

## TTB2022-206 – Week 19 – May 8 to 14

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Day 128 – May 8 - David Instructs Solomon 1<sup>st</sup> Chr. 26-281<sup>st</sup> Chronicles Chapter Twenty-Six

1. Musicians of the second rank were also gatekeepers for the coming temple (1<sup>st</sup> Chr. 15:18; 23:5).
2. Levites from all 3 clans were selected as gatekeepers, and organized into their positions by lot (1<sup>st</sup> Chr. 26:1-19).
  - a. Obed-edom is the man who hosted the Ark of the Covenant when it was en-route to Jerusalem (1<sup>st</sup> Chr. 13:14).
  - b. The Parbar is uncertain (v.18). It appears to be a small building located behind the temple, and may be related to the western building of Ezekiel’s temple (Ezek. 41:12).
3. Two divisions of Levites were selected as treasurers (1<sup>st</sup> Chr. 26:20-28).
  - a. Zetham and Joel, from the Tribe of Levi, Clan of Gershon, House of Ladan (Libni), Family of Jehiel (1<sup>st</sup> Chr. 26:20-22).
  - b. Shebuel & Shelomoth, from the Tribe of Levi, Clan of Amram, House of Moses, Family of Gershom (Shebuel) & Family of Eliezer (Shelomoth) (1<sup>st</sup> Chr. 26:23-28).
4. Additional Levitical families were selected for “outside duties” as officers and judges (1<sup>st</sup> Chr. 26:29-32). These included:
  - a. The Family of Chenaniah, from the Tribe of Levi, Clan of Kohath, House of Izhar served as officers and judges.
  - b. Hashabiah & Jerijah, from the Tribe of Levi, Clan of Kohath, House of Hebron served as spiritual overseers over the Canaanite and Transjordan portions of Israel.

**1<sup>st</sup> Chronicles Chapter Twenty-Seven**

1. Twelve “national guard” or “reserve” military divisions were designated for monthly alert status (1<sup>st</sup> Chr. 27:1-15).
  - a. Jashobeam, from the Tribe of Judah, Clan of Perez, commanded the 1st National Guard Division. He was the first of “the Three” mighty men of David (1<sup>st</sup> Chr. 11:11).
  - b. Dodai (Dodo), from the Tribe of Benjamin, Clan of Bela, House of Ahoah (the Ahohite), commanded the 2nd National Guard Division.
    - 1) He was the father of the second of “the Three” mighty men of David, Eleazar (1<sup>st</sup> Chr. 11:12).
    - 2) Mikloth was his Executive Officer.
  - c. Benaiah, from the Tribe of Levi, Clan of Kohath, House of Amram, Family of Aaron commanded the 3rd NGD.
    - 1) He was one of David’s mighty men, below “the Three” but above “the Thirty” (1<sup>st</sup> Chr. 11:22-25).
    - 2) His son, Ammizabad, was his XO.
  - d. Asahel, David’s nephew, from the Tribe of Judah, Clan of Perez commanded the 4th NGD.
    - 1) He was one of David’s mighty men, and the chief of “the Thirty.”
    - 2) He was followed by his son Zebadiah.
  - e. Shamhuth, from the Tribe of Judah, Clan of Zerah commanded the 5th NGD. Likely the same as Shammoth the Harorite, one of “the Thirty” (1<sup>st</sup> Chr. 11:27).
  - f. Ira the son of Ikkesh the Tekoite commanded the 6th NGD. One of “the Thirty” (1<sup>st</sup> Chr. 11:28).
  - g. Helez the Pelonite, from the Tribe of Ephraim commanded the 7th NGD. One of “the Thirty” (1<sup>st</sup> Chr. 11:27).
  - h. Sibbecai the Hushathite commanded the 8th NGD.
    - 1) One of “the Thirty” (1<sup>st</sup> Chr. 11:29).
    - 2) He killed the giant Sippai (1<sup>st</sup> Chr. 20:4).
  - i. Abiezer the Anathothite, from the Tribe of Benjamin, commanded the 9th NGD. One of “the Thirty” (2<sup>nd</sup> Sam. 23:27).
  - j. Maharai the Netophathite, from the Tribe of Judah, Clan of Zerah, commanded the 10th NGD. One of “the Thirty” (1<sup>st</sup> Chr. 11:30).
  - k. Benaiah the Pirathonite, from the Tribe of Ephraim, commanded the 11th NGD. One of “the Thirty” (1<sup>st</sup> Chr. 11:31).
  - l. Heldai the Netophathite of Othniel commanded the 12th NGD. One of “the Thirty” (1<sup>st</sup> Chr. 11:30).
2. Twelve princes are designated as Tribal leaders responsible for additional civil and military responsibilities under David’s federal headship (1<sup>st</sup> Chr. 27:16-22). Gad & Asher are omitted from this list.
3. These enumerations and organizations were appropriate, in keeping with faith in the LORD’s promises (1<sup>st</sup> Chr. 27:23,24).
4. Twelve overseers are appointed to manage David’s personal possessions (1<sup>st</sup> Chr. 27:25-31).
5. Seven final friends and advisors are mentioned, ending (reluctantly?) with Joab (1<sup>st</sup> Chr. 27:32-34).

