

Psalm 70-71, Luke 16-21 (#51)

Psalm 70 — This psalm is an urgent request for God to deliver David from his enemies quickly. *What justification does David offer for requesting God's deliverance?*

Psalm 71 — In this psalm we have the perspective of an aging psalmist recounting God's steadfast love and protection. *In what ways has God shown Himself to be faithful to you?*

Luke 16— This chapter challenges us about our attitude toward and use of material possessions, as He tells us the parable of the Dishonest Manager, and the story of the Rich Man and Lazarus. The incompetent manager is found out and is about to be fired. In order to prepare for his future after losing his job, he dishonestly cuts deals with his master's creditors and is commended by his master for his astuteness. Jesus warns us to be faithful stewards of our material possessions and not to make them a god. Jesus touches on marriage and divorce (vv. 1-18). Our Lord ends the chapter with a story about a selfish rich man and a beggar named Lazarus who was sitting at his gate. Both of them died, and Lazarus went to Abraham's side, and the rich man was in torment in Hades (vv. 19-31). *What does the story of the Rich Man and Lazarus teach us about the afterlife? #7 p. 1506 Why would a loving God send people to hell?*

Luke 17— For the third time in the book of Luke it says that Jesus and those with Him are "traveling to Jerusalem" on His last journey (v. 11). The topics covered in His teaching are varied. We are not to cause others, including little ones, to sin. If someone sins against us we are to forgive them even up to seven times a day. We will do great things for God if we even have the faith the size of a mustard seed. We are to obey our master with a servant's heart and not expect extra praise (vv. 1-10). Ten lepers are healed but only one, a Samaritan, returns with a heart of gratitude (vv. 11-19). In answer to the question by the Pharisees, Jesus talks about the coming of the kingdom of God, His present kingdom, and His second coming to earth (vv. 20-37). *What attitudes should His followers have when they serve Christ (vv. 7-10)?*

Luke 18— Jesus tells a parable of the Persistent Widow in order to encourage His flock to always be praying, knowing that God the Father, unlike the evil judge, will swiftly grant justice to His elect (vv 1-8). He then gives a parable of the Pharisee and the tax collector, showing that not pride and self-righteousness, but humility and repentance lead to salvation (vv. 9-14). Jesus encourages the little children to come to Him, and He teaches that we must approach Him like a little child. The rich young ruler comes to Jesus to find out how to inherit eternal life, and Jesus tells him that the one thing he lacks is to sell everything he has, give it to the poor, and follow Him (vv. 15-29). Preparing His disciples for His impending death, Jesus privately tells them He will soon suffer, die, and be raised again the third day, but they don't understand it. Drawing near to Jericho, a blind beggar cries out to Jesus to have mercy on him and he receives his sight (30-42). *1. What does the parable of the Persistent Widow teach us about prayer and God the Father? Do we really believe this? 2. In the meeting of Jesus and the rich young ruler, answer the following questions; (1) what did Jesus mean by, "Why do you call me good? No one is good—except God alone," (2) What commandments were the rich young ruler continually breaking? and (3) Do we have to sell all in order to have eternal life?*

Luke 19— While Jesus and His team pass through Jericho, He finds a short tax collector by the name of Zacchaeus in a sycamore tree trying to see Him. Upon seeing him in the tree, Jesus invites Himself to lodge at his home, and Zacchaeus joyfully accepts and is drastically changed because of His visit (vv. 1-10). As the whole group was nearing Jerusalem, they all thought this was the time for Jesus to take charge as Messiah and free Israel from Rome's tyranny. Jesus tells them a parable about a nobleman who would not immediately take over the kingdom, but would go away and leave his 10 servants each with a mina (3 month's wage). Upon his return after receiving the kingdom, the servants had to give account of their investment to the king (vv. 11-27). This last week before His death, Jesus enters into great conflict with the religious leaders who do everything possible to find a way to kill Him. Jesus mounts a young donkey, crosses the Mount of Olives, and comes into the Jerusalem with the shouts and praises of the people. Jesus weeps over the city knowing what would happen to it because of their rejection of Him. Arriving at the temple complex, He throws out those selling animals (vv. 28-48). *1. What can we learn from Jesus on how to evangelize from the story of Zacchaeus? 2. As a King's servant, you have been given resources to use in Christ's kingdom. What resources do you have, and how should you invest them for the kingdom?*

