

World History to 1300

Unit Materials & Documents



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THE NATION
of Israel



WORLD HISTORY (to 1300) TERMS LIST

The Nation of Israel

THE CONQUEST OF CANAAN

THEME: COURAGE

QUOTE: "God helps those who help themselves."

Canaan (*as promised land*)

Noah's Curse

Joshua (*as Israelite prophet, leader, and general*)

"Be strong and courageous"

The Israelites believed that Canaan was promised to them, but they didn't think they would get it for nothing.

Siege Warfare (& Biblical Principles of)

Jericho

Reconnaissance

Brothel

Rahab

"The Ban"

Psychological Warfare

Treaty with **Gibeon**

Battle of Gibeon

"O sun, stand still at Gibeon..."

Cosmology

Geocentrism (vs. Heliocentrism)

Joshua and the Amorite Kings

Courage vs. Cowardice

To what extent was Joshua's conquest of Canaan successful?

Joshua's Farewell Address (*His Warning to Israel*)

THE TRIBAL CONFEDERATION

Confederation

Sovereignty

The "Judges Cycle" *ad hoc* leadership

How did the Israelites explain the cycles of subjugation and liberation during the confederation period?

Ehud (the Lefty)

Deborah [and Barak]

Gideon

"Putting out a fleece" / "The Original 300"

Samson

Nazirite / Philistines / Delilah / Weakness

Samuel (Birth of)

Hannah / Barrenness as a Curse

Judges of Israel

ISRAEL ASKS FOR A KING

How was Israel's system of government different from the governments of neighboring nations?

The Federalist [Papers]

James Madison, Alexander Hamilton, John Jay

"The last stage of national humiliation..."

Philistines

Theft of the Ark

Ichabod

Dagon (Philistine deity)

Samuel [as Judge]

Was Samuel a good leader?

Why did the Israelites ask Samuel to give them a king?

Thomas Paine, *Common Sense* [Doc 3.#]

Vocab: Heathen, Piety, Bribery, Corruption

Opportunity Cost [Economics Term]

What did Israel seek to gain through a king?

What would Israel lose by having a king?

THE UNITED MONARCHY

KINGS:

Saul, David, Solomon

VOCAB:

Divination (e.g., casting lots), Conscription, Bride Price, Usurper, Rout, Regicide, Dynastic Struggle (Civil War), Derelict, Secession

NOTE: *Students are responsible for all of the content in the documents about Saul, David, and Solomon.*

DIVISION AND DIASPORA

Divided Kingdom (Israel and Judah)

Rehoboam / Jeroboam

Davidic Line

Assyrian, Babylonian, and Persian Empires

"Lost Tribes"

Vassal State

Diaspora

Messianism

Zionism

Israeli/Palestinian Conflict

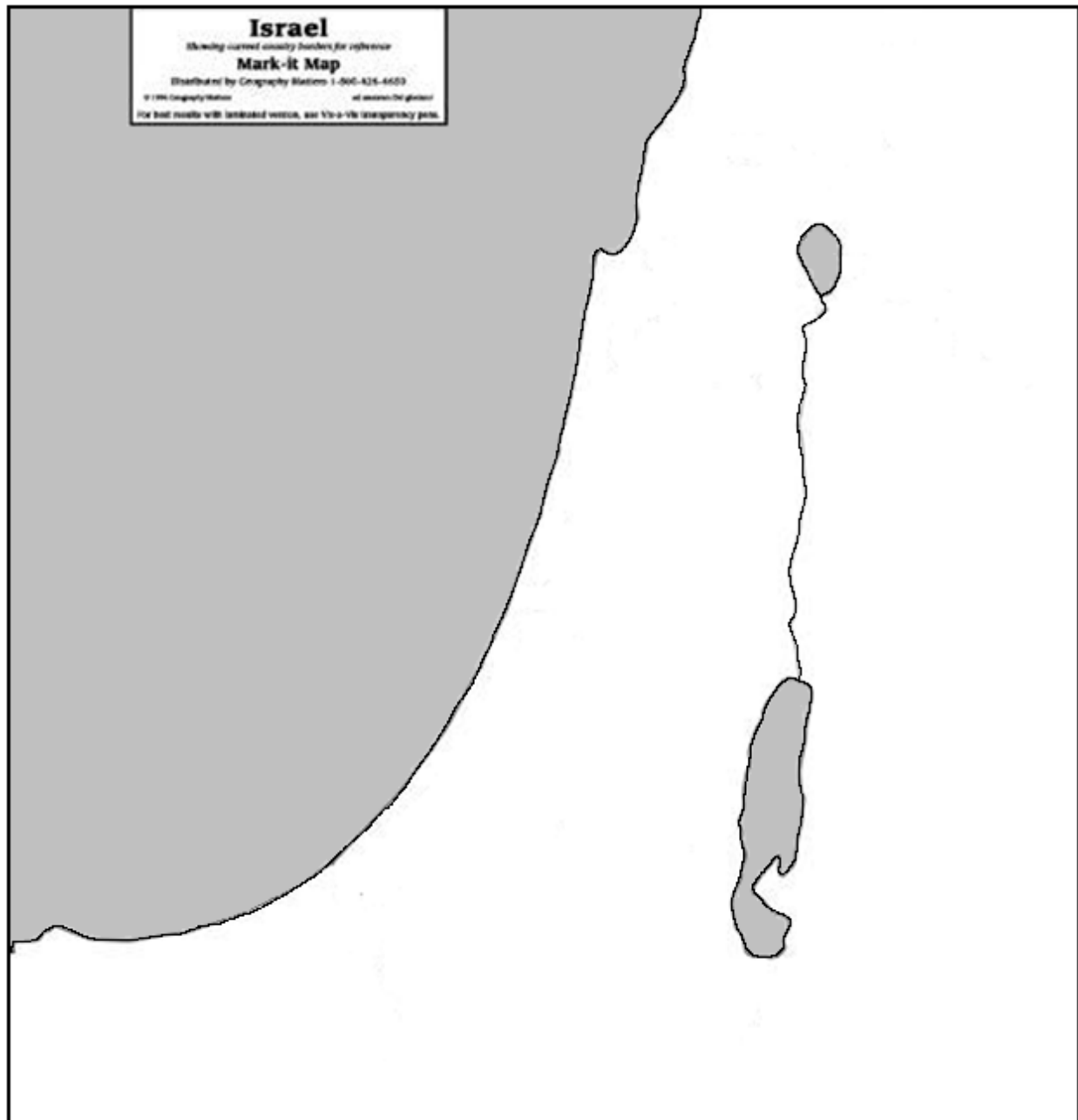
UNIT PLAN

The Nation of Israel

PART ONE The Conquest of Canaan	Document 5.1 (Principles of Siege Warfare) Document 5.2 (The Conquest of Canaan [Joshua])
PART TWO The Tribal Confederation	Document 5.3 (Israel as a Tribal Confederation [Judges])
PART THREE Israel Asks for a King	Document 5.4 (The Philistines Capture the Ark) Document 5.5 (Excerpt from Thomas Paine, <i>Common Sense</i>)
PART FOUR King Saul & the Nation of Israel	Document 5.6 (Timeline of Ancient Israel) Document 5.7 (King Saul Documents) READING ACTIVITY
PART FIVE Saul vs. David	Document 5.8 (Saul vs. David) READING ACTIVITY
PART SIX The Reign of King David	Document 5.9 (The Reign of David) READING ACTIVITY
PART SEVEN Solomon's Reign, Division, and Diaspora	Document 5.10 (The Reigns of Solomon and Rehoboam) READING ACTIVITY Document 5.11 (The Fall of Israel and Judah) <i>The following documents will not be included on your test, but may be of interest to anyone who is interested in the current state of affairs in Israel:</i> Document 5.12 (Herzl, <i>The Jewish State</i>) Document 5.13 (PM Netanyahu's UN Speech)
ASSESSMENT	MULTIPLE CHOICE TEST ARGUMENTATIVE ESSAY (ctrl+click to view guidelines)

Map 5

Israel and its Neighbors



Locate the following on the map above:

Mediterranean Sea
Israel
Judah
Philistia
Gaza

Galilee
Sea of Galilee
(aka, Lake Tiberias)
Jordan River
Dead Sea
Jerusalem

Jericho
Samaria
Phoenicia
Tyre
Sidon
Damascus

***** Shade in Israel, Judah, Phoenicia, Philistia**

Principles of Siege Warfare

From the Book of Deuteronomy, Chapter 20 (NIV)

Document
5.1

When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you. When you are about to go into battle, the priest shall come forward and address the army. He shall say: "Hear, O Israel, today you are going into battle against your enemies. Do not be fainthearted or afraid; do not be terrified or give way to panic before them. For the LORD your God is the one who goes with you to fight for you against your enemies to give you victory."

The officers shall say to the army: "Has anyone built a new house and not dedicated it? Let him go home, or he may die in battle and someone else may dedicate it. Has anyone planted a vineyard and not begun to enjoy it? Let him go home, or he may die in battle and someone else enjoy it. Has anyone become pledged to a woman and not married her? Let him go home, or he may die in battle and someone else marry her." Then the officers shall add, "Is any man afraid or fainthearted? Let him go home so that his brothers will not become disheartened too." When the officers have finished speaking to the army, they shall appoint commanders over it.

When you march up to attack a city, make its people an offer of peace. If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. If they refuse to make peace and they engage you in battle, lay siege to that city. When the LORD your God delivers it into your hand, put to the sword all the men in it. As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby.

However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you. Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.

The Conquest of Canaan

Passages from the Book of Joshua

Document
5.2

Joshua Takes Command [Joshua 1](#) (NASB)

Now it came about after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses' servant, saying, "Moses My servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel. Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses... No man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you. **Be strong and courageous**, for you shall give this people possession of the land which I swore to their fathers to give them. Only **be strong and very courageous**; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go... Have I not commanded you? **Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go.**"

Then Joshua commanded the officers of the people, saying, "Pass through the midst of the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you are to cross this Jordan, to go in to possess the land which the LORD your God is giving you, to possess it.'"

The Fall of Jericho [Joshua 2-6](#) (NASB)

Then Joshua the son of Nun sent two men as spies secretly... saying, "Go, view the land, especially Jericho." So they went and came into the house of a harlot¹ whose name was Rahab, and lodged there. It was told the king of Jericho, saying, "Behold, men from the sons of Israel have come here tonight to search out the land." And the king of Jericho sent word to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the land." But the woman had taken the two men and hidden them, and she said, "Yes, the men came to me, but I did not know where they were from... the men went out; I do not know where the men went. Pursue them quickly, for you will overtake them." But she had brought them up to the roof and hidden them... So the men pursued them on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate.

Now before they lay down, she came up to them on the roof, and said to the men, "I know that the LORD has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan... whom you utterly destroyed. When we heard it, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath. Now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father's household, and give me a pledge of truth, and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death." So the men said to her, "Our life for yours if you do not tell this business of ours; and it shall come about when the LORD gives us the land that we will deal kindly and faithfully with you."

Then she let them down by a rope through the window, for her house was on the city wall, so that she was living on the wall. She said to them, "Go to the hill country, so that the pursuers will not

¹ a prostitute

happen upon you, and hide yourselves there for three days until the pursuers return. Then afterward you may go on your way.”

They departed and came to the hill country, and remained there for three days until the pursuers returned [to Jericho]... Then the two men returned and came down from the hill country and crossed over and came to Joshua the son of Nun, and they related to him all that had happened to them. They said to Joshua, “Surely the LORD has given all the land into our hands; moreover, all the inhabitants of the land have melted away before us.”

Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. The LORD said to Joshua, “See, I have given Jericho into your hand, with its king and the valiant warriors. You shall march around the city, all the men of war circling the city once. You shall do so for six days. Also seven priests shall carry seven trumpets of rams’ horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. It shall be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead.”

So Joshua the son of Nun called the priests and said to them, “Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams’ horns before the ark of the LORD.” Then he said to the people, “Go forward, and march around the city, and let the armed men go on before the ark of the LORD.” And it was so...

Now Joshua rose early in the morning, and the priests took up the ark of the LORD... they marched around the city once and returned to the camp; they did so for six days.

