

United Kingdom		
Saul (1025-1005?)		
David (1005-965?)		
Solomon (968–928)		
Divided Kingdom		
Judah	Israel	
Rehoboam	Jeroboam (928–907)	
Abijah		
Asa	Nadab	
	Baasha	
	Elah	
	Zimri	
Jehoshaphat (867-846)	Omri (882-871)	
	Ahab (873-852)	
	Ahaziah	
Jehoram	Jehoram	
Athaliah	Jehu	
Joash		

Divided	Kingdom	
Judah	Israel	
	Jehoahaz	
Amaziah	Jehoash	
Uzziah	Jeroboam II (788-747)	
	Zechariah	
	Shallum	
	Menahem	
Jotham	Pekahiah	
Ahaz	Pekah—Ist Wave	
	Hoshea (722)—Fall	
Hezekiah (727-698)		
Manasseh (698-642)		
Josiah (641-609)		
Jehoahaz (609)		
Jehoiakim (608–598)		
Jehoiachin (597)—Ist Wave		da
Zedekiah (597-586)—Fall		2



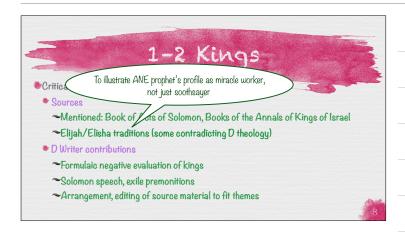
Divide	d Kingdom	
Judah	Israel	
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	Zechariah	
	Shallum	
	Menahem	
Jotham	Pekahiah	
Ahaz	Pekah—Ist Wave	
	Hoshea (722)—Fall	
Babylonian-appoint rebells; final di	ted governor Gedaliah estruction (582)	>
Jehoahaz		
O ELIDANAZ TO		
Jehoiakim (608–598)		
		-

1-2 Kings					
1 Kgs 1-11	1 Kgs 12-16	1Kgs 17-2K1	2 Kgs 2-10	2 Kgs 11-17	2 Kgs 18-25
Solomon	Division	Elijah	Elisha	Israel	Judah
Succession, Brutality, Wisdom, Temple, Violations	Rehoboam, Jeroboam, Bethel-Dan, Ahijah's Prophecy	ANE Prophets, Ahab, Carmel, Ben-Hadad, Naboth, Ahaziah	Elijah's Translation, Miracles, Jehu Dynasty Installed	"Assyrian Crisis," Sargon II, Destruction	Reforms (H/J), Manasseh, Sennacherib, Isaiah, Destruction

1-2 Kings						
1 Kgs 1-11	1 Kgs 12-16	Tiglathpileser	r III (Assyria), Re	ezin (Syria),	2 Kgs 18-25	
Solomon	Division		Pekah (Israel)		Judah	
Succession,	Rehoboam,	ANE Prophets,	Elijah's	"Assyrian	Reforms (H/J	
Brutality, Wisdom.	Jeroboam, Bethel-Dan,	Ahab, Carmel, Ben-Hadad.	Translation, Miracles, Jehu	Crisis,"	Manasseh, Sennacherib,	
Temple,	Ahijah's	Naboth,	Dynasty	Sargon II,	Isaiah,	
Violations	Prophecy	Ahaziah	Installed	Destruction	Destruction	

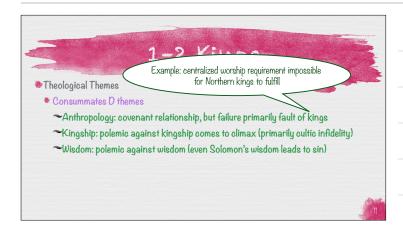








# Theological Themes Consummates D themes Anthropology: covenant relationship, but failure primarily fault of kings Kingship: polemic against kingship comes to climax (primarily cultic infidelity) Wisdom: polemic against wisdom (even Solomon's wisdom leads to sin)



Dynastic Davidic promise converted to conditional on covenant performance; left with just an invitation to dinner at foreign king's table  **Consummates**D** Them:  **Anthropology: covenant relationship, but failure primarily fam.    **Kingship: polemic against kingship comes to climax (primarily cultic infidelity)  **Wisdom: polemic against wisdom (even Solomon's wisdom leads to sin)	
	12



