

*One Year Through the Bible*

**Week 18: April 28<sup>th</sup> through May 4<sup>th</sup>**

Bible Texts for the Week:	
Sunday:	2 <sup>nd</sup> Sam. 16; Psa. 7; 2 <sup>nd</sup> Sam. 17
Monday:	Psa. 3,4,42
Tuesday:	Psa. 43,5,8
Wednesday:	Psa. 28,61,62
Thursday:	Psa. 69,70,71,86
Friday:	Psa. 143; 2 <sup>nd</sup> Sam. 18,19
Saturday:	Psa. 122,26,27

Chapter Titles	
<b>2<sup>nd</sup> Samuel</b>	
16	Absalom Enters Jerusalem
17	Absalom Listens to False Counselors
18	Absalom Hangs by His Hair and Dies
19	David Gets With It
<b>Psalms</b>	
7	The Slandered Saint Psalm
3	A Psalm in Distress
4	Prayer in Trouble
42	“Hope Thou in God” Psalm
43	Enemies Bug Me
5	Sharing God’s Attitude Toward Sin
8	The Son of Man Reigning
28	A Cry for Judgment
61	Refuge in the Rock
62	Confidence in God the Rock
69	The Sufferings of Christ
70	Memorial Psalm
71	Aged Saint Psalm
86	Poor and Needy Prayer
143	A Prayer for Mercy in Persecution
122	Jerusalem and Peace
26	How to Avoid Backsliding
27	One Desire in Time of Trouble

**2<sup>nd</sup> Samuel 16**

1. Ziba, the appointed steward for Mephibosheth, greets David with help and a bad report concerning his master (2<sup>nd</sup> Sam. 16:1-4). This report will later be called into question (2<sup>nd</sup> Sam. 19:24-30).
2. Shimei, a Benjamite clansman of Saul’s, curses David on his way out of town (2<sup>nd</sup> Sam. 16:5-14).

- a. Shimei’s methods are slanderous (2<sup>nd</sup> Sam. 16:5-7).
  - b. Shimei’s message is a lie (2<sup>nd</sup> Sam. 16:8).
  - c. David accepts his Divine discipline, and considers that Shimei’s cursing may well be from the Lord (2<sup>nd</sup> Sam. 16:10-12).
3. Without a fight, Absalom the Usurper arrives in the capital city his father conquered (2<sup>nd</sup> Sam. 16:15; cf. 5:6-10).
    - a. He arrives in the company of Ahithophel (2<sup>nd</sup> Sam. 16:15).
    - b. He encounters Hushai, and accepts Hushai’s allegiance (2<sup>nd</sup> Sam. 16:16-19).
    - c. He follows Ahithophel’s advice, and publicly shames David (2<sup>nd</sup> Sam. 16:20-23).

**Psalm 7**

1. The prescript is not entirely clear. Cush(i) the Benjamite may be the messenger Joab dispatched to David in 2<sup>nd</sup> Sam. 18.
2. David offers a prayer for deliverance, leaving himself in God’s hand for discipline (Ps. 7:3-5). If he is indeed guilty, then he welcomes the discipline of the Lord.
3. David expects that the Lord will vindicate him, and will bring the wicked to an end (Ps. 7:6-11).
4. David warns his soldiers/students that failure to repent and confess only leads to further judgment (Ps. 7:12-16).
5. David concludes with an expression of thanksgiving and praise—the sacrifices with which God is truly pleased (Heb. 13:15).

**2<sup>nd</sup> Samuel 17**

1. Ahithophel continues to advise Absalom, and counsels him in a plan for the destruction of David (2<sup>nd</sup> Sam. 17:1-4).
2. The Lord utilized the contradictory advice from Hushai to deliver David from Absalom’s evil (2<sup>nd</sup> Sam. 17:5-14).
  - a. Ahithophel’s advice is an effective method to get the job done.
  - b. Hushai’s advice appeals to Absalom’s pride—why should Ahithophel get the glory? Absalom should have the victory.

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3. Hushai is able to successfully warn David concerning Absalom's plans (2<sup>nd</sup> Sam. 17:15-22).
4. Ahithophel realizes that his plan has been thwarted, and takes his own life—painting a picture that will be fulfilled in the betrayal of Judas Iscariot (2<sup>nd</sup> Sam. 17:23; Matt. 27:5).
5. Absalom pursued David, with Amasa as the head of the army (2<sup>nd</sup> Sam. 17:24-26).
6. David found surprising provision from some unexpected sources (2<sup>nd</sup> Sam. 17:27-29).

