

WEEK #1 OF 2 "2 SAMUEL—INTRODUCTION" (HANDOUT #1 OF 3)

Encountering the Bible: 2 Samuel—By Pastor Daren Erisman

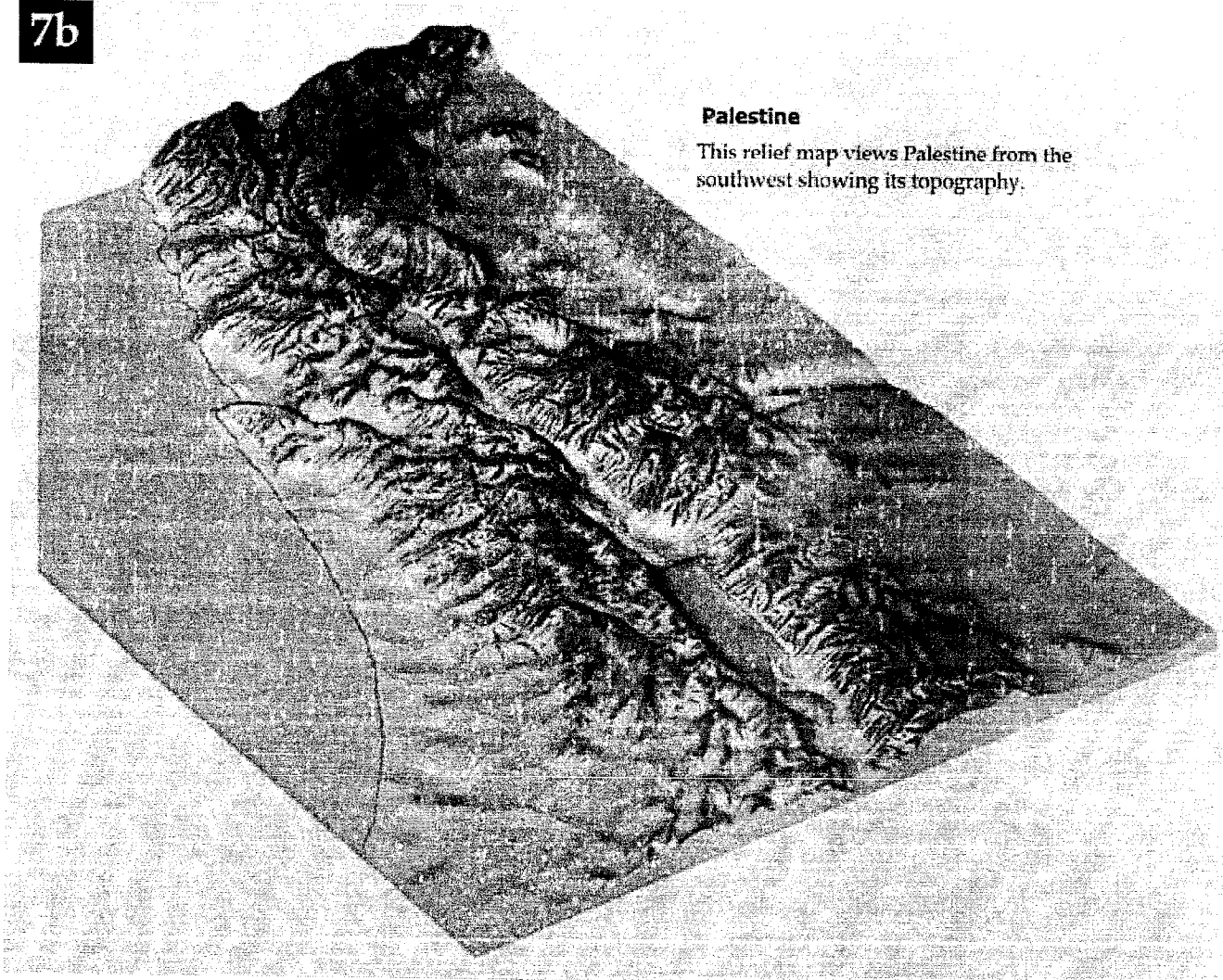
SCHEDULE FOR CLASSES

- **2 Samuel**
 - Week#1—Nov. 21
 - Week#2—Nov. 28
- **BREAK**
- **Class on Science & Religion (Tentatively: January 16, 23, 30, & February 6)**

