David, Bathsheba, and 2 Samuel

I. The Hebrews

    A. Biblical Chronology
        ca. 2000 B.C.E. — Age of Patriarchs (Abraham [Abram], Isaac, Jacob)
        ca. 1800 B.C.E. — Some "tribes" move into Egypt
        13th cent. B.C.E. — The Exodus
        1304–1262 B.C.E. or 1290–1248 B.C.E. or 1279–1237 B.C.E. — Reign of Rameses II
        after 1200 B.C.E. — 12 Hebrew "tribes" form a confederation (judges)
        ca. 1025 B.C.E. — Saul becomes king
        ca. 1005–970 B.C.E. — David rules as king
        ca. 970–931 B.C.E. — Solomon rules as king
        ca. 931 B.C.E. — Northern Kingdom (Israel) and Southern Kingdom (Judah) divide
        722 B.C.E. — Assyrians Conquer Israel (10 lost "tribes")
        639–609 B.C.E. — Josiah rules as king
        612 B.C.E. — Babylonians defeat Assyrians
        597 B.C.E. — Army of Nebuchadrezzar II takes Jerusalem
        586 B.C.E. — Army of Nebuchadrezzar II captures Judah (Babylonian Captivity)
        539 B.C.E. — The Persians under Cyrus II conquer Babylonia
                      – Babylonian Jews return to Judah

    B. Terminology

        1. Nomenclature for the people we are discussing
            a. Martu
            b. Hebrews < Habiri (Hapiri) = refugees
            c. Jews, Judaism < Judah
            d. a descendent of Jacob, esp. a member of the Hebrew people who inhabited the
                kingdom of Israel
        2. Nomenclature for the deity
            a. El or Elohim or El Shaddai
            b. Yahweh (Jahweh < YHWH + Adonai = YaHoWaH = Jehovah)

II. The Pentateuch as Historical Source

    A. Did Moses Write the Pentateuch?

        1. Problem of the script

            Canaanitish (Phoenician) { Hebrew / Aramaic

        2. Evidence of the Text
            a. duplication of narrative accounts
            b. internal contradictions
            c. anachronisms and problems of chronology
            d. diverse literary styles
            e. shifts and interruptions in the narrative
        3. Possibly Four Narratives with Additional Material from an Editor (Redactor)
            J—deity referred to as Yahweh (Ger. *Jahve*)
            E—deity referred to as Elohim
            P—emphasizes role of priests
            D—associated mostly with Deuteronomy
            R— the redactor

    B. The Challenge of Biblical Criticism

        1. Traditional Literal and Figurative Interpretation
        2. Naturalistic Interpretation—needs to be decoded
        3. Bible Reflects Time When It Was Written
            a. Levite priesthood from Shiloh (ca. 700 B.C.E.)
            b. Aaronid priesthood
            c. Jeremiah and his scribe Baruch of Neriyah
            d. Ezra (5th century B.C.E.)
            e. minimalists
        4. Hebrew law derived from Mesopotamian Law

III. Archaeological Periods

Early Bronze Age	3500–2200 B.C.E.
Middle Bronze Age	2200–1550 B.C.E.
Late Bronze Age	1550–1200 B.C.E.
Iron Age I	1200–1000 B.C.E.
Iron Age II	1000–586 B.C.E.
Babylonian Period	586–538 B.C.E.
Persian Period	538–333 B.C.E.

IV. Sources and Methods for the Study of David

    A. Literary Sources Identified in the Bible
        1. Extant
            1 and 2 Samuel
                a) J. Kenneth Kuntz, *The People of Ancient Israel* (1974)
                b) R. N. Whybray, *The Succession Narrative* (1968)
                c) Robert Polzin, *Late Biblical Hebrew* (1976)
            1 Chronicles
        2. Non-extant
            "Book of Jashar"   "Chronicles of Gad the Seer"
            "Chronicles of Samuel the Seer"   "Chronicles of Nathan the Prophet"

    B. Literary Sources Not Identified in the Bible
        "History of David's Rise" (1 Samuel 16–2 Samuel 5)
        "Court History of David" (2 Samuel 9–20, 1 Kings 1–2)
            a.k.a. the Succession (or Accession) Narrative

    C. Literary Approaches
        1. primarily descriptive of literary techniques or identification of larger purposes or agenda
            a. structuralist
            b. formalist
         2. meaning is indeterminate (whether intentionally or not)
            a. poststructuralist
            b. deconstructionist

    D. Archaeological Approaches
        1. those who challenge the notion that David built a city (2 Samuel 5: 9)
            a. Margreet Steiner, "It's Not There: Archaeology Proves a Negative," (1998)
            b. Israel Finkelstein, "The Archaeology of the United Monarchy" (1996)
        2. those who defend the notion that David built a city
            a. Kathleen Kenyon, *Archaeology in the Holy Land,* 4 eds. (1960–1979)
            b. Jane Cahill, "It Is There: The Archaeological Evidence Proves it" (1998)

    E. Other Approaches
        1. political/ideological
            a. Henri Frankfurt, *Kingship and the Gods* (1948)
            b. Steven L. McKenzie, *King David: A Biography* (2000)

        2. sociological/psychological
            a. Baruch Halpern, *David's Secret Demons* (2000)
            b. Jonathan Kirsch, *King David: The Real Life of the Man Who Ruled Israel* (2000)

V. David in Fiction (a sampling)

    A. Films

        David and Bathsheba (1951) – Gregory Peck and Susan Hayward
        The Story of David (1976) – Timothy Bottoms, Keith Mitchell, and Jane Seymour
        King David (1985) – Richard Geer

    B. Novels

        Benjamin Disraeli, *David Alroi*
        William Faulkner, *Absalom, Absalom* (1936)
        Stefan Heym, *The King David Report* (1973)
        Joseph Heller, *God Knows* (1984)

for more, check HOLLIS under the subject heading: David, King of Israel--Fiction

Recommended Reading:

– Manfred Barthel, *What the Bible Really Says: Casting New Light on the Book of Books*, trans.
      Mark Howson, New York, 1982.
– Israel Finkelstein and Neil Asher Silberman, *The Bible Unearthed: Archaeology's New Vision
      of Ancient Israel and the Origin of Its Sacred Texts*, New York, Free Press, 2001.
– Richard Elliott Friedman, *Who Wrote the Bible?* New York, Summit Books, 1987, New York,
      Harper & Row, 1989.
– J. Kenneth Kuntz, *The People of Ancient Israel: An Introduction to Old Testament Literature,
      History, and Thought*, New York, Harper & Row, 1974.
–Julius Wellhausen, *Prolegomena to the History of Ancient Israel* (1883)

Estimated Population of Jerusalem During Major Historical Periods

Period	Population	
	Low	**High**
Bronze Age	1,500	2,400
Solomonic	4,000	6,400
Hezekiahan		
(ca. 700 B.C.E.)	15,500	24,800
Persian	3,750	6,000
Hasmonean	15,500	24,800
Herodian	19,250	30,800
Eve of Roman Destruction	39,000	62,400
Late Byzantine	26,375	42,200