**1<sup>st</sup> Chronicles Chapter Twenty-Eight**

1. David assembled the national leaders of Israel, and charged them to stay the course after his physical death (1<sup>st</sup> Chr. 28:1-8).
  - a. His message: “not my will, but Thine be done” (v.2).

- b. His message focused on the eternal grace of God which appointed him an eternal king (v.4).
- c. His message stressed the grace choice of Solomon by the LORD (vv.5,6).
- d. His message concluded with an appeal to remain obedient to the LORD (v.8).
2. David publicly charged Solomon to grow in the grace and knowledge of our Lord and Savior Jesus Christ (1<sup>st</sup> Chr. 28:9,10,20,21).
  - a. Know the God of your father (v.9a).
  - b. Serve him with a whole heart and a willing mind (v.9b).
  - c. Consider your work-assignment, chosen for you by grace (v.10).
  - d. Be strong and courageous, and act (v.20).
  - e. You are not alone (v.21).
3. David bequeathed the entire temple building project to Solomon for Solomon's completion (1<sup>st</sup> Chr. 28:11-19).

### Day 129 – May 9 - Gifts for the Building of the Temple 1<sup>st</sup> Chr. 29; 1<sup>st</sup> Kgs. 1

#### 1<sup>st</sup> Chronicles Chapter Twenty-Nine

1. Chapter 29 begins with David's farewell address to all Israel (1<sup>st</sup> Chr. 29:1-5).
  - a. His final address was an appeal to complete the temple that he was not permitted to build.
  - b. David led by example, personally donating a great fortune to the task.
2. Notes on David's attitude concerning the temple:
  - a. The temple is not for man, but for the LORD God (1<sup>st</sup> Chr. 29:1).
  - b. "With all my ability" does not mean that David worked by means of human effort. It means that David worked as unto the LORD with 100% effort.
  - c. David's financial grace gifts were a reflection of the delight in his soul (1<sup>st</sup> Chr. 29:3).
3. The people of Israel followed David's example, and responded to his delight with their own (1<sup>st</sup> Chr. 29:6-9).
4. David's prayer of thanksgiving is one of the Bible's clearest expressions of grace—freely received and freely given (1<sup>st</sup> Chr. 29:10-19).
5. David leads Israel in one final worship service before his death (1<sup>st</sup> Chr. 29:20-22a).
6. David oversees the ascension of Solomon (1<sup>st</sup> Chr. 29:22b-25).
7. David's life and reign are summarized at his physical death (1<sup>st</sup> Chr. 29:26-30).

#### 1<sup>st</sup> Kings Chapter One

1. David's dying days were times of physical health testing (1<sup>st</sup> 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 (1<sup>st</sup> Kgs. 1:5-10).
  - a. He included Joab and Abiathar in his conspiracy (1<sup>st</sup> Kgs. 1:7).
  - b. He excluded Zadok, Benaiah, Nathan, & David's mighty men (1<sup>st</sup> Kgs. 1:8).
  - c. He included the king's sons (1<sup>st</sup> Kgs. 1:9), but excluded Solomon (1<sup>st</sup> Kgs. 1:10).
3. Nathan and Bathsheba agree to approach David, and obtain the succession for Solomon that David had promised (1<sup>st</sup> Kgs. 1:11-27).
4. David first confirms his vow to Bathsheba (1<sup>st</sup> Kgs. 1:28-31).

