

*One Year Through the Bible*

**Week 17: April 21<sup>st</sup> through 27<sup>th</sup>**

Bible Texts for the Week:	
Sunday:	Psa. 60,9,20
Monday:	2 <sup>nd</sup> Sam. 9,10,11
Tuesday:	2 <sup>nd</sup> Sam. 12; Psa. 6,32
Wednesday:	Psa. 33,38,39,21
Thursday:	Psa. 40,41,51
Friday:	Psa. 103,104; 2 <sup>nd</sup> Sam. 13
Saturday:	Psa. 55; 2 <sup>nd</sup> Sam. 14,15

Chapter Titles	
<b>Psalms</b>	
60	Through Defeat to Victory
9	Praise for Righteous Judgment
20	A Psalm for a Day of Trouble
6	Praying in Deepest Distress
32	David's Testimony of Confession
33	Praise for Creation, Providence, Grace
38	David, Out of Fellowship, In at End
39	Prayer for Wisdom
21	Victorious King Psalm
40	The Obedience of Christ, New Song
41	Prophesied Betrayal by Judas
51	David's Sin Acknowledged
103	"Bless the Lord, O My Soul" Psalm
104	The Praise of His Works
55	Escape From Tribulation
<b>2<sup>nd</sup> Samuel</b>	
9	David & Mephibosheth
10	The Ammonite-Syrian War
11	David's Sin with Bathsheba
12	David's Confession of Sin
13	Amnon's Crime (Immorality)
14	Beautiful Absalom
15	Absalom's Rebellion

**Psalm 60**

1. While David was waging war in the north, against the Arameans, Judah was invaded from the south by the Edomites.
2. As if that wasn't enough on David's plate, an earthquake added to Israel's "drunken" confusion.
3. David reminded the Lord that he was marching under the Lord's banner, and was trusting the Lord to provide the deliverance.
4. Ps. 60:5-12 is identical to Ps. 108:6-13. David quotes the Lord's promises, and expects that the Lord will fulfill His promises.

**Psalm 9**

1. David anticipates a wonderful answer to his prayers, and promises four worship activities in response (Ps. 9:1,2).
2. Victories are the Lord's, and not man's (Ps. 9:3-6).
3. The Lord's permanence is a great comfort, in His contrast with the world's impermanence (Ps. 9:7-10).
4. Believers are called upon to respond to the Lord's faithfulness with expressions of praise and thanksgiving (Ps. 9:11-16).
5. The Kingdom of God on earth will be a clear indication for men that they are not the masters of the universe (Ps. 9:17-20).

**Psalm 20**

1. Psalm 20 is a corporate prayer meeting, with all Israel praying on behalf of their King before he goes out to battle.
2. The Church Age parallel is for the body of Christ to pray for their spiritual leaders (Eph. 6:18,19; Col. 4:2-4; 2<sup>nd</sup> Thess. 3:1,2).
3. Israel prayed by faith for David's victory, and understood it to be the Lord's victory, as David faithfully served according to his anointed work-assignment.

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#### 2 Samuel 9

1. David desired to show grace to the house of Saul because of his love for Jonathan.
  - a. Military defeat produces widows and orphans within a land.
  - b. These widows and orphans become the object of God's kindness (Ex. 22:22-24; Isa. 1:16,17).
2. Mephibosheth is the crippled son of Jonathan (2<sup>nd</sup> Sam. 4:4).
  - a. In worldly terms, Mephibosheth is cursed by an unfortunate birth—the House of Saul would be a liability for him in the eyes of most oriental kings.
  - b. Also in worldly terms, Mephibosheth is physically incapable of delivering himself from his condition.
  - c. Mephibosheth becomes a great picture of grace, in that David expresses grace provision for him, and brings him into his own household.
3. Ziba's work-assignment is to be a faithful steward of Mephibosheth's estate (2<sup>nd</sup> Sam. 9:9-13).

#### 2 Samuel 10

1. David desired to show grace to the house of Nahash because of a similar show of grace by Nahash (2<sup>nd</sup> Sam. 10:1,2).
  - a. Nahash נָחָשׁ nachash <sup>#5176</sup>: *serpent* (same as <sup>#5175</sup>).
  - b. Hanun. חַנּוּן chanuwn <sup>#2586</sup>: *gracious* (from חַנּוּן chanan <sup>#2603</sup>).
2. David's servants were mistreated because of the hatred that Hanun had for their lord (2<sup>nd</sup> Sam. 10:3,4; John 15:18-21).
3. David was compassionate towards his servants as he understood their suffering and shame (2<sup>nd</sup> Sam. 10:5; Heb. 2:17,18; 4:15).
4. David delegated the punitive strike against Ammon to his military commanders Joab & Abishai (2<sup>nd</sup> Sam. 10:6-14).
5. David personally led the defensive war against the Amorite invasion (2<sup>nd</sup> Sam. 10:15-19).

