

## **Dr. Robert Vannoy, Exodus to Exile, Session 9B, Kingship in Judges, Ruth, 1 & 2 Samuel Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Vannoy, Exodus to Exile, Session 9B, Kingship in Judges, Ruth, 1 & 2 Samuel, Biblicalelearning.org, BeL**

**This lecture provides an overview of the books of Judges, Ruth, and 1 & 2 Samuel, examining key theological and historical themes.** The text explores the complex view of kingship presented in Judges, contrasting human rule with the kingship of Yahweh, and then transitions to the book of Ruth. **The lecture then focuses on 1 & 2 Samuel, highlighting the establishment of kingship in Israel, the covenant with David, and Jerusalem's rise as the religious and political center.** It emphasizes how the Davidic covenant foreshadows the coming Messiah and establishes an expectation of a future King. **Finally, the talk explores Samuel's role and the concept of covenant continuity, suggesting the material prepares the listener for a greater understanding of kingship and messianic hope within the Old Testament narrative.**

**2. 17 - minute Audio Podcast Created on the basis of Dr. Vannoy, Exodus to Exile, Session 9B – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Exodus to Exile).**



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### 3. Briefing Document: Vannoy, Exodus to Exile, Session 9B, Kingship in Judges, Ruth, 1 & 2 Samuel

Okay, here's a briefing document summarizing the key themes and ideas from the provided excerpts of Robert Vannoy's lecture on Exodus to Exile, focusing on Judges, Ruth, and 1 & 2 Samuel.

#### Briefing Document: Vannoy on Judges, Ruth, and 1 & 2 Samuel

##### I. Judges: Kingship and the Sovereignty of Yahweh

- **Main Theme:** The book of Judges does not offer a simple pro- or anti-kingship stance. Instead, it highlights the problems arising when the *kingship of Yahweh* is denied or usurped.
- **Key Ideas: Kingship is not inherently wrong:** The lecturer argues against the interpretation that Judges is fundamentally anti-monarchic. "Chapters 8 and 9 of Judges are not fundamentally opposed to kingship, and chapters 17-21 do not suggest that human kingship in and of itself is the solution to Israel's problem."
- **The Problem is Displaced Allegiance:** The core issue is the recognition of Yahweh's kingship. Gideon's rejection of kingship (Judges 8:22-23) is because it came with a denial of Yahweh's role as deliverer. "Kingship is wrong whenever it usurps Yahweh's role in this area."
- **Critique of Injustice:** The Abimelech story isn't a condemnation of kingship itself, but of kingship based on "crime and injustice" and modeled after corrupt Canaanite city-states.
- **Need for a Judge and King:** Both the institutions of Judges and Kings have failures that "points forward to the need for the Judge who is to come...just as it is the failure of the kings of Israel and Judah that points forward to the need for the great King to come."
- **Interpretation:** A balanced view is that neither judges nor kings are the ultimate solution. Properly conceived kingship could correct the chaos of the period of the judges, "by providing the center government authority in the visible sovereign to lead the sinful people in the way of the covenant," so long as it affirms Yahweh's sovereignty.

## II. Ruth: Genealogy and Redemptive History

- **Main Theme:** The book of Ruth provides a contrasting picture of faith during the chaotic period of the Judges and highlights the lineage leading to David.
- **Key Ideas:Setting:** The story is set "in the days when judges ruled," (Ruth 1:1) a time of "chaos and religious and moral deterioration."
- **Genealogy of David:** The book concludes with a genealogy tracing David's lineage, including Ruth. "So at the end of the book of Ruth, you have a genealogy that traces the lineage of David back and you notice in that lineage that is Ruth at the top of that line."
- **Significance:** Ruth's inclusion in the lineage of David is significant within redemptive history, as it ultimately leads to Jesus Christ, "Jesus Christ the son of Abraham, the son of David."

## III. 1 & 2 Samuel: Kingship and Covenant

- **Main Theme:** 1 & 2 Samuel explores the theme of kingship and covenant, charting the transition from the period of the judges to the establishment of the monarchy in Israel.
- **Key Ideas:Author:** The author is anonymous but likely utilized records from Samuel, Nathan, and Gad. "As for the events of King David's reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer."
- **Kingship and Covenant:** The people's request for a king represents a "denial of the covenant" and Yahweh's kingship.
- Samuel's institution of kingship was "consistent with the covenant."
- Saul's kingship "failed to correspond to the covenantal ideal."
- David's kingship was an "imperfect but true representation of the ideal of the covenantal king."
- **Structure:** The book is structured around the three key figures: Samuel (1 Samuel 1-12), Saul (1 Samuel 13-31), and David (2 Samuel).