Luke 20— Jesus is in His last few days before the cross, and so the chief priests, scribes, and elders join in with the Pharisees to do everything possible to kill Him. Jesus refuses to respond to them when asked what His source of authority was. He gives them the parable of the Evil Farmers, and they understand He is talking about them, and they are extremely angry (vv. 1-19). Now, even more offended and anxious to arrest Him, they try to trap Him in His own words by asking Him if it was lawful to pay taxes to Caesar or not. Jesus amazed them with His answer (vv. 20-26). Then the Sadducees who reject the resurrection give Him a hypothetical case of a woman whose seven husbands died one right after the other. “In the resurrection, whose wife will the woman be?” Jesus made it clear that there would be no marriage in resurrection and then cited Moses to prove there was a resurrection. Then Jesus turns on the religious leaders asking them a difficult question about the relationship of David and the Messiah from Psalm 110:1 (vv. 27-47). *In verses 41 to 44, what was Jesus teaching them about the Messiah?*

#7 p.1511 Extra Question: *What kind of authority did the priests and teachers respect and think Jesus should have had (verse 2)?*

Luke 21— The poor widow is credited by Jesus for her generosity because although she has only two small coins, she gave them to the temple offering. Jesus predicted the time when the temple would be destroyed. A person asked about what would be the sign when these things are about to take place. Jesus then talks about future events that will happen before His second coming. He talks about future wars, horrible acts of nature, and also great persecution for His followers as they valiantly testify for Him. Jesus then says He will come when we see signs in the sun, moon, and stars and anguish on earth among the nations. Jesus then tells the parable of the fig tree and the other trees. He then gives a warning to be alert for the great judgment that comes to all who live on the earth. *What is the “times of the Gentiles” mentioned in verse 24?*

Sources for summary and questions: 1. Serendipity Bible for Groups . c. 1988 Littleton, CO. 2. MacArthur Study Bible c. 1997 Thomas Nelson, Inc. 3. Life Application Bible c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion c.2014 Barbour Publishing, Inc. Uhrichsville, OH. 5. ESV Study Bible c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc. Waco, TX. 7. The Quest Study Bible, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009, David C. Cook. 9. Halley’s Bible Handbook, c. 2000, Zondervan Publishing, Grand Rapids, MI. 10. 500 Questions & Answers from the Bible, c. 2006, Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible c. 2000, Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c.1992, Homan Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014, Moody Publishers, Chicago, IL.

Psalm 72, Luke 22-24, II Samuel 1-3 (#52)

Psalm 72 — This is a prayer written for Solomon's coronation which also looks forward to the righteous reign of the Messiah. *Consider verses 7, 11-14, and 17. Who do these refer to?*

Luke 22— The Jewish leaders had determined that they must get rid of Jesus because He was becoming more and more confrontational about their evil practices. They are overjoyed that Judas was breaking rank and willing to betray the Lord. Jesus sends Peter and John to go and prepare for the Passover in a large upper room (vv. 1-13). Jesus inaugurates the Lord's Supper with His disciples and points out that one of them will betray Him. Our Lord corrects the disciples on their dispute about who is the greatest among them, but assures them they will eat and drink at His table in the kingdom (vv. 14-30). Jesus tells Peter of his denial of Him, but Peter can't believe he would do such a thing. Leaving the upper room, Jesus brings His disciples to the Mount of Olives where He prays that, if the Father wills, He will take away this cup of suffering from Him. Awakening His disciples, Judas and the mob come to arrest Jesus and take Him away to the high priest's house where Peter denies that he knows Jesus, and the temple guards mock and beat Him. Upon hearing from Jesus that He is the Son of God, the Jewish leaders have the evidence they need to accuse Him of blasphemy, and then bring Him to Pilate (vv. 31-71). *What ungodly or worldly attitudes do you see in the disciples in this chapter? See verses 23-46. Extra Question: What are the three interpretations of the meaning of the commemoration of the Lord's Supper in the Christian church? What do you believe, and why do you believe it? #3 p. 1743*