INTRODUCTION

- **1 & 2 Samuel are really one book**
 - The separation into two books is from their separation in the Septuagint (LXX), the Greek translation of the Hebrew O.T. in the 300s B.C.
 - **Outline of 1 & 2 Samuel (From Harper's Bible Dictionary)**
 - I. The story of Samuel (1 Sam. 1:1-7:17)
 - II. The election and rejection of Saul (1 Sam. 8:1-16:13)
 - III. The rise of David (1 Sam. 16:14-2 Sam. 5:10)
 - IV. The reign of David (2 Sam. 5:11-20:22)
 - A. David's achievements (2 Sam. 5:11-9:13)
 - B. David's crimes (2 Sam. 10:1-12:31)
 - C. Strife in the house of David (2 Sam. 13:1-14:33)
 - D. The civil war (2 Sam. 15:1-20:22)
- **Some key ideas:**
 - Movement from judges to kings
 - Tribes are critical
 - "Israel" is for most of its history, the Northern tribes (mainly Ephraim)
 - Judah is more isolated due to Canaanite settlements in between
 - Movement of power:
 - Samuel is from the tribe of Ephraim
 - Saul is from the tribe of Benjamin
 - David is from the tribe of Judah
 - God is in control
 - Interpretation
 - Must use several lenses at the same time
 - The narrative or story itself
 - Context within the canon of the O.T.
 - Social-historical context
 - Our own modern inclinations
 - Looking through the eyes of the establishment of the state of Israel in 1948.
 - Millennialism (Refer to separate handout)

7b



Palestine

This relief map views Palestine from the southwest showing its topography.

WEEK #1 OF 2 "2 SAMUEL—INTRODUCTION" (HANDOUT #2 OF 3)

Encountering the Bible: 2 Samuel—By Pastor Daren Erisman

Development of Millennialism and Premillennial Dispensationalism

"**millennialism**" → Those martyred for the faith come to life and reign with Jesus for 1000 years.

Rev. 20:4-6 ⁴ Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. ⁵ (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶ Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

"**pre-millennialism**" → ("pre" = Jesus reigns at beginning) Jesus will return and establish an earthly Kingdom for 1000 years

- Pre-millennialists believe that humanity and the world will increase in evil and decay, leading up to cataclysmic events. (**Tribulation**)
- Noah's Flood is their poster child.
- LEFT BEHIND: Premillennialists

"**post-millennialism**" → ("post" = Jesus reigns at end) The church will evangelize the world so that all may believe and Christ will return.

- Particularly popular after Augustine's *City of God* in which Christ has already inaugurated his rule through the Church (& corresponds to the Christianizing of the Roman Empire in the 400s)
- Liberalism and Social Gospel, but idea lost traction particularly with atrocities of WWI

"**a-millennialism**" → (really "non-millennialists") No literal 1000 year reign but a transcendent spiritual fulfillment of Christ's ultimate triumph.

- Christ's reign is said to already be in effect through the Church.
- No secret rapture, but one public and general resurrection.
- Scripture: Mt 24:29-31; 1 Thes 4:15-17, 2:1-3; Rev. 1:7

"**tribulation**" → time of trial before millennial time period

"**pre-tribulation**" → Period before Christ's reign

- Christ secretly returns to **rapture** the faithful at the beginning of the tribulation (interpreted from Mt. 24:36-42).
- LEFT BEHIND: Premillennialists and Pretribulationists

"**mid-tribulation**" → The church will only experience part of the tribulation and then Christ will return to save the church from the more severe part of the tribulation.

"**post-tribulation**" → Christ comes for church only after the tribulation

- NO rapture.

"**preterists**" → Biblical prophecy (Daniel, Revelation) already taken place in history.

- Most of the expected eschatological events already took place in the 1st century A.D., particularly with the fall of the Jewish Temple in 70 A.D.
- Scriptural support: Mt. 10:23, 16:27-28, 24:34, 26:64; Mk 9:1; Lk 9:27; Rev. 1:1-3.

"**historicists**" → Biblical prophecy (Daniel, Revelation) already taken place in history and is still occurring in today's headlines.

- An understanding that became popular with the Protestant Reformers who sometimes viewed their conflict with the Catholic Church in apocalyptic terms.