Then on the seventh day they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times. At the seventh time, when the priests blew the trumpets, Joshua said to the people, “Shout! For the LORD has given you the city. The city shall be under the ban, it and all that is in it belongs to the LORD; only Rahab the harlot and all who are with her in the house shall live, because she hid the messengers whom we sent...” So the people shouted, and priests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout and the wall fell down flat, so that the people went up into the city, every man straight ahead, and they took the city. They utterly destroyed everything in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

Joshua said to the two men who had spied out the land, “Go into the harlot’s house and bring the woman and all she has out of there, as you have sworn to her.” So the young men who were spies went in and brought out Rahab... they also brought out all her relatives and placed them outside the camp of Israel. They burned the city with fire, and all that was in it. Only the silver and gold, and articles of bronze and iron, they put into the treasury of the house of the LORD. However, Rahab the harlot and her father’s household and all she had, Joshua spared; and she has lived in the midst of Israel... for she hid the messengers whom Joshua sent to spy out Jericho.

Then Joshua made them take an oath at that time, saying, “Cursed before the LORD is the man who rises up and [re]builds this city Jericho; with the loss of his firstborn he shall lay its foundation, and with the loss of his youngest son he shall set up its gates.” So the LORD was with Joshua, and his fame was in all the land.

Joshua Destroys the Amorites [Joshua 10](#) (NASB)

Background: *Joshua and the Israelites made a treaty with the Canaanite city-state of Gibeon, which alarms the kings of the surrounding city-states, who form an alliance against Israel.*

Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had utterly destroyed it (just as he had done to Jericho and its king, so he had done to Ai and its king), and that the inhabitants of Gibeon had made peace with Israel and were within their land, that he feared greatly, because Gibeon was a great city... and all its men were mighty... So the five kings of the Amorites... gathered together and went up, they with all their armies, and camped by Gibeon and fought against it.

Then the men of Gibeon sent word to Joshua to the camp at Gilgal, saying, “Do not abandon your servants; come up to us quickly and save us and help us, for all the kings of the Amorites that live in the hill country have assembled against us.” So Joshua went up from Gilgal... The LORD said to Joshua, **“Do not fear them, for I have given them into your hands; not one of them shall stand before you.”** So Joshua came upon them suddenly by marching all night from Gilgal. And the LORD confounded them before Israel, and He slew them with a great slaughter at Gibeon, and pursued them...

Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the sons of Israel, and he said in the sight of Israel,

“O sun, stand still at Gibeon,
And O moon in the valley of Aijalon.”
So the sun stood still, and the moon stopped,
Until the nation avenged themselves of their enemies.

Is it not written in the [book of Jashar](#)?² And the sun stopped in the middle of the sky and did not hasten to go down for about a whole day. There was no day like that before it or after it, when the LORD listened to the voice of a man; for the LORD fought for Israel....



John Martin, *Joshua Commanding the Sun to Stand Still upon Gibeon* (1816)

Victory at Makkedah

Now these five kings had fled and hidden themselves in the cave at Makkedah.³ It was told Joshua, saying, “The five kings have been found hidden in the cave at Makkedah.” Joshua said, “Roll large stones against the mouth of the cave, and assign men by it to guard them, but do not stay there yourselves; pursue your enemies... Do not allow them to enter their cities, for the LORD your God has delivered them into your hand.” It came about when Joshua and the sons of Israel had finished slaying them with a very great slaughter, until they were destroyed, and the survivors who remained of them had entered the fortified cities, that all the people returned to the camp to Joshua...

Then Joshua said, “Open the mouth of the cave and bring these five kings out to me from the cave.” They did so, and brought these five kings out to him from the cave... When they brought these kings out to Joshua, Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, “Come near, put your feet on the necks of these kings.” So they came near and put their feet on their necks. Joshua then said to them, **“Do not fear or be dismayed! Be strong and courageous, for thus the LORD will do to all your enemies with whom you fight.”** So afterward Joshua struck them and put them to death, and he hanged them on five trees; and they hung on the trees until evening. It came about at sunset that Joshua gave a command, and

² The Book of Jashar (Book of the Just Man) is an unknown book mentioned more than once in the Hebrew Bible, which may have contained a full poetic account of the battle that is quoted only briefly in the Book of Joshua.

³ Note the cowardly behavior of the Amorite kings and contrast it with Joshua’s leadership.

they took them down from the trees and threw them into the cave where they had hidden themselves, and put large stones over the mouth of the cave...

Now Joshua captured Makkedah on that day, and struck it and its king with the edge of the sword; he utterly destroyed it and every person who was in it. He left no survivor. Thus he did to the king of Makkedah just as he had done to the king of Jericho....

Thus Joshua struck all the land, the hill country... and the lowland and the slopes and all their kings. He left no survivor, but he utterly destroyed all who breathed, just as the LORD, the God of Israel, had commanded... Joshua captured all these kings and their lands at one time, because the LORD, the God of Israel, fought for Israel.

Joshua's Old Age [Joshua 13](#) (NASB)

Now Joshua was old and advanced in years when the LORD said to him, "You are old and advanced in years, and very much of the land remains to be possessed...."

Joshua's Farewell Address [Joshua 23-24](#) (NASB)

Now it came about after many days, when the LORD had given rest to Israel from all their enemies on every side, and Joshua was old, advanced in years, that Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, "I am old, advanced in years. And you have seen all that the LORD your God has done to all these nations because of you, for the LORD your God is He who has been fighting for you... The LORD your God, He will thrust them out from before you and drive them from before you; and you will possess their land, just as the LORD your God promised you. **Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left, so that you will not associate with these nations, these which remain among you, or mention the name of their gods, or make anyone swear by them, or serve them, or bow down to them...** So take diligent heed to yourselves to love the LORD your God. For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that the LORD your God will not continue to drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you."

....

"Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD."

The people answered and said, "Far be it from us that we should forsake the LORD to serve other gods; for the LORD our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage... We also will serve the LORD, for He is our God."

....

It came about after these things that Joshua the son of Nun, the servant of the LORD, died, being one hundred and ten years old. And they buried him in the territory of his inheritance in Timnath-serah, which is in the hill country of Ephraim, on the north of Mount Gaash.

Israel served the LORD all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of the LORD which He had done for Israel.

READING GUIDE

and Discussion Questions

Document

5.2

The Conquest of Canaan

Passages from the Book of Joshua

QUESTIONS TO CONSIDER (as you read):

What were Yahweh's recurring instructions to Joshua at the beginning of the passage? How do these instructions set the tone for the rest of the passage?

Jericho: Who was the *underdog*?

What did the Israelites do to Jericho once they took it?

During the Battle of Gibeon, what did Joshua command to stand still? What does this say about the ancient Israelite *cosmology*?

Why was Joshua so successful in battle?

Did Joshua complete the conquest of Canaan?

Joshua says that the Israelites will prosper as long as...

DISCUSSION QUESTIONS:

DESCRIBE Joshua and the Israelites as they appear in these passages.

How is Yahweh portrayed in the Book of Joshua?

WHO CONQUERED CANAAN?

Gideon Defeats the Midianites

Israel as a Tribal Confederation

Document

5.3

Midianites Oppress Israel (Judges 6 – NKJV)

ACTIVE
READING

Then the children of Israel did evil in the sight of the LORD. So the LORD delivered them into the hand of Midian for seven years, and the hand of Midian prevailed against Israel. Because of the Midianites, the children of Israel made for themselves the dens, the caves, and the strongholds which *are* in the mountains. So it was, whenever Israel had sown, Midianites would come up; also Amalekites and the people of the East would come up against them. Then they would encamp against them and destroy the produce of the earth as far as Gaza, and leave no sustenance for Israel, neither sheep nor ox nor donkey. For they would come up with their livestock and their tents, coming in as numerous as locusts; both they and their camels were without number; and they would enter the land to destroy it. So Israel was greatly impoverished because of the Midianites, and the children of Israel cried out to the LORD.

And it came to pass, when the children of Israel cried out to the LORD because of the Midianites, that the LORD sent a prophet to the children of Israel, who said to them, “Thus says the LORD God of Israel: ‘I brought you up from Egypt and brought you out of the house of bondage; and I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and drove them out before you and gave you their land. Also I said to you, “I *am* the LORD your God; do not fear the gods of the Amorites, in whose land you dwell.” But you have not obeyed My voice.”

Gideon Chosen by Yahweh

Now the Angel of the LORD came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites. And the Angel of the LORD appeared to him, and said to him, “The LORD is with you, you mighty man of valor!”

Gideon said to Him, “O my lord, if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, ‘Did not the LORD bring us up from Egypt?’ But now the LORD has forsaken us and delivered us into the hands of the Midianites.”

Then the LORD turned to him and said, “Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?”

So he said to Him, “O my Lord, how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father’s house.”

And the LORD said to him, “Surely I will be with you, and you shall defeat the Midianites as one man.”

The Sign of the Fleece

So Gideon said to God, “If You will save Israel by my hand as You have said— look, I shall put a fleece of wool on the threshing floor; if there is dew on the fleece only, and *it is* dry on all the ground, then I shall know that You will save Israel by my hand, as You have said.” And it was so. When he rose early the next morning and squeezed the fleece together, he wrung the dew out of the fleece, a bowlful of water. Then Gideon said to God, “Do not be angry with me, but let me speak just once more: Let me test, I pray, just once more with the fleece; let it now be dry only on the fleece, but on all the ground let there be dew.” And God did so that night. It was dry on the fleece only, but there was dew on all the ground.

“The Original Three Hundred” (Judges 6-7 – NKJV)

Then all the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and encamped in the Valley of Jezreel. But the Spirit of the LORD came upon Gideon; then he blew the trumpet, and the Abiezrites gathered behind him. And he sent messengers throughout all Manasseh, who also gathered behind him. He also sent messengers to Asher, Zebulun, and Naphtali; and they came up to meet them.

Then [Gideon] and all the people who *were* with him rose early and encamped beside the well of Harod, so that the camp of the Midianites was on the north side of them by the hill of Moreh in the valley.

And the LORD said to Gideon, “The people who *are* with you *are* too many for Me to give the Midianites into their hands, lest Israel claim glory for itself against Me, saying, ‘My own hand has saved me.’ Now therefore, proclaim in the hearing of the people, saying, ‘Whoever *is* fearful and afraid, let him turn and depart at once from Mount Gilead.’” **And twenty-two thousand of the people returned, and ten thousand remained.**

But the LORD said to Gideon, “The people *are* still *too* many; bring them down to the water, and I will test them for you there. Then it will be, *that* of whom I say to you, ‘This one shall go with you,’ the same shall go with you; and of whomever I say to you, ‘This one shall not go with you,’ the same shall not go.”

So he brought the people down to the water. And the LORD said to Gideon, “Everyone who laps from the water with his tongue, as a dog laps, you shall set apart by himself; likewise everyone who gets down on his knees to drink.” And the number of those who lapped, *putting* their hand to their mouth, was three hundred men; but all the rest of the people got down on their knees to drink water. Then the LORD said to Gideon, “By the three hundred men who lapped I will save you, and deliver the Midianites into your hand. Let all the *other* people go, every man to his place.” So the people took provisions and their trumpets in their hands. **And he sent away all *the rest of Israel*, every man to his tent, and retained those three hundred men.** Now the camp of Midian was below him in the valley.

[Gideon and his servant go down to the Midianite camp to perform **reconnaissance**]

[Gideon] returned to the camp of Israel, and said, “Arise, for the LORD has delivered the camp of Midian into your hand.” Then he divided the three hundred men *into* three companies, and he put a trumpet into every man’s hand, with empty pitchers, and torches inside the pitchers. And he said to them, “Look at me and do likewise; watch, and when I come to the edge of the camp you shall do as I do: When I blow the trumpet, I and all who *are* with me, then you also blow the trumpets on every side of the whole camp, and say, ‘*The sword of the LORD and of Gideon!*’”

So Gideon and the hundred men who *were* with him came to the outpost of the camp at the beginning of the **middle watch**,⁴ just as they had posted the watch; and they blew the trumpets and broke the pitchers that *were* in their hands. Then the three companies blew the trumpets and broke the pitchers—they held the torches in their left hands and the trumpets in their right hands for blowing—and they cried, “The sword of the LORD and of Gideon!” And every man stood in his place all around the camp; and the whole army ran and cried out and fled. When the three hundred blew the trumpets, the LORD set every man’s sword against his companion throughout the whole camp; and the [Midianite] army fled...⁵

And the men of Israel gathered together from Naphtali, Asher, and all Manasseh, and pursued the Midianites.... And they captured two princes of the Midianites, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. They pursued Midian and brought the heads of Oreb and Zeeb to Gideon on the other side of the Jordan.

Gideon Rejects Kingship (Judges 8 – NKJV)

Then the men of Israel said to Gideon, “Rule over us, both you and your son, and your grandson also; for you have delivered us from the hand of Midian.”

But Gideon said to them, “I will not rule over you, nor shall my son rule over you; the LORD shall rule over you.”