# Deuteronomistic History Retrospective • Polemic #3: 8th Cent. Prophets (Isaiah, Hosea, Amos, Micah, Jeremiah) ~Prophets' social critique advanced wrong criterion for judgment ~Judgment exclusively retributive justice via covenant (Torah) ~Used Elijah/Elisha traditions to constrain independence of prophetic speech • Deuteronomistic History—deeply ironic ~Story contradicts its own vision of retributive justice God, cooperating humans ~Requires artifices of less severe punishments, multiple second chances ~Theological legacy: provoked challenges (Y, Wisdom) into New Testament itself

1-2 Chron, Ezra-Nehemiah						
1 Ch 1-9	1 Ch 10-29	2 Ch 1-9	2 Ch 10-36	Ezra 1-6	Ezra 7-10 +	Neh 1-7 +
Genologies	David	Solomon	Judah	Return	Ezra	Nehemiah
Judah First, David/Levi Dominance, + Northern Tribes	David Glorified, Sanitized	Solomon Sanitized, Temple Construction, Dedication	Judah Focus, Cultic Fidelity Sanitized	Return, Temple, Opposition, Haggai, Zechariah	Memoirs, Royal Letter, Preparations, Intermarriage Rededication	Memoirs, City Walls, Sanballat, Obligations Violations

### 1-2 Phron Fora-Mohamiah

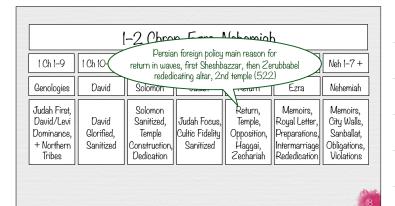
David Glorified, Sanitized

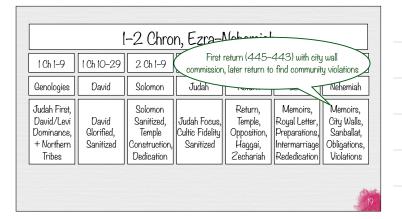
- Acclaimed as king by all Israel, and takes Jerusalem immediately
- · Growth of prestige, power has no parallel
- · Sanitizes story of dancing before ark
- · Sanitizes story of Uzzah's death = due to wrong ark personnel
- · Sanitizes reign (all positive, dynasty, administration, military, etc.)
- · Sanitizes Solomon's succession (choice of all people, not bloody)
- · Summary: sanitizes account in Samuel, privileges Levites

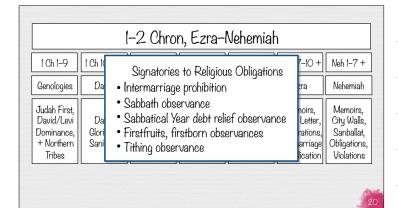
### 1-2 Chron, Ezra-Nehemiah

Reigns of Judah's Kings Sanitized

- · Abijah converted into heroic guardian of Davidic kingdom
- · Extensive rather than cursory attention to Jehoshaphat
- · Hezekiah's reform advanced over even that of Josiah
- Manasseh repents of his rank apostasy (exile posterchild for D)
- · Spreads out blame for exile to people and priests as well as kings

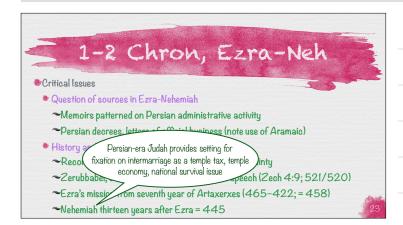




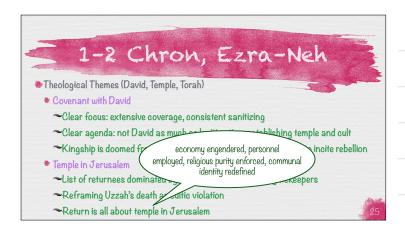


### 1-2 Chron, Ezra-Neh Critical Issues Relationship of Chronicles to Ezra-Nehemiah Little consensus on common authorship (yes? no? one? group?) Close relationship seems apparent in implied author/readers Common interests stronger than differences (which might be different times) Question of sources in I-2 Chron Genealogical notices dependent on existing Pentateuch, etc. Hebrew of Samuel-Kings, but sanitized, rearranged