“futurists” → Most of the prophecies will come to pass in the future at the close of the age.
 --Idea developed in the 1800s in American Protestantism, especially in conjunction with dispensationalism.
 --LEFT BEHIND: Premillennialists, Pretribulationists, Futurists

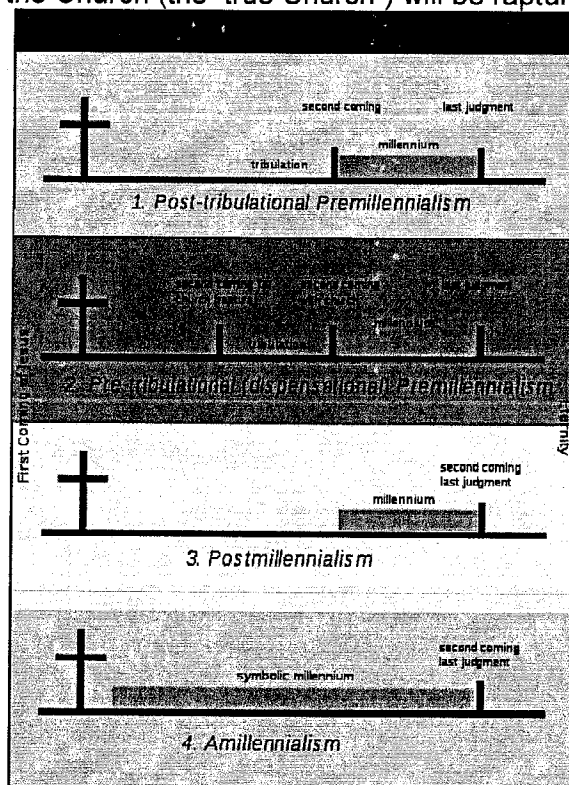
“idealists” → Events in the books of Daniel and Revelation are to be understood as symbolic and timeless truths.

“dispensationalism” → Ways or economies in which God has ordered the world (as evidenced in the Bible)

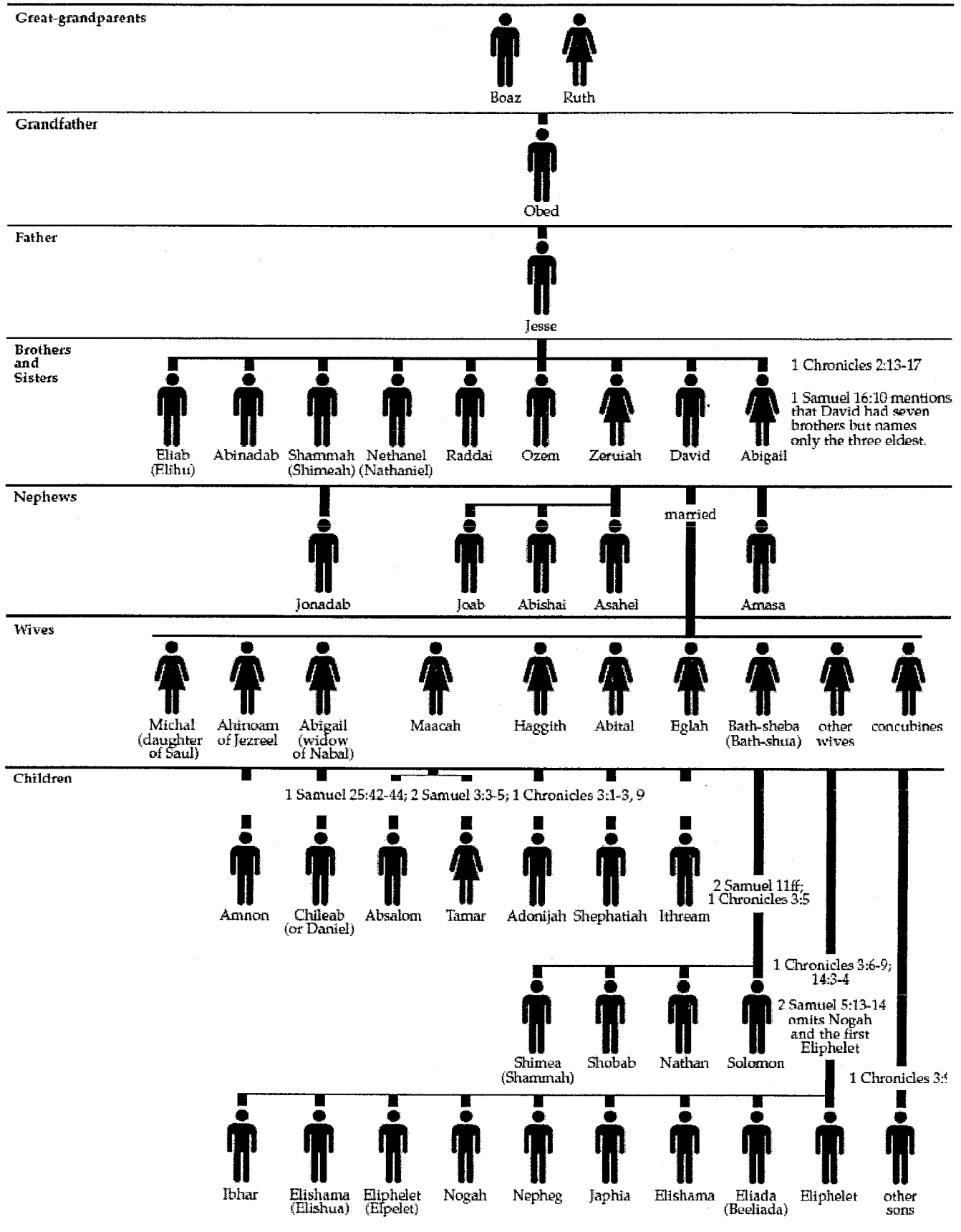
- Primarily a way of interpreting scripture as literally true and though not all symbols are to be taken literally, a plain sense interpretation is favored.
- Arose in mid 1800's
- The 2nd coming of Jesus is viewed as a literal kingdom in which the scriptures for the Jews are fulfilled.