Luke 23— The assembly of Jewish leaders take Jesus to Pilate accusing Him of subverting the nation, but neither Pilate nor Herod Antipas can find any grounds to charge Him (vv. 1-16). Pilate tried to liberate Jesus, offering to release Him instead of the evil Barabbas, but religious leaders would have none of it. Because of the continual cries of the mob to crucify Jesus, Pilate gave Him over to their will and delivered Him up to be crucified (17-25). As Jesus was led away towards the place called "The Skull" (Golgotha/Calvary), He speaks to the women who are mourning His crucifixion. Jesus is hanged between two criminals and forgives those who participated in His crucifixion. Some were taunting Him to come off the cross and save Himself if He truly was the Messiah. Jesus promised one criminal that he would be with Him in paradise that very day after giving his request to remember him when Jesus comes into His kingdom (vv. 26-43). At three in the afternoon, after three hours of darkness, Jesus cries with a loud voice and dies. Joseph of Arimathea asks Pilate for the body of Jesus and hurries to wrap Him in fine linen, and place Him in the tomb before the Sabbath begins at sundown (vv. 44-56). *As we meditate on the story of the criminal (thief) that believed on Jesus, what lessons are we taught about salvation and forgiveness? Extra Question: What did Jesus mean by the words (Verse 31), "For if they do these things when the wood is green, what will happen when the wood is dry?"*

Luke 24— The bleakness and blackness of Christ’s death on Friday is gradually transformed into extreme joy and celebration upon the discovery that Jesus had risen from the dead. As the women of Galilee go to the tomb early Sunday morning to prepare His body, two angels announce to them the resurrection of Jesus. The women return to the apostles to tell them the good news, but their words seemed like nonsense to them (vv.1-12). As two of the disciples head home to the village of Emmaus for the evening, Jesus began to walk along with them without them recognizing Him. Their hearts burn within them as He unfolds the Old Testament scriptures about the need of the Messiah to suffer and die. After their eyes were opened as to who Jesus was, he disappeared from their sight, and they returned to the apostles in Jerusalem (vv. 13-35). Jesus then appears to the whole group in the upper room showing them the marks of His crucifixion, and opening up to them their understanding of the scriptures concerning His suffering, resurrection, and their mission to proclaim the gospel (vv. 36-53). Part two of this book is to be continued by Luke as the book of Acts. 1. *Why is the resurrection of Jesus the key to our faith?* 2. *How was the resurrected body of Jesus the same as our body, and how was it different?*

II Samuel— The book of II Samuel contains the history of King David just after Saul’s death and ends toward the close of David’s life. The time of David’s reign and that of his son Solomon is the very zenith of Israel’s history, and will never become more prominent or powerful until the future reign of David’s greater son, Jesus the Messiah. The key text is II Samuel 7:16, “Your house and kingdom will endure before Me forever, and your throne will be established forever.” This book shows God’s grace in choosing David, His love in promising him an everlasting covenant, and His mercy and forgiveness when David commits adultery and murder.

II Samuel 1— This chapter is the description of the death of Saul as told to David by an Amalekite who claims to have been with Saul in the final moments of his life, and at Saul’s request, finished killing him. David and his men mourn, and fast for those who died, and slay the Amalekite for killing the Lord’s anointed. David then writes a lament for Saul and Jonathan remembering how the mighty have fallen. *What did David mean and not mean when he said that his love for Jonathan was more wonderful than the love he would have for a woman? See verse 26.*

II Samuel 2— After Saul’s death, David first goes to Hebron with his wives and troops and is anointed king over the house of Judah. The men of Jabesh-gilead are blessed by David for honorably burying the remains of Saul (vv. 1-7). Abner, the commander of Saul’s army, installs Saul’s son Ish-bosheth as King of Israel. As time passes, David grows stronger while his rival becomes weaker. Abner’s army and Joab’s army fight each other, and finally Israel is

defeated by Joab and David's soldiers. Abner then decides to deliver Israel over to David in order to form a united Israel (vv. 8-32). *Before going to Hebron to be anointed king, what was the first thing David did? How important is this in making decisions in our lives? Extra Question: What types of persons were Abner and Ish-Bosheth? See also 3:6-11.*

