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Week 16 Bible Readings

Sunday: Psa. 78,96
Monday: Psa. 15,24,68
Tuesday: Psa. 132,133
Wednesday: Psa. 106,105
Thursday: 2nd Sam. 7; Psa. 16,2
Friday: Psa. 110; 2nd Sam. 8; Psa. 97,98
Saturday: Psa. 108,117,118

Week 16 Chapter Titles

2 Samuel 7 The Davidic Covenant Stated
2 Samuel 8 David the Mighty Conqueror
Psalm 2 The King Rejected but Coming to Reign
Psalm 15 The Regenerate Described
Psalm 16 Death & Resurrection
Psalm 24 The Chief Shepherd (Coming)
Psalm 68 Victorious Procession of God
Psalm 78 The History of God's Grace with Israel
Psalm 96 Praise and Testimony in View of the 2nd Advent
Psalm 97 "The Lord Reigneth" Psalm
Psalm 98 A New Song of Victory
Psalm 105 Israel's History & God's Mercy
Psalm 106 Israel's Failure & God's Grace
Psalm 108 Praise for Victory
Psalm 110 Christ as King and Priest
Psalm 117 The Shortest Psalm (praise)
Psalm 118 The Exalted Christ
Psalm 132 Davidic Covenant Psalm
Psalm 133 A Psalm of Fellowship

Psalms Yalmoi ???????? ?????

Psalms is the Book of Praises. The worship hymnal for the Scriptures contains 150 songs of praise and worship for the glory of the Lord.

This worship is grounded in the character of God, and the greatness of His work. The doctrinal content of Psalms demonstrates the reality of the Old Testament Christian Way of Life on a very practical level.

Old Testament believers weren't simply followers of an external ritual, but partakers of an internal relationship with the Lord their God.

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Author: David is the author of at least half (75) of the Psalms. He is attributed in the prescripts to 73 psalms (Ps. 3-9, 11-32, 34-41, 51-65, 68-70, 86, 101, 103, 108-110, 122, 124, 131, 133, & 138-145). Additionally, Acts 4:25 credits David with the un-attributed Psalm 2, and Heb. 4:7 credits David with the un-attributed Psalm 95. Twelve psalms were written by David's musician-priest, Asaph (Ps. 50, 73-83). Ten psalms were written by the Levitical choir, the sons of Korah (Ps. 42, 44-49, 84, 85, 87). Solomon wrote two psalms (Ps. 72, 127). Heman (Ps. 88), Ethan (Ps. 89), and Moses (Ps. 90) wrote one psalm each. Of the 50 un-attributed Psalms, at least two were David's (see above), and perhaps a number of others were as well. Also, the scribe-priest Ezra is traditionally accepted as the author of the later, post-exilic psalms, and the final compiler of the entire collection.

Book	Book 1 (1-41)	Book 2 (42-72)	Book 3 (73-89)	Book 4 (90-106)	Book 5 (107-150)
Chief Author	David	David/ Korah	Asaph	Anonymous	David/ Anonymous
Number of Psalms	41	31	17	17	44
Basic Content	Songs of Worship	Hymns of National Interest		Anthems of Praise	
Topical Likeness To Penteteuch	Genesis: Man and Creation	Exodus: Deliverance and Redemption	Leviticus: Worship and Sanctuary	Numbers: Wilderness and Wandering	Deuteronomy: Scripture and Praise
Closing Doxology	41:13	72:18,19	89:52	106:48	150:1-6
Possible Compiler	David	Hezekiah or Josiah		Ezra or Nehemiah	
Possible Dates of Compilation	c. 1020- 970BC	c. 970-610BC		Until c. 430BC	
Span of Authorship	About 1000 Years (c. 1410-430BC)				

Compilation: The psalms were written over nearly a 1000 year period of time. During that time, groups of psalms were recognized as inspired Scripture, and collected together. Ultimately, 5 Books of Psalms were united in their present form. David (1st Chr. 15:16), Hezekiah (2nd Chr. 29:30; Prov. 25:1), and Ezra (Neh. 8) were involved in these compilations.

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Title: The English word “psalm” comes from the Greek $\psi\alpha\lambda\mu\omicron\nu$ psalmos: a striking, or twanging, of a stringed instrument, and *Psalmoi* is the title in the Septuagint. The Hebrew title is *Tehilliyim*: praises.

Additional Notes: The Hebrew title says it all. This is a Book of praises—a Book which shouts, “Praise the Lord!” The Hebrew words Hallelu and Hallelujah mean “Praise” and “Praise the Lord” and appear 21 times in the Book of Psalms. The Septuagint transliterates the Hebrew, and coins the word $\alpha\lambda\lambda\epsilon\lambda\upsilon\alpha\iota$ ^{#239}: *praise ye the Lord, Hallelujah*.