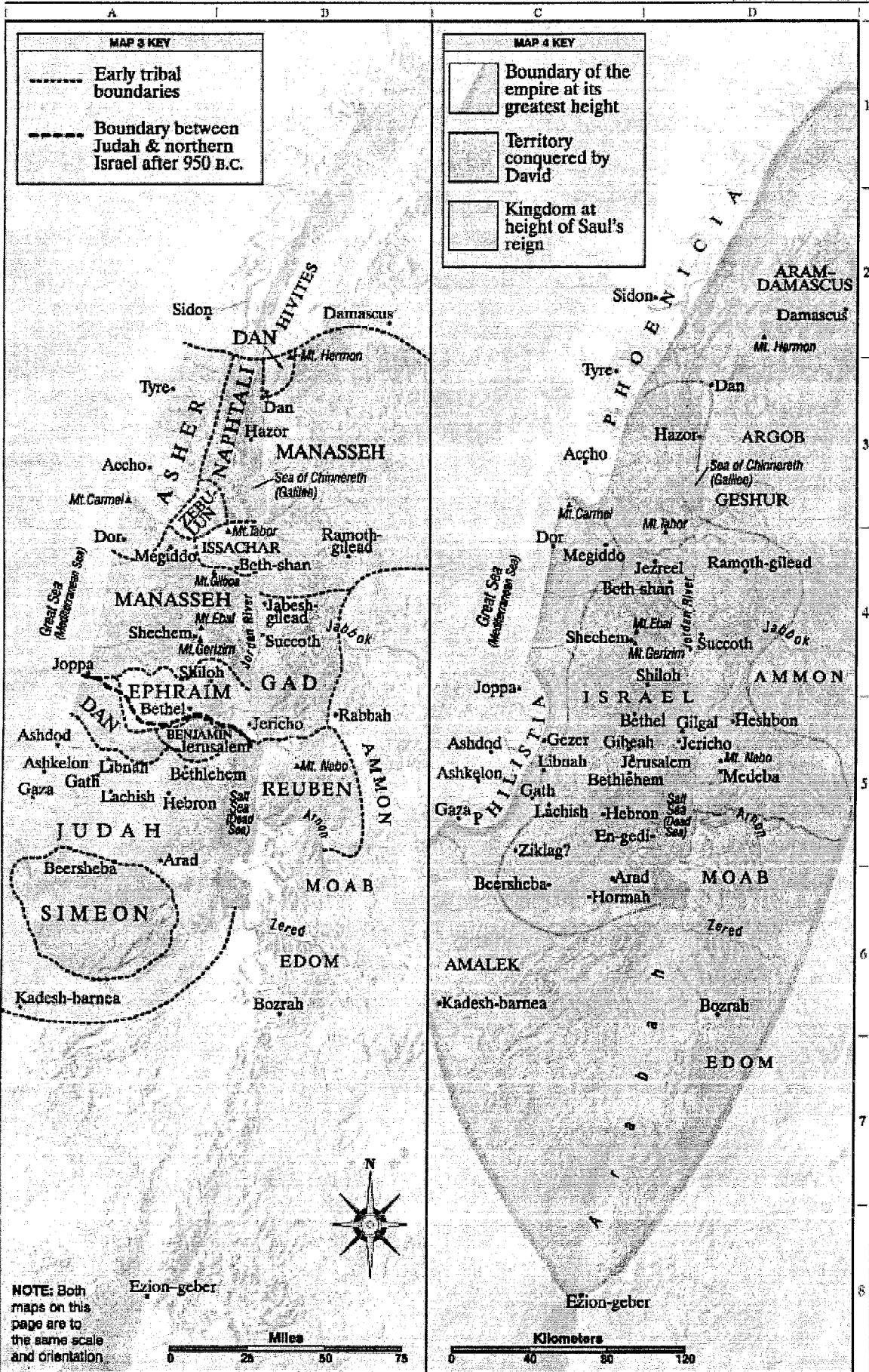
“Premillennial Dispensationalism”