The Conclusion of the Book of Judges (Judges 21 – NKJV)

So the children of Israel departed from there at that time, every man to his tribe and family; they went out from there, every man to his inheritance.

In those days *there was* no king in Israel; everyone did *what was* right in his own eyes.⁶

⁴ That is, the middle of the night

⁵ In a night battle, it is difficult to tell friend from foe.

⁶ This exact phrase also appears in Judges 17.

Gideon Defeats the Midianites

Israel as a Tribal Confederation

Document

5.3

The Midianites Oppress Israel

What is the *problem* in this passage?

According to the author of the text, what did Israel do to get into this predicament?

Gideon Chosen by Yahweh

What is ironic about the way that the angel greets Gideon?

The Sign of the Fleece

If someone were to say, “I’m putting out a fleece,” what would they mean?

The Original Three Hundred

Which tribes sent men to join Gideon’s army?

What is problematic about the number of tribes participating?

How many men originally responded to Gideon’s call for troops?

How many men were left with Gideon after they were put to the test?

How would you describe the men who were left with Gideon vs. those who had gone home? (What kinds of men were weeded out and which ones stayed?)

Conclusion

“In those days there was no king in Israel; everyone did what was right in his own eyes.”

Interpret this in light of what you just read. What does it mean to you?

The Philistines Capture the Ark

“The Last Stage of National Humiliation”

Document
5.4

The Ark is Captured

1 Samuel 4 (NIV)

Now the Israelites went out to fight against the Philistines... The Philistines deployed their forces to meet Israel, and as the battle spread, Israel was defeated by the Philistines, who killed about four thousand of them on the battlefield. When the soldiers returned to camp, the elders of Israel asked, “Why did the LORD bring defeat on us today before the Philistines? Let us bring the ark of the LORD’s covenant from Shiloh, so that he may go with us and save us from the hand of our enemies.”

So the people sent men to Shiloh, and they brought back the ark of the covenant of the LORD Almighty, who is enthroned between the cherubim. And Eli’s two sons... were there with the ark of the covenant of God.

When the ark of the LORD’s covenant came into the camp, all Israel raised such a great shout that the ground shook. Hearing the uproar, the Philistines asked, “What’s all this shouting in the Hebrew camp?”

When they learned that the ark of the LORD had come into the camp, the Philistines were afraid. “A god has come into the camp,” they said. “Oh no! Nothing like this has happened before. We’re doomed! Who will deliver us from the hand of these mighty gods? They are the gods who struck the Egyptians with all kinds of plagues in the wilderness. **Be strong**, Philistines! Be men, or you will be subject to the Hebrews, as they have been to you. **Be men, and fight!**”

So the Philistines fought, and the Israelites were defeated and every man fled to his tent. The slaughter was very great; Israel lost thirty thousand foot soldiers. The ark of God was captured, and Eli’s two sons... died.

Death of Eli

That same day a Benjamite ran from the battle line and went to Shiloh with his clothes torn and dust on his head. When he arrived, there was Eli sitting on his chair by the side of the road, watching, because his heart feared for the ark of God. When the man entered the town and told what had happened, the whole town sent up a cry.

Eli heard the outcry and asked, “What is the meaning of this uproar?”

The man hurried over to Eli, who was ninety-eight years old and whose eyes had failed so that he could not see. He told Eli, “I have just come from the battle line; I fled from it this very day.”

Eli asked, “What happened, my son?”

The man who brought the news replied, “Israel fled before the Philistines, and the army has suffered heavy losses. Also your two sons... are dead, and the ark of God has been captured.”

When he mentioned the ark of God, Eli fell backward off his chair by the side of the gate. His neck was broken and he died, for he was an old man, and he was heavy. He had led Israel forty years.

[Eli’s] daughter-in-law... was pregnant and near the time of delivery. When she heard the news that the ark of God had been captured and that her father-in-law and her husband were dead, she went into labor and gave birth, but was overcome by her labor pains. As she was dying, the women attending her said, “Don’t despair; you have given birth to a son.” But she did not respond or pay any attention.

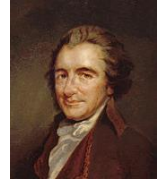
She named the boy **Ichabod**, saying, “The Glory has departed from Israel”—because of the capture of the ark of God and the deaths of her father-in-law and her husband. She said, “The Glory has departed from Israel, for the ark of God has been captured.”⁷

⁷ Compare this passage to the birth of Benjamin ([Genesis 35](#))

From Thomas Paine, *Common Sense* (1776)

ushistory.org: <http://www.ushistory.org/paine/commonsense/sense3.htm>

Document
5.5



BACKGROUND: *Thomas Paine published Common Sense anonymously in January, 1776, as the Thirteen Colonies were beginning their revolutionary struggle against Great Britain. The purpose of the pamphlet was to persuade the colonists to declare independence (something they had not yet done even after fighting several pitched battles). In this excerpt, Paine discusses his views on monarchy, using examples from ancient Israel to support his views.*

Of Monarchy and Hereditary Succession

MANKIND being originally equals in the order of creation, the equality could only be destroyed by some subsequent circumstance: the distinctions of rich and poor may in a great measure be accounted for...

But there is another and great distinction for which no truly natural or religious reason can be assigned, and that is the distinction of men into **KINGS** and **SUBJECTS**... how a race of men came into the world so exalted above the rest, and distinguished like some new species, is worth **inquiring** into, and whether they are the means of happiness or of misery to mankind.

In the early ages of the world, according to the scripture chronology there were no kings...

Government by kings was first introduced into the world by the **Heathens**, from whom the children of Israel copied the custom. It was the most prosperous invention the Devil ever set on foot for the promotion of idolatry...

As the exalting one man so greatly above the rest cannot be justified on the equal rights of nature, so neither can it be defended on the authority of **scripture**; for the will of the Almighty as declared by **Gideon**, and the prophet **Samuel**, expressly disapproves of government by Kings....

Near three thousand years passed away, from the Mosaic account of the creation, till the Jews under a national delusion requested a king. Till then their form of government (except in extraordinary cases where the Almighty interposed) was **a kind of Republic**, administered by a judge and the elders of the tribes. Kings they had none, and it was held sinful to acknowledge any being under that title but the Lord of Hosts....

The children of Israel being oppressed by the Midianites, **Gideon** marched against them with a small army, and victory thro' the divine interposition decided in his favour. The Jews, elate with success, and attributing it to the generalship of Gideon, proposed making him a king, saying, "Rule thou over us, thou and thy son, and thy son's son." Here was temptation in its fullest extent; not a kingdom only, but an hereditary one; but Gideon in the **piety** of his soul replied, "I will not rule over you, neither shall my son rule over you. **THE LORD SHALL RULE OVER YOU.**" Words need not be more explicit: Gideon doth not decline the honour, but denieth their right to give it...

About one hundred and thirty years after this, they fell again into the same error. The hankering which the Jews had for the idolatrous customs of the Heathens, is something exceedingly unaccountable; but so it was, that laying hold of the misconduct of Samuel's two sons, who were intrusted with some secular concerns, they came in an abrupt and clamorous manner to Samuel, saying, "Behold thou art old, and thy sons walk not in thy ways, now make us a king to judge us like all the other nations." And here we cannot observe but that their motives were bad, viz. that they might be **LIKE** unto other nations, i. e. the Heathens, whereas their true glory lay in being as much **UNLIKE** them as possible. " But the thing displeased Samuel when they said, give us a King to judge us; and Samuel prayed unto the Lord, and the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee, for they have

not rejected thee, but they have rejected me, THAT I SHOULD NOT REIGN OVER THEM.

According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other Gods: so do they also unto thee. Now therefore hearken unto their voice, howbeit, protest solemnly unto them and show them the manner of the King that shall reign over them," i.e. not of any particular King, but the general manner of the Kings of the earth whom Israel was so eagerly copying after...

And Samuel told all the words of the Lord unto the people, that asked of him a King. And he said, "This shall be the manner of the King that shall reign over you. He will take your sons and appoint them for himself for his chariots and to be his horsemen, and some shall run before his chariots" (this description agrees with the present mode of impressing men) "and he will appoint him captains over thousands and captains over fifties, will set them to clear his ground and to reap his harvest, and to make his instruments of war, and instruments of his chariots, And he will take your daughters to be confectionaries, and to be cooks, and to be bakers" (this describes the expense and luxury as well as the oppression of Kings) "and he will take your fields and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give them to his officers and to his servants" (by which we see that **bribery, corruption,** and favouritism, are the standing vices of Kings) "and he will take the tenth of your men servants, and your maid servants, and your goodliest young men, and your asses, and put them to his work: and he will take the tenth of your sheep, and ye shall be his servants, and ye shall cry out in that day because of your king which ye shall have chosen, AND THE LORD WILL NOT HEAR YOU IN THAT DAY." ...

"Nevertheless the people refused to obey the voice of Samuel, and they said, Nay, but we will have a king over us, that we may be like all the nations, and that our king may judge us, and go out before us and fight our battles."

Samuel continued to reason with them but to no purpose; he set before them their ingratitude, but all would not avail; and seeing them fully bent on their folly, he cried out, "I will call unto the Lord, and he shall send thunder and rain... that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord, IN ASKING YOU A KING." So Samuel called unto the Lord, and the Lord sent thunder and rain that day, and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God that we die not, for WE HAVE ADDED UNTO OUR SINS THIS EVIL, TO ASK A KING." These portions of scripture are direct and positive. They admit of no equivocal construction. That the Almighty hath here entered his protest against monarchical government is true, or the scripture is false...

Questions to Consider:

1. What overall point was Thomas Paine trying to make about monarchical forms of government? What evidence did he use to support his contention?
2. For what reasons (3) did the Israelites want a king?
3. How did Yahweh respond to their request? Be specific.
4. According to this text quoted by Paine, would having a king solve Israel's problems? Furthermore, what problems would monarchy create?

Document 5.6

Timeline of Ancient Israel

The Jewish Museum: <http://www.thejewishmuseum.org/archaeologytimeline>

- c. 1200 BCE** Israelites settle in Canaan.
- c. 1020 BCE** Saul anointed first king of Israel.
- c. 1000–961 BCE** King David rules over a united Israel.
- c. 965 BCE** King Solomon begins building the First Temple in Jerusalem.
- c. 922 BCE** The united Israelite kingdom splits in two—the Northern Kingdom of Israel and the Southern Kingdom of Judah.
- 722 BCE** Sargon II of Assyria conquers the Northern Kingdom and exiles many of the inhabitants.
- 586 BCE** Nebuchadnezzar II of Babylonia conquers Judah, destroys the Temple, and exiles thousands to Babylon.
- 538 BCE** King Cyrus of Persia conquers Babylonia and allows Jews to return to the land of Israel (though many choose to remain in Babylonia).
- c. 516 BCE** The Second Temple is built in Jerusalem.
- 332 BCE** Alexander the Great conquers the Persian Empire, including the land of Israel.
- 3rd cent. BCE** Early Jewish prayer houses are documented in the Diaspora.
- c. 167 BCE** The Maccabean revolt against the Syrian Greeks achieves relative independence for the Jews. The holiday of Hanukkah celebrates the rededication of the Temple.
- 63 BCE** The Roman Empire controls the land of Israel; the area called Judea (including Jerusalem) becomes a client kingdom of Rome.
- 37 BCE** King Herod of Judea refurbishes the Second Temple.
- 6 CE** Rome annexes Judea.
- 66 CE** The first Jewish revolt against Rome begins.
- 70 CE** The Romans destroy Jerusalem and the Second Temple.
- 132–135 CE** Shimon bar-Kokhba leads the second Jewish revolt against Rome. Roman Emperor Hadrian eventually crushes the rebellion and expels the Jews from Jerusalem.

Saul: Israel's First King

Readings from 1 Samuel

Document
5.7

1 Samuel 9 (NIV)

Samuel Anoints Saul

¹ There was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Bekorath, the son of Aphiah of Benjamin. ² Kish had a son named Saul, as handsome a young man as could be found anywhere in Israel, and he was a head taller than anyone else.

³ Now the donkeys belonging to Saul's father Kish were lost, and Kish said to his son Saul, "Take one of the servants with you and go and look for the donkeys." ⁴ So he passed through the hill country of Ephraim and through the area around Shalisha, but they did not find them. They went on into the district of Shaalim, but the donkeys were not there. Then he passed through the territory of Benjamin, but they did not find them.

⁵ When they reached the district of Zuph, Saul said to the servant who was with him, "Come, let's go back, or my father will stop thinking about the donkeys and start worrying about us."

⁶ But the servant replied, "Look, in this town there is a man of God; he is highly respected, and everything he says comes true. Let's go there now. Perhaps he will tell us what way to take."