- **Provisional Fulfillment of the Promised Land:** Under David, Israel's sovereignty extended close to the boundaries promised to Abraham. "David fought Hadadezer son of Rehob, king of Zobah, when he went to restore his control along the Euphrates River. David captured a thousand of his chariots." This illustrates God's faithfulness. "Solomon ruled over all the kingdoms from the River to the land of the Philistines, as far as the border of Egypt."
- **Establishment of Kingship and Anointing:** The concept of the "anointed of the Lord" becomes synonymous with the king. "It is in the book of Samuel that the phrase 'anointed of the Lord' comes to be used as synonymous with the king." The Hebrew word "Meshiah" (anointed) is the basis for "Messiah" and "Christ."
- **Anticipation of Kingship:** Kingship is anticipated in Jacob's prophecy (Genesis 49:10), Balaam's oracle (Numbers 24:7-17), and Deuteronomy 17:14-20.
- **Davidic Covenant:** The promise to David of an enduring dynasty (2 Samuel 7:11-16) is a high point in redemptive history. "Your house and your kingdom will endure forever before me; your throne will be established forever." This is the "Davidic Covenant," confirmed in Psalm 89, narrowing the line to David. "I have made a covenant with my chosen one; I have sworn to David my servant, 'I will establish your line forever and make your throne firm through all generations.'"
- Jesus comes as the son of David (Matthew 1:1), fulfilling this promise.
- David's reign, though imperfect, reflected the ideal of a covenant king. However, no human king could fully meet the standard.
- **Messianic Hope:** The failures of subsequent kings lead to the emergence of messianic hope, anticipating a future divine king on David's throne (Isaiah 7:14, 9:6, Jeremiah 23:5). "'The days are coming,' declares the LORD, 'when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.'"
- **Jerusalem as the Religious and Political Center:** David's conquest of Jerusalem and his bringing the Ark of the Covenant there made it both the religious and political center of Israel (2 Samuel 6).

#### IV. Key Takeaways and Future Considerations

- **The tension between human and divine kingship** is a recurring theme.
- **The Davidic Covenant** is a crucial element in redemptive history, pointing forward to the Messiah.

- **The establishment of kingship in Israel** is not inherently negative but must be understood in the context of covenant continuity and Yahweh's sovereignty. The lecturer will focus on that in the next session.
- **Misunderstanding of Christ's two comings:** At the time of Christ there was "confusion...because the expectation was that the Messiah would come, throw out the Romans, and rule the earth," but it wasn't understood that "Christ was going to come two times. The first time, he was going to come in the form of the Suffering Servant...in order to make atonement for sin. The second time, he will come with power."

## 4. Study Guide: Vannoy, Exodus to Exile, Session 9B, Kingship in Judges, Ruth, 1 & 2 Samuel

### Exodus to Exile: Judges, Ruth, and 1 & 2 Samuel - A Study Guide

#### I. Short Answer Quiz

Answer the following questions in 2-3 sentences each.

1. According to Vannoy, what is the central question regarding kingship in Israel that arises in the book of Judges and continues into 1 Samuel?
2. What was Gideon's reasoning for rejecting the offer of kingship in Judges 8:22-23?
3. What is Vannoy's perspective on the view that chapters 8-9 of Judges are fundamentally opposed to kingship, while chapters 17-21 suggest human kingship is the solution to Israel's problems?
4. What is the significance of the book of Ruth in the context of the period of the Judges?
5. Who, according to 1 Chronicles 29:29, were the potential sources for the material found in 1 and 2 Samuel?
6. What is the overriding theme that connects the narratives of Samuel, Saul, and David in 1 and 2 Samuel?
7. How did the kingship requested by the people in 1 Samuel 8 relate to the covenant?
8. What significant promise did David receive in 2 Samuel 7, and why is it considered the high point of the book?
9. What is the connection between the phrase "anointed of the Lord" and the concept of the Messiah?
10. What is the significance of David bringing the Ark of the Covenant to Jerusalem in 2 Samuel 6?

#### II. Short Answer Quiz - Answer Key

1. The central question is whether kingship is a good or a bad thing for Israel, considering the chaos during the time of the Judges and the subsequent

establishment of a monarchy. It's important to consider whether a king would bring order or usurp Yahweh's role.

