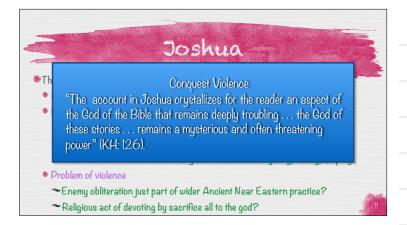


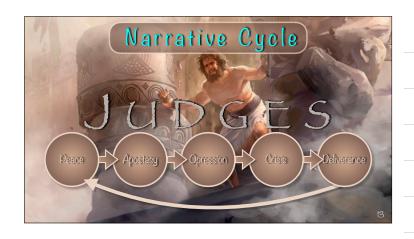




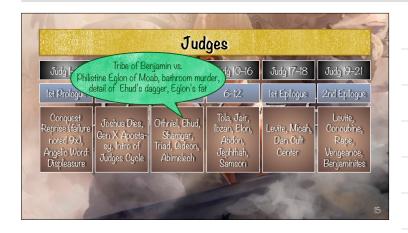
Joshua		
he	Joshua's Commission	Story Fulfillment
C	1. Unilateral divine gift of land	1. Divine crossing of the Jordan
C	2. Unstoppable divine will, even by the chosen	2. Divine warrior encounter
^	3. Conquest still requires courage, obedience	3. Jericho, Ai Failure > Achan > Ai Victory
4	4. Land retainment requires law obedience	4. Joshua's Valedictory, Shechem Renewal
-	Inheritance: fundamental centrality of	Promised Land (giving, taking, keeping)



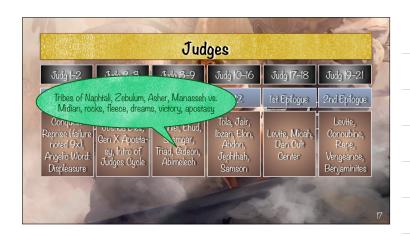






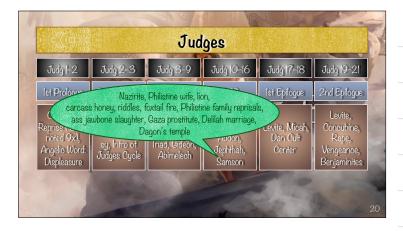




















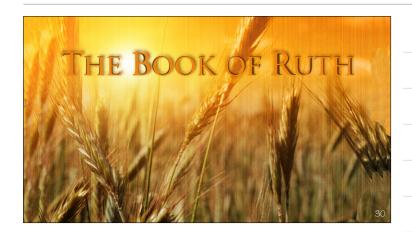




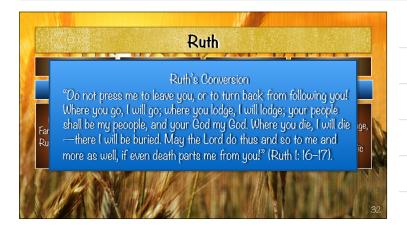


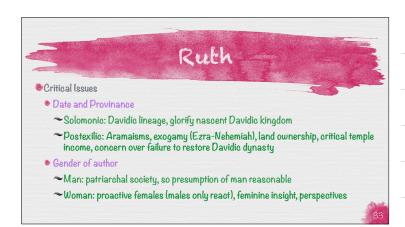
Deuteronomic Redaction Significance of I2 judges: arbitrary to represent all Israel's experience Conquest reprise introduction emphasizing Canaanites still present Shapes individual tribal traditions to conform to Deuteronomic themes Abimelech insertion as premonition of Israel and kingship Double epilogue with formulaic phrase ("right in their own eyes") Extends covenant answer to exile (Judges cycle sustains all Deuteronomic themes) Failure extends to even elected leaders (Gideon, Samson particularly) Beginning the Deuteronomic polemic against kingship (Abimelech)



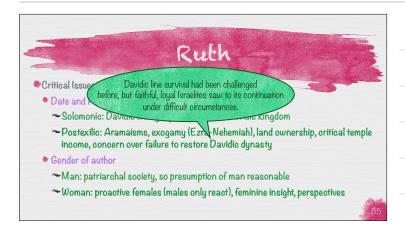






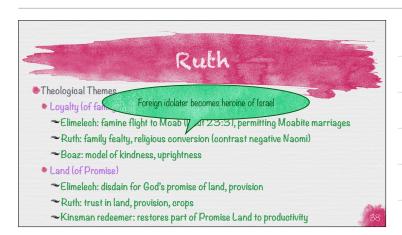


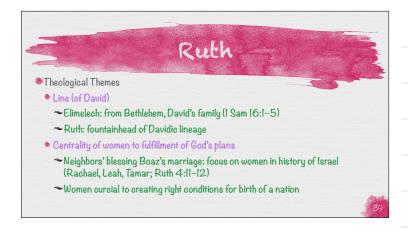








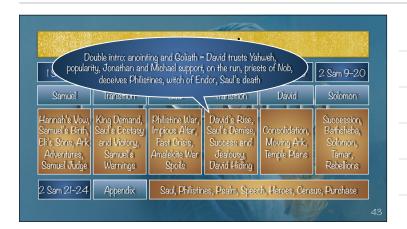


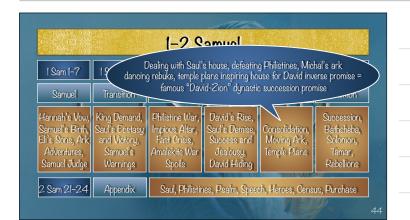








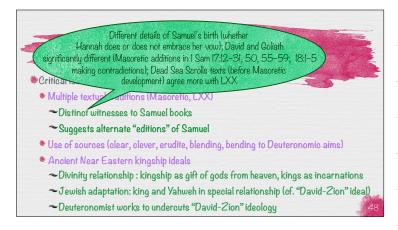


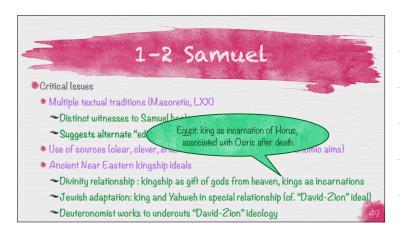














Deuteronomist's Critique of "David-Zion" The Deuteronomist's critique of the "David-Zion" ideology was likely unsuccessful, unable to withstand the popularity, legends, and longings for the house of David. Note Psalm 89 demanding God redeem the Davidic dynasty as promised after the exile. Note also the modulation of the "David-Zion" ideology into Jewish messianism after the exile, a powerful and dynamic Jewish movement which became the ground of Christian eschatology. Tewish adaptation: king and Yahweh in special relationship (cf. "David-Zion" ideal). Deuteronomist works to undercuts "David-Zion" ideology

1-2 Samuel Theological Themes Israel's kingship experiment illustrates all contours of Deuteronomic theology God's commitment to covenant and justice Israel's commitment to idolatry God's commitment to mercy to preserve the covenant Conclusion: Babylon not a sign of God's weakness but of God's power



"Best of David" cycle in I Sam 16—2 Sam 8 (great musician, mighty warrior, able statesman, honorable foe, generous patron) "Positive Ideals in pro-11) framed by negative (I Sam 8 and I2) "Saul wastes no time illustrating problems of kingship "Positive Davidic legends purposefully included due to overwhelming popularity "Interspersing negative stories to counteract (ark dancing, parental failures) "Polemic climaxes powerfully in I-2 Kings

