

SESSION 4

The Story of David: Part Two

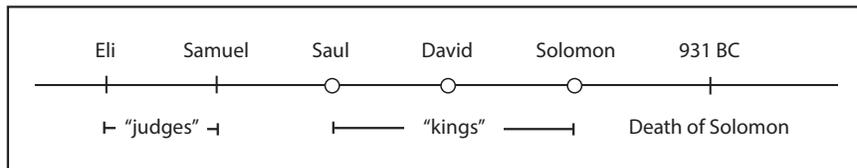
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements 1-6

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
1. Prologue	Genesis 1-11
2. Patriarchs	Genesis 12-50; Job
3. Redemption Wandering	Exodus, Leviticus Numbers, Deuteronomy
4. Conquest	Joshua
5. Apostasy	Judges, Ruth
6. Kingship: United Monarchy	1-2 Samuel; 1 Kings (Pss, Prov, Eccl, SS)

B. Timeline: Movement 6: United Monarchy



III. MOVEMENT 6: UNITED MONARCHY

A. Key Personalities

Name	Tribe	Office
Eli	Levi	Priest-Judge
Samuel	Levi	Priest-Judge-Prophet
Saul	Benjamin	King (First)
David	Judah	King (Second)
Solomon	Judah	King (Third)

B. Historical Books

- 1 Samuel (Biographical movement)
 - Eli and Samuel
 - Samuel and Saul
 - Saul and David
- 2 Samuel (Biographical movement)
 - King David: Looking Good
 - King David: Looking Bad

C. Poetic (Wisdom) Books: United Monarchy

WISDOM LITERATURE		
Author	Book	Content
David	Psalms (selected)	Songs (prayers) of Praise to God
Solomon	Psalms 72, 127	Songs (prayers) of Praise to God
Solomon	Proverbs (selected)	Wisdom for Life
Solomon	Ecclesiastes	Reflections over the Meaning of Life
Solomon	Song of Songs	Celebration of Intimate Love

IV. DAVID'S LIFE: OVERVIEW

Session 3 discussed David's life in three movements:

A. Training

1. As a Shepherd
2. As a Servant
3. As a Soldier

The value of this training was preparation for David's role as the King over the eventually united kingship. Asaph, the psalmist, accorded the following to David.

Psalm 78:70-72

He chose David his servant and took him from the sheep pens; ⁷¹from tending the sheep he brought him to be the shepherd of his people Jacob, of Israel his inheritance. ⁷²And David shepherded them with integrity of heart; with skillful hands he led them.

B. Triumphs

The life of David would highlight his military prowess, his drawing of devoted men to himself, his development of a heart for God, and his accomplishments as the theo-monarch of his day.

C. Tragedies

But as praiseworthy as David may have been, perhaps the greatest of all the kings, he was regrettably flawed as well. His affair with Bathsheba and all of the sordid, despicable results of that tryst issued forth in the many, later troubles of his life.

His confessional song (Psalm 51) includes a good theological summary of his life. Though he could fail miserably, he always knew the path of repentance.

Psalm 51:1-2, 17

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions.

²Wash away all my iniquity and cleanse me from my sin.

¹⁷My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise.

V. DAVIDIC COVENANT

A. Preliminary Thoughts

The redemption of the nation Israel from bondage to the Egyptians led to the people's encounter with God at Mt. Sinai. There at that place (where Moses had earlier seen the burning bush) God promised that the delivered, redeemed people would meet with God.

Exodus 3:11-12

But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" ¹²And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."

Further, once the redeemed nation reached the mountains the Lord further challenged them.

Exodus 19:3-8

Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: ⁴'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. ⁵Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, ⁶you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites." ⁷So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. ⁸The people all responded together, "We will do everything the LORD has said." So Moses brought their answer back to the LORD.