⁷ Saul said to his servant, "If we go, what can we give the man? The food in our sacks is gone. We have no gift to take to the man of God. What do we have?"

⁸ The servant answered him again. "Look," he said, "I have a quarter of a shekel^a of silver. I will give it to the man of God so that he will tell us what way to take." ⁹ (Formerly in Israel, if someone went to inquire of God, they would say, "Come, let us go to the seer," because the prophet of today used to be called a seer.)

¹⁰ "Good," Saul said to his servant. "Come, let's go." So they set out for the town where the man of God was.

¹¹ As they were going up the hill to the town, they met some young women coming out to draw water, and they asked them, "Is the seer here?"

¹² "He is," they answered. "He's ahead of you. Hurry now; he has just come to our town today, for the people have a sacrifice at the high place. ¹³ As soon as you enter the town, you will find him before he goes up to the high place to eat. The people will not begin eating until he comes, because he must bless the sacrifice; afterward, those who are invited will eat. Go up now; you should find him about this time."

¹⁴ They went up to the town, and as they were entering it, there was Samuel, coming toward them on his way up to the high place.

¹⁵ Now the day before Saul came, the LORD had revealed this to Samuel: ¹⁶ "About this time tomorrow I will send you a man from the land of Benjamin. Anoint him ruler over my people Israel; he will deliver them from the hand of the Philistines. I have looked on my people, for their cry has reached me."

¹⁷ When Samuel caught sight of Saul, the LORD said to him, "This is the man I spoke to you about; he will govern my people."

¹⁸ Saul approached Samuel in the gateway and asked, "Would you please tell me where the seer's house is?"

¹⁹ "I am the seer," Samuel replied. "Go up ahead of me to the high place, for today you are to eat with me, and in the morning I will send you on your way and will tell you all that is in your heart. ²⁰ As for the donkeys you lost three days ago, do not worry about them; they have been found. And to whom is all the desire of Israel turned, if not to you and your whole family line?"

²¹ Saul answered, “But am I not a Benjamite, from the smallest tribe of Israel, and is not my clan the least of all the clans of the tribe of Benjamin? Why do you say such a thing to me?”

²² Then Samuel brought Saul and his servant into the hall and seated them at the head of those who were invited—about thirty in number....

1 Samuel 10 Saul Made King

¹ Then Samuel took a flask of olive oil and poured it on Saul’s head and kissed him, saying, “Has not the LORD **anointed** you ruler over his inheritance?

⁹ As Saul turned to leave Samuel, God changed Saul’s heart, and all these signs were fulfilled that day. ¹⁰ When he and his servant arrived at Gibeah, a procession of prophets met him; the Spirit of God came powerfully upon him, and he joined in their prophesying....

¹⁷ Samuel summoned the people of Israel to the LORD at Mizpah ¹⁸ and said to them, “This is what the LORD, the God of Israel, says: ‘I brought Israel up out of Egypt, and I delivered you from the power of Egypt and all the kingdoms that oppressed you.’ ¹⁹ But you have now rejected your God, who saves you out of all your disasters and calamities. And you have said, ‘No, appoint a king over us.’ So now present yourselves before the LORD by your tribes and clans.”

²⁰ When Samuel had all Israel come forward by tribes, the tribe of Benjamin was taken by lot. ²¹ Then he brought forward the tribe of Benjamin, clan by clan, and Matri’s clan was taken. Finally Saul son of Kish was taken. But when they looked for him, he was not to be found. ²² So they inquired further of the LORD, “Has the man come here yet?”

And the LORD said, “Yes, he has hidden himself among the supplies.”

²³ They ran and brought him out, and as he stood among the people he was a head taller than any of the others. ²⁴ Samuel said to all the people, “Do you see the man the LORD has chosen? There is no one like him among all the people.”

Then the people shouted, “Long live the king!”

²⁵ Samuel explained to the people the rights and duties of kingship. He wrote them down on a scroll and deposited it before the LORD. Then Samuel dismissed the people to go to their own homes.

²⁶ Saul also went to his home in Gibeah, accompanied by valiant men whose hearts God had touched. ²⁷ But some scoundrels said, “How can this fellow save us?” They despised him and brought him no gifts. But Saul kept silent.

Saul Rescues the City of Jabesh (1 Samuel 11)

¹ Nahash^[a] the Ammonite went up and besieged Jabesh Gilead. And all the men of Jabesh said to him, “Make a treaty with us, and we will be subject to you.”

² But Nahash the Ammonite replied, “I will make a treaty with you only on the condition that I gouge out the right eye of every one of you and so bring disgrace on all Israel.”

³ The elders of Jabesh said to him, “Give us seven days so we can send messengers throughout Israel; if no one comes to rescue us, we will surrender to you.”

⁴ When the messengers came to Gibeah of Saul and reported these terms to the people, they all wept aloud. ⁵ Just then Saul was returning from the fields, behind his oxen, and he asked, “What is wrong with everyone? Why are they weeping?” Then they repeated to him what the men of Jabesh had said.

⁶ When Saul heard their words, the Spirit of God came powerfully upon him, and he burned with anger.

⁷ He took a pair of oxen, cut them into pieces, and sent the pieces by messengers throughout Israel, proclaiming, “This is what will be done to the oxen of anyone who does not follow Saul and Samuel.” Then the terror of the LORD fell on the people, and they came out together as one. ⁸ When Saul mustered them at Bezek, the men of Israel numbered three hundred thousand and those of Judah thirty thousand.

⁹ They told the messengers who had come, “Say to the men of Jabesh Gilead, ‘By the time the sun is hot tomorrow, you will be rescued.’” When the messengers went and reported this to the men of Jabesh, they were elated. ¹⁰ They said to the Ammonites, “Tomorrow we will surrender to you, and you can do to us whatever you like.”

¹¹ The next day Saul separated his men into three divisions; during the last watch of the night they broke into the camp of the Ammonites and slaughtered them until the heat of the day. Those who survived were scattered, so that no two of them were left together.

¹² The people then said to Samuel, “Who was it that asked, ‘Shall Saul reign over us?’ Turn these men over to us so that we may put them to death.”

¹³ But Saul said, “No one will be put to death today, for this day the LORD has rescued Israel.”

1 Samuel 13 Samuel Rebukes Saul

Saul was thirty years old when he became king, and he reigned over Israel forty-two years.

Saul chose three thousand men from Israel; two thousand were with him at Mikdash and in the hill country of Bethel, and a thousand were with Jonathan at Gibeah in Benjamin. The rest of the men he sent back to their homes....

The Philistines assembled to fight Israel, with three thousand chariots, six thousand charioteers, and soldiers as numerous as the sand on the seashore. They went up and camped at Mikdash, east of Beth Aven. When the Israelites saw that their situation was critical and that their army was hard pressed, they hid in caves and thickets, among the rocks, and in pits and cisterns. Some Hebrews even crossed the Jordan to the land of Gad and Gilead.

Saul remained at Gilgal, and all the troops with him were quaking with fear. He waited seven days, the time set by Samuel;⁸ but Samuel did not come to Gilgal, and Saul’s men began to scatter. So he said, “Bring me the burnt offering and the fellowship offerings.” And Saul offered up the burnt offering. Just as he finished making the offering, Samuel arrived, and Saul went out to greet him.

“What have you done?” asked Samuel.

Saul replied, “When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Mikdash, I thought, ‘Now the Philistines will come down against me at Gilgal, and I have not sought the LORD’s favor.’ So I felt compelled to offer the burnt offering.”

“You have done a foolish thing,” Samuel said. “You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time. But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the LORD’s command.”

Then Samuel left Gilgal and went up to Gibeah in Benjamin, and Saul counted the men who were with him. They numbered about six hundred.

From 1 Samuel 14

All the days of Saul there was bitter war with the Philistines, and whenever Saul saw a mighty or brave man, he took him into his service.

⁸ From 1 Samuel 10: “Go down ahead of me to Gilgal. I will surely come down to you to sacrifice burnt offerings and fellowship offerings, but you must wait seven days until I come to you and tell you what you are to do.”

1 Samuel 15 (NIV) The LORD Rejects Saul as King

¹ Samuel said to Saul, "I am the one the LORD sent to anoint you king over his people Israel; so listen now to the message from the LORD. ² This is what the LORD Almighty says: 'I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. ³ Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.' "

⁴ So Saul summoned the men and mustered them....

⁷ Then Saul attacked the Amalekites... He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword. ⁹ But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs—everything that was good. These they were unwilling to destroy completely, but everything that was despised and weak they totally destroyed.

¹⁰ Then the word of the LORD came to Samuel: ¹¹ "I am grieved that I have made Saul king, because he has turned away from me and has not carried out my instructions." Samuel was troubled, and he cried out to the LORD all that night.

¹² Early in the morning Samuel got up and went to meet Saul, but he was told, "Saul has gone to Carmel. There he has set up a monument in his own honor and has turned and gone on down to Gilgal."

¹³ When Samuel reached him, Saul said, "The LORD bless you! I have carried out the LORD's instructions."

¹⁴ But Samuel said, "What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?"

¹⁵ Saul answered, "The soldiers brought them from the Amalekites; they spared the best of the sheep and cattle to sacrifice to the LORD your God, but we totally destroyed the rest."

¹⁶ "Stop!" Samuel said to Saul. "Let me tell you what the LORD said to me last night."
"Tell me," Saul replied.

¹⁷ Samuel said, "Although you were once small in your own eyes, did you not become the head of the tribes of Israel? The LORD anointed you king over Israel. ¹⁸ And he sent you on a mission, saying, 'Go and completely destroy those wicked people, the Amalekites; make war on them until you have wiped them out.' ¹⁹ Why did you not obey the LORD? Why did you pounce on the plunder and do evil in the eyes of the LORD?"

²⁰ "But I did obey the LORD," Saul said. "I went on the mission the LORD assigned me. I completely destroyed the Amalekites and brought back Agag their king. ²¹ The soldiers took sheep and cattle from Gilgal."

²² But Samuel replied:
"Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD?
To obey is better than sacrifice,
and to heed is better than the fat of rams.

²³ For rebellion is like the sin of divination,
and arrogance like the evil of idolatry.
Because you have rejected the word of the LORD,
he has rejected you as king."

.... As Samuel turned to leave, Saul caught hold of the hem of his robe, and it tore. ²⁸ Samuel said to him, "**The LORD has torn the kingdom of Israel from you today and has given it to one of your neighbors—to one better than you.** ²⁹ He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind."

Questions to Consider:

According to the reading, why is Samuel upset with Saul?

What does this source tell us about the king's place in ancient Israel?

Had Israel ceased to be a theocracy just because they chose a king?

Saul vs. David

Readings from 1 Samuel

Document 5.8

Samuel Anoints David (1 Samuel 16 - NIV)

The LORD said to Samuel, “How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.”

But Samuel said, “How can I go? If Saul hears about it, he will kill me.”

The LORD said, “Take a heifer with you and say, ‘I have come to sacrifice to the LORD.’³ Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate.”

Samuel did what the LORD said. When he arrived at Bethlehem, the elders of the town trembled when they met him. They asked, “Do you come in peace?”

Samuel replied, “Yes, in peace; I have come to sacrifice to the LORD. Consecrate yourselves and come to the sacrifice with me.” Then he consecrated Jesse and his sons and invited them to the sacrifice.

When they arrived, Samuel saw Eliab and thought, “Surely the LORD’s anointed stands here before the LORD.”

But the LORD said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart.”

... Jesse had seven of his sons pass before Samuel, but Samuel said to him, “The LORD has not chosen these.” So he asked Jesse, “Are these all the sons you have?”

“There is still the youngest,” Jesse answered. “He is tending the sheep.”

Samuel said, “Send for him; we will not sit down until he arrives.”

So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features.

Then the LORD said, “Rise and anoint him; this is the one.”

So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah.

David in Saul’s Service

Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

Saul’s attendants said to him, “See, an evil spirit from God is tormenting you. Let our lord command his servants here to search for someone who can play the lyre. He will play when the evil spirit from God comes on you, and you will feel better.”

So Saul said to his attendants, “Find someone who plays well and bring him to me.”

One of the servants answered, “I have seen a son of Jesse of Bethlehem who knows how to play the lyre. He is a brave man and a warrior. He speaks well and is a fine-looking man. And the LORD is with him.”

Then Saul sent messengers to Jesse and said, "Send me your son David, who is with the sheep." So Jesse took a donkey loaded with bread, a skin of wine and a young goat and sent them with his son David to Saul.

David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers. Then Saul sent word to Jesse, saying, "Allow David to remain in my service, for I am pleased with him."

