

KGW15 April 10-16

April 10 Su Reading 100 — Psalm 106:1-6, 40-48 — Faithful Grace to the Unfaithful

- 1 *Praise the LORD!*
Oh give thanks to the LORD, for he is good,
for his steadfast love endures forever!
- 2 *Who can utter the mighty deeds of the LORD,*
or declare all his praise?
- 3 *Blessed are they who observe justice,*
who do righteousness at all times!
- 4 *Remember me, O LORD, when you show favor to your people;*
help me when you save them,^[fn]
- 5 *that I may look upon the prosperity of your chosen ones,*
that I may rejoice in the gladness of your nation,
that I may glory with your inheritance.
- 6 *Both we and our fathers have sinned;*
we have committed iniquity; we have done wickedness...
- 40 *Then the anger of the LORD was kindled against his people,*
and he abhorred his heritage;
- 41 *he gave them into the hand of the nations,*
so that those who hated them ruled over them.
- 42 *Their enemies oppressed them,*
and they were brought into subjection under their power.
- 43 *Many times he delivered them,*
but they were rebellious in their purposes
and were brought low through their iniquity.
- 44 *Nevertheless, he looked upon their distress,*
when he heard their cry.
- 45 *For their sake he remembered his covenant,*
and relented according to the abundance of his steadfast love.
- 46 *He caused them to be pitied*
by all those who held them captive.
- 47 *Save us, O LORD our God,*
and gather us from among the nations,
that we may give thanks to your holy name
and glory in your praise.
- 48 *Blessed be the LORD, the God of Israel,*
from everlasting to everlasting!
And let all the people say, "Amen!"
Praise the LORD!

ESV Footnote

(106:4) Or *Remember me, O LORD, with the favor you show to your people; help me with your salvation*

Voluntary Submission — This psalm begins and ends with “*Praise the LORD!*” (Hebrew: *hallelujah*), serving as the sandwich bread that represents God’s faithfulness to Israel on each side of Israel’s persistent unfaithfulness (vs. 7-39). God is worthy of praise because “*he is good ... his steadfast love endures forever*” (v. 1); He displays many “*mighty deeds*” (v. 2); He “*show[s] favor*” to His people (v. 4). His people continue to rebel, however, and don’t acknowledge Him until they find themselves in deep trouble. It seems ironic that they didn’t want to submit to the rule of a loving God, and as a result, “*Their enemies oppressed them, and they were brought into subjection under their power*” (v. 42). They would not voluntarily submit to God, so they were forced to submit to their enemies. Which is worse? That same decision faces us believers today: will we submit to God and His ways, or will we suffer the consequences of finding ourselves trapped in the bondage of sin? Let us not be the rotten meat in God’s sandwich!

April 11 M Reading 101 — Psalm 107:1-9, 39-43 — Steadfast Love

- 1 *Oh give thanks to the LORD, for he is good,
for his steadfast love endures forever!*
- 2 *Let the redeemed of the LORD say so,
whom he has redeemed from trouble^[fn]*
- 3 *and gathered in from the lands,
from the east and from the west,
from the north and from the south.*
- 4 *Some wandered in desert wastes,
finding no way to a city to dwell in;*
- 5 *hungry and thirsty,
their soul fainted within them.*
- 6 *Then they cried to the LORD in their trouble,
and he delivered them from their distress.*
- 7 *He led them by a straight way
till they reached a city to dwell in.*
- 8 *Let them thank the LORD for his steadfast love,
for his wondrous works to the children of man!*
- 9 *For he satisfies the longing soul,
and the hungry soul he fills with good things...*
- 39 *When they are diminished and brought low
through oppression, evil, and sorrow,*
- 40 *he pours contempt on princes
and makes them wander in trackless wastes;*
- 41 *but he raises up the needy out of affliction
and makes their families like flocks.*
- 42 *The upright see it and are glad,
and all wickedness shuts its mouth.*
- 43 *Whoever is wise, let him attend to these things;
let them consider the steadfast love of the LORD.*