The Mosaic Covenant established at Sinai formulated the Israelites "formally and officially" into God's people (chosen and now constituted). Thus, from this point God had set Himself as the ultimate King of the Israelite nation (though in fact His kingship over the world has always existed). In the will and ways of God, He will rule the nation through human kings, His chosen administrators, or perhaps best, through theo-monarchs (see previous discussion, Session 1, pp. 11-12). Future human kings were always a part of God's program. Note the following key verses:

Genesis 17:5-7 (to Abram/Abraham)

*"No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. ⁶I will make you very fruitful; I will make nations of you, and **kings** will come from you. ⁷I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you."*

Genesis 35:11 (to Jacob/Israel)

*And God said to him, "I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and **kings** will be among your descendants."*

Deuteronomy 17:14-17 (to the nation/from Moses)
*When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a **king** over us like all the nations around us,"¹⁵ be sure to appoint over you a **king** the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite.¹⁶ The **king**, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again."¹⁷ He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.*

B. The Kingdom of the Lord

The One who redeems is also the One who rules and reigns over all. Creation is His realm and He alone has the right to rule as the Sovereign over all that He has created. He is the King. His realm is all of creation. His people are kingdom subjects.

Within the Psalter (the Book of Psalms) are unique psalms (songs) known as "enthronement psalms" (e.g. Pss 47; 93; 95-100). These extol God as the King over all, often acknowledging, "the Lord reigns." Note the representative Psalm 47:

Psalm 47:1-9

*Clap your hands, all you nations; shout to God with cries of joy.² For the LORD Most High is awesome, the great **King** over all the earth.³ He subdued nations under us, peoples under our feet.⁴ He chose our inheritance for us, the pride of Jacob, whom he loved.⁵ God has ascended amid shouts of joy, the LORD amid the sounding of trumpets.⁶ Sing praises to God, sing praises; sing praises to our **King**, sing praises.⁷ For God is the **King** of all the earth; sing to him a psalm of praise.⁸ God reigns over the nations; God is seated on his holy throne.⁹ The nobles of the nations assemble as the people of the God of Abraham, for the kings of the earth belong to God; he is greatly exalted.*

Observe the following summary affirmations (Kingdom of God):

1. The Lord is King, the Most High, the ultimate Sovereign.
2. The Lord reigns over His Kingdom.

Insight:

God, the King, is Most High; He is great and glorious, ruling in splendor, beauty, majesty, and power. He is clothed in darkness and attended by fire. He is righteous and just in all His ways. He is enthroned in heaven over all His works, over all the earth and over all the nations including all the things that idolaters worship. Yet He is also enthroned in Zion. It is His dwelling place; He rules there; He shines forth from there. Heaven and Zion are thus linked together. Their connection is sometimes described as chair and footstool. God's rule proceeds from both.

(Blaising and Bock, *Progressive Dispensationalism*, 215)

3. The Lord reigns through chosen administrators, later called (human) kings (or theologically, theo-monarchs).
4. The ultimate human king was the Messiah-King, anticipated and longed for by the Israelites.
5. This Messiah-King would fulfill at least two key prophecies (with respect to blessings and ruling):

- a. Genesis 12:1-3 (esp. v. 3)

*The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you. ²"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. ³I will bless those who bless you, and whoever curses you I will curse; **and all peoples on earth will be blessed through you.**"*

(Note also Paul's understanding of this prophecy)

Galatians 3:6-9

*So also Abraham "believed God, and it was credited to him as righteousness." ⁷Understand, then, that those who have faith are children of Abraham. ⁸Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: **"All nations will be blessed through you."** ⁹So those who rely on faith are blessed along with Abraham, the man of faith.*

Genesis 49:10

"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his."

Thus, the promised Messiah-King would bless the whole world (descendant of Abraham—Gen 12:3) and be specifically of the tribe of Judah (Gen 49:10). Later, the covenant made with King David promised that this "special" King would also be of the lineage of David (of the tribe of Judah). Therefore, in later New Testament revelation, one is not surprised to see that the genealogy of Jesus is quite specific.

Matthew 1:1

This is the genealogy of Jesus the Messiah the son of David, the son of Abraham...

6. The Davidic Covenant further amplifies the promise that a descendant of David would rule over the kingdom.

C. Biblical Text: Davidic Covenant: 2 Samuel 7

1. Context: David's desire to build the Temple (7:1-7)

2 Samuel 7:5-7

"Go and tell my servant David, 'This is what the LORD says: Are you the one to build me a house to dwell in?'⁶ I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a tent as my dwelling.⁷ Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, 'Why have you not built me a house of cedar?'"