#### 2 Samuel 11

1. David delegated the war against Ammon to Joab, while he remained behind to enjoy a wild night-life (2<sup>nd</sup> Sam. 11:1,2a, cf. v.11).
2. David was not prepared for the temptation he faced, because he was already out of God's will to begin with.
3. David's attraction to Bathsheba was entirely physical, as he had no idea who she even was (2<sup>nd</sup> Sam. 11:2b,3).
  - a. Bathsheba was the wife of Uriah the Hittite, one of David's mighty men (2<sup>nd</sup> Sam. 23:39).
  - b. She was the daughter of Eliam, one of David's mighty men (2<sup>nd</sup> Sam. 23:34).
  - c. She was the granddaughter of Ahithophel the Gilonite (2<sup>nd</sup> Sam. 15:12,31; 16:23; 17:23).
4. Even though David is warned that Bathsheba is a married woman, he sends for her anyway (2<sup>nd</sup> Sam. 11:4a).
  - a. "She purified herself" is not likely a reference to the purification that was required after the sexual act (Lev. 15:18).
  - b. "She purified herself" is more likely a reference to menstrual purification before the sexual act (Lev. 15:19ff.; 18:19).
5. David is caught in undeniable guilt (2<sup>nd</sup> Sam. 11:5).
6. David makes two attempts to make Uriah think he was the father of Bathsheba's child (2<sup>nd</sup> Sam. 11:8,13).
  - a. Uriah sleeps with the servants who arranged for his own wife's adultery (2<sup>nd</sup> Sam. 11:9).
  - b. These servants aid David by notifying him of Uriah's lack of cooperation (2<sup>nd</sup> Sam. 11:10).
7. When the lie cannot be manufactured, the murder must be achieved (2<sup>nd</sup> Sam. 11:14,15).

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8. Once again, David marries another man's widow (2<sup>nd</sup> Sam. 11:26,27; cf. 1<sup>st</sup> Sam. 25:39-42).

#### 2 Samuel 12

1. The Lord dispatched Nathan the Prophet to deliver the message of Divine judgment to King David (2<sup>nd</sup> Sam. 12:1-15a).
2. Nathan's parable incites David to anger (2<sup>nd</sup> Sam. 12:1-6), and produces an irrefutable indictment (2<sup>nd</sup> Sam. 12:7-9).
3. The Lord's Divine discipline is spelled out (2<sup>nd</sup> Sam. 12:10-12).
  - a. David's house would continually be in need of their military (v.10).
  - b. David would have his worst enemies from his own household (v.11; Mic. 7:6; Matt. 10:36).
  - c. David's concubines will be sexually mistreated as consequences for David's sexual misconduct (vv.11,12).
4. David responds to the Divine judgment with immediate and total repentance and confession (2<sup>nd</sup> Sam. 12:13,14).
  - a. He was on the verge of the Sin Unto Death (v.13).
  - b. The child of adultery must die (v.14).
5. David's immediate repentance does not prevent the execution of Divine discipline (2<sup>nd</sup> Sam. 12:15b,18a; Gal. 6:7; Heb. 12:11).
6. David humbled himself through the Divine discipline, fasting and praying on behalf of the child (2<sup>nd</sup> Sam. 12:16-23). He must also comfort Bathsheba, as she endures the Divine discipline (2<sup>nd</sup> Sam. 12:24,25).
7. Joab finishes the war that David should have been fighting, and gives David the glory (2<sup>nd</sup> Sam. 12:26-31).

#### Psalm 6

1. Psalm 6 is a penitential psalm. David recognizes that he has been under Divine discipline, and he humbles himself before the Lord in a request for grace.
2. "Do not rebuke" and "do not chasten" indicates that the Lord's rebuke and chastisement of David have accomplished the intended result—David's repentance (Ps. 6:1).