2. Gideon rejected the offer of kingship because he affirmed the kingship of Yahweh, recognizing that Yahweh was the one who delivered Israel from the Midianites, not his own strength. Accepting human kingship would be a denial of Yahweh's sovereignty.
3. Vannoy argues that this view creates a false antithesis, suggesting that chapters 8-9 do not condemn kingship *per se*, but rather critique kingship that usurps Yahweh's authority or is based on crime and injustice. Chapters 17-21 don't necessarily suggest kingship is the sole solution to Israel's problems either.
4. The book of Ruth provides a contrasting picture to the chaos and moral decay of the Judges period, showcasing a story of faithfulness and redemption within that era. It also establishes a genealogy that traces the lineage of David back to Ruth, a Moabite woman.
5. According to 1 Chronicles 29:29, the records of Samuel the seer, Nathan the prophet, and Gad the seer were potential sources for the material found in 1 and 2 Samuel, providing historical and prophetic perspectives on David's reign.
6. The overriding theme is the interplay between kingship and covenant. Kingship as requested by the people represents a denial of the covenant, while kingship as instituted by Samuel was intended to be consistent with the covenant.
7. The kingship requested by the people in 1 Samuel 8 was a denial of the kingship of Yahweh. The people wanted a king "like the nations," which stemmed from a desire for military leadership and victory without acknowledging Yahweh's role.
8. David received the promise of an eternal dynasty in 2 Samuel 7, where God declared that his house and kingdom would endure forever. This promise is the high point of the book because it narrows the line of Jacob's prophecy to Judah and establishes David as the ancestor of the Messiah.
9. The phrase "anointed of the Lord" becomes synonymous with the king in the book of Samuel, and the Hebrew word for "anointed" (Meshiah) is the same word from which the term "Messiah" originates, highlighting the divine appointment and role of the king.

10. David bringing the Ark of the Covenant to Jerusalem in 2 Samuel 6 signifies his recognition of Yahweh as the supreme ruler of the land, establishing Jerusalem as both the religious and political center of Israel from that point forward.

### **III. Essay Questions**

1. Analyze the conflicting attitudes towards kingship presented in the book of Judges, and discuss how Vannoy resolves these tensions.
2. Explain the significance of the Davidic Covenant in 2 Samuel 7 in the context of redemptive history. How does this covenant relate to the promises made to Abraham and the future hope of a Messiah?
3. Compare and contrast the reigns of Saul and David, focusing on their adherence to the covenantal ideal of kingship. How did their actions impact the trajectory of Israel's relationship with God?
4. Discuss the ways in which 1 and 2 Samuel contribute to the development of Messianic expectation. How do specific passages in the text foreshadow the coming of a future king?
5. Examine the role of Samuel as a transitional figure between the period of the Judges and the monarchy. How did he shape the establishment of kingship in Israel, and what were the lasting consequences of his actions?



## IV. Glossary of Key Terms

- **Antimonarchic:** Opposed to the idea of monarchy or kingship.
- **Covenant:** A binding agreement or treaty between two parties, often used in the Bible to describe the relationship between God and his people.
- **Davidic Covenant:** God's unconditional promise to David that his lineage would endure forever, and that the Messiah would come from his line (2 Samuel 7).
- **Eschatology:** The study of the end times or last things, including beliefs about the future and ultimate destiny of humanity and the world.
- **Monarchy:** A form of government in which a single person (a king or queen) holds supreme authority, usually through hereditary succession.
- **Redemptive History:** The narrative of God's saving work throughout history, culminating in the person and work of Jesus Christ.
- **Septuagint:** The Greek translation of the Hebrew Bible (Old Testament).
- **Theocracy:** A system of government in which priests rule in the name of God or a god.
- **Vulgate:** The Latin translation of the Bible, completed by St. Jerome in the late 4th century.
- **Yahweh:** The personal name of God in the Hebrew Bible, often translated as "LORD" in English translations.

## 5. FAQs on Vannoy, Exodus to Exile, Session 9B, Kingship in Judges, Ruth, 1 & 2 Samuel, Biblicalelearning.org (BeL)

### Judges, Samuel, and Kingship in Israel: An FAQ

#### 1. How does the Book of Judges view the concept of kingship in Israel?

The Book of Judges presents a complex view of kingship. While the recurring phrase "In those days there was no king in Israel; everyone did what was right in his own eyes" (Judges 17:6, 21:25) might suggest a positive view of kingship as a solution to chaos, the book also critiques kingship. Gideon refuses kingship, affirming Yahweh's kingship, and the story of Abimelech demonstrates the dangers of unjust and Canaanite-modeled kingship. Ultimately, the book suggests that neither judges nor kings are the *ultimate* solution to Israel's problems, but that kingship, integrated with the covenant and acknowledging Yahweh's sovereignty, is not inherently wrong.