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

**Day 130 – May 10 - David's Last Words to Solomon** 1<sup>st</sup> Kgs. 2:1-12; 2<sup>nd</sup> Sam. 23:1-7; 1<sup>st</sup> Chr. 29:26-30; Psa. 4-6; 8-9; 11

### 1<sup>st</sup> Kings Chapter Two

1. David issued some parting instructions for Solomon (1<sup>st</sup> Kgs. 2:1-9).
  - a. Instruction #1: obey the Word of God (1<sup>st</sup> Kgs. 2:1-4).
  - b. Instruction #2: execute Joab (1<sup>st</sup> Kgs. 2:5,6).
  - c. Instruction #3: be gracious to Barzillai the Gileadite (1<sup>st</sup> Kgs. 2:7).
  - d. Instruction #4: execute Shimei the son of Gera (1<sup>st</sup> Kgs. 2:8,9).
2. Upon David's death, Solomon's succession was initially uncontested (1<sup>st</sup> Kgs. 2:10-12).

(Chapter Two continues on Day 144)

### 2<sup>nd</sup> Samuel Chapter Twenty-Three

1. David's final public address to Israel is a song of humility & praise for the Lord's Divine message (2<sup>nd</sup> Sam. 23:1-7).

(Chapter Twenty-Three continues on Day 114)

### 1<sup>st</sup> Chronicles Chapter Twenty-Nine

(Outline continues from yesterday)

7. David's life and reign are summarized at his physical death (1<sup>st</sup> Chr. 29:26-30).

### Psalm Four

1. Psalm 4 is similar to Psalm 3 (TTB Day 123), 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). This text has an allusion in Eph. 4:26.
5. Believers who are strong in faith need to uphold the believers who are weak in faith (Ps. 4:6-8).

### Psalm Five

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). This text has a citation in Rom. 3:13.
5. David concludes by teaching his men to learn from his example of the faith-rest life (Ps. 5:11,12).

### Psalm Six

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). This text has an allusion in Jn. 12:27.
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). This text has a quotation in Matt. 7:23 & Lk. 13:7.

### Psalm Eight

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).
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 by the Apostle Paul and the author of Hebrews (Ps. 8:4-6; 1<sup>st</sup> Cor. 15:27; Eph. 1:22; Heb. 2:6-8).

### Psalm Nine

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). This text has an allusion in Acts 17:31.
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 Eleven

1. David understood that his spiritual fortress was the Lord, and therefore his soul had no other place to flee to, and no need to flee (Ps. 11:1).
2. Although David has physically fled from Saul, his soul was not fleeing in fear.
3. The wicked plan extensively for the downfall of the righteous (Ps. 11:2).
4. David chose to occupy his mind with the heavenly glory of the Lord, and the Lord’s plan for the testing of His servants (Ps. 11:4,5).

5. David chose to occupy his mind with the Lord's ultimate judgment in eternity (Ps. 11:6,7). This fire and brimstone text has NT allusions in Rev. 14:10; 20:10; 21:8.

### Day 131 – May 11 - Trusting God Ps. 12-17; 19-21

#### Psalm Twelve

1. David's adversity testing leaves him with the impression that there are no other godly men to share in his burdens (Ps. 12:1).
2. David's conflict with the rulers and powers was manifest through the Adversary's lying agents (Ps. 12:2-4).
3. The Lord will defend His servant, even as He defends His Truth (Ps. 12:5-7).
4. The believer's vindication may have to wait until eternity, because in this present evil age, vileness is exalted (Ps. 12:8).

#### Psalm Thirteen

1. Psalm 13 is a Davidic psalm, written over 400 years before the time of Jeremiah.
2. The subject matter of Psalm 13 directly addresses Jeremiah's circumstances. Undoubtedly, the psalms of David were vital Scriptures for Jeremiah's enduring of conflicts.
  - a. Psalm 13 is David's expression of trust that the LORD will not allow enemies to overcome him (Ps. 13:4 cf. Jer. 1:19).
  - b. Psalm 13 is David's expression of sorrow over feeling forgotten (Ps. 13:1-3; cf. Jer. 15:18).
3. When the LORD answers the believer's prayer, the believer is to rejoice at the LORD's bounty (Ps. 13:5,6).