- Begun with John Nelson Darby's Biblical interpretation and periodizations or “dispensations”:
 - 1) Innocence (Gen 1:28 to Fall)
 - 2) Conscience (Gen 3:7 to Flood)
 - 3) Human Government (Gen 8:15 to call of Abraham)
 - 4) Promise (Gen 12:1 to Mt. Sinai Covenant)
 - 5) Law (Ex 19:1 to death of Christ)
 - 6) Grace (Pentecost to Christ's 2nd Coming)
 - 7) Kingdom (2nd Coming to the great white throne judgment)
- Popularized by Cyrus Scofield's *Scofield Reference Bible*
 - His notes inserted side-by-side with scripture texts providing instant authority and assimilation
- A dichotomy between the Jews and the Church
 - A portion of the Jews (144,000 Jewish evangelists and their converts) will be saved after the Tribulation
 - A portion of the Church (the “true Church”) will be raptured and spared the Tribulation



FAMILY TREE OF DAVID (WEEK #1—HANDOUT #3 OF 3)





NOTE: Both maps on this page are to the same scale and orientation

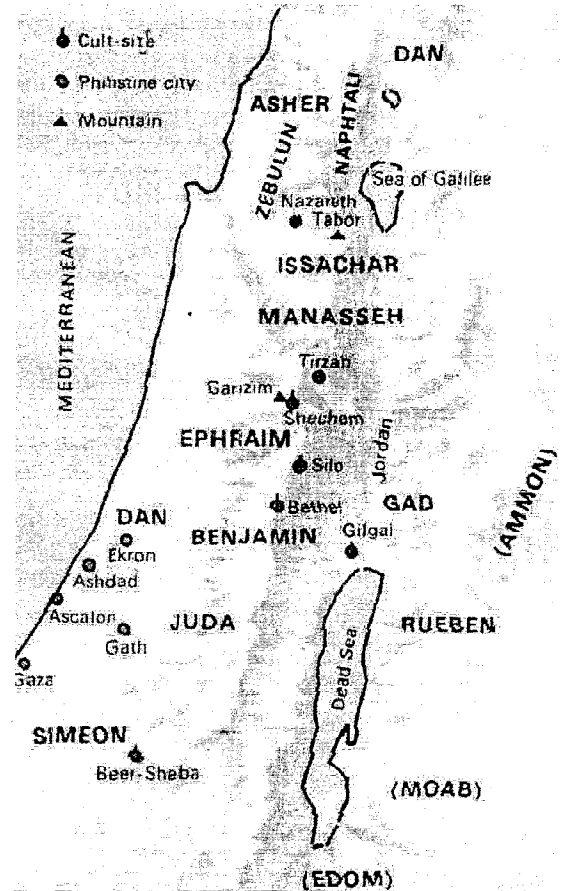
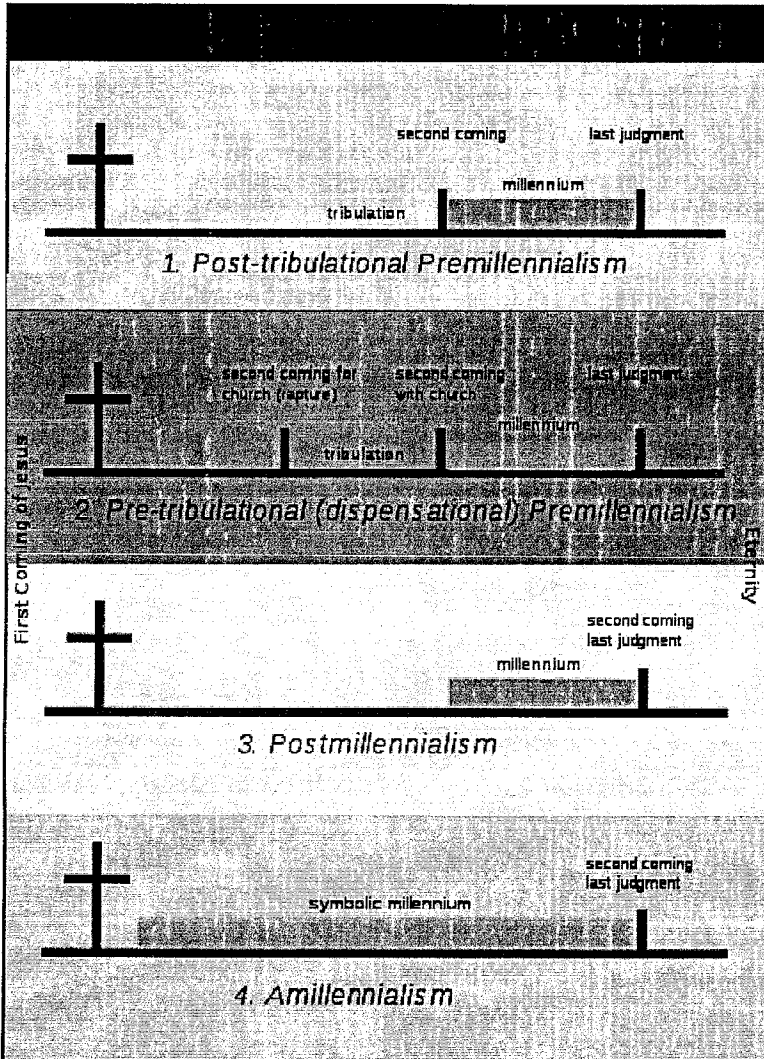
WEEK #2 OF 2 "2 SAMUEL—A UNITED ISRAEL?" (HANDOUT #1 OF 2)

Encountering the Bible: 2 Samuel—By Pastor Daren Erisman

SCHEDULE FOR CLASSES

- Class on Science & Religion (Tentatively: January 16, 23, 30, & February 6)

REVIEW FROM LAST WEEK



- **Question:** How is our understanding of Biblical Israel influenced by our perception of the modern State of Israel and vice versa?
- **Answer:** As Americans we are influenced by certain interpretations of the Bible developed in the 1800s—particularly Pre-tribulational (dispensational) Premillennialism—along with the unique relationship between the U.S. and the State of Israel since its inception in 1948.
 - Evangelical Christians in particular have interpreted the Bible in terms of premillennial dispensationalism as developed by Nelson Darby in the 1800s and have wedded it with the political/military ambitions of modern Israel and a once secular Zionist movement.
 - Basically they argue that the formation of the modern State of Israel is a precursor to the rapture, the period of tribulation, and most importantly, the 2nd coming of Christ.
 - Israeli expansion and settlement in Palestine has been understood as the retaking of the “promised land,” or more accurately, as the final taking of the land that God had “promised” but was never fulfilled by the Israelites themselves.

- Evangelical Christians have therefore understood themselves as agents of God to help the Israelites take and protect the land so that Christ will come again.
- The Arab speaking people who live in Palestine have been associated with the Biblical Canaanites and therefore are regarded as people who the Biblical Israelites should have gotten rid of in the first place. Ironically, the once substantial Arabic speaking Christian community, particularly around Bethlehem and Jerusalem, has subsequently been marginalized and virtually ignored by everyone.
- Likewise, the Muslims have been associated with peoples of Canaan who are to be fought and subdued in an apocalyptic war that will herald the end of the world.
- Therefore, U.S. involvement with Israel is not only for strategic reasons in terms of gathering intelligence or having an ally in the region, but is also influenced by the Biblical interpretation of an influential segment of Christians.
- Extremist Christians are now actively seeking to rebuild the Jewish Temple in what is understood as a first step in the return of Christ and his reigning for 1000 years. This means blowing up what is on top of the temple mount, currently a Muslim mosque and one of the most sacred places in all of Islam, the Dome of the Rock. Extremists hope that in blowing up the Muslim buildings, the apocalypse will begin by starting WWII. In their mind, there is nothing to lose for they believe Christ will come again and most specifically, for the *true* believers—Christ will come for them.
- Today, one interestingly witnesses the strange alliance of conservative Christians and secular Jews in the common purpose of having a pure Jewish State devoid of Arab influence or population.
- **What does this have to do with 2 Samuel?**
 - As Christians we read into Exodus, Judges, 1 and 2 Samuel, etc., a triumphal Israel that we wish had existed, but from reading the Bible itself, did not exist.
 - The Israelites were for all purposes, a group of loosely associated tribes who lived in the most inhospitable parts of Canaan and were constantly harassed by and at the same time dependent upon outside groups such as the Philistines.
 - David would for a brief moment in history, hold together these tribes to become a power within the region, yet at no time were those foreign powers eliminated, but only their influence diminished.
 - What is clear from the Bible itself is that there is interdependence between Israel and these other peoples. It is also clear that certain writers and editors within the Biblical witness wished this were not the case.
- **How do we as Christian readers interpret these texts in light of Jesus' treatment of outsiders (non-Jews)?**
 - As Christians, we cannot help but look through the lens of Christ's treatment for those who were considered "outsiders."
 - Jesus was not only the fulfillment of Jewish expectations that a Messiah would rule the world, but that God would be reconciled with the world, with all of creation.
 - In Christ, there are no outsiders.
 - But this is a radically different view than the O.T. focus on the sacred and the profane, between the People of God and everyone else.
 - Christians have traditionally tried to have it both ways: to consider themselves as the outsiders who Christ died for, and at the same time, the only true insiders to God's promise of eternal life.
 - Perhaps the story of David helps us the most as we witness the weaknesses and strengths of a shepherd who becomes a king and a people who become a kingdom.