Whenever the spirit from God came on Saul, David would take up his lyre and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

David and Goliath (1 Samuel 17 – NIV)

¹ Now the Philistines gathered their forces for war and assembled at Sokoh in Judah. They pitched camp at Ephes Dammim, between Sokoh and Azekah. ² Saul and the Israelites assembled and camped in the Valley of Elah and drew up their battle line to meet the Philistines. ³ The Philistines occupied one hill and the Israelites another, with the valley between them.

⁴ A champion named Goliath, who was from Gath, came out of the Philistine camp. His height was six cubits and a span.^[a] ⁵ He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels^[b]; ⁶ on his legs he wore bronze greaves, and a bronze javelin was slung on his back. ⁷ His spear shaft was like a weaver's rod, and its iron point weighed six hundred shekels.^[c] His shield bearer went ahead of him.

⁸ Goliath stood and shouted to the ranks of Israel, "Why do you come out and line up for battle? Am I not a Philistine, and are you not the servants of Saul? Choose a man and have him come down to me. ⁹ If he is able to fight and kill me, we will become your subjects; but if I overcome him and kill him, you will become our subjects and serve us." ¹⁰ Then the Philistine said, "This day I defy the armies of Israel! Give me a man and let us fight each other." ¹¹ On hearing the Philistine's words, Saul and all the Israelites were dismayed and terrified.

¹² Now David was the son of an Ephrathite named Jesse, who was from Bethlehem in Judah. Jesse had eight sons, and in Saul's time he was very old. ¹³ Jesse's three oldest sons had followed Saul to the war: The firstborn was Eliab; the second, Abinadab; and the third, Shammah. ¹⁴ David was the youngest. The three oldest followed Saul, ¹⁵ but David went back and forth from Saul to tend his father's sheep at Bethlehem.

¹⁶ For forty days the Philistine came forward every morning and evening and took his stand.

¹⁷ Now Jesse said to his son David, "Take this ephah^[d] of roasted grain and these ten loaves of bread for your brothers and hurry to their camp. ¹⁸ Take along these ten cheeses to the commander of their unit. See how your brothers are and bring back some assurance^[e] from them. ¹⁹ They are with Saul and all the men of Israel in the Valley of Elah, fighting against the Philistines."

²⁰ Early in the morning David left the flock in the care of a shepherd, loaded up and set out, as Jesse had directed. He reached the camp as the army was going out to its battle positions, shouting the war cry. ²¹ Israel and the Philistines were drawing up their lines facing each other. ²² David left his things with the keeper of supplies, ran to the battle lines and asked his brothers how they were. ²³ As he was talking with them, Goliath, the Philistine champion from Gath, stepped out from his lines and shouted his usual defiance, and David heard it. ²⁴ Whenever the Israelites saw the man, they all fled from him in great fear.

²⁵ Now the Israelites had been saying, "Do you see how this man keeps coming out? He comes out to defy Israel. The king will give great wealth to the man who kills him. He will also give him his daughter in marriage and will exempt his family from taxes in Israel."

²⁶ David asked the men standing near him, “What will be done for the man who kills this Philistine and removes this disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?”

²⁷ They repeated to him what they had been saying and told him, “This is what will be done for the man who kills him.”

²⁸ When Eliab, David’s oldest brother, heard him speaking with the men, he burned with anger at him and asked, “Why have you come down here? And with whom did you leave those few sheep in the wilderness? I know how conceited you are and how wicked your heart is; you came down only to watch the battle.”

²⁹ “Now what have I done?” said David. “Can’t I even speak?” ³⁰ He then turned away to someone else and brought up the same matter, and the men answered him as before. ³¹ What David said was overheard and reported to Saul, and Saul sent for him.

³² David said to Saul, “Let no one lose heart on account of this Philistine; your servant will go and fight him.”

³³ Saul replied, “You are not able to go out against this Philistine and fight him; you are only a young man, and he has been a warrior from his youth.”

³⁴ But David said to Saul, “Your servant has been keeping his father’s sheep. When a lion or a bear came and carried off a sheep from the flock, ³⁵ I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. ³⁶ Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God. ³⁷ The LORD who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine.”

Saul said to David, “Go, and the LORD be with you.”

³⁸ Then Saul dressed David in his own tunic. He put a coat of armor on him and a bronze helmet on his head. ³⁹ David fastened on his sword over the tunic and tried walking around, because he was not used to them.

“I cannot go in these,” he said to Saul, “because I am not used to them.” So he took them off. ⁴⁰ Then he took his staff in his hand, chose five smooth stones from the stream, put them in the pouch of his shepherd’s bag and, with his sling in his hand, approached the Philistine.

⁴¹ Meanwhile, the Philistine, with his shield bearer in front of him, kept coming closer to David. ⁴² He looked David over and saw that he was little more than a boy, glowing with health and handsome, and he despised him. ⁴³ He said to David, “Am I a dog, that you come at me with sticks?” And the Philistine cursed David by his gods. ⁴⁴ “Come here,” he said, “and I’ll give your flesh to the birds and the wild animals!”

⁴⁵ David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. ⁴⁶ This day the LORD will deliver you into my hands, and I’ll strike you down and cut off your head. This very day I will give the carcasses of the Philistine army to the birds and the wild animals, and the whole world will know that there is a God in Israel. ⁴⁷ All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD’s, and he will give all of you into our hands.”

⁴⁸ As the Philistine moved closer to attack him, David ran quickly toward the battle line to meet him. ⁴⁹ Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the forehead. The stone sank into his forehead, and he fell facedown on the ground.

⁵⁰ So David triumphed over the Philistine with a sling and a stone; without a sword in his hand he struck down the Philistine and killed him.

⁵¹ David ran and stood over him. He took hold of the Philistine's sword and drew it from the sheath. After he killed him, he cut off his head with the sword.

When the Philistines saw that their hero was dead, they turned and ran. ⁵² Then the men of Israel and Judah surged forward with a shout and pursued the Philistines to the entrance of Gath and to the gates of Ekron.⁹ Their dead were strewn along the Shaaraim road to Gath and Ekron. ⁵³ When the Israelites returned from chasing the Philistines, they plundered their camp.

⁵⁴ David took the Philistine's head and brought it to Jerusalem; he put the Philistine's weapons in his own tent.

⁵⁵ As Saul watched David going out to meet the Philistine, he said to Abner, commander of the army, "Abner, whose son is that young man?"

Abner replied, "As surely as you live, Your Majesty, I don't know."

⁵⁶ The king said, "Find out whose son this young man is."

⁵⁷ As soon as David returned from killing the Philistine, Abner took him and brought him before Saul, with David still holding the Philistine's head.

⁵⁸ "Whose son are you, young man?" Saul asked him.

David said, "I am the son of your servant Jesse of Bethlehem."

Saul's Growing Fear of David (1 Samuel 18 – NIV)

¹ After David had finished talking with Saul, Jonathan became one in spirit with David, and he loved him as himself. ² From that day Saul kept David with him and did not let him return home to his family. ³ And Jonathan made a covenant with David because he loved him as himself. ⁴ Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt.

⁵ Whatever mission Saul sent him on, David was so successful that Saul gave him a high rank in the army. This pleased all the troops, and Saul's officers as well.

⁶ When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with timbrels and lyres. ⁷ As they danced, they sang:

"Saul has slain his thousands,
and David his tens of thousands."

⁸ Saul was very angry; this refrain displeased him greatly. "They have credited David with tens of thousands," he thought, "but me with only thousands. What more can he get but the kingdom?" ⁹ And from that time on Saul kept a close eye on David.

¹⁰ The next day an evil spirit from God came forcefully on Saul. He was prophesying in his house, while David was playing the lyre, as he usually did. Saul had a spear in his hand ¹¹ and he hurled it, saying to himself, "I'll pin David to the wall." But David eluded him twice.

¹² Saul was afraid of David, because the LORD was with David but had departed from Saul. ¹³ So he sent David away from him and gave him command over a thousand men, and David led the troops in their campaigns. ¹⁴ In everything he did he had great success, because the LORD was with him. ¹⁵ When Saul saw how successful he was, he was afraid of him. ¹⁶ But all Israel and Judah loved David, because he led them in their campaigns.

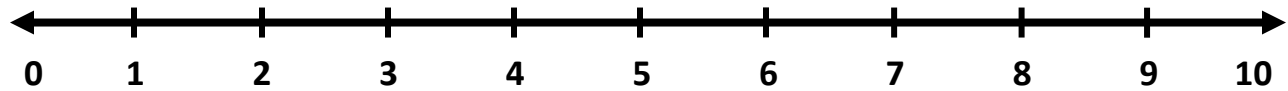
⁹ Gath and Ekron were two Philistine city states. This indicates not only an Israelite victory, but an all out rout (pwnage) of the Philistines.

READING ACTIVITY

Document 5.7 King Saul

Name: _____

After reading Document 5.7 (excerpts from 1 Samuel 9-15), rate Saul's performance as King of Israel:



Provide *at least* THREE (3) pieces of evidence to support your contention. These do not have to be in the form of direct quotes, which should only be used if the language is just so good that you couldn't find a way to say it better yourself. Be sure to include a [citation](#) after each piece of evidence, as you will be expected to do this when you use evidence in your upcoming essay. Cite biblical literature in "Book Chapter" form (e.g., **1 Samuel 10**). It is not necessary to include a verse for our purposes, since these books did not include verses when they were originally written (they were added during the Middle Ages).

1. _____

_____ CITATION: (_____)

2. _____

_____ CITATION: (_____)

3. _____

_____ CITATION: (_____)

If you were writing a paper on King Saul, how would you phrase your **thesis**?
Use the above contentions to shape your thesis.

READING ACTIVITY

Name: _____

Document 5.8

Saul vs. David

David is introduced in 1 Samuel 16-17. Given what you already know about Saul, **compare and contrast** the character of David as presented in chapters 16 and 17 with the character of Saul as presented in chapters 9 and 10.

	SAUL	DAVID
Compare (Similarities) <i>At least TWO</i>		
Contrast (Differences) <i>At least THREE</i>		

In 1 Samuel 15, Samuel tells Saul, “The LORD has torn the kingdom of Israel from you today and has given it to one of your neighbors—to one better than you.” Do you believe that David was better equipped to be King of Israel than Saul? Frame your conclusion in the form of a **thesis statement** that includes at least two reasons why David was - or was not - a better candidate than Saul for the Israelite kingship.

The Reign of King David

Readings from 1 Samuel

Document
5.9

BACKGROUND: *After Saul turned against David, David fled Saul's court and gathers a small army around him. Saul pursues David, igniting a civil war, although David is never portrayed as attacking Saul or trying to undermine him as king (according to the text, David spares Saul's life on more than one occasion when he has the opportunity to kill him). So, in the later years of Saul's kingship, he is divided between fighting Israel's enemies and his efforts to kill David.*

Saul Falls in Battle (1 Samuel 31 – NIV)

Now the Philistines fought against Israel; the Israelites fled before them, and many fell dead on Mount Gilboa. The Philistines were in hot pursuit of Saul and his sons, and they killed his sons Jonathan, Abinadab and Malki-Shua. The fighting grew fierce around Saul, and when the archers overtook him, they wounded him critically.

Saul said to his armor-bearer, "Draw your sword and run me through, or these uncircumcised fellows will come and run me through and abuse me."

But his armor-bearer was terrified and would not do it; so Saul took his own sword and fell on it. When the armor-bearer saw that Saul was dead, he too fell on his sword and died with him. So Saul and his three sons and his armor-bearer and all his men died together that same day.

When the Israelites along the valley and those across the Jordan saw that the Israelite army had fled and that Saul and his sons had died, they abandoned their towns and fled. And the Philistines came and occupied them.

The next day, when the Philistines came to strip the dead, they found Saul and his three sons fallen on Mount Gilboa. They cut off his head and stripped off his armor, and they sent messengers throughout the land of the Philistines to proclaim the news in the temple of their idols and among their people. They put his armor in the temple of the Ashtoreths and fastened his body to the wall of Beth Shan.

When the people of Jabesh Gilead heard what the Philistines had done to Saul, all their valiant men marched through the night to Beth Shan. They took down the bodies of Saul and his sons from the wall of Beth Shan and went to Jabesh, where they burned them. Then they took their bones and buried them under a tamarisk tree at Jabesh, and they fasted seven days.

David Hears of Saul's Death(2 Samuel 1 – NIV)

After the death of Saul, David returned from striking down the Amalekites and stayed in Ziklag two days. On the third day a man arrived from Saul's camp with his clothes torn and dust on his head. When he came to David, he fell to the ground to pay him honor.