II Samuel 3— After seven years in Hebron, David's kingdom finally extends to all of Israel. Abner, the commander of Saul's army, is angry with Ish-bosheth for accusing him of disloyalty, and so he determines to turn all of Israel over to David. Upon Abner's return of David's wife Michal to him, David makes a covenant of peace with him. After Abner left David, Joab returns with his men from battle and is furious that David made a pact with Abner. Because of the blood feud with Abner due to of his brother's death, Joab plots the assassination of Abner without David's knowledge. David disassociates himself with Abner's murder and calls for a national day of mourning.

Why did David allow Joab's murder of Abner go unpunished?

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Psalm 73, II Samuel 4-10 (#53)

Psalm 73 — The psalmist envies the prosperity of the wicked until he realizes their ultimate end. 1. Are the comments about the wicked that are found in verses 4, 5, 12 and 13 true? 2. What remedy does the Psalmist find for his envy? See verse 17.

II Samuel 4— Ish-bosheth, the son of Saul, is murdered by two of the captains of his army, Rechab and Baanah, in his own bed while he was taking a nap. Thinking they would be rewarded by David, they are instead executed for the murder of their master. *Why did David react the way he did?*

II Samuel 5— More than seven years after Saul's death, David is finally anointed king over all of Israel. His first official act was to march up to Jerusalem and capture the stronghold of Zion from the Jebusites, which had been impregnable for four hundred years. Upon hearing of David's ascendance to the throne of all Israel, the Philistines wanted to stop David in his tracks. As David sought the Lord's guidance, God gave David victory over Israel's archenemies, the Philistines. *In verse 12, what two things did David understand? How can we apply this in our ministry with other people?*

II Samuel 6— David and 30,000 of his choice men try to bring the Ark of God from the house of Abinadab in Baale-judah to Jerusalem. As they move the ark on a cart, Uzzah reaches out to steady the Ark, and God strikes him dead. David becomes angry at the Lord's outburst and leaves the Ark at the house of Obed-edom. After seeing the blessing of the Lord on the family of Obed-edom, David brings the ark up to Jerusalem in a way prescribed by Moses and celebrates with leaping and dancing before the Lord. David's wife Michal despises him in her heart for not being more dignified in his dress and worship. David made it clear to Michal that he wasn't concerned with his dignity, but rather had a desire to worship God fully and sincerely from his heart. *What important lessons did David learn when Uzzah was struck dead trying to steady the Ark of the Covenant? Extra Question: What is your impression concerning the exchange of words between Michal and David and the motives behind them?*

II Samuel 7— After David had built his palace, he is struck with the idea of building a house for God. The prophet Nathan immediately encourages David to do it. That night the Lord told Nathan to tell David His plan of building for David a house (dynasty). The Lord said to David, “Your house and kingdom will endure before me forever, and your throne will be established forever.” As David hears the plan God has for him, he sits before the Lord in worship and awe knowing that he is unworthy of such an incredible promise. David is filled with wonder and humility when he realizes God’s grace, and His ability to fulfill in the future all that He has promised, culminating with ultimate purpose that the name of Yahweh will be exalted forever. *In the Old Testament, who were the main descendents (persons) through which the Messiah would come (Nation, Tribe and Family)? What texts of scripture show this? Extra Question: The promise made in this chapter to David is called the “Davidic Covenant”. Can you name any other unconditional covenants given by God in the Old Testament?*

II Samuel 8— The theme of this chapter is given in verses 6 and 14, “And the Lord gave victory to David wherever he went.” Through God’s power David subjugated the Philistines who were west of Israel, the Edomites and Amalekites in the south, the Moabites and Ammonites in the east, and Zobah and the Arameans in the north. Through his intimate relationship with Yahweh, David was blessed in every way and administered justice and righteousness for all his people. *Why did David hamstring the horses? How might this apply to our lives? See Deuteronomy 17:16, Psalm 20:7, Psalms 33:16-19.*