#### Psalm Fourteen + Psalm Fifty-Three

1. Believers must remain faithful to the LORD in the midst of a foolish, crooked, & perverse generation (Phil. 2:15).
  - a. David experienced this (Ps. 14:1-4).
  - b. Jeremiah experienced this (Jer. 4:22).
2. David taught the total depravity of man (Ps. 14:3), which surely must have been in Jeremiah's mind as he searched through Jerusalem for one righteous man (Jer. 5:1). This text has NT citations in Rom. 3:10-12.
3. God is with the righteous generation (Ps. 14:5).
  - a. The ignorant workers of wickedness consume God's people (Ps. 14:4; Jer. 10:25).
  - b. God's judgment upon them is certain (Ps. 14:5,6; Jer. 10:25).
4. Psalm 53:5 is significantly different from Psalm 14:5,6.
  - a. Both psalms are Davidic, and for the choir director.
  - b. Psalm 14 is a psalm, but Psalm 53 is a Maskil.
  - c. Psalm 53 is according to Mahalath.
  - d. Psalm 14 uses YHWH 4x and Elohim 3x, but Psalm 53 is all Elohim all the time (7x).

#### Psalm Fifteen

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 (2<sup>nd</sup> 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 (2<sup>nd</sup> Pet. 1:2-11).

### Psalm Sixteen

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). This text has significant NT citations in Acts 2:25-31; 13:35.
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 (Jer. 30:9; Dan. 12:2,13; Ezek. 34:23,24; 37:24,25).

### Psalm Seventeen

1. David understands the importance of prayer during times of affliction (Ps. 17:1).
2. David understands that he is accountable to the Lord at all times, and has no problem with the Lord's scrutiny at any time (Ps. 17:2-5).
3. David understands that prayer enables him to take refuge in the shadow of the Lord's wings (Ps. 17:6-12).
4. David understands that the wicked may prosper in this life, but the rewards of the righteous come in the next life (Ps. 17:13-15).

### Psalm Nineteen

1. Psalm 19 is a Davidic psalm that beautifully portrays the Christian Way of Life for believers awaiting the coming Christ during the intertestamental time-frame.
2. Natural revelation is sufficient for any human being to be humbled by their awareness of the Almighty (Ps. 19:1-6; Rom. 1:20-23; 10:18).
3. Special revelation is sufficient for any believer to be humbled by their awareness of the Almighty's absolute standard of Righteousness (Ps. 19:7-11). This text has a NT allusion in Rev. 16:7 and an echo in Rev. 19:2.
4. The Word of God judges our thoughts and intentions, and provides for our defense against overt sins, sins of the tongue, & mental-attitude sins (Ps. 19:12-14; Heb. 4:12).

### Psalm Twenty

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.

### Psalm Twenty-One

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.

### Day 132 – May 12 - The Lord is Our Shepherd Psa. 22-26

#### Psalm Twenty-Two

1. Psalm 22 is the prophetic description of the crucifixion of Jesus Christ—described by David 1,000 years before-hand.
2. No known incident in David's life matches the description of this psalm.
  - a. This psalm includes no confession of sin whatsoever.
  - b. This psalm includes no imprecation against his enemies.
3. Psalm 22 has NT quotations and allusions in a variety of places:
  - a. Ps. 22:1 = Matt. 27:46; Mk. 15:34
  - b. Ps. 22:5 = Rom. 5:5 (allusion)
  - c. Ps. 22:7 = Matt. 27:39; Mk. 15:29
  - d. Ps. 22:7,8 = Lk. 23:35,36
  - e. Ps. 22:8 = Matt. 27:43
  - f. Ps. 22:15 = Jn. 19:28
  - g. Ps. 22:16,20 = Phil. 3:2 (allusion)
  - h. Ps. 22:18 = Matt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:24 + 1<sup>st</sup> Pet. 1:11 (allusion)
  - i. Ps. 22:21 = 2<sup>nd</sup> Tim. 4:17; 1<sup>st</sup> Pet. 5:8 (allusions)
  - j. Ps. 22:22 = Heb. 2:12
  - k. Ps. 22:23 = Rev. 19:5
  - l. Ps. 22:28 = Rev. 11:15; 19:6
4. In addition to the above quotations, the description of this psalm is so vivid it can only have reference to a crucifixion experience (Ps. 22:16).
  - a. David has no recorded literal crucifixion experience.
  - b. Yet this passage records a (visionary?) crucifixion experience.
  - c. As Ezekiel was taken out of his body for spiritual experiences (Ezek. 8-11; 40-48), Pastor Bob believes that David experienced the cross in a similar manner.
5. The conclusion to the psalm speaks of resurrection and glory—the cross is not the end of the story (Ps. 22:25-31).