There is a variety to the psalms as well. Some psalms are **personal thanksgiving** psalms and some are **national thanksgiving** psalms. There are also **personal laments** and **national laments**. Also, many of the psalms are **Messianic psalms**. David’s prayers for the destruction of his enemies are called **imprecatory psalms**. Each type of psalm has its own typical form and function, and each type of psalm is a reflection of the struggles of daily life in this fallen world.

Psalm 78

1. In Psalm 78, Asaph composes a song of thanksgiving and praise for the Lord’s faithfulness despite Israel’s faithlessness.
2. Each generation is obligated to learn God’s Word from their elders, and to pass along that same Word to the younger generation when their day comes (Psa. 78:1-8).
3. Asaph reviewed the Exodus of Israel, and pointed out their wickedness even in the midst of God’s Divine grace (Ps. 78:9-53).
4. Asaph reviewed the period of Judges, and pointed out Israel’s wickedness even in the midst of God’s Divine grace (Ps. 78:54-64).
5. Asaph reviewed the period of the Davidic Kingdom, and pointed out the blessings of God’s Divine grace through the Davidic reign (Ps. 78:65-72).

Psalm 96

1. Believers have the privilege to sing, sing, sing, as they bless the name of YHWH (Ps. 96:1&2a).
2. Believers have the privilege to proclaim the good news as they tell of His glory (Ps. 96:2b,3,9b,10).
3. The psalmist exalts the Lord, and His unique glory over all Satanic alternatives (Ps. 96:4-6).
4. Believers have the privilege to give, give, give, as they bring an offering and worship in His presence (Ps. 96:7-9a).
5. All the creation eagerly awaits the glory of the Lord to be revealed (Ps. 96:11-13; Rom. 8:19-22).

Psalm 15

1. This psalm serves to answer a basic theological question: what are the qualifications for being in God’s presence?
 - a. The qualifications must be based upon God’s absolute essence of Holiness (Ps. 15:1b; Lev. 11:44,45).
 - b. The answer to “*what* are the qualifications?” provides the answer to “*who* is qualified?”
2. Dwelling or abiding with God must be consistent with what God can abide with and what God cannot abide (2nd Cor. 6:14-18).
3. The description of a holy and blameless individual is only fulfilled by the Lord Jesus Christ (Ps. 15:2-5), and yet becomes descriptive of all who have placed their faith in Him (2nd Pet. 1:2-11).

Psalm 24

1. All of creation falls under the Sovereignty of the God Who created it (Ps. 24:1,2).
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2. Like Ps. 15, the qualifications for ascending to God, and standing in the presence of His Holiness are spelled out (Ps. 24:3-6).
3. Since the qualified and worthy King is ready “to ascend” and “to stand” (Ps. 24:3), David calls for the gates and doors to be opened to welcome the King of Glory in His glory (Ps. 24:7-10).

Psalm 68

1. The believer should be in daily anticipation of the day in which God will arise and scatter His enemies (Ps. 68:1-4).
2. The believer should be in daily appreciation for the provision God makes in his life in this fallen world (Ps. 68:5,6,19-23).
3. The believer should reflect upon the Lord’s past works of might, and continually glorify Him for His faithfulness (Ps. 68:7-14).
4. The believer should be on constant alert for the angelic conflict that rages about him (Ps. 68:15-18).
 - a. The mountain of Bashan represents the kingdom of fallen angels (Ps. 22:12).
 - b. This mountain of many peaks envies God’s holy mountain (Ps. 68:16).
 - c. The Lord of Hosts maintains a standing army of elect angels for battle with the forces of Satan (Ps. 68:17).
 - d. David prophetically looks ahead to Christ and His victory over the forces of Satan (Ps. 68:18; Eph. 4:8,9; Col. 2:15).
5. David prophetically looked ahead to the building of the temple, and ultimately to the reign of Jesus Christ (Ps. 68:24-31), in which time all the kingdoms of the earth will praise Him (Ps. 68:32-35).

Psalm 132

1. Psalm 132 is one of the psalms of ascent, sung as Israel went up to Jerusalem for their annual feasts (Ps. 120-134).
2. Church Age believers need to understand that God is not a liar. He made promises to David, and He will fulfill those promises to David (Ps. 132:1-12).
3. God’s faithfulness towards David will ultimately be fulfilled by the Son of David, the Lord Jesus Christ (Ps. 132:13-18).

Psalm 133

1. Psalm 133 is another of the psalms of ascents (Ps. 120-134).
2. Believers should come to appreciate the blessings of unity in Christ (Ps. 133:1; Rom. 12:10; 1st Thess. 4:9,10; Heb. 13:1).
3. Christian unity not only pleases God, but also produces spiritual life blessings for one another on earth (Ps. 133:3; 2nd Cor. 13:11).