ESV Footnote

(107:2) Or *from the hand of the foe*

Say So! — “*Let the redeemed of the LORD say so...*” (v. 2). Say what? There are several things suggested in this passage. The first is to say that “*he is good ... his steadfast love endures forever*” (v. 1). To be redeemed is to be rescued from trouble at a cost. Christians were rescued from sin’s bondage at the price of the blood of Jesus and we should be telling others about the goodness and loving forgiveness of God. Say so! This psalm gives four examples of people of Israel who were in desperate need, being driven from their homes by oppressing enemies. You have read about only one of them today, but for all four times in the whole psalm, this identical statement is made: “*Then they cried to the LORD in their trouble, and he delivered them from their distress ... Let them thank the LORD for his steadfast love, for his wondrous works to the children of man!*” (vv. 6, 8, 13, 15, 19, 21, 28, 31). They prayed ... God delivered ... they thanked. They expressed gratitude for answered prayer. Thanking God is another “Say so!” Do you remember to do that? We easily remember to pray when we are in trouble, but we also need to remember to show our gratitude to God every time He answers our prayer. “*Let the redeemed of the LORD say so...*” Oh yes, that points out another thing we should say: that we have been redeemed. Tell others about it!

[Redeemed How I Love to Proclaim It ~ YouTube](#)

Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child and forever I am.

I think of my blessed Redeemer,
I think of Him all the day long:
I sing, for I cannot be silent;
His love is the theme of my song.

—Fanny Crosby (1882)

April 12 Tu Reading 102 — Psalm 1:1-6 — God Blesses the Righteous

- 1 *Blessed is the man^[fn]
 who walks not in the counsel of the wicked,
 nor stands in the way of sinners,
 nor sits in the seat of scoffers;*
- 2 *but his delight is in the law^[fn] of the LORD,
 and on his law he meditates day and night.*
- 3 *He is like a tree
 planted by streams of water
 that yields its fruit in its season,
 and its leaf does not wither.
 In all that he does, he prospers.*
- 4 *The wicked are not so,
 but are like chaff that the wind drives away.*
- 5 *Therefore the wicked will not stand in the judgment,
 nor sinners in the congregation of the righteous;*
- 6 *for the LORD knows the way of the righteous,
 but the way of the wicked will perish.*

ESV Footnotes

(1:1) The singular Hebrew word for *man* (*ish*) is used here to portray a representative example of a godly person; see

Preface

(1:2) Or *instruction*

Blessed Favor — We can see several things about God in this short, but important, psalm. First, He blesses those who consecrate themselves to Him (v. 1). Committed followers are not convinced to follow the ways of unbelievers (“*walks not ... nor stands ... nor sits*”—v. 1). God is looking for people to bless because of their obedience in right living: “*For the eyes of the LORD run to and fro throughout the whole earth, to give strong support to those whose heart is blameless toward him*” (2 Chron. 16:9). Secondly, we see that God is the ultimate author of His rulebook for mankind, “*the law of the LORD*” (v. 2). We benefit from it by gaining stability (“*planted ... does not wither*”), fruitfulness (“*yields its fruit*”), and abundance (“*prosper*”) when we meditate on it (vv. 2-3). This is part of what you do every day when you expose yourself to what He has presented in the Bible. Thirdly, “*the LORD knows the way of the righteous*” (v. 6). He has set out the path for us to walk by providing guidance from His Word; He benefits us as we follow His way; He knows where it ends—in victory and reward. We are blessed in every way with God’s favor!

April 13 W Reading 103 — Psalm 2:1-12 — God’s Representative

- 1 *Why do the nations rage^[fn]
and the peoples plot in vain?*
- 2 *The kings of the earth set themselves,
and the rulers take counsel together,
against the LORD and against his Anointed, saying,*
- 3 *“Let us burst their bonds apart
and cast away their cords from us.”*
- 4 *He who sits in the heavens laughs;
the Lord holds them in derision.*
- 5 *Then he will speak to them in his wrath,
and terrify them in his fury, saying,*
- 6 *“As for me, I have set my King
on Zion, my holy hill.”*
- 7 *I will tell of the decree:
The LORD said to me, “You are my Son;
today I have begotten you.*
- 8 *Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession.*
- 9 *You shall break^[fn] them with a rod of iron
and dash them in pieces like a potter’s vessel.”*
- 10 *Now therefore, O kings, be wise;
be warned, O rulers of the earth.*
- 11 *Serve the LORD with fear,
and rejoice with trembling.*
- 12 *Kiss the Son,
lest he be angry, and you perish in the way,
for his wrath is quickly kindled.
Blessed are all who take refuge in him.*

ESV Footnotes

(2:1) Or *nations noisily assemble*

(2:9) Revocalization yields (compare Septuagint) *You shall rule*

Dangerous but Good — This is a difficult psalm to interpret because it seems to be referring sometimes to King David and his ruling descendants and sometimes to the Messiah, Jesus. Both are called “*the son of God*” in other places in Scripture but having different meanings. How do we see God in this psalm? First, there is His absolute sovereignty. The Gentile nations plotted against Him “*in vain*” (v. 1). That is not only a useless effort, it is laughable (v. 4). It is like a dad stiff-arming his 4-year-old son who is trying to box him. It is an enormous mismatch. The world around us today is also trying to fight against God because they don’t like His rules. Even Christians do that sometimes. Secondly, we see from these examples that God has an absolute plan: “*I have set my King on Zion ... I will make the nations your heritage*” (vv. 6, 8). He will see that His plan is always accomplished. Because He wills it, He will make it happen. To resist it is foolish, which is why He said, “*O kings, be wise...*” (v. 10a). The next thing He said to the kings suggests a third characteristic of God, that He is the absolute Judge: “*...be warned, O rulers of the earth*” (v. 10b). God is to be served “*with fear and ... trembling*” (v. 11). Rulers, as well as their lowest subjects, should recognize that God will powerfully judge wrongdoing. That reminds me of something in C. S. Lewis’ Chronicles of Narnia. When the children first heard about the Christ-figure lion, Aslan, they were tentative about how to understand him. Susan asked Mr. Beaver, “Is he—quite safe? I shall feel rather nervous about meeting a lion.” Mr. Beaver responded, “Safe? ... Who said anything about safe? Course he isn’t safe. But he’s good.” God is good but He is Judge. He is safe for some, which is the last thing this psalm tells us about God, that He is absolutely safe for “*all who take refuge in him*” (v. 12). God is our safe resting place when we trust in Him and are willing to serve Him in obedience. Why try to fight?!

[Near to the Heart of God - YouTube](#)

There is a place of quiet rest,
near to the heart of God,
A place where sin cannot molest,
near to the heart of God.

— Cleland McAfee (1903)

April 14 Th Reading 104 — Psalm 22:1-31 — The Seemingly Distant God

To the choirmaster: according to The Doe of the Dawn. A Psalm of David.

- 1 *My God, my God, why have you forsaken me?
Why are you so far from saving me, from the words of my groaning?*
- 2 *O my God, I cry by day, but you do not answer,
and by night, but I find no rest.*
- 3 *Yet you are holy,
enthroned on the praises^[fn] of Israel.*
- 4 *In you our fathers trusted;
they trusted, and you delivered them.*
- 5 *To you they cried and were rescued;
in you they trusted and were not put to shame.*
- 6 *But I am a worm and not a man,
scorned by mankind and despised by the people.*
- 7 *All who see me mock me;*

8 *they make mouths at me; they wag their heads;*
“He trusts in the LORD; let him deliver him;
let him rescue him, for he delights in him!”

9 *Yet you are he who took me from the womb;*
you made me trust you at my mother’s breasts.
10 *On you was I cast from my birth,*
and from my mother’s womb you have been my God.
11 *Be not far from me,*
for trouble is near,
and there is none to help.

12 *Many bulls encompass me;*
strong bulls of Bashan surround me;
13 *they open wide their mouths at me,*
like a ravening and roaring lion.

14 *I am poured out like water,*
and all my bones are out of joint;
my heart is like wax;
it is melted within my breast;
15 *my strength is dried up like a potsherd,*
and my tongue sticks to my jaws;
you lay me in the dust of death.

16 *For dogs encompass me;*
a company of evildoers encircles me;
they have pierced my hands and feet^[fn]—
17 *I can count all my bones—*
they stare and gloat over me;
18 *they divide my garments among them,*
and for my clothing they cast lots.

19 *But you, O LORD, do not be far off!*
O you my help, come quickly to my aid!
20 *Deliver my soul from the sword,*
my precious life from the power of the dog!
21 *Save me from the mouth of the lion!*
You have rescued^[fn] me from the horns of the wild oxen!

22 *I will tell of your name to my brothers;*
in the midst of the congregation I will praise you:
23 *You who fear the LORD, praise him!*
All you offspring of Jacob, glorify him,
and stand in awe of him, all you offspring of Israel!
24 *For he has not despised or abhorred*
the affliction of the afflicted,
and he has not hidden his face from him,
but has heard, when he cried to him.

25 *From you comes my praise in the great congregation;*
my vows I will perform before those who fear him.

- 26 *The afflicted^[fn] shall eat and be satisfied;
those who seek him shall praise the LORD!
May your hearts live forever!*
- 27 *All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.*
- 28 *For kingship belongs to the LORD,
and he rules over the nations.*
- 29 *All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.*
- 30 *Posterity shall serve him;
it shall be told of the Lord to the coming generation;*
- 31 *they shall come and proclaim his righteousness to a people yet unborn,
that he has done it.*

ESV Footnotes

(22:3) Or *dwelling in the praises*

(22:16) Some Hebrew manuscripts, Septuagint, Vulgate, Syriac; most Hebrew manuscripts *like a lion* [they are at] *my hands and feet*

(22:21) Hebrew *answered*

(22:26) Or *The meek*

The Blip of Suffering — This psalm is about a believer who feels alone, even deserted by God, in a severe time of need. Four times in Matthew 27, parts of this psalm are quoted surrounding the time of Jesus’ crucifixion (Matt. 27:35, 39, 43, 46). What do we need to remember in times like that? First, remember who God is! In his lonely suffering, the psalmist remembered, “*Yet you are holy...*” (Ps. 22:3). God has not changed and is no different than when He seemed to be close to us. He is holy and He is good. Secondly, remember what He has done! “*In you our fathers trusted ... and you delivered them*” (v. 4). Israel had a written history of God’s care for them and answers to prayer. How has God answered *your* prayers in the past? We should remember those experiences in order to boost our confidence that God is completely capable of rescuing us from our current trouble. He is good and He is able. Thirdly, remember that He is sovereign! He is in control of history and is leading it for His good and wise purposes. “*For kingship belongs to the LORD, and he rules over the nations*” (v. 28). Our current crisis is only a blip in the huge plan of God. Even Jesus felt deserted on the cross and quoted this psalm: “*My God, my God, why have you forsaken me?*” (Matt. 27:46; Ps. 22:1). Jesus’ suffering was momentary; the Father’s plan was eternal. God rules. He is able and He is sovereign. When you are suffering, remember who God is, what He has done, and that He is in control.

April 15 F Reading 105 — Psalm 23:1-6 — God as Shepherd and Host

A Psalm of David.

- 1 *The LORD is my shepherd; I shall not want.*
- 2 *He makes me lie down in green pastures.
He leads me beside still waters.^[fn]*
- 3 *He restores my soul.
He leads me in paths of righteousness^[fn]*

for his name's sake.