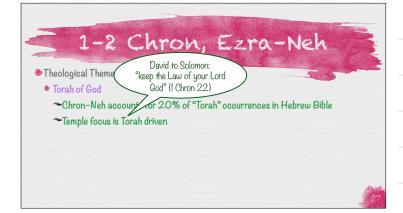
# Critical Issues Question of sources in Ezra-Nehemiah Memoirs patterned on Persian administrative activity Persian decrees, letters of official business (note use of Aramaic) History and evidence of return in Ezra-Nehemiah Reconstruction from books possible with some certainty Zerubbabel, Joshua from Zechariah's dated speech (Zech 4:9; 521/520) Ezra's mission from seventh year of Artaxerxes (465-422; = 458) Nehemiah thirteen years after Ezra = 445

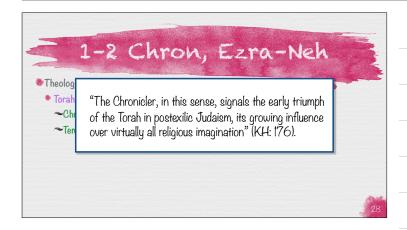


## 1-2 Chron, Ezra-Neh \* Theological Themes (David, Temple, Torah) \* Covenant with David \* Clear focus: extensive coverage, consistent sanitizing \* Clear agenda: not David as much as legitimating, establishing temple and cult \* Kingship is doomed from outset, so not threat to Persia or effort to incite rebellion \* Temple in Jerusalem \* List of returnees dominated by priests, Levites, singers, gatekeepers \* Reframing Uzzah's death as cultic violation \* Return is all about temple in Jerusalem

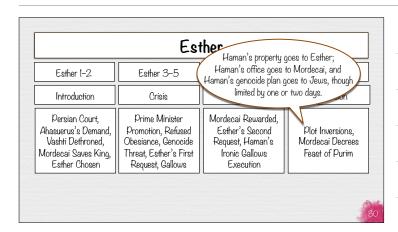


# Theological Themes (David, Temple, Torah) Torah of God Chron-Neh accounts for 20% of "Torah" occurrences in Hebrew Bible Temple focus is Torah driven

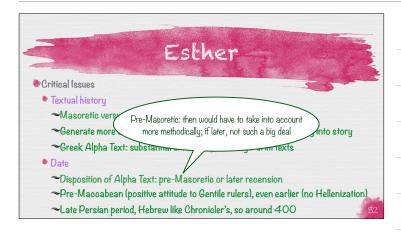




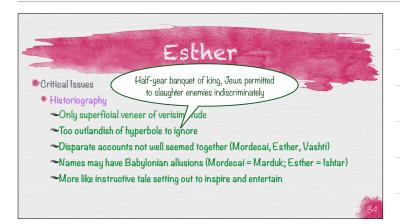
Esther				
Esther 1-2	Esther 3-5	Esther 6-7	Esther 8-10	
Introduction	Crisis	Resolution	Conclusion	
Persian Court, Ahasuerus's Demand, Vashti Dethroned, Mordecai Saves King, Esther Chosen	Prime Minister Promotion, Refused Obesiance, Genocide Threat, Esther's First Request, Gallows	Mordecai Rewarded, Esther's Second Request, Haman's Ironic Gallows Execution	Plot Inversions, Mordecai Decrees Feast of Purim	

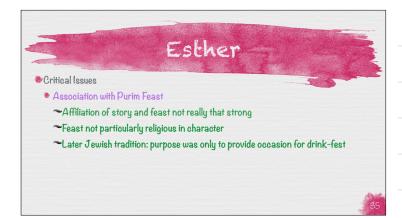












## Esther Masoretic Text Theological Theme—Divine Providence Mordecai's overhearing of the plot against the king Mordecai's famous comment to Esther ("such a time") Haman's family's comment: inherent power of Jewish people (Esther 6:13)

# Estker Greek Additions Text Themes (not all theological) Addition A (dream, dragon, river of deliverance) Addition B (Mordecal's Intercessory prayer) Addition D (Esther's intercessory prayer) Addition D (Intertainment, name God) Addition E (Mordecal's decree, God's Iordahip, even over foreign kings) Addition F (Interprets A; river = Esther, Mordecal/Haman = two dragons, etc.) Clarity to God's providential role in Mascretio text, importance of religious individuals Clarity to God's providential role in Mascretio text, importance of religious individuals View of Gentiles and Israelites Dicadan for hostile Gentiles Non-hostile Gentiles are guilible, manipulatable without Jewish assistance God's preference for his chosen people Not even the most scheming Gentiles can undo God's designs for God's people