

## 2 Samuel & 1 Chronicles w/Associated Psalms (Part 2)

**-Psalm 22: The Psalm on the Cross.** This anguished prayer of David was on the lips of Jesus at his crucifixion. Jesus' prayed the psalms on the cross! Also, this is the most quoted psalm in the New Testament. Read this and then pray this the next time you experience anguish.

**-Psalm 23: The Shepherd Psalm.** Probably the best known psalm among Christians today.

**-Psalm 24: The Christmas Processional Psalm.** The Christmas Hymn, "Lift Up Your Heads, Yet Might Gates" is based on this psalm; also the 2000 chorus by Charlie Hall, "Give Us Clean Hands."

**-Psalm 47: God the Great King.** Several hymns & choruses are based on this short psalm celebrating God as the Great King over all. Think of "Psalms" as "Worship Hymns/Songs."

**-Psalm 68: Jesus Because of Hesus.** Thematically similar to Psalms 24, 47, 132 on the triumphant rule of Israel's God, with 9 stanzas as a processional liturgy/song: vv.1-3 (procession begins), 4-6 (benevolent God), 7-10 (God in the wilderness [bemidbar]), 11-14 (God in the Canaan conquest), 15-18 (the Lord ascends to Mt. Zion), 19-23 (God's future victories), 24-27 (procession enters the sanctuary), 28-31 (God subdues enemies), 32-35 (concluding doxology)

**-Psalm 89: Davidic Covenant (Part One).** Psalms 89 & 132 along with 2 Samuel 7 & 1 Chronicles 17 focus on God's covenant with David. This psalm mourns a downfall in the kingdom, but clings to the covenant promises. This psalm also concludes "book 4" of the psalter.

**-Psalm 96: The Missions Psalm.** Sing to the Lord "all the earth." Declare his glory "among all peoples." Ascribe to the Lord, "O families of nations." Worship the Lord "all the earth." Clearly it has always been God's plan that he not just be the God of Israel, but God of all the earth.

**-Psalm 100: Make A Joyful Noise.** Sing this one. There are lots of hymns & songs based on it.

**-Psalm 101: Pledge of a Righteous Rein.** Put verse 3 above your computer monitor and TV screen.

**-Psalm 105: Covenant Faithfulness.** Cf. 1 Chronicles 16:7, and 16:8-22

**-Psalm 132: Davidic Covenant (Part 2).** Next to vv.11-12, write 2 Samuel 7, Psalm 89.

### 2 Samuel 7 & 1 Chronicles 17 – The Davidic Covenant

The word "covenant" is not used in these chapters, but is elsewhere in reference to this. There are some minor differences between the accounts in Samuel in Chronicles for their thematic purposes.

**-Psalm 25: Acrostic Lament on Sin,** The Hebrew of this psalm follows an acrostic pattern, each verse begins with the next successive letter. It also follows an *a-b-b-a* pattern. It opens with trust in the face of enemies (vv.1-3), then moves to confession of sin and confidence in covenant mercy that also guides (vv.4-7), which is further developed in the third stanza (vv.8-15), and then returns to its opening theme further developed (vv.16-22).

**-Psalm 29: The Thunderstorm of the Lord.** A 7-verse stanza inside its 2-verse intro and conclusion. The "voice of the Lord" is repeated seven times – the seven thunders of God. The Canaanites (among others) fear a god thought to be the power present in the thunderstorm, as opposed to the true God whose power is trumpeted by the thunderstorm. Read this during the next big storm.

**-Psalm 33: Praise for God's Word, Will, and Watching.** Within the 3-verse intro and conclusions are three reasons to praise God: [1] God's Word that is right and true and created all things

(vv.4-7); [2] God's Will that prevails over all nations (vv.8-11); [3] God's Watching over all the people he has chosen (vv.12-19). The Psalms direct the worshipper in their worship.

