

# SESSION 3: GOD & GOSPEL

## PREPARATION FOR THE SESSION

Read 1 Samuel 2-7; 2 Samuel 6-7, 15; Psalm 2; Ruth 1, 4.

## Summary of the Video: Module 2, Episode 3

For the next two sessions, we're going to deeper into Biblical Theology. We have four major topics in this course: God, Gospel, People, Mission. In this first session, we look at what Joshua to Kings has to say about God and Gospel. In session 4, we'll investigate the topics of People and Mission.

### ***GOD***

As we look at texts from this section of Scripture that reflect on the character and nature of God, we narrow our focus on two subjects: 1 Samuel 3-7 and "the Messiah." Looking just at those five chapters gives us a chance to really draw theological details from a particular passage. While addressing the broader topic ("Messiah") allows us to examine the full scope of what Joshua to Kings says on the subject.

### ***1 SAMUEL 3-7***

The question that begins our discussion is: "What does 1 Samuel 3-7 reveal about the character of God?" Until we've wrestled with this question, we haven't actually understood the purpose of the text. The story begins with the calling of Samuel (and judgment of Eli and his family). Then, we see the ark of God being taken into enemy hands and watch Eli's family perish under God's judgment. God comically forces the god of the Philistines to submit to himself despite Israel's mistreatment of God. We discover that the difficulty of life all around the region came because of disobedience and rejection of the one true God. People in the region begin to realize that the presence of this God can be quite threatening if you don't worship him. Andrew Wilson jumps forward in the story to the mistakes surrounding David's bringing of the ark to Israel. Uzzah infamously reached out his hand to stop its fall when the cart wobbled. David cries out in angst, wondering how he will ever be able to receive God's ark. Andrew Wilson invites us to look ahead and discover that the answer to David's angst is Jesus who cleanses us of all impurity, enables each believer to welcome God's presence without immediate judgment, and secures God's forever presence with his people.

### ***THE MESSIAH***

Still under the topic of "God", we examine this section's teaching on the Messiah. "Messiah" comes from the Hebrew word for "anoint" or "smear". This person had been introduced in earlier books of the Bible, but our section develops the idea. Several important people in the Old Testament were "anointed" for their roles in the community: kings, priests, and prophets.

We learn about "telescoping" in prophecy. Often the promises of God have a near "fulfillment" (in a human king or local event) and a far "fulfillment" (in the Messiah or an eschatological event). Andrew Wilson gets into a major prophecy of the Messiah from 2 Samuel 7; it refers both to

Solomon and Jesus. Quickly running through several messianic prophecies (Psalm 2, 45, 72, 89, 110) allows Andrew to connect these promises to Jesus and their fulfillment in him and the church.

In summary, how is the concept of God developed in this section of Scripture? In particular we discover new insights about the way that the holiness of God relates to both Gentiles and Jews and get an expansion on the ministry of the Messiah.

### ***GOSPEL***

Andrew Wilson takes three comparisons – Ruth and Jesus, Dagon and Jesus, David and Jesus – before considering the story of Hannah.

1) We begin in Ruth. Andrew invites us to consider the story as representing God’s relationship with Israel (Naomi), Gentiles (Ruth), and his salvation (Boaz). Naomi suffers and complains and is eventually rescued and her future is restored. Ruth’s allegiance to Naomi, her God and her people, and her request to be saved by Boaz reveals how the Gentiles will be brought into God’s people through the generosity of God and his Redeemer. Seeing the redemption of both Naomi and Ruth through the gracious redemption of Boaz paints a vivid picture of salvation. “Hunger and satisfaction” provide imagery for the story in physical, relational, financial, and spiritual areas. God “feeds” not only the Jews but also the Gentiles when his redemption comes. The story finishes with a forecast of the future generations that would lead to the Messiah.

2) Dagon and Jesus—The ark of God, which represents his presence, is left in the throne room of an enemy god as a way of signaling God’s humiliation, defeat and death. “God triumphs not despite the humiliation but through it.” This resembles Samson’s defeat of the Philistines in his final moments. Both the Dagon and Samson stories point forward to Jesus who would be put under the judgment of his enemies to be humiliated, crushed, defeated, and killed. And he would conquer not despite this defeat but through it.