3. "Be gracious" and "heal me" indicates that David has been restored to a grace-orientation (Ps. 6:2).
4. Although we don't know the specific incident in David's life which prompted this psalm, the grief and adversaries of v.7 are likely references to Amnon and Absalom.
5. The psalm ends with a warning to David's enemies—David is back in fellowship, and the Lord is with him once again (Ps. 6:8-10).

#### Psalm 32

1. Believers who have been forgiven much can rejoice in their Divine blessings (Ps. 32:1,2; Lk. 7:47).
2. Refusal to confess sin only intensifies the Divine discipline intended to produce repentance and confession (Ps. 32:3-5).
3. Confession and prayer are a vital part of the believer's fortifications (Ps. 32:6,7).
4. The believer who has failed, repented, and learned the lessons of that failure, is perfectly equipped to instruct others in the Truth of God's Word (Ps. 32:8-11).

#### Psalm 33

1. Singing and praise is appropriate for believers who are made righteous and upright by the grace of God (Ps. 33:1-5).
2. The Lord is worthy to be praised for His Sovereignty over creation (Ps. 33:6-9), and especially His Sovereignty over the volitional elements of that creation (Ps. 33:10-12).
3. The Lord is faithful with nations (Ps. 33:10-12), kings (Ps. 33:13-17), and individual believers (Ps. 33:18-22).

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#### Psalm 38

1. Psalm 38 is a penitential psalm, and begins like Psalm 6 began. David has been under Divine discipline, and has been humbled by it (Ps. 38:1-8).
2. David lays his entire case before the Lord, and opens his heart in prayer (Ps. 38:9-12).
3. David is so focused on his prayer burden, that he does not even acknowledge human communication (Ps. 38:13,14).
4. David hopes in the Lord, confesses to the Lord, and leaves his case with the Lord (Ps. 38:15-22).
  - a. He surrenders to God's will for his life.
  - b. He surrenders to God's will concerning his enemies.

#### Psalm 39

1. Jeduthun was a Levite, chief singer and instructor (1<sup>st</sup> Chr. 16:38,41,42). Jeduthun is also called a seer (2<sup>nd</sup> Chr. 25:14), and appears in the prescripts to Ps. 39, 62, 77.
2. David attempted to endure his suffering in silence, but that only made matters worse (Ps. 39:1-3a).
3. The provision for believers in suffering (deserved or undeserved) is the provision of prayer (Ps. 39:3bff.).
4. Believers need to learn how to place their conflict in an eternal perspective (Ps. 39:4-6; Rom. 8:18; 2<sup>nd</sup> Cor. 4:17,18).
5. Believers need to understand that our discipline comes from the Lord, and He is the One to Whom we must confess (Ps. 39:7-11).
6. Believers need to recognize that a failure to repent and confess will eventually lead to the Sin Unto Death (Ps. 39:12,13).

#### Psalm 21

1. David writes this psalm in the third person—focusing the message on “the king.”
2. This psalm is a descriptive prayer regarding King David.
3. This psalm is a prophetic prayer regarding the Lord Jesus Christ.

#### Psalm 40

1. David offers thanksgiving for victory through testing (Ps. 40:1-10), and focuses on the next round of testing (Ps. 40:11-17).

2. Prayer is an exercise in patience (Ps. 40:1).
3. Because of answered prayer, David is equipped to compose a new song of praise (Ps. 40:3).
4. Believers are blessed as they trust the Lord, and turn away from the Satanic alternative (Ps. 40:4; Job 1:1).
5. Perhaps the greatest of all the wonders of God is the regard that He shows to mankind (Ps. 40:5; 8:4; 139:13-18).
6. The Lord desires humble believers that walk according to His Word (Ps. 40:6-8; 1<sup>st</sup> Sam. 15:22; Hos. 6:6).
7. This description of David was also a prophetic description of Jesus Christ in His First Advent (Heb. 10:5-10).
8. Because of the Lord's faithfulness, David was eager to proclaim the good news of His salvation (Ps. 40:9,10). This was also the Lord's vow upon the cross (Ps. 22:22,25).
9. Although David has just enjoyed a wonderful victory, he soon found himself overtaken by his own iniquities (Ps. 40:12), and went back to a fervent, effective prayer ministry (Ps. 40:11-17).

