

One Year Through the Bible

Week 19: May 5th through 11th

Bible Texts for the Week:	
Sunday:	Psa. 141,65; 2 nd Sam. 20
Monday:	2 nd Sam. 21; Psa. 29,30
Tuesday:	Psa. 131,18; 2 nd Sam. 22-24; 1 st Kgs. 1
Wednesday:	Psa. 72,145; 1 st Kgs. 2
Thursday:	1 st Kgs. 3,4,5
Friday:	Psa. 99,100,127,128
Saturday:	Prov. 1-4

Chapter Titles	
Psalm	
141	“Guard My Speech” Psalm
65	Thanksgiving Psalm
29	The Judgment Storm
30	A Psalm of Dedication
131	Childlike Trust
18	David’s Psalm of Deliverance
72	King and the Kingdom
145	Pure Praise Psalm
99	Righteous Judgment & Trembling
100	The Old Hundredth (Thanksgiving)
127	Safety in the Lord
128	Earthly Blessings
2nd Samuel	
20	Sheba’s Revolt
21	Three Years Famine
22	David’s Song of Deliverance
23	David’s Mighty Men
24	David’s Numbering Sin
1st Kings	
1	David Failing, Solomon Anointed
2	The Death of David
3	Solomon’s Prayer for Wisdom
4	Solomon Gets Wisdom
5-8	Solomon’s Temple—The Building and Dedication

Psalm 141

This psalm was read on April 9th, and is a duplicate entry on the Daily Scripture Reading calendar.

Psalm 65

1. Believers live in joyful anticipation of the Lord’s presence (Ps. 65:1-4).
2. Believers live in awed reverence of the Lord’s power (Ps. 65:5-8).
3. Believers live in thankfulness for the Lord’s provision (Ps. 65:9-13).

2nd Samuel 20

1. Although Judah favored a return of David to the national throne, the other tribes of Israel favored a return to Benjamite rule (2nd Sam. 20:1,2).
 - a. Sheba, the son of Bichri, led a revolt against the return of David.
 - b. שֶׁבַע sheba^c #7652: *Sheba*, from שֶׁבַע sheba^c #7651: *seven*.
 - c. בִּכְרִי bikriy^{#1075}: *youthful*.
2. Sheba’s rallying cry (2nd Sam. 20:1b) was not greatly successful in his own rebellion, but it will become successful in Jeroboam’s rebellion (1st Kgs. 12:16).
3. Judah safeguarded David’s return to Jerusalem, where he faced further consequences for his earlier evil (2nd Sam. 20:3).
4. David deals with the rebellion of Sheba (2nd Sam. 20:4-22).
 - a. He orders Amasa to assemble the armies of Judah (2nd Sam. 20:4,5). It was David’s intention to replace Joab with Amasa (2nd Sam. 19:13).
 - 1) Amasa had been Absalom’s General (2nd Sam. 17:25a).
 - 2) Amasa was David’s nephew (2nd Sam. 17:25b).
 - b. When Amasa was too slow in his work-assignment, David commissioned Abishai to lead Joab’s men in pursuit of Sheba (2nd Sam. 20:6,7).
 - c. Joab didn’t appreciate being replaced, so he assassinated his replacement (2nd Sam. 20:8-13).
 - d. Sheba gathered his forces, and made his stand in Abel Beth-maacah (2nd Sam. 20:14,15).

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- e. A wise woman of Abel understood that Joab would level the entire city in order to get Sheba, and she arranged for Joab's satisfaction and the sparing of her city (2nd Sam. 20:14-22).
5. With Sheba's revolt put down, David's kingdom was once again secured (2nd Sam. 20:23-26).
6. David allows Joab to retain his position, but regrets it to his dying day (1st Kgs. 2:5,6).

2nd Samuel 21

1. David faced the national test of famine during the later years of his reign (2nd Sam. 21:1a).
 - a. David is now in a position to understand long-term national consequences for a king's personal evil.
 - b. David learns that this famine is a long-term consequence for King Saul's personal evil (2nd Sam. 21:1b,2).
2. David satisfied the Gibeonites temporal-life grievance, and the Lord's spiritual-life grievance (2nd Sam. 21:3-14).
 - a. David surrendered seven of Saul's descendants to Gibeonite judicial jurisdiction.
 - b. David led a national prayer-effort to cleanse the land from all unresolved defilements (2nd Sam. 21:14b).
3. David faced tests in his old age that were much easier when he was younger (2nd Sam. 21:15-17). The Adversary will bide his time, and wait until his tactics have a better advantage (Luke 4:13).
4. It is vital for the older generation to teach the younger generation the Word of God, so that the younger generation can effectively fight the battles of the angelic conflict (2nd Sam. 21:18-22).

Psalm 29

1. David calls upon the angels to worship the Lord in a manner consistent with His majesty (Ps. 29:1,2).
2. Believers today call upon the angels to worship the Lord as we testify to His manifold wisdom in our lives (Eph. 3:10).

3. David observed a terrible storm in which he observed the Lord's voice demonstrate the power of God (Ps. 29:3-9; Job 37:2-5).
4. David concludes with a recognition of the Lord's Sovereignty, and the eternal blessings He will bestow upon His people (Ps. 29:10,11).

Psalm 30

1. Psalm 30 was composed when the threshing floor of Araunah the Jebusite was designated for the temple site (Ps. 30 prescript).
2. David rejoiced in how faithful the Lord was to forgive his sin (Ps. 30:2,5).
3. David confessed that he had become prideful, but the Lord had corrected that attitude through Divine discipline (Ps. 30:6-9).
4. Confession of sin is a wonderful provision for the believer to turn mourning into dancing (Ps. 30:10-12).

Psalm 131

1. Psalm 131 is one of the Songs of Ascents, sung as the pilgrims made the ascent to the temple for their annual feasts (Ps. 120-134).
2. Humble believers faithfully pursue their work assignment, and do not strive for things beyond what they have been called to do (Ps. 131:1).
3. Humble believers compose and quiet their soul so they can listen to the quiet voice of the Lord (Ps. 131:2).
4. Humble believers hope in the Lord, waiting for Him to call us home (Ps. 131:3).

Psalm 18

1. This psalm is also recorded in 2nd Sam. 22 (see the notes below).
2. The slight variations between the two records seem to make Psalm 18 more suitable for corporate worship.

2nd Samuel 22

1. The Lord provided a rest for David near the end of his life (2nd Sam. 22:1).
 - a. The Sons of Goliath War (2nd Sam. 21:15-22) was the final "hand" of David's enemies directed against him.

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- b. The Gibeonite matter (2nd Sam. 21:1-14) was the final “hand” of Saul directed against David (2nd Sam. 22:1).
2. David composed a song in his thankfulness to the Lord that is recorded here, and in Psalm 18.
3. David praised the Lord for being his crag, fortress, deliverer, rock, shield, horn, stronghold, refuge, and savior (2nd Sam. 22:2,3).
4. David praised the Lord for His faithfulness to answer prayers (2nd Sam. 22:4-7).
5. The very power of God that wages war in the angelic conflict (2nd Sam. 22:8-16) is the power of God that rescues man in that conflict (2nd Sam. 22:17-20).
6. David praised the Lord for his life of Godliness, the prayer intimacy he consequently enjoyed (2nd Sam. 22:21-29), and the battlefield confidence he also enjoyed (2nd Sam. 22:30-46).
7. David testified that all these works were God’s works, and that all praise and thanksgiving belong to Him (2nd Sam. 22:47-51).

2nd Samuel 23

1. David’s final public address to Israel is a song of humility & praise for the Lord’s Divine message (2nd Sam. 23:1-7).
2. David’s mighty men are then described (2nd Sam. 23:8-39; cf. 1st Chr. 11:10-47).
 - a. גִּבּוֹרִים ^{#1368}: *strong, mighty*.
 - b. The mighty man is not victorious because of his strength (Ps. 33:16), but because of his understanding and knowledge of the Lord (Jer. 9:23,24).¹
 - c. 37 men are listed (2nd Sam. 23:39), although the platoon of heroes is simply called “the thirty” (2nd Sam. 23:18).
 - 1) “The Three” (2nd Sam. 23:8-17).
 - 2) Greater than “The Thirty,” but not quite equal to “The Three” (2nd Sam. 23:18-23).
 - 3) “The Thirty” (2nd Sam. 23:24-39).

2 Samuel 24

1. God’s anger is indicated as the “cause” for the events of this chapter (2nd Sam. 24:1).
 - a. The specific provocation is not indicated, but Israel was obviously living in a manner inconsistent with the Lord’s holiness.
 - b. The Lord’s judgment upon a wicked nation sometimes takes the form of a wicked ruler (Dan. 4:17), or sometimes takes the form of a bad decision by a good ruler (2nd Sam. 24:1; 2nd Kgs. 18:3-6, cp. 20:12-15; 2nd Kgs. 23:25, cp. v.29).
 - c. God allowed for Satanic influence to motivate David’s activity (1st Chr. 21:1).
2. David desired to take a census of Israel as an evaluation of his military might, and even wicked Joab knew it was a bad idea (2nd Sam. 24:2-9).
3. David immediately recognized his involvement in sinful activity, and confessed his sin immediately (2nd Sam. 24:10).
4. God’s judgment upon Israel is tempered by the Godly king that He established to guide Israel through their Divine discipline (2nd Sam. 24:11-14).
5. God’s judgment upon Israel serves a variety of purposes.
 - a. Corrective discipline (2nd Sam. 24:15).
 - b. Instructive direction (2nd Sam. 24:16-25; 2nd Chr. 3:1,2).

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Focus	United Kingdom			Divided Kingdom				
	1:1	11:43		12:1		22:53		
Divisions	Establishment of Solomon	Rise of Solomon	Decline of Solomon	Division of the Kingdom	Reigns of Various Kings	Reign of Ahab with Elijah	Reign of Jehoshaphat in Jerusalem	Reign of Ahaziah in Israel
	1:1	2:46	3:1	8:66	9:1	11:43	12:1	14:31
		15:1	16:28	16:29	22:40	22:41	22:50	22:51
								22:53
Topics	Solomon			Many Kings				
	Kingdom in Tranquility			Kingdoms in Turmoil				
Place	Jerusalem: Capital of United Kingdom			Samaria: Capital of Israel Jerusalem: Capital of Judah				
Time	40 Years			90 Years				

First Kings

Βασιλειῶν Γ

מְלָכִים א

The Book of Kings is the heritage of the Davidic Kingdom. Beginning with Solomon, kings come and go, and Israel awaits the coming Son of David and King of Whom all the prophets speak.

As Nathan and Gad were prophets for King David, promising the Messiah to come, the Lord lifted up other prophets for the kings which followed David. The good kings listened to these prophets, while the bad kings persecuted and killed them.

Title: The Book of Kings is one book in the Hebrew. Like Samuel, the Septuagint divided the book into two parts, and thus the 1st Kings and 2nd Kings we have in the English text today. The Hebrew title, *M^elakiym* comes from the first word of the book: King (referring to David). The Septuagint renders our books of 1st & 2nd Samuel, 1st & 2nd Kings, as (Books of Kingdoms) βασιλειῶν Α, Β, Γ, Δ.

Author: The text does not identify the author. The Talmud credits 1st & 2nd Kings to the prophet Jeremiah. There is good linguistic evidence for Jeremiah’s authorship when Kings is compared to Jeremiah & Lamentations. The phrases “to this day” found in 1st Kgs. 8:8 & 12:19 indicate an authorship prior to, or early in, the Babylonian captivity (586BC). The final paragraph (2nd Kgs. 25:27-30) is nearly identical to the ending of Jeremiah (Jer. 52:31-34), and appears to be an epilogue added by a later scribe.

1st Kings 1

1. David’s dying days were times of physical health testing (1st Kgs. 1:1-4).
 - a. Abishag was provided for the King’s comfort and warmth.
 - b. This “medical” prescription is historically attested by Josephus, and Galen.
2. During David’s weakness, Adonijah used the opportunity to claim the throne for himself (1st Kgs. 1:5-10).

- a. He included Joab and Abiathar in his conspiracy (1st Kgs. 1:7).
- b. He excluded Zadok, Benaiah, Nathan, & David’s mighty men (1st Kgs. 1:8).
- c. He included the king’s sons (1st Kgs. 1:9), but excluded Solomon (1st Kgs. 1:10).
3. Nathan and Bathsheba agree to approach David, and obtain the succession for Solomon that David had promised (1st Kgs. 1:11-27).
4. David first confirms his vow to Bathsheba (1st Kgs. 1:28-31).

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5. David then issues instructions to Zadok, Nathan, and Benaiah (1st Kgs. 1:32-37).
6. Zadok, Nathan, & Benaiah followed David's instructions, and anointed Solomon as King of Israel while David still lived (1st Kgs. 1:38-40).
7. Adonijah's party was notified of Solomon's anointing, and grew quite fearful (1st Kgs. 1:41-53).

Psalm 72

1. A note on authorship:
 - a. The preface to Psalm 72 ascribes this psalm to (or for) Solomon.
 - b. The last verse credits the psalm as the last of David's prayers.
 - c. Verse 1 includes both the king, and the king's son.
 - d. Psalm 72 is most likely David's prayer for Solomon while David was on his death bed (1st Kgs. 2:1-4), and was put to music by Solomon after David's death.
2. David's prayer is for Solomon to rule with God's righteousness (Ps. 72:1-4).
3. David's prayer is for Solomon's subjects to fear the Lord (Ps. 72:5-7).
4. David's prayer is for Solomon's enemies to bow before him in service (Ps. 72:8-11).
5. David's prophetic prayer goes beyond Solomon to foretell the greater Son of David, the Lord Jesus Christ (Ps. 72:12-19).

Psalm 145

1. Psalm 145 is the last psalm designated as David's. It is the only Davidic psalm called "a psalm of praise." It begins the conclusion to the psalms, where the final six hymns highlight the praise of the Lord.
2. The believer is to praise and worship the Lord daily, communicating the glory of the Lord to all generations, and to men of all lands (Ps. 145:1-7).
3. The believer's praise and worship comes as a response to the lovingkindness we have received, and the kingdom we have been placed into (Ps. 145:8-13).

4. The believer's provision is not just eternal—God sustains us throughout time as well (Ps. 145:14-16).
5. The believer's intimacy with the Lord is a gift of God's grace, to be enjoyed both in time and eternity (Ps. 145:17-21).

1st Kings 2

1. David issued some parting instructions for Solomon (1st Kgs. 2:1-9).
 - a. Instruction #1: obey the Word of God (1st Kgs. 2:1-4).
 - b. Instruction #2: execute Joab (1st Kgs. 2:5,6).
 - c. Instruction #3: be gracious to Barzillai the Gileadite (1st Kgs. 2:7).
 - d. Instruction #4: execute Shimei the son of Gera (1st Kgs. 2:8,9).
2. Upon David's death, Solomon's succession was initially uncontested (1st Kgs. 2:10-12).
3. Very soon after Solomon's succession, Adonijah requested to marry Abishag (1st Kgs. 2:13-18). Solomon recognized this as a play for the throne, and executed Adonijah accordingly (1st Kgs. 2:19-25).
4. Solomon also took care of the other "loose ends" from David's reign.
 - a. Solomon exiled Abiathar the priest for the rest of his life (1st Kgs. 2:26,27).
 - b. Solomon ordered the death of Joab (1st Kgs. 2:28-34).
 - c. Solomon designated Zadok and Benaiah as the replacements for Abiathar and Joab (1st Kgs. 2:35).
 - d. Solomon placed Shimei under house arrest until such time as Shimei violated the terms of the covenant (1st Kgs. 2:36-46).

1st Kings 3

1. Solomon's first recorded marriage is a political alliance with Pharaoh, king of Egypt (1st Kgs. 3:1).
 - a. Pharaoh's daughter will stay in Jerusalem until Solomon's palace, and Solomon's temple are completed.
 - b. Solomon will later build a house for Bath-Pharaoh to live in (1st Kgs. 7:8; 9:24; 2nd Chr. 8:11).

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2. Prior to the construction of Solomon's temple, Israel had offered sacrifices on the pagan high places (1st Kgs. 3:2).
 - a. These high places were supposed to be destroyed (Deut. 12:2ff.).
 - b. Solomon participated in such worship practices as well as his participation in the correct worship of Yahweh (1st Kgs. 3:3,4).
3. Solomon offered the greatest sacrifice on the greatest high place, and achieved the greatest victory through grace when the Lord tested him there (1st Kgs. 3:5-14).
4. Solomon's request was for a "hearing heart." He desired to hear God's will in his heart, and therefore render Divine judgment in judicial decisions (1st Kgs. 3:9,11).
5. God blessed Solomon and answered the prayer beyond all that Solomon could ask or think (1st Kgs. 3:10-14; Eph. 3:20).
6. Solomon's Divinely provided wisdom is put on immediate display (1st Kgs. 3:16-28).

1st Kings 4

1. Solomon imitated his father David, in organizing his kingdom with clear delegated responsibilities (1st Kgs. 4:1-6).
2. The description of Solomon's reign is an overall thumbnail sketch. Many of the events referred to must have happened after a number of years pass by.
 - a. Solomon designated twelve deputies (district governors) to administer local areas, and to provide for the king's administrative expenses (1st Kgs. 4:7-19, 26-28).
 - b. Israel enjoyed temporal-life prosperity (a good economy) during Solomon's reign (1st Kgs. 4:20,25).
 - c. Solomon ruled over a vast territory from the Euphrates to Egypt (1st Kgs. 4:21,24), exacting tribute from the lands beyond the territory of Israel (from Dan to Beersheba) (1st Kgs. 4:25).
3. Solomon's wisdom appears to be oriented towards temporal-life matters (1st Kgs. 4:29-34).

- a. His wisdom is compared to other examples of human wisdom (1st Kgs. 4:30,31).
- b. He spoke 3,000 proverbs (1st Kgs. 4:32a). The Book of Proverbs, and the Book of Ecclesiastes only record a few hundred of these 3,000 proverbs.
- c. He wrote 1,005 songs (1st Kgs. 4:32b). Psalm 72 & 127, and Song of Solomon are the only songs recorded in Scripture.
- d. His wisdom included botany and zoology (1st Kgs. 4:33).
- e. His wisdom was esteemed by other kinds throughout the earth (1st Kgs. 4:34).

1st Kings 5

1. Hiram, king of Tyre, continued his friendship with Israel by blessing Solomon (1st Kgs. 5:1-12; cp. 2nd Sam. 5:11).
2. The work for the temple was accomplished by freewill service, and forced labor (1st Kgs. 5:13-18). This forced labor will become a divisive issue in the civil war (1st Kgs. 12:18).

Psalm 99

1. The Lord Reigns. The Absolute Sovereignty of God is a source for great rejoicing (Ps. 99:1).
2. The unity of Sovereignty, Holiness, Omnipotence, Love, Righteousness, & Justice is brought together for human and angelic praise (Ps. 99:1-5).
3. The example of our heritage is there for us to learn from, and emulate (Ps. 99:6-9).

Psalm 100

1. Psalm 100 is a call to worship.
2. Worship is a corporate function (Ps. 100:1).
3. Worship is a freewill action (Ps. 100:2).
4. Worship is an accurate Creator/creature perspective (Ps. 100:3).
5. Worship is an approach to God's presence with thanksgiving and praise (Ps. 100:4).
6. Worship is an accurate recognition & celebration of the Lord's essence (Ps. 100:5).

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Thoughts and Notes on Psalm 127

1. Psalm 127 is Solomon's contribution to the Psalms of Ascents (Ps. 120-134).
2. Solomon recognized that every effort apart from the work of the Lord is a wasted effort (Ps. 127:1,2).
 - a. Spiritual life (the house, i.e. temple).
 - b. Public life (the city).
 - c. Private life (career, work).
3. A blessed family life is the greatest temporal-life blessing we can enjoy (Ps. 127:3-5).

Psalm 128

1. Psalm 128 equates spiritual faithfulness with temporal-life family blessings.
2. The Christian Way of Life is a life of Divine blessings (Ps. 128:1).
3. The spiritually minded believer is content with what the Lord provides (Ps. 128:2).
4. Although the spiritually minded believer may experience temporal-life adversity, his family will be to him the vine and olive plants he otherwise does not have (Ps. 128:3).
5. The temporal-life blessings of family prosperity are provided for generations to pass along the truth of God's Word (Ps. 128:5,6).

Note:

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Sources:

The Bible reading schedule is from a long-forgotten, and uncertain source.

Chapter Titles are from The Categorical Notebook, Vol. 3 / Ralph G. Braun—Brookings, OR: Berean Fundamental Church, 1974.

Book Charts are from Talk thru the Bible [computer file] / Bruce Wilkinson and Kenneth Boa.—electronic ed.—Nashville : Thomas Nelson, 1997, c1983.

Scripture Citations come from the New American Standard Bible : 1995 update [computer file] / The Lockman Foundation.—LaHabra, CA : The Lockman Foundation, c 1995.

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