2. Counter proposal: God's desire to bless David (7:8-11a)

2 Samuel 7:9-10

"I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men on earth.¹⁰ And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning..."

3. Covenant promise: Beyond David's Lifetime (7:11b-16)

2 Samuel 7:11b-16

*"The LORD declares to you that the LORD himself will establish a house for you: ¹²When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. ¹³He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. ¹⁴I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. ¹⁵But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. ¹⁶**Your house and your kingdom will endure forever before me; your throne will be established forever.**"*

The covenant promised:

- a. A son (natural) who would "succeed" David as king, who would reign with the Lord's oversight and be subject to the Lord's discipline. This refers to Solomon and was fulfilled during his life (1 Kgs 1-11).
- b. That the house (dynasty) of David would rule forever, i.e. "I will establish the throne of his kingdom forever." This promise ensured that the legitimate dynasty would not be of Saul (the first king) but of David of the ruling tribe of Judah. This would be true even though there would be interruptions in the rule (e.g. Babylonian captivity, Roman occupation, present dispersion).
- c. That as further scriptures would point out, the ultimate fulfillment of a Davidic king who would rule over the kingdom forever would be Jesus of Nazareth, a son of Abraham, a son of David.

Isaiah 9:1-2

Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan— ²The people walking in

darkness have seen a great light; on those living in the land of deep darkness a light has dawned.

Isaiah 9:6-7

*For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the greatness of his government and peace there will be no end. **He will reign on David's throne and over his kingdom,** establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.*

Luke 1:30-33 (to Mary)

But the angel said to her, "Do not be afraid, Mary; you have found favor with God. ³¹You will conceive and give birth to a son, and you are to call him Jesus. ³²He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³and he will reign over Jacob's descendants forever; his kingdom will never end."

4. Conclusion: summary of Davidic Covenant

God made four promises to David:

- a. A Davidic dynasty ("house")
- b. A Davidic kingdom ("throne")
- c. A Davidic descendant ("offspring")
- d. A Davidic Son of God (Messiah-King)

For example, consider Psalm 110:1 (David speaking)

*The LORD (YHWH) said to my (David's) Lord (Adonai):
"Sit at my right hand until I make your enemies a
footstool for your feet."*

Hebrews 1:3

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

VI. DAVIDIC PSALMS

Not only did David rise to be the celebrated king of the United Monarchy, he was a composer-musician as well. One-half (seventy five, perhaps more) of the psalms in the Psalter (Hebrew hymn book) are attributed to David.

A. Contributors to the Psalms

AUTHORS OF INDIVIDUAL PSALMS		
Name	Number	Psalm Title Inscriptions
Moses	1	Ps 90
David	75	Ps 3-9; 11-32; 34-41; 51-65; 69-70 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145 (Ps 2–see Acts 4:25; Ps 95–See Heb 4:7)
Solomon	2	Ps 72; 127
Asaph	12	Ps 50; 73-83
Sons of Korah	10	Ps 42; 44-45; 47-49; 84-84; 82-88
Heman (a son of Korah)	1	Ps 88
Ethan (Ezrahite)	1	Ps 89
<p>Note: the untitled Psalms are often referred to as “orphan” psalms due to their anonymous author. The Septuagint (LXX) attributes other names but the manuscript evidence is not certain for original compositions.</p>		

B. Structure of the Book of Psalms

Scholarly work on the structure and arrangement of the Psalms continues. But there seems to be no real consensus as to why the Psalter is arranged as we currently have it. That being said, given the present arrangement in our English Bibles, observe the following structured elements.

THE BOOK OF PSALMS				
BOOK I	BOOK II	BOOK III	BOOK IV	BOOK V
Pss 1-41	Pss 42-72	Pss 73-89	Pss 90-106	Pss 107-150
41 pss	31 pss	17 pss	17 pss	44 pss
Doxology 41:13	72:18-19	89:52	106:48	150:1-6
David (mostly)	David/Korah	Asaph (mostly)	Anonymous	David/ Anonymous
Chronological span of authorship: about 1,000 years (ca. 1410-430 BC)				

C. Messianic Psalms

Wilkinson and Boa (*Talk Thru the Bible*, 155) propose the following:

Psalm	Prophecy	Fulfillment
2:7	God will declare Him to be His Son	Matthew 3:17
8:6	All things will be put under His feet	Hebrews 2:8
16:10	He will be resurrected from the dead	Mark 16:6-7
22:1	God will forsake Him in His hour of need	Matthew 27:46
22:7-8	He will be scorned and mocked	Luke 23:35
22:16	His hands and feet will be pierced	John 20:25, 27
22:18	Others will gamble for His clothes	Matthew 27:35-36
34:20	Not one of His bones will be broken	John 19:32-33, 36
35:11	He will be accused by false witnesses	Mark 14:57
35:19	He will be hated without a cause	John 15:25
40:7-8	He will come to do God's will	Hebrews 10:7
41:9	He will be betrayed by a friend	Luke 22:47
46:6	His throne will be forever	Hebrews 1:8
68:18	He will ascend to God's right hand	Mark 16:19
69:9	Zeal for God's house will consume Him	John 2:17
69:21	He will be given vinegar and gall to drink	Matthew 27:34
109:4	He will pray for His enemies	Luke 23:34
109:8	His betrayer's office will be fulfilled by another	Acts 1:20
110:1	His enemies will be made subject to Him	Matthew 22:44
110:4	He will be a priest like Melchizedek	Hebrews 5:6
118:22	He will be the chief cornerstone	Matthew 21:42
118:26	He will come in the name of the Lord	Matthew 21:9

D. Categories (Types) of Psalms

Scholars differ as to how to classify the Psalms. Part of the problem is that most psalms may have several strands, characteristics, or themes that comprise a designation. For example, a "thanksgiving" psalm might contain a "lament" or "praise" component. To classify psalms the basic nature (theme) of the psalm is considered.

F. Duane Lindsey (*Psalms*, 35) notes that Psalms offer two kinds of praises (which Lindsey sees as a form of praise—prayer). He states, “whether prayer is individual or corporate, private or public, silent or vocal, spoken or sung, there are ultimately only two basic themes about which man can speak to God: (1) God, His attributes and works, and (2) man himself. Man’s speaking to God about God takes the form of **descriptive praise** (describing God’s attributes and works in general), and his speaking to God about man begins with reminding God of man’s human situation (his problems and request for God to solve them) and culminates in **declarative praise** (thanking God publicly by declaring what He has done in answer to prayer).

1. Broad categories of Psalms

Jensen (*Psalms*, 8-10) and others have suggested at least ten kinds of psalms with descriptive characteristics. For further study, note Appendix D (p. 162 ff).

2. Selective categories (themes) within Psalms

For the purpose of this session focusing upon the Davidic psalms, the following basic types of psalms (with outlines) will be overviewed.

a. **Praise** psalms

(1) Described

Praise psalms are characterized by offering (or urging others to offer) praises to God for His being, His attributes, or His works. Most often the praise centers on God as creator and sustainer of life.

(2) Davidic psalm example

Psalm 29

*Ascribe to the LORD, you heavenly beings,
ascribe to the LORD glory and strength.*

²*Ascribe to the LORD the glory due his name;
worship the LORD in the splendor of his holiness.*

³*The voice of the LORD is over the waters;
the God of glory thunders,*

the LORD thunders over the mighty waters.
⁴ The voice of the LORD is powerful;
the voice of the LORD is majestic.
⁵ The voice of the LORD breaks the cedars;
the LORD breaks in pieces the cedars of Lebanon.
⁶ He makes Lebanon leap like a calf,
Sirion like a young wild ox.
⁷ The voice of the Lord strikes
with flashes of lightning.
⁸ The voice of the LORD shakes the desert;
the LORD shakes the Desert of Kadesh.
⁹ The voice of the LORD twists the oaks
and strips the forests bare.
And in his temple all cry, "Glory!"
¹⁰ The LORD sits enthroned over the flood;
the LORD is enthroned as King forever.
¹¹ The LORD gives strength to his people;
the LORD blesses his people with peace.

