

KGW13 March 27 – April 2

March 27 Su Reading 86 — Psalm 9:1-20 — God's Judgment

^[fn]*To the choirmaster: according to Muth-labben.*^[fn] *A Psalm of David.*

- 1 *I will give thanks to the LORD with my whole heart;
I will recount all of your wonderful deeds.*
- 2 *I will be glad and exult in you;
I will sing praise to your name, O Most High.*
- 3 *When my enemies turn back,
they stumble and perish before^[fn] your presence.*
- 4 *For you have maintained my just cause;
you have sat on the throne, giving righteous judgment.*
- 5 *You have rebuked the nations; you have made the wicked perish;
you have blotted out their name forever and ever.*
- 6 *The enemy came to an end in everlasting ruins;
their cities you rooted out;
the very memory of them has perished.*
- 7 *But the LORD sits enthroned forever;
he has established his throne for justice,*
- 8 *and he judges the world with righteousness;
he judges the peoples with uprightness.*
- 9 *The LORD is a stronghold for the oppressed,
a stronghold in times of trouble.*
- 10 *And those who know your name put their trust in you,
for you, O LORD, have not forsaken those who seek you.*
- 11 *Sing praises to the LORD, who sits enthroned in Zion!
Tell among the peoples his deeds!*
- 12 *For he who avenges blood is mindful of them;
he does not forget the cry of the afflicted.*
- 13 *Be gracious to me, O LORD!
See my affliction from those who hate me,
O you who lift me up from the gates of death,*
- 14 *that I may recount all your praises,
that in the gates of the daughter of Zion
I may rejoice in your salvation.*
- 15 *The nations have sunk in the pit that they made;
in the net that they hid, their own foot has been caught.*
- 16 *The LORD has made himself known; he has executed judgment;
the wicked are snared in the work of their own hands. Higgsaion.*^[fn] *Selah*
- 17 *The wicked shall return to Sheol,
all the nations that forget God.*

18 *For the needy shall not always be forgotten,
and the hope of the poor shall not perish forever.*

19 *Arise, O LORD! Let not man prevail;
let the nations be judged before you!*

20 *Put them in fear, O LORD!
Let the nations know that they are but men! Selah*

ESV Footnotes

(9:1) Psalms 9 and 10 together follow an acrostic pattern, each stanza beginning with the successive letters of the Hebrew alphabet. In the Septuagint they form one psalm

(9:1) Probably a musical or liturgical term

(9:3) Or *because of*

(9:16) Probably a musical or liturgical term

Two-sided Judgment — Six times in this psalm, the justice/judgment idea is mentioned. The penalty judgment on nations opposing Israel is clear in the repeated use of the word “*perish*”: “...*they stumble and perish*” (v. 3); God has “*made the wicked perish*” (v. 5); even “*the very memory of them has perished*” (v. 6). This punitive side of judgment is what first comes to our mind when we think of the word “*judgment*.” There is, however, another side of judgment, i.e., when the rights of those who are oppressed are upheld: “*For the needy shall not always be forgotten, and the hope of the poor shall not perish forever*” (v. 18). True justice decides what is right, upholding one side and punishing the other. It is nice to have God take our side as our Judge; it is not done in favoritism, however, but in justice. God is on our side partly because we have chosen to be on His side.

March 28 M Reading 87 — Psalm 16:1-11 — The God Who Provides

A Miktam^[fn] of David.

1 *Preserve me, O God, for in you I take refuge.*

2 *I say to the LORD, “You are my Lord;
I have no good apart from you.”*

3 *As for the saints in the land, they are the excellent ones,
in whom is all my delight.^[fn]*

4 *The sorrows of those who run after^[fn] another god shall multiply;
their drink offerings of blood I will not pour out
or take their names on my lips.*

5 *The LORD is my chosen portion and my cup;
you hold my lot.*

6 *The lines have fallen for me in pleasant places;
indeed, I have a beautiful inheritance.*

7 *I bless the LORD who gives me counsel;
in the night also my heart instructs me.^[fn]*

8 *I have set the LORD always before me;
because he is at my right hand, I shall not be shaken.*

9 *Therefore my heart is glad, and my whole being^[fn] rejoices;
my flesh also dwells secure.*

10 *For you will not abandon my soul to Sheol,*

or let your holy one see corruption.^[fn]

- ¹¹ You make known to me the path of life;
in your presence there is fullness of joy;
at your right hand are pleasures forevermore.

ESV Footnotes

(16:1) Probably a musical or liturgical term

(16:3) Or *To the saints in the land, the excellent in whom is all my delight, I say:*

(16:4) Or *who acquire*

(16:7) Hebrew *my kidneys instruct me*

(16:9) Hebrew *my glory*

(16:10) Or *see the pit*

Source of All Good — David declared God’s abundant provision with this statement: “*I have no good apart from you*” (v.2). What a wonderful truth! God is the source of every good thing we have. James reminds us of the same truth: “*Every good gift and every perfect gift is from above, coming down from the Father of lights*” (James 1:17). David presented a clear cause-and-effect sequence in this psalm regarding blessings from God. There are things that we need to do. David said, “...*in you I take refuge*” (Ps. 16:1). We are to put our trust in God alone. The second step involves intentionally placing our attention on God: “*I have set the LORD always before me*” (v. 8). We need to develop a conscious relationship with God, thinking about Him and talking to Him throughout the day. Then comes the result: “*Therefore my heart is glad, and my whole being rejoices...*” (v. 9). “*Therefore*” introduces the result. Not only does our “good” come from God (v. 2), but so does our joy. David concluded with another statement of joy: “...*in your presence there is fullness of joy...*” (v. 11). Are you looking for joy in material things, or recognition, or relationships? Wrong focus! We must place our trust and our attention on God, the giver of all good things.

[God Is So Good - YouTube](#)

God is so good, God is so good, God is so good,
He's so good to me.

He cares for me, He cares for me, He cares for me,
He's so good to me.

— Paul Makai (1970)

March 29 Tu Reading 88 — Psalm 19:1-14 — The Glory of God

To the choirmaster. A Psalm of David.

- ¹ The heavens declare the glory of God,
and the sky above^[fn] proclaims his handiwork.
- ² Day to day pours out speech,
and night to night reveals knowledge.
- ³ There is no speech, nor are there words,
whose voice is not heard.
- ⁴ Their voice^[fn] goes out through all the earth,
and their words to the end of the world.
In them he has set a tent for the sun,
- ⁵ which comes out like a bridegroom leaving his chamber,
and, like a strong man, runs its course with joy.

- 6 *Its rising is from the end of the heavens,
and its circuit to the end of them,
and there is nothing hidden from its heat.*
- 7 *The law of the LORD is perfect,^[fn]
reviving the soul;
the testimony of the LORD is sure,
making wise the simple;*
- 8 *the precepts of the LORD are right,
rejoicing the heart;
the commandment of the LORD is pure,
enlightening the eyes;*
- 9 *the fear of the LORD is clean,
enduring forever;
the rules^[fn] of the LORD are true,
and righteous altogether.*
- 10 *More to be desired are they than gold,
even much fine gold;
sweeter also than honey
and drippings of the honeycomb.*
- 11 *Moreover, by them is your servant warned;
in keeping them there is great reward.*
- 12 *Who can discern his errors?
Declare me innocent from hidden faults.*
- 13 *Keep back your servant also from presumptuous sins;
let them not have dominion over me!
Then I shall be blameless,
and innocent of great transgression.*
- 14 *Let the words of my mouth and the meditation of my heart
be acceptable in your sight,
O LORD, my rock and my redeemer.*

ESV Footnotes

(19:1) Hebrew *the expanse*; compare Genesis 1:6–8

(19:4) Or *Their measuring line*

(19:7) Or *blameless*

(19:9) Or *just decrees*

God's Voice — Three ways God speaks to humans is shown in this psalm. He first speaks through *creation*. “*The heavens declare the glory of God, ... proclaims his handiwork ... and ... reveals knowledge ... through all the earth*” (vv. 1-4). Everyone sees it but not everyone accepts it. It contains a message of who God is and what He has done. It is the creative voice of God. The second way God speaks is through *revelation*, His perfect Word: “*The law of the LORD is perfect*” (v. 7). Its effects are amazing: “*reviving the soul ... making wise ... rejoicing the heart ... enlightening ... [and] enduring ...*” (vv. 7-9). It is more valuable than gold and more desirable than honey (v. 10). It is the written voice of God. The third way God speaks to mankind is through *conviction*. He reveals to us our “*hidden faults*” (v. 12) and protects us from being enslaved by sin (v. 13). It is the probing voice of God. He engages us through our eyes (appreciating His creation), our minds (engaging His Word), and our hearts (admitting our faults). It takes a lot of effort to avoid God!

O Lord my God, when I in awesome wonder,
Consider all the worlds Thy hands have made;
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed.

Then sings my soul, my Savior God, to Thee,
How great Thou art, how great Thou art.
Then sings my soul, my Savior God, to Thee,
How great Thou art, how great Thou art!

— Carl Bobert (1886)

ACCOUNTABILITY TIME — If you are up to date in your reading as of today, please let me know now at accbibleread@gmail.com.

March 30 W Reading 89 — Psalm 21:1-13 — God of Strength

To the choirmaster. A Psalm of David.

- 1 O LORD, in your strength the king rejoices,
and in your salvation how greatly he exults!*
- 2 You have given him his heart's desire
and have not withheld the request of his lips. Selah*
- 3 For you meet him with rich blessings;
you set a crown of fine gold upon his head.*
- 4 He asked life of you; you gave it to him,
length of days forever and ever.*
- 5 His glory is great through your salvation;
splendor and majesty you bestow on him.*
- 6 For you make him most blessed forever;^[fn]
you make him glad with the joy of your presence.*
- 7 For the king trusts in the LORD,
and through the steadfast love of the Most High he shall not be moved.*

- 8 Your hand will find out all your enemies;
your right hand will find out those who hate you.*
- 9 You will make them as a blazing oven
when you appear.
The LORD will swallow them up in his wrath,
and fire will consume them.*
- 10 You will destroy their descendants from the earth,
and their offspring from among the children of man.*
- 11 Though they plan evil against you,
though they devise mischief, they will not succeed.*
- 12 For you will put them to flight;
you will aim at their faces with your bows.*

- 13 Be exalted, O LORD, in your strength!
We will sing and praise your power.*

ESV Footnotes

(21:6) Or *make him a source of blessing forever*

The Joy of Your Presence — This psalm points out three aspects of who God is and what He does. First, David was grateful for His *provision*. God had “*given him his heart’s desire ... the request of his lips*” (v. 2). He had been given “*rich blessings ... a crown ... [and] length of days*” (vv. 3-4). God answers prayer. Please pause now and thank God for something He has given to you that you requested. Secondly, David rejoiced in His *presence*: “*...you make him glad with the joy of your presence*” (v. 6). This phrase especially stood out to me as I read it today. God is always present with us, but we are not always conscious of His presence. We need to develop an abiding awareness that God is with us. Brother Lawrence (1614-1691) focused on this idea in his little book, “The Practice of the Presence of God.” There is joy in the conscious experience of God’s presence. Thirdly, David anticipated God’s *protection*: “*Your hand will find out all your enemies ... The LORD will swallow them up in his wrath, and ... will put them to flight*” (vv. 8-12). God had answered David’s prayers in the past and he expected Him also to provide safety in the future from those who opposed him.

[Holy Spirit You are Welcome Here - YouTube](#)

Holy Spirit, You are welcome here;
Come flood this place and fill the atmosphere.
Your glory, God, is what our hearts long for,
To be overcome by Your presence, Lord.

Your presence, Lord;
There's nothing worth more
That could ever come close.
No thing can compare;
You're our living hope.
Your presence, Lord.

— Bryan and Katie Torwalt (2011)

ACCOUNTABILITY REMINDER — If you are up to date in your reading as of today, but did not report yesterday, please let me know now at accbibleread@gmail.com.

March 31 Th Reading 90 — Psalm 84:1-12 — Going to Worship

This psalm pictures joyful worshipers traveling from various places in Israel to worship God in Zion, the mountain on which sits the city of Jerusalem with its tabernacle set up by David. Later, the temple was built by Solomon at the same spot.

To the choirmaster: according to The Gittith.^[fn] *A Psalm of the Sons of Korah.*

¹ *How lovely is your dwelling place,
O LORD of hosts!*

² *My soul longs, yes, faints
for the courts of the LORD;
my heart and flesh sing for joy
to the living God.*

- 3 *Even the sparrow finds a home,
and the swallow a nest for herself,
where she may lay her young,
at your altars, O LORD of hosts,
my King and my God.*
- 4 *Blessed are those who dwell in your house,
ever singing your praise! Selah*
- 5 *Blessed are those whose strength is in you,
in whose heart are the highways to Zion.^[fn]*
- 6 *As they go through the Valley of Baca
they make it a place of springs;
the early rain also covers it with pools.*
- 7 *They go from strength to strength;
each one appears before God in Zion.*
- 8 *O LORD God of hosts, hear my prayer;
give ear, O God of Jacob! Selah*
- 9 *Behold our shield, O God;
look on the face of your anointed!*
- 10 *For a day in your courts is better
than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God
than dwell in the tents of wickedness.*
- 11 *For the LORD God is a sun and shield;
the LORD bestows favor and honor.
No good thing does he withhold
from those who walk uprightly.*
- 12 *O LORD of hosts,
blessed is the one who trusts in you!*

ESV Footnotes

(84:1) Probably a musical or liturgical term

(84:5) Hebrew lacks *to Zion*

Blessed Worshipers — Modern Christians do not have a temple for worship because after Jesus came to earth to die for our sins, the Holy Spirit was placed within our hearts. We are His temple (2 Cor. 6:16). We can worship God anywhere, but we still have places of worship where we are instructed to assemble: “... *not neglecting to meet together...*” (Heb. 10:25). Our psalm for today is filled with joy over the privilege of worshiping God in community. Do you have that kind of joy when Sunday comes around and it is time for you to attend church? Three times, the word “*blessed*” (happy) is used to describe the joy of these worshipers. Each time, their joy has a stated focus in God. First, people are blessed whose *worship* is in God, “*ever singing your praise*” (Ps. 84:4). There should be joy in our worship. Next, blessed people are “*those whose strength is in you*” (v. 5), here suggesting that it took strength to travel to Jerusalem’s place of worship. Do you ever hear people excuse themselves from regular attendance at church because they are too tired, or it is too far? They are not happy worshipers. God will give us the strength to do what He wants us to do. Finally, these blessed worshipers are those whose *trust* is in God (v. 12). They depend on God for everything as the ultimate source of all they need. “*No good thing does he withhold from those who walk uprightly*” (v. 11). Be blessed!

ACCOUNTABILITY DEADLINE — If you have not yet reported this month, please let me know now where you are in your reading progress, even if you are not caught up: accbiblead@gmail.com

April 1 F Reading 91 — Psalm 73:1-28 — Apparent Success

A Psalm of Asaph.

- 1 Truly God is good to Israel,
to those who are pure in heart.*
- 2 But as for me, my feet had almost stumbled,
my steps had nearly slipped.*
- 3 For I was envious of the arrogant
when I saw the prosperity of the wicked.*
- 4 For they have no pangs until death;
their bodies are fat and sleek.*
- 5 They are not in trouble as others are;
they are not stricken like the rest of mankind.*
- 6 Therefore pride is their necklace;
violence covers them as a garment.*
- 7 Their eyes swell out through fatness;
their hearts overflow with follies.*
- 8 They scoff and speak with malice;
loftily they threaten oppression.*
- 9 They set their mouths against the heavens,
and their tongue struts through the earth.*
- 10 Therefore his people turn back to them,
and find no fault in them.^[fn]*
- 11 And they say, "How can God know?
Is there knowledge in the Most High?"*
- 12 Behold, these are the wicked;
always at ease, they increase in riches.*
- 13 All in vain have I kept my heart clean
and washed my hands in innocence.*
- 14 For all the day long I have been stricken
and rebuked every morning.*
- 15 If I had said, "I will speak thus,"
I would have betrayed the generation of your children.*
- 16 But when I thought how to understand this,
it seemed to me a wearisome task,*
- 17 until I went into the sanctuary of God;
then I discerned their end.*
- 18 Truly you set them in slippery places;
you make them fall to ruin.*
- 19 How they are destroyed in a moment,
swept away utterly by terrors!*

- 20 *Like a dream when one awakes,
O Lord, when you rouse yourself, you despise them as phantoms.*
- 21 *When my soul was embittered,
when I was pricked in heart,*
- 22 *I was brutish and ignorant;
I was like a beast toward you.*
- 23 *Nevertheless, I am continually with you;
you hold my right hand.*
- 24 *You guide me with your counsel,
and afterward you will receive me to glory.*
- 25 *Whom have I in heaven but you?
And there is nothing on earth that I desire besides you.*
- 26 *My flesh and my heart may fail,
but God is the strength^[n] of my heart and my portion forever.*
- 27 *For behold, those who are far from you shall perish;
you put an end to everyone who is unfaithful to you.*
- 28 *But for me it is good to be near God;
I have made the Lord GOD my refuge,
that I may tell of all your works.*

ESV Footnotes

(73:10) Probable reading; Hebrew *the waters of a full cup are drained by them*

(73:26) Hebrew *rock*

Seeing the Truth — The prosperity of ungodly people can be both a distraction and an attraction to Christians, but this psalm puts that temptation in proper perspective. Prosperity is only external and temporary. What is on the inside is far more important and lasting. It was in the context of public worship (“*until I went into the sanctuary of God*”—v. 17) that the psalmist recognized this. The psalm begins with this acknowledgement: “*Truly God is good ... to those who are pure in heart*” (v. 1). Then, it ends with the further awareness that “*for me it is good to be near God*” (v. 28). God is good to be near because He is good. Can you agree with the psalmist that “*there is nothing on earth that I desire besides you*”? (v. 25). If not, you are probably being envious of those who have what you desire, wanting it more than you want God. Don’t fall into that trap! There is nothing better than God. He is “*the treasure hidden in a field*” and the “*pearl of great value*” (Matt. 13:44-45). Invest in Him! Give Him your time, attention, obedience, and worship!

[Lord I Give You My Heart - YouTube](#)

This is my desire to honor You;
Lord, with all my heart I worship You.
All I have within me, I give You praise;
All that I adore is in You.

Lord, I give You my heart;
I give You my soul, I live for You alone.
Every breath that I take,
Every moment I'm awake,
Lord, have Your way with me.

— Reuben Morgan (2008)

April 2 Sa Reading 92 — Psalm 77:1-20 — Spiritual Struggles

To the choirmaster: according to Jeduthun. A Psalm of Asaph.

- 1 *I cry aloud to God,
aloud to God, and he will hear me.*
- 2 *In the day of my trouble I seek the Lord;
in the night my hand is stretched out without wearying;
my soul refuses to be comforted.*
- 3 *When I remember God, I moan;
when I meditate, my spirit faints. Selah*
- 4 *You hold my eyelids open;
I am so troubled that I cannot speak.*
- 5 *I consider the days of old,
the years long ago.*
- 6 *I said,^[fn] "Let me remember my song in the night;
let me meditate in my heart."
Then my spirit made a diligent search:*
- 7 *"Will the Lord spurn forever,
and never again be favorable?*
- 8 *Has his steadfast love forever ceased?
Are his promises at an end for all time?*
- 9 *Has God forgotten to be gracious?
Has he in anger shut up his compassion?" Selah*
- 10 *Then I said, "I will appeal to this,
to the years of the right hand of the Most High."^[fn]*
- 11 *I will remember the deeds of the LORD;
yes, I will remember your wonders of old.*
- 12 *I will ponder all your work,
and meditate on your mighty deeds.*
- 13 *Your way, O God, is holy.
What god is great like our God?*
- 14 *You are the God who works wonders;
you have made known your might among the peoples.*
- 15 *You with your arm redeemed your people,
the children of Jacob and Joseph. Selah*
- 16 *When the waters saw you, O God,
when the waters saw you, they were afraid;
indeed, the deep trembled.*
- 17 *The clouds poured out water;
the skies gave forth thunder;
your arrows flashed on every side.*
- 18 *The crash of your thunder was in the whirlwind;
your lightnings lighted up the world;
the earth trembled and shook.*
- 19 *Your way was through the sea,
your path through the great waters;*

yet your footprints were unseen.^[fn]
20 You led your people like a flock
by the hand of Moses and Aaron.

ESV Footnotes

(77:6) Hebrew lacks *I said*

(77:10) Or *This is my grief: that the right hand of the Most High has changed*

(77:19) Hebrew *unknown*

Remember and Meditate — This psalm provides great direction for what to do when one is down, involved in negative circumstances, or feeling disconnected from God. Three times, we are instructed to “*remember ... [and] meditate*” when we are struggling (vv. 3, 6, 11). It first suggests that even when we don’t feel like it, we should remember and meditate about God. Even though “*my soul refuses to be comforted ... I moan ... my spirit faints*” (vv. 2-3), my response is that “*I cry aloud to God, and ... I seek the Lord*” (vv. 1-2). When we don’t *feel* near, we should *draw* near. God is always the source of what we need most. Secondly, we should “*remember ... [and] meditate*” about the cause of our negative condition. Could it really be that God would be like this: “*never again ... favorable ... his steadfast love forever ceased ... his promises at an end ... forgotten to be gracious?*” (vv. 7-9). No! The key question here is, “*Has he in anger shut up his compassion?*” (v. 9). Is His anger because of my sin? We should evaluate how we might be displeasing God in our thoughts, words, or actions. The third time we are told to “*remember ... [and] meditate,*” it is on “*the deeds of the LORD ... your wonders of old*” (v. 11). Think about God’s track record. Doesn’t He have a history of showing His power on behalf of His people? It might be a good idea to start a list of how God has worked in your own life in the past, e.g., answers to prayer; unexpected rescues or gifts. Think about those experiences! That same God loves you just as much now; “*remember ... [and] meditate*” on that now!