#### Psalm Twenty-Three

1. David the Shepherd knew Who his true Shepherd was (Ps. 23:1a; Jn. 10:11,14; 1<sup>st</sup> Pet. 2:25; 5:4; Heb. 13:20; Rev. 7:17).
2. Through David's recognition of the Lord's shepherding ministry, he has no want (Ps. 23:1b-3; 34:9,10; Phil. 4:19).
  - a. The Shepherd provides rest.
  - b. The Shepherd provides nourishment.
  - c. The Shepherd turns the soul that is headed the wrong direction.
  - d. The Shepherd leads by example.



- e. The Shepherd does this all for His own glory.
3. The believer focused on the Good, Great, and Chief Shepherd can have victory in every circumstance and detail of life (Ps. 23:4-6). This text has a NT allusion in Lk. 7:46.
  - a. He has confidence in physical danger.
  - b. He has confidence in spiritual danger.
  - c. He has confidence in Divine protection.
  - d. He has confidence in Divine provision.
  - e. He has confidence in his spiritual-life blessings and service to the Lord—both in time and eternity.

#### Psalm Twenty-Four

1. All of creation falls under the Sovereignty of the God Who created it (Ps. 24:1,2). This text has a NT quotation in 1<sup>st</sup> Cor. 10:26.
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). This text has a NT echo in Mt. 5:8
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 Twenty-Five

1. Psalm 25 is an acrostic psalm, with each verse beginning with the letters of the Hebrew alphabet in order. It is very similar in structure to Psalm 34 (TTB Day 109).
  - a. There is no verse beginning with א. The surprise comes in Ps. 25:6 with a verse that begins with ז: Remember, O LORD, Your compassion and Your lovingkindnesses, For they have been from of old.
  - b. Another surprise comes in v.18. There is no verse beginning with ק. Verses 18 & 19 each begin with ק. Look upon my affliction and my trouble, And forgive all my sins. Look upon my enemies, for they are many, And they hate me with violent hatred.
2. David presented his soul to the LORD as a living sacrifice (Ps. 25:1-3).
3. David lived to learn, and therefore learned how to live (Ps. 25:4-7).
4. David knew how to confess his sins to the LORD and keep himself in the walk of grace and truth (Ps. 25:8-11). This text has a NT allusion in 1<sup>st</sup> Jn. 2:12.
5. David understood that the fear of the LORD was the key to intimacy with God (Ps. 25:12-15).
6. David’s intimacy with God empowered him to endure any testing of external and internal conflict (Ps. 25:16-22). Ps. 25:20 (like 22:5) has a NT allusion in Rom. 5:5.

#### Psalm Twenty-Six

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). Ps. 26:6 has a NT allusion in Mt. 27:24.
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).

#### Day 133 – May 13 - Confess Your Sins Psa. 27-32

#### Psalm Twenty-Seven

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).

### Psalm Twenty-Eight

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). Ps. 28:4 has a NT allusion in Mt. 16:27 (also a NT echo of Ps. 62:12 & Prov. 24:12).
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 Twenty-Nine

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 Thirty

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 Thirty-One

1. This psalm is a lament, along the lines of Job, and the grief he experienced (cf. Ps. 31:9-13).
2. Ps. 31:1-4 || Ps. 71:1-3. See Jeffrey Jackson [Synopsis of the Old Testament](#).
3. David's grief produces the prophetic utterance of Christ (Ps. 31:5; Lk. 23:46). Also a NT allusion in Acts 7:59 & 1<sup>st</sup> Pet. 4:19.
4. The life of faith motivates a sanctified hate (Ps. 31:6). Not the cliché hate the sin but love the sinner but an actual hate for the sinner (cf. Ps. 26:5; 119:13; & esp. 139:21-24).
5. The walk of faith is secure (Ps. 31:14-24) in the secret place of God's presence (Ps. 31:20 cf. 27:5; 32:6,7; 61:4; 91:1; 119:114).