Note the structural elements:

- (a) The call to worship (1-2)
- (b) The splendor of His powerful "voice" (3-9)
- (c) The summary (10-11)

b. **Lament** psalms

(1) Described

Lament psalms appeal to God for divine aid, assistance, or help. The concern of the psalmist is often for deliverance (salvation) from troubles and the stresses of life circumstances. The harshness of the troubles may cause the writer to question God's presence or concern but most often leads to trust in the Lord's provision.

(2) Davidic psalm example

Psalm 22 is not only a Davidic lament psalm but a "Messianic" psalm as well. The circumstances historically describe David's troubles but the deeper fulfillment lies in the future sufferings of the Messiah-King.

(a) Read Psalm 22 in its entirety. Note the obvious “Messianic” features.

(b) Psalm 22:1-5 (The Lament)

*My God, my God, why have you forsaken me?
Why are you so far from saving me, so far from
my cries of anguish?*

² *My God, I cry out by day, but you do not
answer, by night, but I find no rest.*

³ *Yet you are enthroned as the Holy One;
you are the one Israel praises.*

⁴ *In you our ancestors put their trust; they
trusted and you delivered them.*

⁵ *To you they cried out and were saved; in you
they trusted and were not put to shame.*

Psalm 22:12-18 (The crisis: also, crucifixion)

*Many bulls surround me; strong bulls of
Bashan encircle me.*

¹³ *Roaring lions that tear their prey open their
mouths wide against me.*

¹⁴ *I am poured out like water, and all my bones
are out of joint. My heart has turned to wax; it
has melted within me.*

¹⁵ *My mouth is dried up like a potsherd, and
my tongue sticks to the roof of my mouth; you
lay me in the dust of death.*

¹⁶ *Dogs surround me, a pack of villains
encircles me; they pierce my hands and my
feet.*

¹⁷ *All my bones are on display; people stare
and gloat over me.*

¹⁸ *They divide my clothes among them and
cast lots for my garment.*

Psalm 22:19-21 (The request: “deliver my
life”)

Psalm 22:25-31 (The expected deliverance)

c. **Thanksgiving** psalms

(1) Defined

Thanksgiving psalms (similar to lament and praise) often thank God for His deliverance of the past. It extols the power and provision of God to act on behalf of the psalmist and God's people.

(2) **Thanksgiving:** Davidic psalm example

Psalm 18:1-6 (David's thanksgiving for deliverance)

I love you, LORD, my strength.

² *The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold.*

³ *I called to the LORD, who is worthy of praise, and I have been saved from my enemies.*

⁴ *The cords of death entangled me; the torrents of destruction overwhelmed me.*

⁵ *The cords of the grave coiled around me; the snares of death confronted me.*

⁶ *In my distress I called to the LORD; I cried to my God for help. From his temple he heard my voice; my cry came before him, into his ears.*

Psalm 18:7-31 (God's deliverance described)

Psalm 18:32-45 (God's empowerment of David)

Psalm 18:46-50 (David's resultant praise)

The LORD lives! Praise be to my Rock! Exalted be God my Savior!

⁴⁷ *He is the God who avenges me, who subdues nations under me,*

⁴⁸ *who saves me from my enemies. You exalted me above my foes; from a violent man you rescued me.*

⁴⁹ *Therefore I will praise you, LORD, among the nations; I will sing the praises of your name.*

⁵⁰ *He gives his king great victories; he shows unfailing love to his anointed, to David and to his descendants forever.*

d. **Penitential** psalms

(1) Described

Penitential psalms are characterized by the confession of one's sins and urgent plea for forgiveness (cleansing).

(2) Davidic psalm example

Psalm 51

(a) Psalm 51:1-6 (Plea for forgiveness)

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions.

² *Wash away all my iniquity and cleanse me from my sin.*

³ *For I know my transgressions, and my sin is always before me.*

⁴ *Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge.*

⁵ *Surely I was sinful at birth, sinful from the time my mother conceived me.*

⁶ *Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place.*

(b) Psalm 51:7-12 (Prayer for renewal)

Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

⁸ *Let me hear joy and gladness; let the bones you have crushed rejoice.*

⁹ *Hide your face from my sins and blot out all my iniquity.*

¹⁰ *Create in me a pure heart, O God, and renew a steadfast spirit within me.*

¹¹ *Do not cast me from your presence or take your Holy Spirit from me.*

¹² *Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.*

(c) Psalm 51:13-17 (Promise/vow of psalmist)

(d) Psalm 51:18-19 (Epilogue: prayer for Jerusalem)

e. **Imprecatory** psalms

(1) Described

Imprecatory psalms are characterized by the author asking God to harshly judge and bring calamity (cursings) upon his enemies. Though somewhat troublesome in language, the theological desire is that God might righteously bring judgment to bear in accordance with the psalmist's personal life crisis.