"Where have you come from?" David asked him.

He answered, "I have escaped from the Israelite camp."

"What happened?" David asked. "Tell me."

"The men fled from the battle," he replied. "Many of them fell and died. And Saul and his son Jonathan are dead."

Then David said to the young man who brought him the report, "How do you know that Saul and his son Jonathan are dead?"

"I happened to be on Mount Gilboa," the young man said, "and there was Saul, leaning on his spear, with the chariots and their drivers in hot pursuit. When he turned around and saw me, he called out to me, and I said, 'What can I do?'

....

“Then he said to me, ‘Stand here by me and kill me! I’m in the throes of death, but I’m still alive.’

“So I stood beside him and killed him, because I knew that after he had fallen he could not survive. And I took the crown that was on his head and the band on his arm and have brought them here to my lord.”

Then David and all the men with him took hold of their clothes and tore them. They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the LORD and for the nation of Israel, because they had fallen by the sword....

David asked him, “Why weren’t you afraid to lift your hand to destroy the LORD’s anointed?”

Then David called one of his men and said, “Go, strike him down!” So he struck him down, and he died. For David had said to him, “Your blood be on your own head. Your own mouth testified against you when you said, ‘I killed the LORD’s anointed.’”

David Anointed King Over Judah (2 Samuel 2 – NIV)

So David went up [to Hebron, a city in Judah] with his two wives... David also took the men who were with him, each with his family, and they settled in Hebron and its towns. Then the men of Judah came to Hebron, and there they anointed David king over the tribe of Judah....

War Between the Houses of David and Saul

Meanwhile, Abner son of Ner, the commander of Saul’s army, had taken Ish-Bosheth son of Saul and brought him over to Mahanaim. He made him king over Gilead, Ashuri and Jezreel, and also over Ephraim, Benjamin and all Israel....

(From 2 Samuel 3 – NIV)

The war between the house of Saul and the house of David lasted a long time. David grew stronger and stronger, while the house of Saul grew weaker and weaker....

[Eventually, Ish-Bosheth is killed by two of his own men, who sneak into his room while he is sleeping, behead him, and bring the head to David, expecting a reward. Evidently, these men had not “gotten the memo” that David was not a fan of regicide. David ordered the men killed and gave Ish-Bosheth’s head an honorable burial.]

David Becomes King Over Israel (2 Samuel 5 – NIV)

All the tribes of Israel came to David at Hebron and said, “We are your own flesh and blood. In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the LORD said to you, ‘You will shepherd my people Israel, and you will become their ruler.’”

When all the elders of Israel had come to King David at Hebron, the king made a covenant with them at Hebron before the LORD, and they anointed David king over Israel.

David was thirty years old when he became king, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.

David Conquers Jerusalem

The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, “You will not get in here; even the blind and the lame can ward you off.” They thought, “David cannot get in here.” Nevertheless, David captured the fortress of Zion—which is the City of David....

David then took up residence in the fortress and called it the City of David. He built up the area around it... And he became more and more powerful, because the LORD God Almighty was with him.

Now Hiram king of Tyre sent envoys to David, along with cedar logs and carpenters and stonemasons, and they built a palace for David. 12 Then David knew that the LORD had established him as king over Israel and had exalted his kingdom for the sake of his people Israel.

After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him...

David Defeats the Philistines

When the Philistines heard that David had been anointed king over Israel, they went up in full force to search for him, but David heard about it and went down to the stronghold ... David inquired of the LORD, "Shall I go and attack the Philistines? Will you deliver them into my hands?"

The LORD answered him, "Go, for I will surely deliver the Philistines into your hands."

So David went to Baal Perazim, and there he defeated them. He said, "As waters break out, the LORD has broken out against my enemies before me." So that place was called Baal Perazim. The Philistines abandoned their idols there, and David and his men carried them off...

David's Victories (2 Samuel 8 – NIV)

In the course of time, David defeated the Philistines and subdued them, and he took Metheg Ammah from the control of the Philistines.

David also defeated the Moabites. He made them lie down on the ground and measured them off with a length of cord. Every two lengths of them were put to death, and the third length was allowed to live. So the Moabites became subject to David and brought him tribute.

Moreover, David defeated Hadadezer son of Rehob, king of Zobah, when he went to restore his monument at the Euphrates River. David captured a thousand of his chariots, seven thousand charioteers and twenty thousand foot soldiers. He hamstringed all but a hundred of the chariot horses.

When the Arameans of Damascus came to help Hadadezer king of Zobah, David struck down twenty-two thousand of them. He put garrisons in the Aramean kingdom of Damascus, and the Arameans became subject to him and brought tribute. The LORD gave David victory wherever he went...

And David became famous after he returned from striking down eighteen thousand Edomites in the Valley of Salt.

He put garrisons throughout Edom, and all the Edomites became subject to David. The LORD gave David victory wherever he went.

David and Bathsheba (2 Samuel 11 – NIV)

In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.

One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.) Then she went back home. The woman conceived and sent word to David, saying, "I am pregnant."

So David sent this word to Joab: “Send me Uriah the Hittite.” And Joab sent him to David. When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going. Then David said to Uriah, “Go down to your house and wash your feet.” So Uriah left the palace, and a gift from the king was sent after him. But Uriah slept at the entrance to the palace with all his master’s servants and did not go down to his house.

David was told, “Uriah did not go home.” So he asked Uriah, “Haven’t you just come from a military campaign? Why didn’t you go home?”

Uriah said to David, “The ark and Israel and Judah are staying in tents,[a] and my commander Joab and my lord’s men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live, I will not do such a thing!”

Then David said to him, “Stay here one more day, and tomorrow I will send you back.” So Uriah remained in Jerusalem that day and the next. At David’s invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master’s servants; he did not go home.

In the morning David wrote a letter to Joab and sent it with Uriah. In it he wrote, “Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die.”

So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were. When the men of the city came out and fought against Joab, some of the men in David’s army fell; moreover, Uriah the Hittite died....

When Uriah’s wife heard that her husband was dead, she mourned for him. After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the LORD.

Nathan Rebukes David (2 Samuel 12 – NIV)

The LORD sent Nathan [a prophet] to David. When he came to him, he said, “There were two men in a certain town, one rich and the other poor. The rich man had a very large number of sheep and cattle, but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him.

“Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”

David burned with anger against the man and said to Nathan, “As surely as the LORD lives, the man who did this must die! He must pay for that lamb four times over, because he did such a thing and had no pity.”

Then Nathan said to David, “You are the man!”

....

Then David said to Nathan, “I have sinned against the LORD.”

Nathan replied, “The LORD has taken away your sin. You are not going to die. ¹⁴ But because by doing this you have shown utter contempt for the LORD, the son born to you will die.”

[Bathsheba’s infant son becomes ill and dies after seven days.]

Then David comforted his wife Bathsheba, and he went to her and made love to her. She gave birth to a son, and they named him Solomon. The LORD loved him; and because the LORD loved him, he sent word through Nathan the prophet to name him Jedidiah.

The Reign of King Solomon

Readings from 1 Kings

Document
5.10

[After a dynastic struggle with his older brother following the death of David, Solomon becomes King of Israel.]

Solomon Asks for Wisdom (1 Kings 3)

¹ Solomon made an alliance with Pharaoh king of Egypt and married his daughter. He brought her to the City of David until he finished building his palace and the temple of the LORD, and the wall around Jerusalem....

⁴ The king went to Gibeon to offer sacrifices, for that was the most important high place, and Solomon offered a thousand burnt offerings on that altar. ⁵ At Gibeon the LORD appeared to Solomon during the night in a dream, and God said, “Ask for whatever you want me to give you.”

⁶ Solomon answered, “You have shown great kindness to your servant, my father David, because he was faithful to you and righteous and upright in heart. You have continued this great kindness to him and have given him a son to sit on his throne this very day.

⁷ “Now, LORD my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties... So give your servant a discerning heart to govern your people and to distinguish between right and wrong...”

¹⁰ The Lord was pleased that Solomon had asked for this. ¹¹ So God said to him, “Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, ¹² I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. ¹³ Moreover, I will give you what you have not asked for—both wealth and honor—so that in your lifetime you will have no equal among kings. ¹⁴ And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life.” ¹⁵ Then Solomon awoke—and he realized it had been a dream....

A Wise Ruling

¹⁶ Now two prostitutes came to the king and stood before him. ¹⁷ One of them said, “Pardon me, my lord. This woman and I live in the same house, and I had a baby while she was there with me. ¹⁸ The third day after my child was born, this woman also had a baby. We were alone; there was no one in the house but the two of us.

¹⁹ “During the night this woman’s son died because she lay on him. ²⁰ So she got up in the middle of the night and took my son from my side while I your servant was asleep. She put him by her breast and put her dead son by my breast. ²¹ The next morning, I got up to nurse my son—and he was dead! But when I looked at him closely in the morning light, I saw that it wasn’t the son I had borne.”

²² The other woman said, “No! The living one is my son; the dead one is yours.”

But the first one insisted, “No! The dead one is yours; the living one is mine.” And so they argued before the king.

²³ The king said, “This one says, ‘My son is alive and your son is dead,’ while that one says, ‘No! Your son is dead and mine is alive.’”

²⁴ Then the king said, “Bring me a sword.” So they brought a sword for the king. ²⁵ He then gave an order: “Cut the living child in two and give half to one and half to the other.”

²⁶ The woman whose son was alive was deeply moved out of love for her son and said to the king, “Please, my lord, give her the living baby! Don’t kill him!”

But the other said, “Neither I nor you shall have him. Cut him in two!”

²⁷ Then the king gave his ruling: “Give the living baby to the first woman. Do not kill him; she is his mother.”

²⁸ When all Israel heard the verdict the king had given, they held the king in awe, because they saw that he had wisdom from God to administer justice.

Solomon’s Daily Provisions (1 Kings 4)

²⁰ The people of Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy. ²¹ And Solomon ruled over all the kingdoms from the Euphrates River to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon’s subjects all his life.

²² Solomon’s daily provisions were thirty [185 bushels] of the finest flour and [375 bushels] of meal, ²³ ten head of stall-fed cattle, twenty of pasture-fed cattle and a hundred sheep and goats, as well as deer, gazelles, roebucks and choice fowl. ²⁴ For he ruled over all the kingdoms west of the Euphrates River... and had peace on all sides. ²⁵ During Solomon’s lifetime Judah and Israel, from Dan to Beersheba, lived in safety, everyone under their own vine and under their own fig tree.

²⁶ Solomon had four thousand stalls for chariot horses, and twelve thousand horses....

Preparations for Building the Temple (1 Kings 5)

¹ When Hiram king of Tyre heard that Solomon had been anointed king to succeed his father David, he sent his envoys to Solomon, because he had always been on friendly terms with David. ² Solomon sent back this message to Hiram:

³ “You know that because of the wars waged against my father David from all sides, he could not build a temple for the Name of the LORD his God until the LORD put his enemies under his feet. ⁴ But now the LORD my God has given me rest on every side, and there is no adversary or disaster. ⁵ I intend, therefore, to build a temple for the Name of the LORD my God, as the LORD told my father David, when he said, ‘Your son whom I will put on the throne in your place will build the temple for my Name.’

¹³ King Solomon conscripted laborers from all Israel—thirty thousand men. ¹⁴ He sent them off to Lebanon in shifts of ten thousand a month, so that they spent one month in Lebanon and two months at home. Adoniram was in charge of the forced labor. ¹⁵ Solomon had seventy thousand carriers and eighty thousand stonecutters in the hills, ¹⁶ as well as thirty-three hundred foremen who supervised the project and directed the workers....

From 1 Kings 6

¹ In the four hundred and eightieth^[a] year after the Israelites came out of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD....

³⁷ The foundation of the temple of the LORD was laid in the fourth year, in the month of Ziv. ³⁸ In the eleventh year in the month of Bul, the eighth month, the temple was finished in all its details according to its specifications. He had spent seven years building it.

Solomon Builds His Palace (1 Kings 7 – NIV)

¹ It took Solomon thirteen years, however, to complete the construction of his palace. ² He built the Palace of the Forest of Lebanon a hundred cubits long, fifty wide and thirty high,^[a] with four rows of cedar columns supporting trimmed cedar beams....

⁷ He built the throne hall, the Hall of Justice, where he was to judge, and he covered it with cedar from floor to ceiling. ⁸ And the palace in which he was to live, set farther back, was similar in design. Solomon also made a palace like this hall for Pharaoh’s daughter, whom he had married.

Solomon's Wives (1 Kings 11 – NIV)

¹ King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites. ² They were from nations about which the LORD had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love. ³ He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. ⁴ As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been... So Solomon did evil in the eyes of the LORD; he did not follow the LORD completely, as David his father had done.