### Psalm Thirty-Two

1. Believers who have been forgiven much can rejoice in their Divine blessings (Ps. 32:1,2; Lk. 7:47). Ps. 32:1,2 have NT citations in Rom. 4:7,8. Also Ps. 32:2 has a NT allusion in Jn. 1:47.

2. Refusal to confess sin only intensifies the Divine discipline intended to produce repentance and confession (Ps. 32:3-5). This verse has a NT allusion in 1<sup>st</sup> Jn. 1:9.
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 cf. 51:13,15).

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#### Psalm Thirty-Five

1. David gives his battle to the Lord (Ps. 35:1-8).
2. David looks forward to seeing his prayers answered, although he doesn't know how long it is going to take (Ps. 35:9,10,17,18).
3. David examines himself to make certain of his own undeserved suffering, rather than divine discipline (Ps. 35:11-16).
4. David asks the Lord to thwart the conspiracy of the wicked (Ps. 35:19-26).
5. David values the prayers of others on his behalf, and looks forward to corporate worship in celebration of the Lord's deliverance (Ps. 35:27,28).

#### Psalm Thirty-Six

1. Psalm 36 contrasts the wicked way (Ps. 36:1-4) with God's way (Ps. 36:5-9).
2. The wicked way is the expression of fallen man's deceitful heart (Ps. 36:1-4; Jer. 17:9; Matt. 15:19).
3. The wicked man is proud of his wickedness when he is discovered (Ps. 36:2; Rom. 1:32). Jeremiah spoke concerning this (Jer. 2:19).
4. The wicked man plots and plans his wickedness, working very hard at it (Ps. 36:4; 38:12; Prov. 4:16; Hos. 7:6; Mic. 2:1).
5. The believer following God's way will meditate upon God's lovingkindness, faithfulness, righteousness, and judgments (Ps. 36:5,6; Jer. 9:24), and be overwhelmed at how infinite these attributes are (Isa. 55:7-9).
6. The believer following God's way will exult in His life, light, and love (Ps. 36:7-9). Jeremiah delivered messages referencing this fountain of life (Jer. 2:13; 17:13).
7. The way of wickedness and the way of God come into conflict, but the believer will trust in the LORD during these conflicts (Ps. 36:10-12).

#### Psalm Thirty-Seven

1. Psalm 37 continues the contrast of the way of the wicked with the way of God. The primary message is "fret not" (Ps. 37:1,7,8).
2. Psalm 37 is an acrostic psalm with the Hebrew alphabet beginning every other, or every third verse. See Prov. 31 in the TTB 129 study guide for a verse-by-verse acrostic.
3. Believers are not to be worried about unbelievers, neither should they be envious of the unbeliever's apparent prosperity (Ps. 37:1-11; Jer. 12:1).
4. The schemes of the wicked are laughing matters to the LORD (Ps. 37:12-15; Ps. 2:4).
5. The "better" life of the way of God is described (Ps. 37:16-34).
6. The legacy of the wicked is a cut off posterity (Ps. 37:35-40).

**Psalm Thirty-Eight**

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.

**Answers to TTB2022-205 Exercises**

1. Absalom and Solomon
2. Joab
3. He was trapped in a tree, then murdered by Joab.
4. Psalm 7
5. Psalm 18
6. Luke 1:69
7. 1 Chronicles 21
8. It was the place where Abraham offered Isaac.
9. False. He was crowned king during the final days of David's life.
10. Twenty-four

**TTB2022-206 Exercises**

1. Solomon took part in Adonijah's conspiracy to claim the throne. [True/False]  
Answer:
2. After David had passed away, Solomon was anointed king. [True/False]  
Answer:
3. What is a "penitential" Psalm?  
Answer:
4. Which Psalm is the prophetic description of the crucifixion of Jesus Christ?  
Answer:
5. Where is there a New Testament reference to Psalm 22:8?  
Answer:
6. What does it mean to say that Psalm 25 is an "acrostic" psalm?  
Answer:
7. Where in the New Testament do we read "For you were once darkness, but now you are light in the Lord. Walk as children of light,"?  
Answer: