

Note from Deacon Tom Broderick for Evenings of April 27 David and Nathan, and May 4, 2020 David and Absalom, 2 Samuel 13-20 and 1 Kings

In liturgical practice, the Church always precedes the celebration of a sacrament, and usually precedes a solemn proclamation of the Word of God with a penitential prayer.

I apologize for the evening presentation of April 27, III.5 David and Nathan.

Tom B.

P.S. To date I have received two phone calls from Scripture Institute participants for further clarification, discussion or comment on the two evenings assigned to me to present. broderit@aol.com or (209) 380-1915. Please do not be shy.

Short Lecture for the Evening of III.6 David and Absalom, 2 Samuel 13-20 and 1 Kings

David was a charmer. He was good at everything he did. He was good at everything he did until he no longer was.

His last days are pathetic. One is almost embarrassed to, ashamed to look in on it. Much like the children of Noah in his drunken stupor, we don't know whether to look the other way, cover up the shame, or snicker.

In Old Testament Foundations you and I get three glimpses of David:

1) With King Saul, as *perhaps*, the son Saul *had wished he had*. Ending in the battle to the death -death of Saul
and death of the heir of Saul, Johnathan. Johnathan is portrayed as the soul-friend or soul brother of David.

2) At the death of an infant child whose mother was the love of his life and the *wife of another*; and,

3) In King David's decline, at the "smiting" of what, on the surface appears, to be King David's two most *fit* heirs, Crown Prince Amnon and court favorite, Absalom. Something has gone terribly, terribly wrong. Neither son is fit to be a *Shepherds of Israel*. the betrayal of trust, crime and rebellion was never part of David's vision of - David is heartbroken by "*family*" for a third time. Perhaps this is what gives the Psalms their enduring usefulness. The prayers are raw and accessible.

All three portraits are depicted in bare bones realism. Hebrew Scripture is not a collection of bedtime or Sunday School stories for young people. The narratives of Hebrew Scriptures are *mature, subtle, and realistic*. The maturity, subtlety and realism, the interactions among men and women, the hide-and-seek between Creator and creature, ring true even when the story or narrative, itself, does not meet the criteria of particular historical events. Thank you, Good God and your servant, Pope and Saint John Paul II:

The Realism of the Incarnation

The earthly life of Jesus is not defined only by the places and dates at the beginning of the first century in Judea and Galilee, but also by **his deep roots in the long history of a small nation of the ancient Near East**, with its weakness and its greatness, with its men of God and its sinners, with its **slow cultural evolution** and its political misadventures, with its defeats and its victories, with its longing for **peace and the kingdom of God**. The Church of Christ takes the **realism of the incarnation** seriously. This is why she attaches great importance to the “**historical-critical**” study of the Bible.

- John Paul II from his Address on *The Interpretation of the*

Bible in the Church April 23, 1993

The Spirit filled men and women of who we call the Lesser Prophets are there, not to predict the future, but to remind us, **to reveal to us**, the lies we tell others may not be nearly as dangerous as the lies we (you and I individually, and, you and I collectively as a people, a nation or Church) tell ourselves. What holds true for St. Peter, the Gospels and the Church, has its roots in biblical narrative concerning “bible heroes”. Moses, Meriam, Abraham & Sarah, the Patriarchs, Isaac and Jacob, Rebecca.

Truth, when discreetly told, is an inestimable boon to mankind, and to suppress it, especially in history, is an act of cowardice unworthy of a Christian ... God indeed has conferred upon his Church the prerogative of infallibility, but to none of her members had He granted immunity from sin. Peter was a sinner and a renegade, and **God has been at pains to have the fact recorded in the gospels**.

John Tracy Ellis, Professorial Lecturer in Church History, The Catholic University of America,

By the way, my personal favorite two favorite stories of an *almost -miscarriage-of-justice*: **Susanna and the Elders**, SEE [Book of Daniel](#). **Susanna and the Elders**, is a narrative included in the [Book of Daniel](#) as chapter 13 and the narrative of Tamar and Judah at the end of the Joseph cycle of stories. SEE Genesis 38.

The end days of David are pathetic. One is almost embarrassed to, ashamed to look in on it. Much like the children of Noah at his drunken stupor, we don't know whether to look the other way, cover up the shame, or snicker.

The Psalms of David were the essential and *go-to* prayer book of Jesus, and of Second Temple Jews and early Christians.

Dr. Brown's introduction concerning the use of the word *house* and its several meanings is excellent. I will add one other layer of coloring on top of use of the word *house*. Another translation for the word *house*, in particular in the Davidic Covenant that Nathan is transmitting

to David in Samuel II, Chapter 7 is, SHACK, LEAN-TO, BOOTH (as are used in the celebration of the Feast of Tabernacles, Booths, Sukkot (SEE Deuteronomy 16:16). While it is true that the Almighty makes and keeps promises, the building materials do not inspire great confidence. The building materials for the Covenant and the Kingdom of God require great faith. In the final weak, vulnerable moments David, SEE Chapter 2 of Kings I, David “makes good” again. One can almost hear the words of Psalm 23. The rich, the strong, the healthy have no need for dwellings made of tree branches or utensils like clay pots. God has great plans for both! Thank you, Pope Francis:

When Somebody Has an Answer for Every Question

When somebody has an answer for every question, it is a sign that they are not on the right road. They may well be false prophets, who use religion for their own purposes, to promote their own psychological or intellectual theories. God infinitely transcends us; God is full of surprises. We are not the ones to determine when and how we will encounter him; the exact times and places of that encounter are not up to us.

Someone who wants everything to be clear and sure presumes to control God’s transcendence. _- Pope Francis

There is not a heartbreak that a Family and Marriage counselor heard or sin a confessor has absolved, or testimony given by a forensic psychiatrist that has not appeared first in the pages of Hebrew Scripture, the family story of Jesus and Jesus is not ashamed of his family roots. Thank you, Jesus, our brother!

Jesus Is Not Ashamed:

Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them (The people of last week’s readings, this week’s readings and us, the old baptized and the new baptized, we are family) brothers and sisters. Hebrews 2:11.

Psalm 23 is a good prayer. It would be good to recite Psalm 23 together or alone now, as would often, Jesus, the Good Shepherd.

THE LORD IS MY SHEPHERD ...

I thank the good God and you for the opportunity to share Hebrew Scripture with you this year.

Tom Broderick, deacon for the Diocese of Stockton, Retired.