Philistines

- "Philistine": from the Greek Phylistiim, translated from Hebrew meaning "divider or invader"
 - We don't know what they called themselves, but they absorbed Canaanite culture
- Seagoing people of likely Greek origins, who arrived & occupied 5 big cities on/near the coast
 - Gaza, Ashkelon, Ashdod, Gath, and Ekron
- Were sophisticated users of iron, but were conquered by the Assyrians and Babylonians

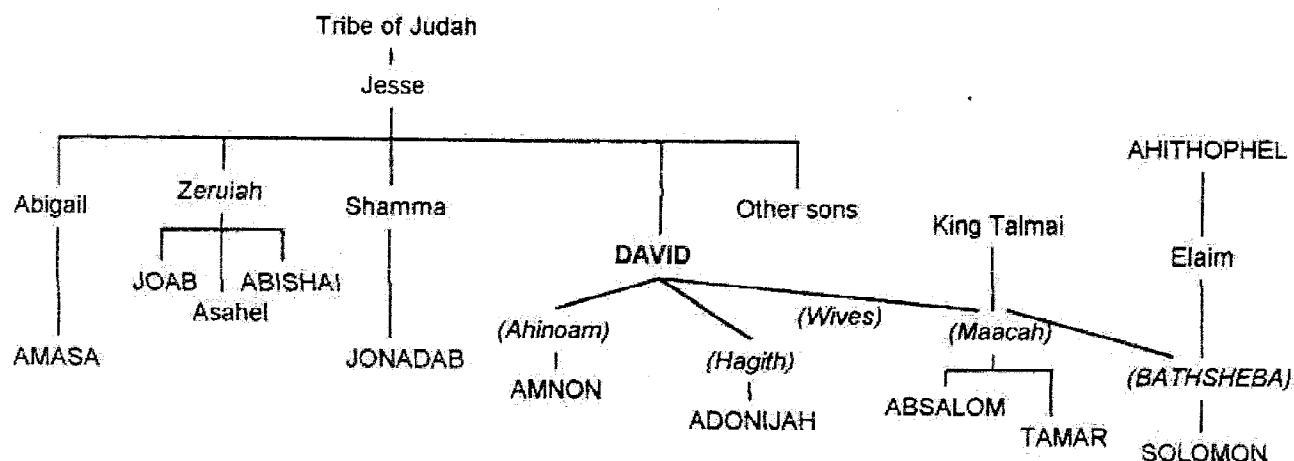
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Overview of David

- I. The rise of David (1 Sam. 16:14-2 Sam. 5:10)
 - A. At the court of Saul (1 Sam. 16:14-21:1)
 - B. In the wilderness of Judah (1 Sam. 21:2-26:25)
 - C. In the service of the king of Gath (1 Sam. 27:1-30:31)
 - D. The death of Saul (1 Sam. 31:1-13)
 - E. David becomes king (1 Sam. 31:1-2 Sam. 5:10)
- II. The reign of David (2 Sam. 5:11-20:22)
 - A. David's achievements (2 Sam. 5:11-10:19)
 - B. Crimes in the House of David (2 Sam. 11:1-14:33)
 - C. Civil war, rebellion & census (2 Sam. 15:1-24:25)

Chart of key people within the "House of David"