3) David and Jesus—Here we’re in familiar territory since so much of David’s life reflects directly upon the future Messiah. He is sung about, defeats his enemies, and is on the run with his followers until triumphantly entering Jerusalem. But on the negative end, David experiences so much that reflects upon Jesus’ life. He leaves Jerusalem, climbs the mountain, weeps, and insists the ark of God must go back to God’s city; he is rejected by a close confidant who later hangs himself; he’s mocked; when his friends fight the mockers, he rebukes his friends and receives the taunts. He finishes his ministry with his focus on the return of God’s presence (house of God) among God’s people.

4) The story of Hannah portrays the Gospel quite beautifully. The sons of the priests are scoundrels who abuse their authority. Eli is so spiritually dull (like the religious leaders in Jesus’ day) that he doesn’t recognize prayer when he sees Hannah praying. She is a barren woman, often in Scripture the set-up for God’s miraculous and meaningful intervention. Andrew Wilson connects several of the details to NT teachings about Christ. For example, her song of praise summarizes what will be experienced in Jesus’ future arrival (compare it to Mary’s song in Luke 1:46-55). Hannah sees her whole nation’s story through the birth of her child.

## Terms You'll Need to Know:

Talisman—a charm or superstitious thing that someone uses to get what they want from the spiritual world.

Ichabod—the name of Eli's son Phinehas's last son; it means “no glory” (1 Samuel 4).

“Conquers”—a British game.

Uzzah and Uzzah story—in 2 Samuel 6 Uzzah reaches out his hand to steady the ark of God when it wobbles on its cart; God condemns Uzzah (and the rest of the crew) for mishandling his presence.

Nicene Theology—in reference to the Nicene Creed (325) which clarifies the nature of the Trinity with specific language and terminology.

Moabite—a non-Jewish group of people from the ancient world.

Bin and bin liner—waste basket, trash can, garbage, rubbish bin.

Magnificat/Mary's Magnificat—the song that Mary sung about her child when she discovered she was pregnant (see Luke 1); *magnificat* comes from the Latin for “magnify”, the first words of the song.

Psalter—the collection of Psalms in the Bible.

## Watch Video

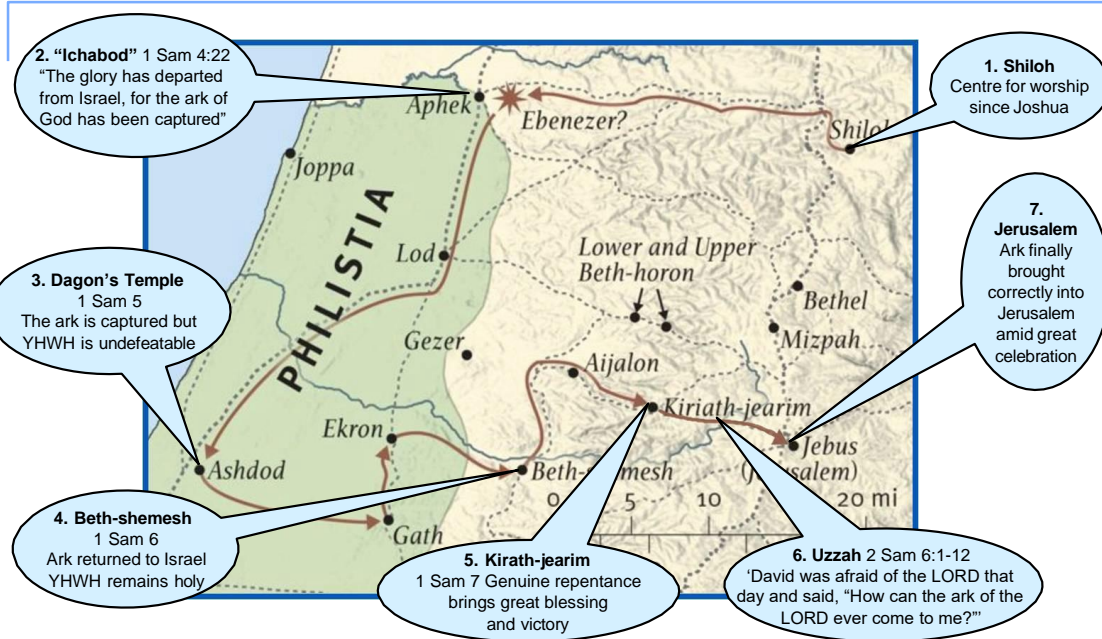
Watch Module 2, Episode 3 (1hr 20 minutes).