#### Psalm 3

1. David's flight from Jerusalem was a source of fear for David's followers (Ps. 3:1,2).
2. David responded with faith, and set the example of courage for his followers to observe (Ps. 3:3-6).
  - a. David laid his burden on the Lord by faith (Ps. 3:3,4).
  - b. David got a good night sleep (Ps. 3:5,6).
3. David looked to the Lord to provide a new victory with the new day (Ps. 3:7,8).

#### Psalm 4

1. Psalm 4 is similar to Psalm 3, and many believe it was written at the same time. If so, the content of Psalm 4 refers to the prayer activity of Psalm 3:4.
2. The believer who is walking in the light should have every expectation of answered prayer (Ps. 4:1).
3. It is the unbeliever and the carnal believer who should be trembling in anticipation of the hand of God's Divine discipline (Ps. 4:2,3).
4. The believer who is struggling to walk by faith needs to spend more time meditating upon the Word of God (Ps. 4:4,5).
5. Believers who are strong in faith need to uphold the believers who are weak in faith (Ps. 4:6-8).

#### Psalm 42

1. Many Hebrew manuscripts unite Psalm 42 & 43 into one Psalm. It is perhaps better to recognize that they are separate psalms, with Psalm 43 being the sequel to Psalm 42.

2. The psalmist declares his desperate need for God's Word, as he reflects upon the joyous days of worship in times past (Ps. 42:1-4).
3. The refrain is a rhetorical question—why am I in despair? (Ps. 42:5,11; 43:5).
4. The psalmist admits the despair of his soul, and rests in the grace and truth which sustains him in exile (Ps. 43:6-10).

#### Psalm 43

1. The psalmist composes a sequel to Psalm 42, when he begins his return to Jerusalem.
2. The psalmist prays for, and expects that the Lord will faithfully bring him into His presence (Ps. 43:1-4).
  - a. Either into God's presence in Jerusalem, or
  - b. God's presence in eternity.
3. The psalmist includes the refrain from Psalm 42. Why am I in despair? (Ps. 43:5).

#### Psalm 5

1. Psalm 5 was written on the eve of battle against an evil, deceptive foe.
2. David calls upon the Lord to pay attention to his prayer ministry, and even notifies the Lord that he will be praying once again in the morning (Ps. 5:1-3).
3. David praises the Lord for His Holiness, and eagerly looks forward to a return to God's house (the tabernacle) (Ps. 5:4-7).
4. David not only asks for military victory, but for the spiritual victory of walking in righteousness (Ps. 5:8-10).
5. David concludes by teaching his men to learn from his example of the faith-rest life (Ps. 5:11,12).

#### Psalm 8

1. David praises the Lord for being the Lord of Israel, and displaying his majesty for all to behold (Ps. 8:1).
2. The Lord is so awesome that even the cry of a nursing infant praises His strength (Ps. 8:2; Matt. 21:16; 1<sup>st</sup> Cor. 1:27).

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3. The vast expanse of the created universe places mankind into a microscopic perspective, and places mankind's preeminence into an unfathomable perspective (Ps. 8:3-9).
4. The prophetic look to Jesus Christ will become highlighted in Hebrews (Ps. 8:4-6; Heb. 2:6-8).

**Psalm 28**

1. David prays to the Lord, and appreciates the Divine resource of prayer that only believers enjoy (Ps. 28:1,2).
2. David asks that the Lord will recompense the iniquity of his betrayers (Ps. 28:3-5).
3. David celebrates answered prayer by offering praise and glory to the Lord for being so faithful to His people (Ps. 28:6-9).

**Psalm 61**

1. Believers have prayer resources available to them regardless of where on earth they might be (Ps. 61:1,2).
2. Believers in prayer are spiritually in the Lord as their fortress regardless of where on earth they might be (Ps. 61:3,4).
3. Believers involved in active prayer ministry have opportunities to glorify God when He answers their prayer (Ps. 61:5-8).