David Becomes a King (1 Sam 31:1-2 to 2 Sam 5:10)

- Deaths of Saul and Jonathon are important events
 - Saul is still "anointed" by God if not supported at the end.
 - David recognizes Saul's status by killing the Amalekite (2 Sam 1:16)
 - In doing so, David also distances himself from the death of Saul who is ultimately David's enemy
 - David's love for Jonathon, perhaps David's closest friend
 - Signals David's Kingship of Judah
 - David will rule from Hebron for 7 years (2 Sam 2:4)
- The transfer of power from the House of Saul to the House of David
 - Abner, Saul's main general, names Saul's son, Ishbaal, as King of Israel (2:9)
 - Abner gets stronger and transfers power to David after getting upset with Ishbaal
 - Abner is killed by Joab (3:27) for killing Joab's brother Asahel (3:23)
 - Note: Saul's son is named "Ish-BAAL" and Jonathon's son is named in 1 Chronicles 8:34, "Merib-BAAL"
 - Ishbaal killed and again David distances himself from the killers by publicly killing and mutilating them (4:12).
- David becomes King of a United Israel (Israel and Judah) (5:3) and makes Jerusalem capital
 - It was only natural since David had previously under Saul's rule commanded the military—"led out Israel and brought it in." (5:2)
 - David ingeniously makes the city between Israel and Judah the center of power for the new united Kingdom, Jerusalem, occupied by the Jebusites
 - Interesting: "The blind and the lame shall not come into the house [of David]" (5:8)

- Not easily interpreted. Did the Jebusites post the blind and the lame to protect Jerusalem by shaming or cursing David?
- Note: David will later bring Mephibosheth (or Merib-baal in 1 Chr 8:34), Jonathon's son who is lame, into David's house.
- David becomes greater and greater because God was "with him" (5:10)

David's Achievements (2 Sam 5:11-10:19)

- Kingship in Jerusalem
 - David's house built in Jerusalem through the resources of King Hiram of Tyre
 - Jerusalem provides many wives and concubines for David (5:13)
- Success against the Philistines (5:25)
- Brings the Ark to Jerusalem
 - In trying to move the Ark of the Covenant to his home, David is struck with fear after someone (Uzzah) accidentally touches the Ark and killed (6:7)
 - After the Ark is successfully kept at the house of Obed-edom the Gittite for 3 months, David has it moved to the City of David so he will be blessed.
 - David dances with "all his might" in front of the Ark (6:5, 6:14)
- Cause and Effect: Michal, Saul's daughter, David's previously promised wife (who David later took back) scoffed at David's dancing and therefore would not bear any children (6:23)
- Covenant with David
 - David wants to build God a house, but God promises to build a house for David → a dynasty
- Victories over many kingdoms: Philistines, Moabites, Arameans, Edomites, Ammonites, etc. (8:1-14)
- David's sons run the kingdom (8:15-18)
- David's forces, through Joab, put down the Ammonites and their associates (10:1-19)

Crimes in the House of David (2 Sam. 11:1-14:33)

- Cause & Effect: David has an affair with Bathsheba and then has her husband, Uriah, killed by placing him in a dangerous position within battle (11:1).
 - Bathsheba and David's child dies after the prophet Nathan condemns David (12:1-15).
 - However, they will have another child, Solomon or Jedidiah ("Beloved of the Lord") (12:24-25)
- Tamar, the daughter of David is raped by her half-brother, Amnon (13:1-19)
 - Absalom, brother of Tamar, avenges her rape by having Amnon killed two years later (13:23-29)
 - Absalom flees to Geshur for several years and David mourns his absence

Civil War, Rebellion and a Census (2 Sam. 15:1-24:25)

- Absalom returns to Jerusalem and gains power
 - David flees
- Outsiders play a key role
 - A group of Gittites seek to follow David as he flees from Absalom (15:19) and Ittai the Gittite will even become a commander of 1/3 of David's army (18:2)
 - Hushai the Archite becomes David's spy (15:32-37) and influences Absalom against the powerful Ahithophel (17:5-14)
- Death of Absalom (by Joab)
 - David mourns Absalom
- Rebellion of Sheba
 - Joab returns with Sheba's head (20:14-22)
- Outsiders again (Cause & effect again): A three year famine is caused by the bloodguilt of Saul's slaughter of the Gibeonites (21:1-9)
- War with the Philistines (21:15-22)
- David's Song of Thanksgiving (22:1-51)
- David takes census of Israel & Judah and repents for doing this (24:1-25)