STOP the video at 1 hr 20 mins (we'll return to the Psalms in a supplementary session)

## Conquest to Monarchy

- I. The Story So Far
- II. Tribal Federation: Joshua to Judges
- III. United Monarchy: Saul to Solomon
- IV. God**
- V. Gospel
- VI. People
- VII. Mission

## “Who Can Stand Before the LORD, this Holy God?”



## The Messiah

מָשִׁיחַ = Lit: Anointed one    מָשַׁח = anoint/smear

- Anointing signifies **commissioning** for the role and **conferring** holiness (set-apart-for-God-ness) in a variety of roles. As such, the concept of Messiah is (from the NT point of view) Trinitarian: a King, set apart for God, by anointing with the Spirit
- The OT recognises many "Messiahs" ("anointed ones") but expectation crystallised around hope of The Messiah – the one Francis Spufford calls "Mr Royal Oil"
- Priests and Prophets
  - Priests: Lev 4:3; Ex 28:41 (verb)
  - Prophets: 1 Kings 19:16 (verb)
- Kings
  - Saul: 1Sam 15:1; 24:6, "the LORD's Anointed"
  - David: 1Sam 16:13 (in private), 2Sam 2:4 (over Judah), 2Sam 5:3 (over Israel). David is the King with whom all subsequent Kings are compared (e.g. 1 Kings 11:4-6; 2 Kings 18:3)
  - The Son of David: 2 Sam 7:12-16: "When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure for ever before me; your throne shall be established for ever"
  - Solomon: 1Kings 1:34. As Solomon drifted from the ideal to which God had called him, and from devotion to the LORD – and as Israel declined in consequence – Israel began to hope that the new "Son of David" would arise
- Why are all subsequent kings measured by David? Why do people ask, "is this the one?"

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## The LORD and his Messiah

Some Psalms speak both descriptively of the current king and prophetically of the idealised King (e.g. Psa 2; 45; 72; 89; 110)

### Psalm 2

Why do the nations conspire and the peoples plot in vain?

2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

3 "Let us break their chains," they say, "and throw off their fetters."

4 The One enthroned in heaven laughs; the Lord scoffs at them.

5 Then he rebukes them in his anger and terrifies them in his wrath, saying,

6 "I have installed my King on Zion, my holy hill."

7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father."

8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

9 You will rule them with an iron sceptre; you will dash them to pieces like pottery."

10 Therefore, you kings, be wise; be warned, you rulers of the earth.

11 Serve the LORD with fear and rejoice with trembling.

12 Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

*goyim* = Gentiles (LXX = ethnē)

"His Messiah" (Acts 4:25-27)

Worldwide kingdom ruled by Messiah

Shepherd or destroy? (Rev 2:27; 19:15)

War between two kingdoms (Rev 1:5 etc)

Unchangeable sovereignty, through human choices (Acts 4:28)

Installation as king (2 Sam 7:14) and resurrection (Acts 13:33)

Destroyed by him or saved in him?

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## Ruth, Dagon, David and Jesus

### Ruth and Jesus

- Ruth is the turning-point from the period of the Judges to the Kings
- It is an exodus gone wrong for Naomi: "I went away full, and the Lord has brought me back empty" (1:21)
- Look out for wings: "I bore you on eagles' wings and brought you to myself" (Ex 19:4). The Song of Moses pictures God protecting Israel with wings (Deut 32:11), like the ark
- "Why have I found favour in your eyes, that you should take notice of me, a foreigner?" (2:10)
- "May a full reward be given you by the Lord, the God of Israel, under whose wings you have come to take refuge" (2:12). "Spread your wings over your servant, for you are a redeemer" (3:9)
- "Come here and eat some bread and dip it in the wine" (2:14)