**-Psalm 36: Sinfulness vs. Righteousness.** The exceeding sinfulness of the sinful (vv.1-4) vs. the exceeding righteous of God(vv.5-12). Repent of the former and seek the latter.

**-Psalm 39: Life is but a Breath.** This psalm puts our brief life in the proper perspective.

### **2 Samuel 8-9 & 1 Chronicles 18 – David's Victories**

2 Samuel 8 & 1 Chronicles 18 are essentially the same. The Chronicler, however, does not include the 2 Samuel 9 account of David and Mephibosheth. 2 Samuel 9-20 are sometimes referred to as the "Court History of David" as one of the finest examples of historical narrative every produced in the ancient world.

**-Psalm 50: Covenant Worship from the Heart.** Cf.Hymn #316. God summons all to worship before him. The righteous cannot buy him off by our sacrifices. The wicked are outside the covenant.

**-Psalm 53: Psalm 14 Revised.** Almost identical to Psalm 14. See also Romans 3:10-12

**-Psalm 60: Psalm 106 Revised.** Psalm 106:6-13 is the same as Psalm 60:5-12. The referenced event we just read in 2 Samuel 8 & 1 Chronicles 18.

**-Psalm 75: Reassurance that God will Destroy.** To the tune of "Do Not Destroy." Reassurance that God will not destroy his own people, but will destroy the enemies that threaten us.

### **2 Samuel 10 & 1 Chronicles 19 – David Defeats the Ammonites**

2 Samuel 8 does not list war with the Ammonites, as there may have existed a treaty; however, the new king acts foolishly and becomes an enemy for the next several generations.

**-Psalm 20: Before the Battle.** See Psalm 21, which is "After the Battle."

### **2 Samuel 11-12 & 1 Chronicles 20 – David and Bathsheba**

It is notable that the Chronicler omits the account of David and Bathsheba, and Nathan's rebuke of David, which prompts Psalm 51. The Chronicler emphasizes the good part of King David, as an encouragement to the post-exilic community in their restoration efforts. The Samuel account highlights David's failures and the family bloodshed that follows (Amnon, Absalom, etc.) to encourage the exilic community of the need for repentance with hope in Israel's future.

**-Psalm 32: Breaking the Silence.** Unconfessed sin saps our strength as in the heat of summer. Confessed sin (break the silence) experiences forgiveness and freedom in the Lord.

**-Psalm 51: The Great Confession.** Psalm 51 was written after Nathan confronted David about his sin with Bathsheba. Confession is a key part of private and corporate worship.

**-Psalm 86: Forgive the Trouble I Brought on Myself.** An individual lament in the face of attacking enemies makes the psalmist aware of his own sinful actions, and need for God's forgiveness.

**-Psalm 122: Let Us Go to the House of the Lord.** Pilgrim song of ascent on the way to Jerusalem.

### **2 Samuel 13-15 – Amnon and Absalom**

David's moral failure and failure as a father finds its consequences in family failures. Again, all of this is omitted from the Chronicler, who is focused on restoration.

**-Psalm 3: Suffering with Selah.** Selah is an un-translated word that seems to refer to a meditative pause in singing. We have three Selahs of Speech (1-2) of Strength (3-4) of Sustainment (5-8).

**-Psalm 4: Emotion & Emotionalism.** See the Lord, in your Distress (1), in your Anger (2-4), in your Heart (5-8). Verse 4 is quoted in Ephesians 4:26, and frequently misapplied in life.

*-Psalm 12: False or Faithful Words.* Here we see the Faithful Vanish (1-2), and hear Flattering Lips (3-4) & Flawless Word (5-6), and see the wicked Freely Strut (7-8).

*-Psalm 13: Pray with Your "I's" Open.* Lots of first person pronouns in The Cry (1-2), The Call (3-4), and The Confidence (5-6). Psalms can be individual without being individualistic.

*-Psalm 28: God Hears Our Cry.* An appeal to be heard (1-2), an appeal for deliverance (3-5), confidence in being heard (6-7), and an appeal for the people (8-9).

