



The PEP Talk

THE WEEKLY NEWSLETTER OF
PASADENA EVANGELICAL PRESBYTERIAN CHURCH

February 5, 2012

Volume 5 , Number 6

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ...

Events

Saturday, 2/11
9 AM @ Ebert's
Women's Prayer

Next meal Sunday
2/19

Prayer Meetings

Women's Prayer
@
The Eberts'
Saturday 2/11, 9AM

Spurgeon said, "It has been said that our anxiety does not empty tomorrow of its sorrow, but only empties today of its strength. "

So rather than being anxious, come and pray with us!

Sunday School

New Series to begin on Sunday 2/12

"Christianity Explored"

Christianity Explored gives you time and space to think about the big questions of life and to explore the life of the person at the heart of the Christian faith - Jesus Christ.

Discover the real Jesus on a 7-week journey through the Gospel of Mark. This flexible resource can be used with individuals or groups of any size to present a life-changing message of forgiveness and new life.

Insightful and visually stunning, this DVD was written by Barry Cooper, co-writer of the original Christianity Explored course, and presented by gifted evangelist, Rico Tice, on location across the UK.

Church Contact Information

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Current Elders and Deacons

Session:

Duane Dwyer, RE
Neil Vanik, RE
Tom Wenger, TE

Deaconate:

Jim Broomfield
Dave Farris
Bob Schingeck

*For contact info for session or
deaconate members, see the
church directory or contact the
church office*

SKATING PARTIES

First Saturday of the Month

Next Party - Mar 3

Good time of fun, exercise, and fellowship

Join us from **4:30 to 6:30 PM**

Pasadena Roller Skating Center on Mountain Road

These skating sessions are closed to the general public and only play family-friendly music.

Where: Pasadena Roller Rink on Mountain Road

When: The first Saturday of March (3/3)



Mark Your Calendars

Cost: \$5 a person, plus \$3 skate rental – There is no admission charge if you are just coming to watch or talk or read, etc.

We hope to see you there!

Living in Grace Seminar @Annapolis EP

February 24th & 25th

It is only out of God's Grace that we are able to live fruitful lives and to tell the story of salvation to those that need to hear it. *"The more deeply we drink of Grace, the more deeply we are possessed by the love and grace of Christ, and the freer we are to give ourselves away."* The "Living in Grace" seminar helps us think more deeply about God's sanctifying Grace in our daily lives and equips us to share that grace in the world in which we live.

Some of the Topics the Seminar will cover:

What is the Gospel – The Message of Grace

The Love of God – The foundation of Grace

Surrender - The Response of Grace

Humility - The Reflection of Grace

Repentance - the Posture of Grace

The Holy Spirit - the Agent of Grace

The Love of Others – The Sign of Grace

Living the Resurrected Life - The Way of Grace

Prayer - The Language of Grace

Good Works - The Life of Grace

The Speaker is Jerry Cross. The seminar starts Friday from 7:30-9:30PM and Saturday from 8:30AM-3:00PM at EP. The cost is \$7.50 per person to cover food and materials cost. You can sign-up on line or call the church office. Plan to bring your family (high school aged and older) to join us. For more information, please call Tom Beall 410-266-8090 or email at tabeall@epannapolis.org.

Ladies,
Check the Bulletin Board for info on
SPEP's Woman's Retreat

Additional info on the sermon:

Why this lack of knowledge about David?

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, O king, 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."

Walter Keiser in *Hard Sayings of the Bible* says:

Saul's questions about the identity of David in 1 Samuel 17 create a rather difficult problem in light of 1 Samuel 16, especially 1 Samuel 16:14–23. It would appear from chapter 16 that by the time of David's slaying of Goliath Saul had already been introduced to David and knew him quite well.

The traditional way of resolving this dilemma in non-evangelical circles is to suppose that these two accounts stem from independent traditions. Thus the confusion over whether David's debut at court preceded his conquest of the Philistine is unnecessary, since the stories come from different sources and do not intend to reflect what really happened so much as teach a truth. However, this resolution of the matter is not attractive to most who take the claims of the Bible more straightforwardly. The difficulty continues: how could Saul—and Abner too—be ignorant about this lad who had been Saul's armor-bearer and musician?

Some have blamed Saul's diseased and failing mental state. On this view, the evil spirit from God had brought on a type of mental malady that affected his memory. Persons suffering from certain types of mania or insanity

often forget the closest of their friends.

Others have argued that **the hustle and bustle of court life**, with its multiplicity of servants and attendants, meant that Saul could have easily forgotten David, especially if the time was long between David's service through music and his slaying of Goliath. Yet a long period of time does not appear to have separated these events. Furthermore, David was a regular member of Saul's retinue (1 Sam 16:21).

A third option is to suggest that **Saul was not asking for David's identity**, which he knew well enough. Instead **he was attempting to learn what his father's social position** and worth were, for he was concerned what type of stock his future son-in-law might come from. (Remember, whoever was successful in killing Goliath would win the hand of Saul's daughter, according to the terms of Saul's challenge.) While this might explain Saul's motives, does it explain Abner's lack of knowledge? Or must we posit that he also knew who David was but had no idea what his social status and lineage were? Possibly!


The most plausible explanation, and the one favored by most older commentators, is that the **four events in the history of Saul and David in 1 Samuel 16–18 are not given in chronological order**. Instead, they are transposed by a figure of speech known as hysteron proteron, in which something is put last that according to the usual order should be put first. For example, the Genesis 10 account of the dispersion of the nations comes before the cause of it—the confusion of languages at the tower of Babel in Genesis 11.

The fact that the order has been rearranged for special purposes in 1 Samuel 16–18 can be seen from the fact that the Vaticanus manuscript of the Septuagint deletes twenty-nine verses in all (1 Sam 17:12–31 and 17:55–18:5).

E. W. Bullinger suggested that the text was rearranged in order to bring together certain facts, especially those about the Spirit of God. Thus in 1 Samuel 16:1–13 David is anointed and the Spirit of God comes upon him. Then, in order to contrast this impartation of the Spirit of God with the removal of the Spirit from Saul, 1 Samuel 16:14–23 is brought forward from later history. In the straightforward order of events, Bullinger suggests, it should follow 18:9.

First Samuel 17:1–18:9 records an event earlier in the life of David, which is introduced here in a parenthetical way as an illustration of 1 Samuel 14:52. This section is just an instance of what 14:52 claims. The whole section, therefore, has this construction:

- A** 16:1–13 David anointed. The Spirit comes on him.
- B** 16:14–23 Saul rejected. The Spirit departs from him. An evil spirit torments him.
- A** 17:1–18:9 David. An earlier incident in his life.
- B** 18:10–30 Saul. The Spirit departs and an evil spirit troubles him.



contrast between the Spirit of God and the evil spirit that tormented Saul. The focus is on the spiritual state of the two men, not the historical order of events.

All too frequently, the books of Joshua, Judges, Samuel and Kings are given the label “Historical Books” rather than the more correct label “Earlier Prophets.” They aim at teaching lessons from the prophetic eye of inspiration rather than simply providing a chronicle of how events occurred in time and history.

That these texts appear in topical, rather than chronological, order is the best explanation, especially when we note how the theology of the text is embedded in it.

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