⁷ On a hill east of Jerusalem, Solomon built a high place for Chemosh the detestable god of Moab, and for Molek the detestable god of the Ammonites. ⁸ He did the same for all his foreign wives, who burned incense and offered sacrifices to their gods.

⁹ The LORD became angry with Solomon because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice. ¹⁰ Although he had forbidden Solomon to follow other gods, Solomon did not keep the LORD's command. ¹¹ So the LORD said to Solomon, "Since this is your attitude and you have not kept my covenant and my decrees, which I commanded you, I will most certainly tear the kingdom away from you and give it to one of your subordinates. ¹² Nevertheless, for the sake of David your father, I will not do it during your lifetime. I will tear it out of the hand of your son. ¹³ Yet I will not tear the whole kingdom from him, but will give him one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen."

[The Edomites and other subject peoples begin to rebel against Solomon.]

Jeroboam Rebels Against Solomon

²⁶ Also, Jeroboam son of Nebat rebelled against the king. He was one of Solomon's officials, an Ephraimite...

²⁷ Here is the account of how he rebelled against the king: Solomon had built the terraces^[a] and had filled in the gap in the wall of the city of David his father. ²⁸ Now Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the tribes of Joseph.

²⁹ About that time Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way, wearing a new cloak. The two of them were alone out in the country, ³⁰ and Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces. ³¹ Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes. ³² But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe....'"

⁴⁰ Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt, to Shishak the king, and stayed there until Solomon's death.

Solomon's Death

...Solomon reigned in Jerusalem over all Israel forty years. ⁴³ Then he rested with his ancestors and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

Israel Rebels Against Rehoboam

(1 Kings 12 – NIV)

¹ Rehoboam went to Shechem, for all Israel had gone there to make him king. ² When Jeroboam son of Nebat heard this (he was still in Egypt, where he had fled from King Solomon), he returned from Egypt. ³ So they sent for Jeroboam, and he and the whole assembly of Israel went to Rehoboam and said to him: ⁴ “Your father put a heavy yoke on us, but now lighten the harsh labor and the heavy yoke he put on us, and we will serve you.”

⁵ Rehoboam answered, “Go away for three days and then come back to me.” So the people went away.

⁶ Then King Rehoboam consulted the elders who had served his father Solomon during his lifetime. “How would you advise me to answer these people?” he asked.

⁷ They replied, “If today you will be a servant to these people and serve them and give them a favorable answer, they will always be your servants.”

⁸ But Rehoboam rejected the advice the elders gave him and consulted the young men who had grown up with him and were serving him. ⁹ He asked them, “What is your advice? How should we answer these people who say to me, ‘Lighten the yoke your father put on us?’”

¹⁰ The young men who had grown up with him replied, “These people have said to you, ‘Your father put a heavy yoke on us, but make our yoke lighter.’ Now tell them, ‘My little finger is thicker than my father’s waist. ¹¹ My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.’”

¹² Three days later Jeroboam and all the people returned to Rehoboam, as the king had said, “Come back to me in three days.” ¹³ The king answered the people harshly. Rejecting the advice given him by the elders, ¹⁴ he followed the advice of the young men and said, “My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.” ¹⁵ **So the king did not listen to the people...**

¹⁶ When all Israel saw that the king refused to listen to them, they answered the king:

*“What share do we have in David,
what part in Jesse’s son?*

*To your tents, Israel!
Look after your own house, David!”*

So the Israelites went home. ¹⁷ But as for the Israelites who were living in the towns of Judah, Rehoboam still ruled over them.

¹⁸ King Rehoboam sent out Adoniram, who was in charge of forced labor, but all Israel stoned him to death. King Rehoboam, however, managed to get into his chariot and escape to Jerusalem. ¹⁹ So Israel has been in rebellion against the house of David to this day.

²⁰ When all the Israelites heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David....

Golden Calves at Bethel and Dan

²⁵ Then Jeroboam fortified Shechem in the hill country of Ephraim and lived there...

²⁶ Jeroboam thought to himself, “The kingdom will now likely revert to the house of David. ²⁷ If these people go up to offer sacrifices at the temple of the LORD in Jerusalem, they will again give their allegiance to their lord, Rehoboam king of Judah. They will kill me and return to King Rehoboam.”

²⁸ After seeking advice, the king made two golden calves. He said to the people, “It is too much for you to go up to Jerusalem. Here are your gods, Israel, who brought you up out of Egypt.” ²⁹

READING ACTIVITY

Name: _____

Documents 5.9 & 5.10

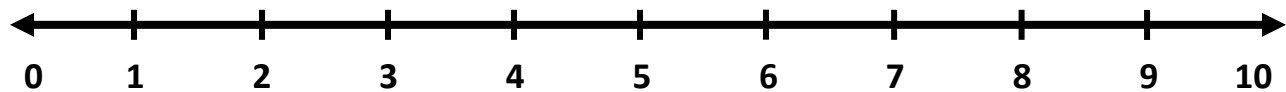
The Kingships of David and Solomon

Document 5.9 (King David)

After reading Document 5.9, note the pros (accomplishments, victories, virtues, etc.) and the cons (defeats, character flaws, etc.) of David's reign.

	PROS	CONS
King David		

Given the pros and cons that you've listed above, rate David's performance as King of Israel:

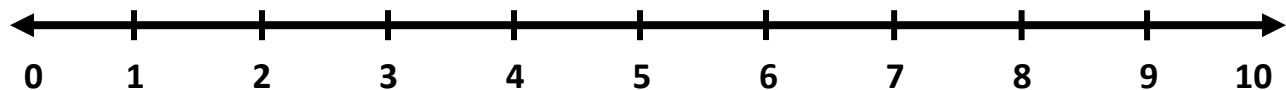


Document 5.10 (King Solomon)

After reading Document 5.10, note the pros (accomplishments, victories, virtues, etc.) and the cons (defeats, character flaws, etc.) of Solomon's reign.

King Solomon		
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Given the pros and cons that you've listed above, rate Solomon's performance as King of Israel:



The Fall of Israel and Judah

Readings from 2 Kings

Document
5.11

The Fall of Israel [c. 731 B.C.]

From 2 Kings 17 (King James Version)

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the LORD, but not as [much as] the kings of Israel that were before him.

Against him came up Shalmaneser king of **Assyria**; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So [the] king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea[,] the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

The Fall of Judah [c. 597 B.C.]

From 2 Kings 24-25 (King James Version)

Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem... and he did that which was evil in the sight of the LORD... For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of **Babylon**.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

And the city was broken up, and all the men of war fled by night... and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

So they took the king, and brought him up to the king of Babylon... and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

Questions to Consider:

1. In the last years of the kingdoms of Israel and Judah, what appeared to be their relationship with the empires that dominated the Fertile Crescent at the time?
2. How did those writing the history of Israel and Judah explain the downfall of the two nations?

ARGUMENTATIVE ESSAY

Name: _____

Ancient Israel

World History to 1300

"The Israelites were better off after adopting monarchy as a form of government than they had been as a tribal confederation." Assess the validity of this statement.

Length: 2-3 Pages [of actual written material] Typed
(Double-Spaced, Standard Font Size, Margins, etc.)

DUE _____, __/___ (A Day) or _____, __/___ (B Day)

This is an **argumentative essay**, in which you are expected to *evaluate* Israel's decision to choose a king using historical evidence. In evaluating, you should account for both pros and cons, noting that every argument has two sides (although you find one side stronger than the other).

Your first paragraph should include a *clear thesis* that lets the reader know what direction you're taking and summarizes your key points.

You should consider the following questions as you research and plan your essay:

1. *What was Israel like during the period of the tribal confederation? What problems did the Israelites encounter repeatedly that caused them to ask for a king?*
2. *What did the Israelites expect to gain by having a king? What did Samuel warn them that they would lose?*
3. *How did the kingship change Israel? Did these changes result in a net gain or a net loss?*
4. *How would you assess the character of the kings of Israel? How (and to what extent) did royal power alter their character?*

You do not have to answer these questions in numerical order. **DO NOT** write your essay as a numbered list. Everything should be in paragraph form. The points that you make in your essay should support your thesis. ***Remember that the best essays will present complex arguments, taking note of opposing viewpoints.***

CITATIONS

Your essay is to include *at least* SIX (6) citations (goal being TWO (2) citations per body paragraph) of evidence to support your thesis. If you are citing a biblical text, cite it parenthetically by the book and chapter (e.g., 1 Samuel 14) at the end of the sentence in which you use it. You are welcome to use non-biblical and secondary sources, but this is not necessary. If you make use of non-biblical sources, cite them parenthetically in your essay and include the work(s) on a Works Cited page. No Works Cited page is necessary for essays using biblical sources (or the Thomas Paine reading) exclusively.

Remember, something does not have to be *quoted* in order to be cited. Simply referring to the passage in some way is enough to justify a citation. Few things are as annoying as reading an essay filled with long quotes designed to take up space.

ARGUMENTATIVE ESSAY

Ancient Israel

World History to 1300

Name: _____

“The Israelites were better off after adopting monarchy as a form of government than they had been as a tribal confederation.” Assess the validity of this statement.

PRE-WRITING

Advantages of Monarchy	Disadvantages of Monarchy

Was Israel better off *before* or *after* adopting monarchy? (BEFORE / AFTER)

Identify THREE (3) reasons why you have come to this conclusion:

1. _____
2. _____
3. _____

What might someone making the opposite argument say in response to your argument and how would you refute it?

<u>Opposing Argument</u>	<u>Refutation</u>

The strongest essays will anticipate opposing arguments and craft their arguments with the opposition in mind – keep in mind that you’re not only arguing for your position, but against the opposing viewpoint.

Your first paragraph should include a *clear thesis* that lets the reader know what direction you're taking and summarizes your key points. Your thesis should 1) **clearly state your position** on the validity of the prompt and 2) **clearly state your three points**.

THESIS:

OUTLINE:

POINT #1: _____

Evidence:

A) _____ (_____)
[citation]

B) _____ (_____)

POINT #2: _____

Evidence:

A) _____ (_____)
[citation]

B) _____ (_____)

POINT #3: _____

Evidence:

A) _____ (_____)
[citation]

B) _____ (_____)

NOTE: *Your essay may have more than three body paragraphs, in which case you can continue pre-writing elsewhere.*

(Argumentative Essay: Ancient Israel)

STUDENT: _____

[illegible]

Document 5.12

From Theodor Herzl, *The Jewish State*

Published in 1896

Zionism and Israel Information Center: http://www.zionism-israel.com/js/Jewish_State.html



The idea that I develop in this pamphlet is an age-old one: the establishment of a Jewish State.

The world echoes with outcries against the Jews, and this is what awakens the dormant idea.

I am not inventing anything, as the reader should be constantly aware when reading my explanations. I am inventing neither the condition of the Jews as it developed through history, nor the means to remedy it. The material components of the structure which I sketch, are present in reality and within easy reach; anyone can convince himself of that. Thus if anyone wants to characterize this attempt to solve the Jewish question with one word, then it should not be called a "fantasy" but at most a "synthesis."

At the outset I must guard my plan from being treated as a Utopia. In doing so I am only preventing superficial observers from possibly committing a silly blunder. After all, it would be no disgrace to have written a philanthropic Utopia. I could achieve an easier literary success --and, as it were, avoid all responsibility-- if I presented my plan in the form of a novel for readers who want to be entertained. But that would be the kind of amiable Utopia that has been produced in such abundance before and after Sir Thomas More. And I think the situation of the Jews in various countries is bad enough to render such preliminary dalliance superfluous.

To bring out the difference between my construction and a Utopia I shall choose an interesting book of recent years, *Freiland* [Freeland] by Dr. Theodor Hertzka. This is an ingenious bit of fantasy, devised by a thoroughly modern mind schooled in the principles of political economy, and as remote from life as the equatorial mountain on which this dream state is located. *Freiland* is a complicated piece of machinery with many cogs and wheels which even mesh; but there is nothing to indicate to me that it can be set in motion. And even if I were to see Freeland associations come into being, I should regard the whole thing as a joke.

The plan before you, however, contains the utilization of a driving force that exists in reality. In all modesty I am only indicating the cogs and wheels of the machine that is to be built, referring to my limitations and trusting that there will be mechanics more competent than I for the actual construction.

What matters is the driving force. What is that force? The distress of the Jews.

Who dares deny that this force exists? We shall deal with it in the chapter on the causes of anti-Semitism.

We understand steam power which is generated by boiling water in a tea-kettle and which then lifts the kettle lid. Such a tea-kettle phenomenon are the Zionist experiments and many other organized efforts "to combat anti-Semitism."