*-Psalm 55: When Betrayed by a Friend.* This seems to fit well amidst Absalom's conspiracy. He casts his cares on the Lord (cf. 1 Peter 5:7).

## **2 Samuel 16-18 – David's Distress from Family Failures**

The continued account of the "Court History of David." This sad narrative is honest, real, and shows the truthfulness of the Scriptures.

*-Psalm 26: The Faithful Worshiper.* What the ideal covenant worship participant should look like.

*-Psalm 40: U2.* The band U2 has a song simply entitled "40." See also Hebrews 10:5-10.

*-Psalm 58: The Judge Judges Justly.* Pray and sing this whenever you see injustice.

*-Psalm 61: Sing Praise along the Way.* Pray and praise as you do your part, waiting on the Lord.

*-Psalm 62: Rest in God Alone.* Prayer of confidence in God in the face of conspiracy.

*-Psalm 64: Hide Me from the Wicked.* Requesting help (1-6), and resting hope in God (7-10).

## **2 Samuel 19-21 – Court History Conclusion**

We come to the conclusion of the David's Court History, and begin to approach the end of David's life. There are final victories that are an encouragement to the exile community.

*-Psalm 5: Lovely Hate Speech.* Pray with [urgent, persistent, expectant] Praise (1-3), with [right] Hate (4-5), with [bowed] Humility (7-8), with [imprecatory] Curses (9-10), and with Joy (11-12).

*-Psalm 38: Guilt & God's Wrath in Illness.* One of the 7 Penitential Psalms.

*-Psalm 41: Gossips Enjoy their Enemies Illness.* David prays for forgiving mercy when seriously ill.

*-Psalm 42: As the Deer.* This connects to Psalm 43 as an opening to Book 2 of the Psalter.

## **2 Samuel 22-23 – David's Last Song**

Chapter 22 is Psalm 18 and chapter 23 (vv.1-7) are in the form of a song/psalm.

*-Psalm 57: Be Exalted.* Cf. Psalm 108 and 1 Samuel 22. Refrain in v.5 & 11 give the theme.

*-Psalm 95: Come Let Us Worship & Bow Down.* Sing the 1980 Maranatha praise chorus.

*-Psalm 97: Full Rule = Final Victory.* Since the Lord reigns everywhere, he will have final victory.

*-Psalm 98: Sing Joyfully.* The "new song" of redemption is sung in the temple, and in all the earth, and by all creation itself. Many Psalms point to this increasing/expanding worship reality.

*-Psalm 99: The Great & Holy King.* This is an ideal God-focused psalm/hymn for worship.

## **2 Samuel 24 & 1 Chronicles 21-22 – David Numbers the Mighty Men**

Samuel uses this account as an appendix, to parallel the Lord's anger at Israel's kings (cf. 2 Samuel 21:1), and fits this narrative's purpose to the exilic readers – you deserve exile; but repent and find hope in Israel's future because of God's covenant promises. The Chronicler's purpose is to encourage the restoration work by the post-exilic community living out that future hope.

*-Psalm 30: Transformation.* You turned by mourning into dancing. Weeping turns to rejoicing.

*-Psalm 108: The 57/60 Combo Psalm.* This Psalm combines portions of Psalms 57 & 60.

*-Psalm 109: Imprecatory against Vicious Accusers.* Verse 8 is applied to Judas in Acts 1:20 and speaks against those who return evil for good.

*-Psalm 110: Messianic Melchizedek.* This Psalm is quoted in all three synoptic gospels, in Acts, and in Hebrews – finding fulfillment in Jesus. This is one of the most obvious Messianic psalms.

### ***1 Chronicles 23-25 – The Temple Rebuilding & Restoration Program***

David not only amassed the materials for the rebuilding program; but also arranged for the future administration and worship at the temple.

*-Psalm 131: Humble Trust.* Short and sweet.

*-Psalm 138: Praise for Answered Prayer.* Begins a final section of psalms (138-145) of David.

*-Psalm 139: The Sovereign God.* A favorite Psalm for many, a prayer for the sovereign God to examine the heart. Pray this psalm early and often.

*-Psalm 143: David's Final Penitential Prayer.* The 7<sup>th</sup> penitential psalm. The first half describes the situation(1-6), the second half presents the prayer (7-12). This is a good pattern of prayer for all of us. We can pray the situation, but then pray for God's work in every aspect of the situation.

*-Psalm 144: David's Final Prayer for Victory.* David prays for victory for his heir, knowing that the success of the king will result in success for the king's people. This is certainly true for the Christian in Christ. The victory of King Jesus results in victory for the King's People.

*-Psalm 145: David's Final Praise.* An acrostic praise from David, that looks forward to future praise – “one generation will commend your works to another.”

### ***1 Chronicles 26-29 – The Chronicler's Conclusion of David's Reign***

David's plan and provision for the future building of the temple right up until his death is a strong motivator to the Chronicler's readers to carry on David's legacy.

*-Psalm 127: Godly Wisdom for the Home.* A song of ascent as pilgrims travel up to Jerusalem, aware that all of life's blessings come from God; and not from human achievement.

*-Psalm 111: Hallelujah-God's Righteousness Endures Forever.* Psalms 111-118 are a series of “Hallelujah” psalms (cf. 146-150) all beginning with the Hebrew word “Hallelujah” – “Praise the Lord” in English. We sing this to remember the works God has done for us, and its impact on us.

*-Psalm 112: Hallelujah-The Godly's Righteousness Endures Forever.* Psalms 111 & 112, are alphabet acrostics that serve as twins that introduce this hallelujah section of the psalter. The good works of God bring about the good works in us.

*-Psalm 113: Hallelujah-God's Majesty & Mercy.* Psalms 113-118 are the “Egyptian Hallel” used in Jewish liturgy at the great religious festivals. The mighty God takes notice of the lowly.

*-Psalm 114: Hallelujah-The Exodus.* Israel became God's Kingdom (1-2), Parting the Red Sea & Jordan River (3-6), Tremble Earth at God's Presence (7-8).

*-Psalm 115: Hallelujah-One True God.* This Psalm has a five-part liturgical exchange – [1] People & Temple Personnel (1-8); [2] Levitical Choir (9-11); [3] People (12-13); [4] Priests (14-15); [5] People (16-18). Responsive prayers and litanies encourage the worshipping congregation.

*-Psalm 116: Hallelujah-Thanksgiving.* Personal thanks turns into corporate thanks. God's people weep with those who are weeping and rejoice with those who are rejoicing (1 Corinthians 12:26). This is an example of a corporate “I” in worship; individuals but not individualistic in worship.

*-Psalm 117: Hallelujah-Short.* The shortest psalm and the shortest chapter in the Bible. Quoted in Romans 15:11 to realize that the worship by Gentiles (“all you nations”) was always God’s plan.

*-Psalm 118: Hallelujah-Palm Sunday.* A hymn of thanksgiving for divine deliverance from enemies. Following a call to praise (1-4), is personal testimony of God’s rescue (5-19), leading to all the people praising God at the Lord’s house (22-29). It describes a festive procession to Jerusalem after divine deliverance. It was what the people sang as Jesus rode into Jerusalem; and was likely the last hymn Jesus sang with the disciples (cf. Matthew 26:30), as the Passover meal was concluded with this hymn.

**NOTE on Reading the Psalms:** The Psalms direct the individual, family, and congregation in their worship. Consider how the psalms speak into the “worship wars” of the contemporary western church. Worship is to be God-focused and Christ-centered, in reverence and awe and in spirit in truth. Worship should be “authentic” but also “orderly” (cf. 1 Corinthians 14:26-40). The psalms show how rich poetry in substance & style should collaborate and not compete in worship.