Psalm 106

1. Hallelujah! This should be the daily proclamation of believers who appreciate the Lord’s daily blessings (Ps. 106:1-5).
2. Like Asaph, in Psalm 78, the psalmist here reviews God’s faithfulness towards Israel, despite their repeated rebellion (Ps. 106:6-46).
3. The psalmist calls on God to faithfully deliver Israel “one more time” (Ps. 106:47,48).

Psalm 105

1. Psalm 105 is a praise psalm for the Lord’s graciousness towards Israel.
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2. Believers properly oriented to God's grace will express appreciation for that grace in prayer and singing to the Lord.
3. Believers properly oriented to God's grace will express appreciation for that grace in evangelism to the lost of this world.
4. Believers properly oriented to God's grace will continually seek the Lord's presence (Ps. 105:4).
5. The entire psalm stresses God's Sovereign control over circumstances and details of Israel's history.
6. The entire psalm stresses God's grace & faithfulness in confirming His Word.

2 Samuel 7

1. David expressed his desire to build a temple for the Lord (2nd Sam. 7:1-3), even making a vow to do so (Ps. 132:2-5).
2. The believer who is focused on the glory of the Lord can be assured that his mind will be in-line with God's mind—until God makes it abundantly clear otherwise (2nd Sam. 7:3 cp. vv.5-16).
 - a. David's heart was right (1st Kgs. 8:18).
 - b. David's information was incorrect (1st Kgs. 8:19).
3. The Davidic Covenant is a foundational study for Church Age believers to understand.
 - a. Like the Abrahamic Covenant, the David Covenant is unconditional.
 - b. God declared all of the faithful blessings He would bestow upon Israel, through the House of David.
 - c. The Church does not replace Israel, and God's purpose for the Church does not nullify His purpose for Israel.
4. The David Covenant guarantees a place of security for Israel within the land, eternal rest from their enemies, and blessings for Israel under the House of David (2nd Sam. 7:10,11).
5. A short-term prophecy is established as a preview of the long-term prophecy of the Davidic Covenant (2nd Sam. 7:12-16).
 - a. Solomon, whose name means peace, is the preview.
 - b. The Lord Jesus Christ is the greater Son of David (Matt. 1:1,20; 9:27; 12:23; 15:22; 20:30,31; 21:9,15; 22:42), and the Prince of Peace (Isa. 9:6) who will ultimately fulfill the promises given here to David (Isa. 9:7).
6. David responds to the Lord's message with praise and adoration (2nd Sam. 7:18-29).

Psalms 16

1. Psalm 16 is a prayer of David's for preservation (Ps. 16:1-6), and a prophetic description of the Lord Jesus Christ (Ps. 16:7-11).
 2. David looks to the Lord for protection from his enemies (Ps. 16:1,2).
 3. David delights in fellow believers, and their sharing in his conflict (Ps. 16:3,4).
 4. David celebrates the grace of God that provides for his spiritual inheritance (Ps. 16:5,6).
 5. The prophetic words which follow demonstrate David's mental attitude of devotion to God, and preview the reality of the resurrection of Jesus Christ (Ps. 16:7-11).
 - a. David is assured of an eternal life of blessings as reward for a temporal life of obedience.
 - b. The anticipation of resurrection was fulfilled in Christ (Acts 2:24,27,29-32), and will be literally fulfilled for David when he rises in his turn (Dan. 12:2,13).
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Psalm 2

1. Psalm 2 is not prescribed as a psalm of David, but Acts 4:25 indicates it as such.
2. Psalm 2 is a view of God the Father sovereignly placing His faithful Son on the throne of David.
 - a. The nations and peoples (human beings), and the kings and rulers (fallen angels) unite for rebellion against the Lord, and His Christ (Ps. 2:1-3). This was fulfilled in the crucifixion of Jesus Christ on the cross (Acts 4:25-28).
 - b. The celebration of the seated Lord in glory is a Divine mocking at the attempt to thwart the Father's will (Ps. 2:4).
 - c. The message of anger and fury will be delivered in (through) the Great Tribulation (Ps. 2:5).
 - d. The installation of the King awaits the 2nd Advent of Jesus Christ (Ps. 2:6).
3. The prophetic message which follows is spoken by David, but expresses prophetically the words of Jesus Christ (Ps. 2:7-9).
4. Application for the nations prior to the 2nd Advent: worship the Lord Jesus Christ (Ps. 2:10-12).