#### 2. What is the significance of Gideon's refusal to become king in Judges?

Gideon's refusal of kingship is significant because it highlights the importance of recognizing Yahweh's sovereignty over Israel. The Israelites offered Gideon kingship because he had delivered them from the Midianites, but Gideon recognized that it was Yahweh who had granted them the victory. Accepting kingship would have been a denial of Yahweh's role as their deliverer and king.

#### 3. What are the key themes in the Books of 1 and 2 Samuel?

The overriding theme in 1 and 2 Samuel is kingship and covenant. The people's request for a king in 1 Samuel 8 is presented as a rejection of Yahweh's kingship and a denial of the covenant. However, the kingship instituted by Samuel, particularly under David, was meant to be consistent with the covenant, recognizing Yahweh's ultimate sovereignty. The books also explore the themes of obedience, repentance, and the consequences of rejecting God's word, as seen in the contrasting reigns of Saul and David.

#### **4. How is Samuel important to the establishment of kingship in Israel?**

Samuel plays a crucial role in the establishment of kingship in Israel. He is the last of the judges and the prophet who anoints both Saul and David as kings. While initially displeased with the people's request for a king, Samuel ultimately facilitates the transition to a monarchy in a way that seeks to maintain covenant continuity, inaugurating Saul in the context of a covenant renewal ceremony. Samuel's role highlights the tension between the people's desire for a human king like the surrounding nations and God's intention for a king who would rule in accordance with His covenant.

#### **5. How does the reign of Saul contrast with that of David, and what is the theological significance of this contrast?**

Saul's reign is characterized by disobedience and a rejection of the covenant, leading to his ultimate rejection by God. He refuses to listen to the prophet Samuel, and does not repent when rebuked. David, on the other hand, is described as a man after God's own heart, who strives to rule in accordance with God's law. Though David has his failures, he demonstrates repentance when confronted with his sin. This contrast is theologically significant because it demonstrates the importance of obedience and humility before God, even for those in positions of power. David's repentance and desire to follow God's law make him a model for future kings, despite his imperfections.

#### **6. What is the Davidic Covenant, and why is it so important?**

The Davidic Covenant, found in 2 Samuel 7, is God's promise to David that his dynasty will endure forever. God promises to establish David's offspring and kingdom, and that one of his descendants will build a house (temple) for God's name. While David himself is not permitted to build the temple, the covenant establishes David's line as the royal line of Israel, promising an eternal kingdom. This covenant is crucial because it becomes the basis for messianic hope, as it is understood that the Messiah will be a descendant of David who will fulfill the promise of an everlasting kingdom.

### **7. How does the establishment of kingship in 1 & 2 Samuel relate to messianic expectations?**

The establishment of kingship in 1 and 2 Samuel lays the foundation for messianic expectations in Israel. The concept of the "anointed one" (Messiah or Christ) becomes associated with the king, and the Davidic Covenant promises an eternal kingdom through David's line. Over time, as earthly kings fail to live up to the ideal, the hope emerges for a future king, a descendant of David, who will be a divine king and will perfectly fulfill the covenant. Passages such as Isaiah 7:14, 9:6, and Jeremiah 23:5 prophesy about this future messianic king, who will reign with justice and righteousness. The New Testament identifies Jesus as the fulfillment of these prophecies, the Son of David who establishes God's eternal kingdom.

### **8. What is the significance of Jerusalem in 1 and 2 Samuel, and how does it connect to the rest of the Old Testament?**

In 1 and 2 Samuel, Jerusalem becomes both the religious and political center of Israel. David conquers the Jebusite city of Zion (Jerusalem) and makes it his capital. He then brings the Ark of the Covenant to Jerusalem, making it the religious center of the nation and recognizing Yahweh as the supreme ruler. From this point forward, Jerusalem remains central to Israel's identity and plays a significant role in God's purposes. It becomes the site of the temple, the place where God dwells among His people. The city's importance continues throughout the Old Testament and into the New Testament, where it is the site of Jesus' crucifixion and resurrection. Furthermore, Jerusalem is envisioned as the future eschatological city of God in Revelation 21 and 22.