*Saul fails against the Amalekites (1 Sam 15)*

*Saul perishes against the Philistines (1 Sam 31)*

*David succeeds with the Philistines (1 Sam 27, 29)*

*David defeats the Amalekites (1 Sam 30, 2 Sam 1)*



# Assessment of the Kings of Israel and Judah

Approval

Hezekiah

2 Kings 18:3-7

2 Kings 22:2; 23:8

Qualified Approval

Asa

1 Kings 15:11-14

Shaphat

1 Kings 22:43

Jehoash

2 Kings 12:2,3

Amaziah

2 Kings 14:2,3

Azariah (Uzziah)

2

1 Kings 15:3,4

Jotham

2 Kings

15:34,35

Strongest Disapproval

Ahab

1 Kings 21:25-29 (16:24-

Manasseh

2 Kings 21

# *Major Divisions of 1,2 Kings*

*1 Kings 1-11*



*The United Kingdom under Solomon*

*1 Kings 12 - 2 Kings 17*



*The Divided Kingdom until fall of Samaria*

*2 Kings 18-25*



*The continuation of Judah after Israel's fall*

# 1,2 Chronicles

## *Emphases:*

- *The kingship of David and his successors in Judah is the focal point*
- *The Temple and its service is a major legacy which is left to the restored community by the house of David*
- *The importance of obedience to the law and the prophets is emphasized by drawing attention to the theme of retribution*