Module 4 AVP Transcript

In this presentation, you continue to learn about the study of the Kingdom. Like the Exodus, the Kingdom will have a long lasting influence on the Jewish people. The promises of the prophets often involve the restoration of the Kingdom, and the promised Messiah is expected to come from the house of King David so that the Messiah can restore the Kingdom of David.

The Kingdom is a time associated with a partnership between secular power, represented by the king, and religious power, exercised by the king in the name of God. The people are not enslaved (as they were in Egypt) nor are they in Exile (as they were in Egypt and will be again after the collapse of the Kingdom). They are an autonomous political entity, with God and King in charge.

The period of the Kingdom is covered through many of the books we're studying; specifically, this period is covered from I Samuel through II Chronicles, as well as several of the prophets and other writings associated with this formative period. Some subdivide this period is into: (1) the United Kingdom and (2) the divided Kingdom. Carvalho uses a different division because of the impact of the Davidic covenant. This division is (1) United, (2) Davidic, and (3) Judah alone (192). Carvalho’s distinction is supported by Sunukjian who notes that the United Kingdom under David will become the source of blessing to all Gentiles (1451).

The United Kingdom began during the time of Samuel. He was a very influential, transitional leader who gave direction as the Jewish people transferred from tribal leadership, under the judges, to a central government led by the king. The kings of this period were Saul, David, Saul’s son-in-law, and David’s son, Solomon.

Saul was a weak and ineffective king who didn't do much with his life except try to murder David, his son-in-law, despite David's repeated expression of loyalty. He knew David was destined to take his place one day as king of Israel. Saul's hatred and insane jealousy for David made him fail as a king, and his reign ended in disaster. Samuel regretted anointing him.

For some 20 years, David hid in the wilderness from Saul. It was here that he gathered an army from the outcasts of Israel. Most of the Psalms attributed to David were supposedly written during this time. Finally, seven years after Saul died, the people crowned David king at Hebron. He brought the Ark of the Covenant (gold box containing the 10 commandments and symbolizing the throne of God) to Jerusalem, which he established as the capital (2 Sam 1-5).

David is often described as Israel's greatest and ideal king. He was a great warrior and a man who loved God. He brought great peace and prosperity to the land. David also had his weaknesses. He arranged the murder of one of his soldiers so that he could marry the man's wife whom he had already seduced. David was a great sinner, but he was also very remorseful and repentant. His son, Solomon (whose name means “King of Peace”) would finally complete the Temple in Jerusalem and be known for his great wisdom, a sign of favor with God.

The death of Solomon created a crisis for the Israelites. His successor, Rehoboam, exercised poor leadership. He faced rebellion, and eventually the ten tribes of the northern region broke away and formed the Kingdom of Israel. The southern kingdom, what was left of the house of David, became known as the Kingdom of Judah, which consisted of the tribe of Judah (David's house) and the less influential tribe of Benjamin.

The relationship between the two kingdoms varied from peaceful coexistence to open animosity, with each kingdom having certain advantages over the other (Israel was on a desirable trade route with land that had agricultural superiority. Judah had the religious capital of Jerusalem and more stable leadership).

The geographical advantage of the Northern Kingdom partially explains why the Assyrians conquered this region in 722 B.C.E. and took many of the inhabitants into exile. The Northern Kingdom formed the land
bridge connecting the Assyrian Empire with Egypt and Africa. The Southern Kingdom maintained some autonomy for almost 150 more years, but it fell to the Babylonians in 586 B.C.E.

While the kings are presented as flawed at best, once again, it is not their perfection, or lack of it, which is the real story. Rather, the story is ultimately about God’s own faithfulness and leadership of his people through the covenants he makes with them. Even when they are faithless, God remains faithful. And it is faithfulness to this covenant that is the message of the great prophets who challenge them.

Here, you will note the work cited information.

Works Cited