**Psalm 62**

1. The faith-rest life, exercised through prayer, silently provides stability in the face of any external circumstances (Ps. 62:1-4).
2. The faith-rest life, exercised through prayer, is to be demonstrated and taught by older believers to younger believers (Ps. 62:5-8).
3. The faith-rest life, exercised through prayer, places Divine Viewpoint and human viewpoint into proper perspective (Ps. 62:9-12).

**Psalm 69**

1. Psalm 69 is the prayer of a believer who is over his head in Divine discipline (Ps. 69:1-4).
2. David endures his discipline, and gives the glory to the Lord for the Lord's allowing him to remain faithful (Ps. 69:5-12).

- a. The unbeliever who sees the believer fall rejoices in that fall.
- b. The unbeliever who sees the believer fall scoffs at the believer's repentance.
3. David's zeal for the house of the Lord is only exceeded by the Lord Jesus Christ Himself (Ps. 69:9; Jn. 2:17).
4. David's confession comes "at an acceptable time" (i.e. *now*) (Ps. 69:13-15).
5. God's answers to prayer are given on the basis of His perfect character, and His matchless grace (Ps. 69:16-19).
6. When David looked to human beings for sympathy, he received a prophetic response which looked ahead to Christ (Ps. 69:20,21; Matt. 27:34).
7. David pronounced an imprecatory prayer against those who partake of the table of demons (Ps. 69:22-28; 1<sup>st</sup> Cor. 10:21).
8. Through the endurance of sufferings, believers are equipped to offer sweet smelling savors (Ps. 69:29-33).
9. Through the endurance of sufferings, believers are equipped to praise the Lord, and inherit the blessings He has promised (Ps. 69:34-36).

**Psalm 70**

1. David prays for the Lord's immediate deliverance in view of his imminent danger (Ps. 70:1,5).
2. David prays for the temporal life adversity of the wicked (Ps. 70:2,3).
3. David prays for the temporal-life prosperity of the righteous (Ps. 70:4).

**Psalm 71**

1. Psalm 71 was written by an older believer, who testified of the Lord's faithfulness throughout his life.
  - a. If David was the author, this is perhaps his final psalm.
  - b. If David was not the author, then the author certainly learned from David, as many of the expressions in this psalm come from other (Davidic) psalms.

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2. The old man psalmist praises the Lord for past faithfulness, and trusts the Lord for present testing (Ps. 71:1-6).
3. The old man psalmist praises the Lord for witnessing opportunities in his older years (Ps. 71:7-11).
4. The old man psalmist welcomes more testing, and more opportunities to learn more about the Lord (Ps. 71:12-16).
5. The old man psalmist has learned the Word of God from his youth, and is now burdened to pass the Word of God along to the youth of following generations (Ps. 71:17-21).
6. The old man psalmist has no regrets looking back, only praise for the Lord looking forward (Ps. 71:22-24).

#### Psalm 86

1. Believers need a spiritual life dedicated to prayer (Ps. 86:1-10).
  - a. God answers prayer in response to our affliction and need (Ps. 86:1; Phil. 4:19).
  - b. God answers prayer in response to our godliness (Ps. 86:2; Heb. 5:7).
  - c. God answers prayer in response to our persistence (Ps. 86:3; Lk. 18:1-8).
  - d. God answers prayer in response to our living sacrifice (Ps. 86:4; Rom. 12:1).
  - e. God answers prayer in response to our recognition of His absolute Sovereignty (Ps. 86:5-10).
2. Believers need a spiritual life dedicated to Bible study (Ps. 86:11-13).
3. Believers need a spiritual life dedicated to the Lord throughout conflict (Ps. 86:14-17).

#### Psalm 143

1. David calls upon the Lord to answer his prayer (Ps. 143:1-4).
  - a. Prayer is answered on the basis of the Lord's faithfulness and righteousness (v.1).
  - b. David is saved by grace, and not the object of God's eternal judgment (v.2).
  - c. David's testing was to the point where his soul was overwhelmed (vv.3,4).

2. Rather than focus on his problems, David chooses to dwell on the glories of God's faithful doings (Ps. 143:5,6; Phil. 4:8).
3. David's prayers become urgent because he views his physical death as imminent (Ps. 143:7-9).
4. All testing is instructive—even the testing of dying grace (Ps. 143:10-12).

#### 2<sup>nd</sup> Samuel 18

1. David divides his forces into three divisions, under the command of Joab, Abishai, and Ittai (2<sup>nd</sup> Sam. 18:1-5).
  - a. These commanders insist on David's non-participation in this war (2<sup>nd</sup> Sam. 18:3).
  - b. David insists on Absalom's safety (2<sup>nd</sup> Sam. 18:5).
2. The battle is engaged, and David's victory is thorough (2<sup>nd</sup> Sam. 18:6-8).
  - a. The Lord's covenant blessings with Israel are vested in the Kingship of David—not Absalom.
  - b. Even the forest served the Lord in the destruction of David's enemies.
3. Following the battle, Absalom is helplessly trapped in the tree, and is murdered by Joab against David's wishes (2<sup>nd</sup> Sam. 18:9-15).
4. With Absalom dead, Joab signals the end of the pursuit (2<sup>nd</sup> Sam. 18:16-18).
5. Joab attempted to manipulate the manner in which David received the news of Absalom's death, but Ahimaaz outran Joab's messenger (2<sup>nd</sup> Sam. 18:19-33).
  - a. The Cushite is otherwise unknown.
  - b. Cushi, as a personal name, may be a reference to Cush, a Benjamite (Ps. 7 prescript).

#### 2<sup>nd</sup> Samuel 19

1. David's grief over Absalom became a stumbling block for all Israel (2<sup>nd</sup> Sam. 19:1-10).
  - a. David's lack of appreciation for the soldiers who fought on his behalf led to the uncertainty as to his return to power.
  - b. Those who fought on his behalf weren't certain they wanted him back.

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- c. Those who fought for Absalom weren't certain they wanted him back.
2. David delegated Zadok & Abiathar to address the Tribe of Judah, and engineer David's return to power (2<sup>nd</sup> Sam. 19:11-15).
3. David expressed mercy towards Shimei for the cursing he had endured (2<sup>nd</sup> Sam. 19:16-23).
4. David expressed grace towards Mephibosheth, as the story of his betrayal is now cast in doubt (2<sup>nd</sup> Sam. 19:24-30).
5. David expressed thankfulness to Barzillai the Gileadite for the gracious provision he had offered to David (2<sup>nd</sup> Sam. 19:31-40).
6. All Israel became argumentative about who was most supportive of the King's return (2<sup>nd</sup> Sam. 19:41-43).

#### Psalm 122

1. David rejoiced when his fellow believers were excited about their spiritual life (Ps. 122:1).
2. David rejoiced when he was able to celebrate his spiritual life with his fellow spiritually-minded believers (Ps. 122:1).
3. David and his fellow believers were able to rejoice in a house of the Lord that was not yet built, but was promised by the Lord.
4. David looked forward, not only to a temple, but to thrones of judgment, through which the house of David will rule Israel, and the Gentile nations of the world (Ps. 122:5).
5. "Pray for the peace of Jerusalem" is therefore an imperative in the context of the Davidic Covenant, in view of the 2<sup>nd</sup> Advent of Jesus Christ, in anticipation of the land, seed, and blessings the Lord has promised to Abraham, Isaac, and Jacob.
6. This peace will only be provided by the Lord Jesus Christ, in His obedience to the Father's time-table (Ps. 122:6-9; Jn. 14:27-31).

#### Psalm 26

1. Believers who are walking in the light have no problems with the Lord examining their life—in fact, they even welcome it (Ps. 26:1-7; Rom. 14:22; 1<sup>st</sup> Cor. 11:31; 2<sup>nd</sup> Cor. 1:12; 1<sup>st</sup> Tim. 1:5,19; 3:9).

2. Believers who are walking in the light love God's Word, and worship together with God's family (Ps. 26:8-12; Heb. 10:22-25).

#### Psalm 27

1. The hypothetical questions *whom shall I fear?* and *whom shall I dread?* have no answer for the believer who is intimate with the Lord (Ps. 27:1).
2. The circumstances and details of life have no power over the believer who is intimate with the Lord (Ps. 27:2,3).
3. The believer who is set upon with temporal life adversity finds his refuge in spiritual life activity (Ps. 27:4-6).
4. The believer who prays according to God's faithful Word can expect that God will answer those prayers according to His faithful Word (Ps. 27:7-10).
5. The period of time in which the believer waits for the Lord's answer continues to be a time for instruction, and a time for blessing, as the believer receives the power of God's provision (Ps. 27:11-14).