### Dagon and Jesus

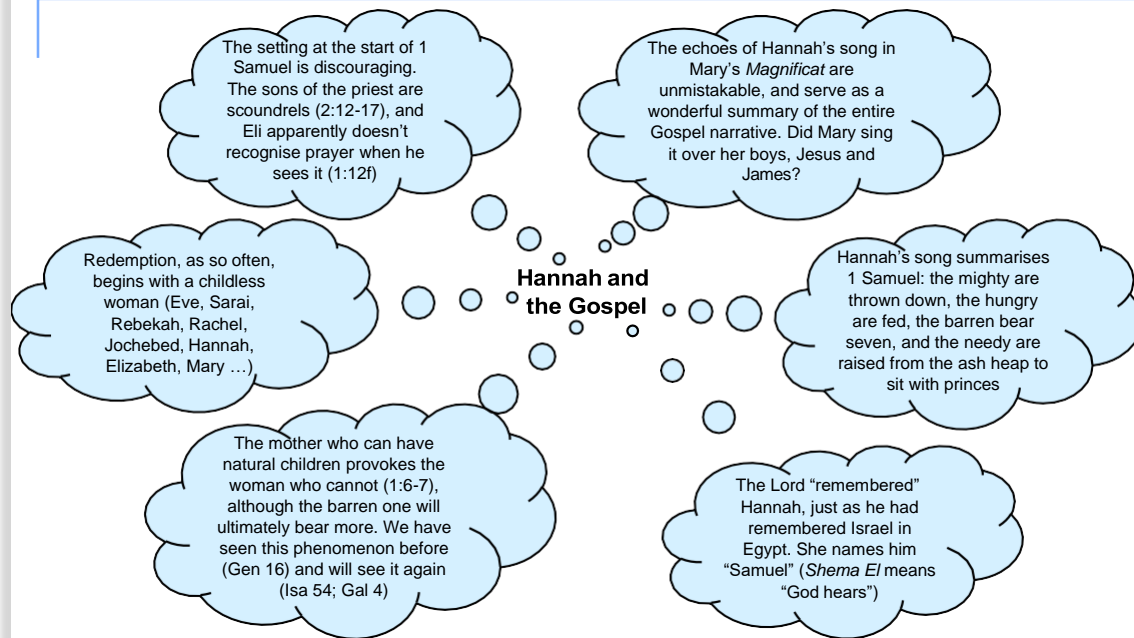
- The ark of the covenant is captured, placed before a foreign god in a foreign temple, and left there as a sign of God's humiliation, with all God's enemies mocking and gloating
- God triumphs, not in spite of his humiliation, but through it. Samson, Israel's champion, bows his head, stretches out his arms, and kills more in death than in his life. The ark saves a nation by being captured. The head of Dagon is crushed
- One day, not far from the city of Ashdod, God will be captured again. He will be seized, paraded in front of foreigners and their gods, ridiculed, mocked, and humiliated. In his greatest weakness—naked, nailed, and bleeding, as his enemies spit and cast lots for his clothes—Israel's God will bow his head, stretch out his arms, and save more in death than in life. And the head of the dragon will be crushed

### David and Jesus

- David was sung about before he was born, anointed by the great prophet of his day, rejected by his brothers, triumphant in his fight against the great serpent on behalf of the nation, persecuted by the jealous king, on the move with his band of followers, and finally victorious in Jerusalem
- But picture David leaving Jerusalem, crossing the Kidron Valley, climbing the Mount of Olives, weeping yet insisting that the ark of God be returned to the city (2 Sam 15:19–31)
- He is betrayed by a close confidant, who later hangs himself (17:23)
- He is mocked, and when his friends try to fight, he rebukes them, taking the curse upon himself (16:5–14)
- After all this, his focus remains on the house of God (1 Chr 21–29). He tells Solomon not to leave until the house is finished and the glory has come

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## The Story of Hannah



## GROUP MEETING:

### Discussion Questions

Before getting into these specific questions, spend a few minutes discussing what struck you or stuck with you from the video. What were some of the main points? Did any of Andrew's comments or questions open up the Bible in a profound way to you? Also, ask if anything was confusing or needs clarification.

1. What have you noticed about the character and nature of God in your reading of the chapters in Joshua-Samuel?

2. Read 2 Samuel 7:12-16. Andrew Wilson talks about "telescoping" prophecy; that is, some prophecies have a near and far fulfillment. Walk through this Scripture and talk about how it might refer both to Solomon (near) and Jesus (far).

3. How does "telescoping" affect the way we read the Old Testament in general? What have you noticed about the ways that Andrew Wilson looks forward to Jesus as he reads OT stories and Psalms?

4. How did this video's discussion of Ruth enhance your understanding of that book and of the Gospel?



## Meditation on Scripture

1 Samuel 2:1-10

Ruth 1:16-17

## Putting This Session into Practice

The stories in this portion of Scripture reveal the character of God and the Gospel to us. We see God's holiness in terrifying encounters; we witness his redemption in jaw-dropping mercy. God's ancient people wove these stories into their daily conversation as ways of expressing their faith. This week, make an effort to share something you've learned about God or the Gospel by telling a friend one of these stories.