This force, if properly used, is powerful enough to run a great machine and transport men and merchandise. The machine may have whatever form one pleases.

I am profoundly convinced that I am right; I do not know whether I shall be proved right in my lifetime. The men who inaugurate this movement will hardly live to see its glorious conclusion. But the very inauguration will bring a lofty pride and the happiness of inner freedom into their lives.

To protect my plan from the suspicion that it is a Utopia, I shall use picturesque details in my description but sparingly. As it is, I suspect that unthinking scoffers will attempt to invalidate the whole idea by distorting my outline. A generally intelligent Jew to whom I presented the matter said that details of the

future presented as reality were the hallmark of a Utopia. This is a fallacy. Every minister of finance uses future figures in his budgetary estimate - not just figures derived from the average of previous years and the past revenues of other states, but also figures for which there is no precedent for example, when a new tax is instituted. Only those who have never looked at a budget will be unaware of this. Will this cause anyone to regard a draft of a fiscal law as Utopian, even if he knows that it will never be possible to stick to the estimate very closely?

But I expect even more of my readers. I ask the educated readers whom I am addressing to rethink and revise many old notions. And I am particularly imposing upon the Jewish leaders, those who have actively striven for a solution of the Jewish Question, to the extent of asking them to look upon their previous efforts as misguided and ineffectual.

In presenting my idea I face a danger. If I describe all those things of the future with restraint, it will seem as though even I do not believe that they are possible. If, on the other hand, I predict their realization unreservedly, everything may look like a figment of my imagination.

Therefore I say clearly and emphatically: I do believe that my scheme can be put into practice, even though I do not presume to have found the final form the idea will take. The Jewish State is something the world needs, and consequently it will come into being.

If this idea were only to be pursued by one person, it would be a rather foolish quest; but if many Jews agree to work on it simultaneously, it is entirely reasonable, and carrying it out will present no major obstacles. The idea depends only on the number of its adherents. Perhaps our ambitious young people, to whom every road is even now blocked and for whom the Jewish State reveals bright prospects of honor, freedom, and happiness, will see to it that this idea is disseminated.

With the publication of this pamphlet I consider my task as completed. I shall have something further to say only if attacks from estimable opponents force me to do so, or if it becomes necessary to refute unforeseen objections and eliminate errors.

Is what I am saying not yet true? Am I ahead of my time? Are the sufferings of the Jews still not great enough? We shall see.

So it depends on the Jews themselves whether this political pamphlet is, for the time being, only a political novel. If the present generation is still too obtuse, another, better, more advanced generation will come along. Those Jews who want a state of their own will have one, and deservedly so.

Document 5.13

Prime Minister Benjamin Netanyahu's Speech to the U.N. General Assembly

September 23, 2011

The Weekly Standard: http://www.weeklystandard.com/blogs/netanyahus-un-speech_594122.html

PRIME MIN. NETANYAHU: Thank you, Mr. President.

Ladies and gentlemen, Israel has extended its hand in peace from the moment it was established 63 years ago. On behalf of Israel and the Jewish people, I extend that hand again today. I extend it to the people of Egypt and Jordan, with renewed friendship for neighbors with whom we have made peace. I extend it to the people of Turkey, with respect and good will. I extend it to the people of Libya and Tunisia, with admiration for those trying to build a democratic future. I extend it to the other peoples of North Africa and the Arabian Peninsula, with whom we want to forge a new beginning. I extend it to the people of Syria, Lebanon and Iran, with awe at the courage of those fighting brutal repression.

But most especially, I extend my hand to the Palestinian people, with whom we seek a just and lasting peace. (Applause.)

Ladies and gentlemen, in Israel our hope for peace never wanes. Our scientists, doctors, innovators, apply their genius to improve the world of tomorrow. Our artists, our writers, enrich the heritage of humanity. Now, I know that this is not exactly the image of Israel that is often portrayed in this hall. After all, it was here in 1975 that the age-old yearning of my people to restore our national life in **our ancient biblical homeland** -- it was then that this was braided -- branded, rather -- shamefully, as racism... And it's here year after year that Israel is unjustly singled out for condemnation. **It's singled out for condemnation more often than all the nations of the world combined.** Twenty-one out of the 27 General Assembly resolutions condemn Israel -- the one true democracy in the Middle East....

Today I hope that the light of truth will shine, if only for a few minutes, in a hall that for too long has been a place of darkness for my country. So as Israel's prime minister, I didn't come here to win applause. I came here to speak the truth. (Cheers, applause.) The truth is -- the truth is that Israel wants peace. The truth is that I want peace....

This is my fervent hope. But as the prime minister of Israel, I cannot risk the future of the Jewish state on wishful thinking. Leaders must see reality as it is, not as it ought to be. We must do our best to shape the future, but we cannot wish away the dangers of the present.

And the world around Israel is definitely becoming more dangerous. Militant Islam has already taken over Lebanon and Gaza. It's determined to tear apart the peace treaties between Israel and Egypt and between Israel and Jordan. It's poisoned many Arab minds against Jews and Israel, against America and the West. **It opposes not the policies of Israel but the existence of Israel.**

Now, some argue that the spread of militant Islam, especially in these turbulent times -- if you want to slow it down, they argue, Israel must hurry to make concessions, to make territorial compromises....

These people say to me constantly: Just make a sweeping offer, and everything will work out. You know, there's only one problem with that theory. We've tried it and it hasn't worked....

But Israel did more than just make sweeping offers. We actually left territory. We withdrew from Lebanon in 2000 and from every square inch of Gaza in 2005. That didn't calm the Islamic storm, the militant Islamic storm that threatens us. It only brought the storm closer and make it stronger.

Hezbollah and Hamas fired thousands of rockets against our cities from the very territories we vacated. See, when Israel left Lebanon and Gaza, the moderates didn't defeat the radicals, the moderates were devoured by the radicals...

We left Gaza hoping for peace.

We didn't freeze the settlements in Gaza, we uprooted them. We did exactly what the theory says: Get out, go back to the 1967 borders, dismantle the settlements.

And I don't think people remember how far we went to achieve this. We uprooted thousands of people from their homes. We pulled children out of -- out of their schools and their kindergartens. We bulldozed synagogues. We even -- we even moved loved ones from their graves. And then, having done all that, we gave the keys of Gaza to President Abbas.

Now the theory says it should all work out, and President Abbas and the Palestinian Authority now could build a peaceful state in Gaza. You can remember that the entire world applauded. They applauded our withdrawal as an act of great statesmanship. It was a bold act of peace.

But ladies and gentlemen, we didn't get peace. We got war. We got Iran, which through its proxy Hamas promptly kicked out the Palestinian Authority. The Palestinian Authority collapsed in a day -- in one day.

President Abbas just said on this podium that the Palestinians are armed only with their hopes and dreams. Yeah, hopes, dreams and 10,000 missiles and Grad rockets supplied by Iran, not to mention the river of lethal weapons now flowing into Gaza from the Sinai, from Libya, and from elsewhere....

Israelis remember the bitter lessons of Gaza. Many of Israel's critics ignore them. They irresponsibly advise Israel to go down this same perilous path again. You read what these people say and it's as if nothing happened -- just repeating the same advice, the same formulas as though none of this happened.

And these critics continue to press Israel to make far-reaching concessions without first assuring Israel's security. They praise those who unwittingly feed the insatiable crocodile of militant Islam as bold statesmen. They cast as enemies of peace those of us who insist that we must first erect a sturdy barrier to keep the crocodile out, or at the very least jam an iron bar between its gaping jaws.

So in the face of the labels and the libels, Israel must heed better advice. **Better a bad press than a good eulogy**, and better still would be a fair press whose sense of history extends beyond breakfast, and which recognizes Israel's legitimate security concerns.

I believe that in serious peace negotiations, these needs and concerns can be properly addressed, but they will not be addressed without negotiations. And the needs are many, because Israel is such a tiny country. Without Judea and Samaria, the West Bank, Israel is all of 9 miles wide.

I want to put it for you in perspective, because you're all in the city. That's about two-thirds the length of Manhattan. It's the distance between Battery Park and Columbia University. And don't forget that the people who live in Brooklyn and New Jersey are considerably nicer than some of Israel's neighbors.

So how do you -- how do you protect such a tiny country, surrounded by people sworn to its destruction and armed to the teeth by Iran? Obviously you can't defend it from within that narrow space alone. Israel needs greater strategic depth... And to defend itself, Israel must therefore maintain a long-term Israeli military presence in critical strategic areas in the West Bank....

And there are many other vital security issues that also must be addressed. Take the issue of airspace. Again, Israel's small dimensions create huge security problems. America can be crossed by jet airplane in six hours. To fly across Israel, it takes three minutes. So is Israel's tiny airspace to be chopped in half and given to a Palestinian state not at peace with Israel?

I bring up these problems because they're not theoretical problems. They're very real. And for Israelis, they're life-and-death matters. All these potential cracks in Israel's security have to be sealed in a peace agreement before a Palestinian state is declared, not afterwards, because if you leave it afterwards, they won't be sealed. And these problems will explode in our face and explode the peace.

The Palestinians should first make peace with Israel and then get their state. But I also want to tell you this. After such a peace agreement is signed, Israel will not be the last country to welcome a Palestinian state as a new member of the United Nations. We will be the first. (Applause.)

Ladies and gentlemen, last year in Israel in Bar-Ilan University, this year in the Knesset and in the U.S. Congress, I laid out my vision for peace in which a demilitarized Palestinian state recognizes the Jewish state. Yes, the Jewish state. After all, this is the body that recognized the Jewish state 64 years ago. Now, don't you think it's about time that Palestinians did the same?

The Jewish state of Israel will always protect the rights of all its minorities, including the more than 1 million Arab citizens of Israel. I wish I could say the same thing about a future Palestinian state, for as Palestinian officials made clear the other day -- in fact, I think they made it right here in New York -- they said the Palestinian state won't allow any Jews in it. They'll be Jew-free -- Judenrein. That's ethnic cleansing. There are laws today in Ramallah that make the selling of land to Jews punishable by death. That's racism...

Israel has no intention whatsoever to change the democratic character of our state. We just don't want the Palestinians to try to change the Jewish character of our state. (Applause.) We want... them to give up the fantasy of flooding Israel with millions of Palestinians....

The core of the conflict has always been and unfortunately remains the refusal of the Palestinians to recognize a Jewish state in any border.

I think it's time that the Palestinian leadership recognizes what every serious international leader has recognized, from Lord Balfour and Lloyd George in 1917, to President Truman in 1948, to President Obama just two days ago right here: Israel is the Jewish state. (Applause.)

President Abbas, stop walking around this issue. Recognize the Jewish state, and make peace with us. In such a genuine peace, Israel is prepared to make painful compromises. We believe that the Palestinians should be neither the citizens of Israel nor its subjects. They should live in a free state of their own. But they should be ready, like us, for compromise. And we will know that they're ready for compromise and for peace when they start taking Israel's security requirements seriously and when they stop denying our historical connection to our ancient homeland.

I often hear them accuse Israel of Judaizing Jerusalem. That's like accusing America of Americanizing Washington, or the British of Anglicizing London. You know why we're called "Jews"? Because we come from Judea.

In my office in Jerusalem, there's a -- there's an ancient seal. It's a signet ring of a Jewish official from the time of the Bible. The seal was found right next to the Western Wall, and it dates back 2,700 years, to the time of [King Hezekiah](#)¹⁰. Now, there's a name of the Jewish official inscribed on the ring in Hebrew. His name was Netanyahu. That's my last name. My first name, Benjamin, dates back a thousand years earlier to Benjamin -- Binyamin -- the son of Jacob, who was also known as Israel. Jacob and his 12 sons roamed these same hills of Judea and Samaria 4,000 years ago, and there's been a continuous Jewish presence in the land ever since.

And for those Jews who were exiled from our land, they never stopped dreaming of coming back: Jews in Spain, on the eve of their expulsion; Jews in the Ukraine, fleeing the pogroms¹¹; Jews fighting the Warsaw Ghetto, as the Nazis were circling around it. They never stopped praying, they never stopped yearning. They whispered: Next year in Jerusalem. Next year in the promised land. (Applause.)

As the prime minister of Israel, I speak for a hundred generations of Jews who were dispersed throughout the lands, who suffered every evil under the Sun, but who never gave up hope of restoring their national life in the one and only Jewish state....

¹⁰ Fourteenth King of Judah (c. 715 and 686 B.C.)

¹¹ A violent mob attack against an ethnic or religious group; usually refers to attacks on Jews