II Samuel 9— David’s greatness has been seen in his leadership as a king and warrior, and also as a brilliant administrator. In this chapter his compassion and goodness are revealed. To keep a promise to his friend Jonathan, David searches for a member of Saul’s family to whom he can show kindness. David found out that Jonathan’s son, Mephibosheth was alive, and so he restored all of Saul’s land to him. He also had him eat regularly at his table in Jerusalem. *How was David’s offer to Mephibosheth gracious and kind? In what ways did David’s actions to Mephibosheth mirror that which God in Christ does for us?*

II Samuel 10— King Hanun of Ammon was suspicious of the kindness that David was trying to show to him because of David’s friendship with Hanun’s father. Hanun completely humiliated the emissaries who came to bring condolences to him because of the death of his father, accused them of being spies, and then sent them back to Israel. David sent Joab and all his fighting men to battle the Ammonites. Knowing that beating Israel’s army would be difficult, Hanun called on the Arameans to unite with him, but both were soundly defeated. *How did Hanun make an error in judgment about David’s intentions? After the humiliating error, how might he have kept from going to war with David? How might we apply these lessons to our own lives?*

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Psalm 74, II Samuel 11-16, Leviticus 1-5 (#54)

Psalm 74 — Written shortly after the Babylonian captivity, this prayer describes the destruction of the temple and pleads for God to defend His honor. *As you read this Psalm, what two things are absent in Asaph's request?*

II Samuel 11— As this chapter unfolds, we see a down spiraling of David's life from one of purity and love for God to one of lust, adultery, deceit, and murder. Instead of being with his troops, David decided to stay home, relax, and run the war from his palace. After committing adultery with Bathsheba, David tried to cover up his sin by bringing back her husband, Uriah, from the war, but he would not cooperate. To further hide his sin, David had his general, Joab, place Uriah in the heat of the battle so he would be killed. Subsequent to the death of Uriah, Bathsheba was taken into the palace as David's wife following a time of mourning. *Give reasons why David fell into sin, and what he could have done to keep from sinning.*

II Samuel 12— "You are the man" says Nathan to David, when confronting him of his wicked sin. After Nathan's skillful story, David is outraged and didn't know that when he judged the rich man that he was judging himself. David revealed himself as a man of God when he thoroughly repented of the evil he had done. Nathan declared the consequences of David's sin including the death of the baby he had with Bathsheba. God in His grace allows them to have other sons including Solomon who is called Jedidiah (beloved of the Lord) by God. God is also gracious with David shown by the winning the battle against the city of Rabbah of the Ammonites. *In verses 7-14 the prophet Nathan gives the consequences of David's sin. What is the scriptural principle given here, and how does this apply to our lives(both negative and positive)? See also Galatians 6:7-8. Extra Question: What does David say about the afterlife, and what happens to children who die in infancy? See verse 23 and Matthew 18:14.*

II Samuel 13— The toll for David's one night of passion begins to roll in. First, Amnon rapes his half-sister Tamar, and then two years later, Absalom kills Amnon for what he did to his sister. Although David grieves for all that has happened, he does not correct or forgive his sons. *What does this chapter say about the David's role as a father, and the way he was deceived by his children?*

II Samuel 14— As with the tale told by Nathan in chapter twelve, Joab brings a wise woman from Tekoa who pretended to be in mourning, and she also tells a story to touch the heart of David. Finally realizing that Joab put the woman up to it, David grants Joab's request and brings Absalom back from Geshur, but he does not allow him to come into his presence. After two years, through Joab's intercession, David finally summons and makes peace with Absalom. *1. What may have been some reasons why both David and Joab wanted to bring Absalom back from banishment? 2. In order to get Joab's attention, Absalom had his servants burn Joab's barley field. Share a time in your life that God has had to figuratively burn your barley field to get your attention.*

II Samuel 15— Now that Absalom is back in the good graces of his father, he turns on him and steals the hearts of Israel. In this emotion packed chapter, Absalom immediately consolidates his kingdom as he sends messengers throughout Israel to proclaim him as king. David realizes that he must quickly escape Jerusalem. As he flees, many are still loyal to David including the 600 men who came with him from Gath and the high priests Zadok and Abiathar who were asked by David to stay in Jerusalem. Although Ahithophel was one of the conspirators with Absalom, Hushai, upon David's advice, stayed back with Absalom in Jerusalem to counteract Ahithophel's counsel. *Why couldn't David just crush the rebellion? #3 page 478.*

II Samuel 16— As David and his party were leaving the Mount of Olives, they were met by Ziba, the servant of Mephibosheth, who brought donkeys and food for their flight from Jerusalem. Ziba defamed Mephibosheth and was rewarded with the estate of Mephibosheth. As they were leaving, a relative of Saul by the name of Shimei was yelling curses and throwing stones at David and all those with him. David forbade Abishai to kill him accepting this as the Lord's discipline. After Absalom enters the city, Hushai joins Ahithophel in counseling Absalom. Upon receiving the advice from Ahithophel, Absalom pitches a tent on the roof of the palace, and slept with his father's concubines in the sight of all Israel. *Was it true what Ziba said about Mephibosheth in verse three? See II Samuel 19:24-30. What lesson might we learn from David's judgment to give Ziba all of the land of Mephibosheth?*

Leviticus— “You shall therefore be holy for I am holy (11:45)” is the theme of the book of Leviticus. This third book of the law was given to teach the people of Israel to live separated, holy lives, different from the pagan nations around them. The words holy (mentioned 91 times), cleansing (71 times) and uncleanness (128 times), describe the everyday rules and regulations of a holy people who live to please and honor a holy God. This book is a handbook for priests and Levites outlining their duties in worship, starting with a detailed description and explanation of the offerings (chapters 1-7). Other major themes include: the establishment of the priesthood (chapters 8-10), the laws on cleanness and uncleanness (chapters 11-15), the day of atonement and handling of blood (chapter 16-17), the call to holiness (chapters 18-22), special holy times including feasts (chapters 23-25), blessings and curses, and vows and dedication (chapters 26-27).

Leviticus 1— The first chapters of Leviticus give the details of the different sacrifices made on the bronze altar. This chapter describes the **Whole Burnt Offering** which was given as a payment for sin as well as a sign of full surrender and devotion to God. The animal had to be an unblemished male, and the person offering the sacrifice had to lay his hand on the head of the offering before it is slaughtered. *What is the symbolism of the following: (1) unblemished male, (2) lay his hand on the head of the offering, and (3) whole burnt offering (see Romans 12:1)?*

Leviticus 2— The **Grain Offering** was given to God in thankfulness for their firstfruits of their crops and blessings. The people brought to the priests gifts of fine flour, unleavened cakes mixed with oil, or roasted grain, with frankincense and salt added. This offering always followed the **Whole Burnt Offering** with the priest throwing a handful into the fire and then keeping the remainder for themselves. *How would this Grain Offering have application to us in the New Testament? See Hebrews 13:15-16.*

Leviticus 3— The **Peace/Fellowship Offering** symbolized a person’s expression of gratitude to God for the purpose of maintaining fellowship between himself and Yahweh. This was a sacrifice of an animal without blemish, with part of the offering being shared by the priests and the one presenting it. *Why did all fat belong to God?*

Leviticus 4— This chapter deals with the **Sin Offering** since peace and fellowship with God cannot be attained until the unintentional sin that has been committed is paid for by the blood sacrifice of an animal. Various animals were offered, and different procedures by the priests were administered, depending on who committed the sin. *Why is only the shedding of the blood acceptable to God to take away sins? See Hebrews 9:11-14, 22.*

Leviticus 5— The first thirteen verses lists various unintentional sins one can commit, and then gives the different types of sacrifices that can be presented according to the income level of the person offering the sacrifice. Starting at verse fourteen, the **Guilt (or restitution) Offering** is presented by those who have committed more serious sins such as damaging sacred property or causing someone else to suffer loss. In this case only a ram is acceptable as an offering, plus a twenty per cent surcharge is to be paid in addition to the actual loss sustained.

Who in the Bible was willing to pay restitution for anyone who he might have cheated? What percentage was he willing to pay that person back? See Luke 19:1-10.

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