(2) Davidic psalm example

Psalm 35:1-10 (The prayer for justice)

Contend, LORD, with those who contend with me; fight against those who fight against me.

² *Take up shield and armor; arise and come to my aid.*

³ *Brandish spear and javelin against those who pursue me. Say to me, "I am your salvation."*

⁴ *May those who seek my life be disgraced and put to shame; may those who plot my ruin be turned back in dismay.*

⁵ *May they be like chaff before the wind, with the angel of the LORD driving them away; ⁶ may their path be dark and slippery, with the angel of the LORD pursuing them.*

⁷ *Since they hid their net for me without cause and without cause dug a pit for me,*

⁸ *may ruin overtake them by surprise— may the net they hid entangle them, may they fall into the pit, to their ruin.*

⁹ *Then my soul will rejoice in the LORD and delight in his salvation.*

¹⁰ *My whole being will exclaim, "Who is like you, LORD? You rescue the poor from those too strong for them, the poor and needy from those who rob them."*

Psalm 35:11-18 (The plea of innocence)

Psalm 35:19-25 (The petition for deliverance)

Psalm 35:26-28 (The prayer for vindication)
May all who gloat over my distress be put to shame and confusion; may all who exalt themselves over me be clothed with shame and disgrace.

²⁷ *May those who delight in my vindication shout for joy and gladness; may they always say, "The LORD be exalted, who delights in the well-being of his servant."*

²⁸ *My tongue will proclaim your righteousness, your praises all day long.*

f. Other Psalms

As indicated earlier there are many ways to classify the various Psalms. The above Davidic psalms serve as examples of major thematic classifications.

E. Summary: Psalms

Hays and Duvall (*Baker Illustrated Bible Handbook*, 269) summarize the value and content of the Book of Psalms:

While the Psalms do inevitably address doctrine and moral behavior, their primary purpose is not focused on teaching doctrine and moral behavior. Their primary purpose is to give us divinely inspired models or patterns of how to pray to God, how to praise God, and how to meditate on God, in response to all God has done for us. Thus it is important to remember that most of the Psalms are addressed to God, not us. They enable us to express to God our deepest emotions and needs, especially in the crisis times of life.

VII. TAKEAWAYS

A. Davidic Covenant

Among other things the Davidic Covenant that God unconditionally established with David promised that one day a Davidic descendant would rule over the Kingdom of God eternally.

1. His heavenly kingdom

Psalm 103:19

The LORD has established his throne in heaven, and his kingdom rules over all.

2. His earthly kingdom

Luke 1:32-33

“He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,³³ and he will reign over Jacob’s descendants forever; his kingdom will never end.”

B. The Heart of Three Kings

Kings of the United Monarchy		
1st	Saul	Lost his heart for God
2nd	David	Misplaced (but kept) his heart for God
3rd	Solomon	Shared his heart for God

The applicational question is this: so, where is your heart?

Matthew 22:34-40

Hearing that Jesus had silenced the Sadducees, the Pharisees got together.³⁵ One of them, an expert in the law, tested him with this question:³⁶ “Teacher, which is the greatest commandment in the Law?”³⁷ Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your

mind.’³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: ‘Love your neighbor as yourself.’⁴⁰ All the Law and the Prophets hang on these two commandments.”

C. Psalms

The wisdom value of the Psalms is captured in the introductory psalm for the whole collection. As songs of praise (and in effect, thoughtful prayers) to God, the Psalter is a beloved hymn book (note Psalm 1).

Psalm 1 (Two men, two ways, two destinies)

Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,

² but whose delight is in the law of the LORD, and who meditates on his law day and night.

³ That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.

⁴ Not so the wicked! They are like chaff that the wind blows away.

⁵ Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.

⁶ For the LORD watches over the way of the righteous, but the way of the wicked leads to destruction.