Psalm 110

1. Psalm 110 is a beautiful psalm of David's, glorifying the King-Priest Messiah.
2. David reports on a conversation that Jehovah has with his Lord (Ps. 110:1).
 - a. Jesus Christ is the Son of David (Matt. 22:42).
 - b. Jesus Christ is the Lord of David (Matt. 22:43,45).
3. The Lord Jesus Christ is seated at the Father's right hand, as a reward for his obedience to the Father's plan (Ps. 110:1b; Heb. 1:3; 10:12,13).
4. A day will come when the Lord Jesus Christ will have His scepter stretched forth from Zion, and will rule in obedience to the Father's will (Ps. 110:2,3).
5. This Messiah King will be unlike any previous Davidic King—He will be a King-Priest (Ps. 110:4).
6. The King-Priest will reign according to God's absolute standard of Righteousness, with immediate and impartial application of Justice (Ps. 110:5-7).

2 Samuel 8

1. After a period of rest from his battles, David returned to his life's work assignment.
2. David was used by the Lord to defeat the enemies of Israel. David's military victories provided for the peace that Solomon will enjoy.
3. The Lord Jesus Christ, likewise, must conquer the forces of darkness before He can reign as the Prince of Peace.
4. David achieved victory in every endeavor, as he kept himself in a right relationship with the Lord (2nd Sam. 8:1-14).
5. David's administration is then detailed (2nd Sam. 8:15-18).

Psalm 97

1. Psalm 97 is a psalm of angelic conflict.
 2. Clouds and thick darkness are indications of the Divine judgment upon the earth following the angelic rebellion of Satan (Ps. 97:2-6; Gen. 1:2,3; Jer. 4:23-28; 1st Tim. 6:16).
 3. Fallen angels view themselves as gods, and lead many sinful men into the worship of them (Ps. 97:7-9).
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4. The believer's love for the Lord should be a motivation virtue for their undivided devotion (Ps. 97:10-12).

Psalm 98

1. The psalmist urges the entire world to sing a new song for the Lord's glorious victory.
2. The Lord Jesus Christ is the only Man in the world whose right hand and holy arm have the ability to obtain the victory (Ps. 98:1; cf. Job 40:10-14).
3. The only qualified Savior offers the only possible salvation (Ps. 98:2,3).
4. The time of His reign, and His judgment, will be a time for the entire world to celebrate their redemption (Ps. 98:4-9).

Psalm 108

1. Psalm 108 is a medley of two other psalms.
 - a. Ps. 108:1-5 ~ Ps. 57:7-11.
 - b. Ps. 108:6-13 = Ps. 60:5-12.
2. A steadfast heart is motivation for the believer to exalt and magnify the Lord (Ps. 108:1-5).
3. The steadfast heart (Ps. 108:1) precedes the deliverance (Ps. 108:6,10-13).

Psalm 117

1. This Hallelujah Psalm begins and ends with Hallelujah (Ps. 117:1,2).
 - a. The Hallel songs are a group of Psalms from Ps. 113-118.
 - b. This collection was (is) sung at the great festivals of Israel—Passover, Pentecost, and Tabernacles.
 - c. At Passover, Ps. 113&114 were sung before the meal, and Ps. 115-118 were sung after the meal.
2. It is the privilege of all humanity to praise and laud the Lord (Ps. 117:1).
 - a. **הָלֵל** ^{#1984}: *to shine, praise*.
 - b. **שָׁבַח** ^{#7623}: *to laud, praise, commend*.
3. Our praise comes about as we are oriented to His (lovingkindness) grace and truth (Ps. 117:2).
 - a. **חֶסֶד** ^{#2617}: *goodness, kindness, lovingkindness*.
 - b. **אֱמֻנָה** ^{#571}: *firmness, faithfulness, truth*.

Psalm 118

1. It is the privilege for every believer to give thanks to the Lord on the basis of His goodness and lovingkindness (Ps. 118:1,29).
 2. The psalmist emphasizes the corporate nature of this thanksgiving (Ps. 118:2-4).
 3. The psalmist has confidence in the midst of personal conflict (Ps. 118:5-9).
 4. The psalmist has confidence in the midst of national conflict (Ps. 118:10-14).
 5. The psalmist rejoices in the Divine discipline he endures (Ps. 118:15-18; 1st Cor. 11:32; Heb. 12:7-11).
 6. The psalmist rejoices in open-gate opportunities to walk in righteousness and bear even more fruit (Ps. 118:19-21; Rev. 3:8).
 7. The psalmist celebrates the rejected stone, Who has become the chief corner stone (Ps. 118:22-29).
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- a. Christ quoted this psalm in a very important message (Matt. 21:42; Mk. 12:10,11; Lk. 20:17).
 - b. Peter quoted this psalm in his gospel message (Acts 4:11,12), and in his description of the Church (1st Pet. 2:4-8).
 - c. Paul also alluded to this psalm in his description of the Church as a holy temple (Eph. 2:20).
8. The believers in Jerusalem quoted this psalm as they celebrated the triumphal entry of their Christ (Ps. 118:25,26; Matt. 21:9).
- The remnant of believers in Jerusalem at the 2nd Advent will likewise quote this psalm (Matt. 23:39).