#### Psalm 41

1. Psalm 41 is another penitential psalm.
2. David has been gracious to the helpless, and knows that the Lord will be gracious to him (Ps. 41:1-3; Prov. 14:21; 19:17; Job 29:12-16).
3. David prays regarding the conspiracy that seeks his fall, and yet he understands the entire test is the result of his own sin against God (Ps. 41:4-9).
4. David is the greatest type of Christ in the Old Testament. Ahithophel is David's friend and counselor, and becomes the Judas Iscariot betrayer (Ps. 41:9; 55:12-14; 2<sup>nd</sup> Sam. 15:12,31; Jn. 13:2,10,11,18,21-27).
5. The believer can be confident in that the Lord will always defend His faithful servants (Ps. 41:10-13).

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#### Psalm 51

1. Psalm 51 is David's prayer of confession before the Lord, when he was finally convicted in his heart by Nathan's rebuke (2<sup>nd</sup> Sam. 12:1-15).
2. The forgiveness and cleansing of a believer's sin is entirely a work of God's grace, as a response to the believer's confession (Ps. 51:1-4).
3. Although we are born into a body of sin, the Lord's cleansing makes us clean (Ps. 51:5-9; Isa. 1:18; Eph. 5:26; 1<sup>st</sup> Jn. 1:9).
4. The believer's restoration to fellowship is his opportunity to become a teacher for others (Ps. 51:10-13).
5. The believer's restoration to fellowship is his opportunity to serve with an even greater devotion (Ps. 51:14-17; Lk. 7:47).
6. The believer's restoration to fellowship is his opportunity to focus once again upon the eternal plan of God (Ps. 51:18,19).

#### Psalm 103

1. The "Bless the Lord, O My Soul" psalm is a beautiful psalm of praise, with many treasures of Scripture.
2. Bless (NIV: praise). בָּרַךְ barak #1288: *to bless, be blessed*. (Berachah = blessing).
  - a. All our blessings come from God (Eph. 1:3).
  - b. It is our privilege to bless God in turn—through the praise and thanksgiving that we freely offer him (Heb. 13:15).
3. David blessed the Lord for five of the Lord's actions on man's behalf (Ps. 103:3-5).
4. David blessed the Lord for the Lord's faithfulness despite Israel's faithlessness (Ps. 103:6-14).
5. David blessed the Lord for the Lord's eternal faithfulness, as a contrast to man's transitory nature (Ps. 103:15-18).
6. David blessed the Lord for the Lord's heavenly majesty, and calls upon the angelic realm to sing his chorus to the glory of God (Ps. 103:19-22).

#### Psalm 104

1. The author of Psalm 104 is unknown. The language is similar to Psalm 103, and therefore may be a Davidic psalm.

2. Psalm 104 is a majestic description of the Lord's creation—beyond what Genesis 1&2 taught.
3. God is first praised for the creation of His own throne room (heaven) (Ps. 104:1-4).
  - a. His garments.
  - b. His throne room.
  - c. His royal chariot.
  - d. His court messenger-servants (angels).
4. God is then praised for the creation of the physical universe (Ps. 104:5-30).
  - a. The restored earth (Ps. 104:5-9; Gen. 1).
  - b. The provision of water (Ps. 104:10-13).
  - c. The provision of vegetation (Ps. 104:14-17).
  - d. The provision of orderliness within the creation (Ps. 104:18-23).
  - e. The display of God's might in the oceans (Ps. 104:24-26).
  - f. The display of God's Sovereignty in creating life, and ending life (Ps. 104:27-30).
5. God is to be praised as a response to the recognition of His worthiness (Ps. 104:31-35).

#### 2 Samuel 13

1. David's family woes begin with a sexual sin, followed by a murder (2<sup>nd</sup> Sam. 13:14,29).
2. The primary adversary is Absalom (2<sup>nd</sup> Sam. 13:1).
  - a. Absalom: *my father is peace*. אַבְיִשְׁלוֹם abiyshalowm #53. אָב ab #1 + שְׁלוֹם shalowm #7965: *peace*. Of all David's sons, only Absalom & Solomon are named for שְׁלוֹם shalowm.
  - b. The son of David & Maacah (*oppression*). Maacah is the daughter of Talmai, King of Geshur.

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3. Tamar. תָּמָר <sup>#8559</sup>: *palm tree*.  
Three OT females share this name: The daughter-in-law of Judah, mother of Perez & Zerah (Gen. 38:29,30); the sister of Absalom (2<sup>nd</sup> Sam. 13); a daughter of Absalom (2<sup>nd</sup> Sam. 14:27), whom some scholars identify with Maacah, the wife of Rehoboam (1<sup>st</sup> Kgs. 15:2).
4. Amnon. “Faithful.” אֲמֹנִי <sup>#550</sup>. אָמַן <sup>#539</sup>: *to confirm, support*. First-born son of David, to Ahinoam the Jezreelitess (1<sup>st</sup> Sam. 25:43; 2<sup>nd</sup> Sam. 3:2).
5. Amnon follows the advice of his cousin, Jonadab, and rapes his half-sister (2<sup>nd</sup> Sam. 13:1-14).
6. Absalom takes his sister into his own home, as the first step in his rebellion against David (2<sup>nd</sup> Sam. 13:15-22).
7. Absalom plots for two full years, and successfully assassinates the crown-prince of Israel (2<sup>nd</sup> Sam. 13:23-29).
8. Like his father before him, Absalom will spend part of his life as a fugitive (2<sup>nd</sup> Sam. 13:37-39). Unlike David’s fugitiveness, which was undeserved, Absalom is reaping what he has sown.

#### Psalm 55

1. The Lord is testing David with the people-testing of wicked adversaries, and with the patience-testing of delayed prayer-response (Ps. 55:1-3).
2. David’s testing produces a desire to run in fear (Ps. 55:4-8).
3. David calls for the Lord to take action upon the wicked (Ps. 55:9-11,15).
4. The hardest part of David’s testing is the betrayal by such a good friend (Ps. 55:12-14,20,21).
5. David can take no action to save himself; he undertakes a fervent prayer ministry, and leaves his case in the Lord’s hands (Ps. 55:16-19).
6. David concludes his lament with a Bible class for his audience—prayer is the believer’s primary exercise in the faith-rest life (Ps. 55:22,23).

#### 2 Samuel 14

1. Joab recognized the conflict in David’s heart (2<sup>nd</sup> Sam. 14:1).
  - a. His heart was inclined to Absalom (2<sup>nd</sup> Sam. 14:1).

- b. Justice required Absalom’s execution (Ex. 21:12-14).
  - c. Joab was also a murderer (2<sup>nd</sup> Sam. 3:26-30), and yet one on whom David failed to administer justice (2<sup>nd</sup> Sam. 3:39; 1<sup>st</sup> Kgs. 2:5,6).
  - d. Joab was also an accomplice to David’s murder of Uriah (2<sup>nd</sup> Sam. 11:15-18).
2. Joab organizes a deception to imitate Nathan’s prophetic parable (2<sup>nd</sup> Sam. 14:2-20; cf. 12:1-14).
3. David consents to Absalom’s return to Israel, but for two years does not consent to Absalom’s restoration to fellowship in the King’s court (2<sup>nd</sup> Sam. 14:21-24).
4. Absalom is described, and every external indication is that he is the perfect successor to David (2<sup>nd</sup> Sam. 14:25-27), except for the fact that he is banned from David’s court (2<sup>nd</sup> Sam. 14:28-33).

#### 2 Samuel 15

1. Absalom undertook a four year program to usurp King David’s authority, and esteem in the eyes of Israel (2<sup>nd</sup> Sam. 15:1-6).
2. When the time was ripe, Absalom unveiled himself in Hebron, and proclaimed himself King (2<sup>nd</sup> Sam. 15:7-12).
  - a. Hebron gives him the legitimacy of the elders of Judah (2<sup>nd</sup> Sam. 15:10).
  - b. The men of Jerusalem went innocently to Hebron, and are either won over to Absalom’s cause, or held as hostages in Absalom’s upcoming march to the capital (2<sup>nd</sup> Sam. 15:11).
  - c. Ahithophel’s alliance in the conspiracy enables the matter to succeed (2<sup>nd</sup> Sam. 15:12,30,31; 16:23).

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3. When David hears of the coup d'état, he orders an immediate evacuation (2<sup>nd</sup> Sam. 15:13-37).
  - a. David evacuates with his household, but leaves ten concubines to manage the estate (2<sup>nd</sup> Sam. 15:16).
  - b. David tries to dismiss his bodyguard and bequeath them to Absalom (2<sup>nd</sup> Sam. 15:19-22).
  - c. David does dismiss Zadok, Abiathar, and the priesthood to return with the ark of the covenant (2<sup>nd</sup> Sam. 15:24-29).
  - d. David also dismisses Hushai the Archite to counteract Ahithophel's counsel, and form a counter-conspiracy with Zadok & Abiathar (2<sup>nd</sup> Sam. 15:30-37).

Note:

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Sources:

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