4 *Even though I walk through the valley of the shadow of death,^[fn]
I will fear no evil,
for you are with me;
your rod and your staff,
they comfort me.*

5 *You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.*

6 *Surely^[fn] goodness and mercy^[fn] shall follow me
all the days of my life,
and I shall dwell^[fn] in the house of the LORD
forever.^[fn]*

ESV Footnotes

(23:2) Hebrew *beside waters of rest*

(23:3) Or *in right paths*

(23:4) Or *the valley of deep darkness*

(23:6) Or *Only*

(23:6) Or *steadfast love*

(23:6) Or *shall return to dwell*

(23:6) Hebrew *for length of days*

Provider and Protector — Two pictures of God are provided in this famous psalm of David. The most obvious picture is that of God as Shepherd (vv. 1-4). He provides (“*green pastures*”), guides (“*He leads me...*”), and protects us (“*your rod and your staff, they comfort me*”). When we pray before meals, we are acknowledging His daily provision. When we read our Bible and meditate on its content, we are being guided by Him. He also protects us, many times without our knowing it. Having to stop for a red traffic light when you are in a hurry may have been His way of avoiding an accident further down the road. That is comforting. The other picture is of God as Host (vv. 5-6). You are His guest in “*the house of the LORD*” (v. 6) where He again shows that He is a provider: “*You prepare a table before me*” (v. 5). He honors us with anointing oil and feeds us abundantly (“*my cup overflows*”). His protection is also shown in this picture: it is “*in the presence of my enemies*” that He feeds us. The enemies can do nothing to prevent it. Perhaps they can only look on in fear of the divine Host. Maybe they are captives who are observing a dinner that celebrates military victory. Try to be aware today of evidence of God’s provision and protection for you.

[Savior Like a Shepherd Lead Us - YouTube](#)

Savior, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.

We are Thine, Thou dost befriend us,
Be the guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray.

—Dorothy Thrupp (1836)

A Psalm of David.

- 1 *The earth is the LORD's and the fullness thereof,^[fn]
the world and those who dwell therein,*
- 2 *for he has founded it upon the seas
and established it upon the rivers.*
- 3 *Who shall ascend the hill of the LORD?
And who shall stand in his holy place?*
- 4 *He who has clean hands and a pure heart,
who does not lift up his soul to what is false
and does not swear deceitfully.*
- 5 *He will receive blessing from the LORD
and righteousness from the God of his salvation.*
- 6 *Such is the generation of those who seek him,
who seek the face of the God of Jacob.^[fn] Selah*
- 7 *Lift up your heads, O gates!
And be lifted up, O ancient doors,
that the King of glory may come in.*
- 8 *Who is this King of glory?
The LORD, strong and mighty,
the LORD, mighty in battle!*
- 9 *Lift up your heads, O gates!
And lift them up, O ancient doors,
that the King of glory may come in.*
- 10 *Who is this King of glory?
The LORD of hosts,
he is the King of glory! Selah*

ESV Footnotes

(24:1) Or *and all that fills it*

(24:6) Septuagint, Syriac, and two Hebrew manuscripts; Masoretic Text *who seek your face, Jacob*

Creator of All — Since this is a psalm of David, it is very tempting to believe that it was written to be used when the ark of the covenant was brought into the city of Jerusalem. The crowd of people accompanying the priests who carried the ark would cry out, “*Lift up your heads, O gates! And be lifted up, O ancient doors, that the King of glory may come in*” (v. 7). Two times, the gatekeepers would challenge them with, “Who is this King of glory?” (vv. 8, 10), and the priests would respond with statements about Yahweh. So, who is He? First, He is “*strong and mighty*” (v. 8), which is shown in His creation of the earth and all that is in it (vv. 1-2). Secondly, He is “*The LORD of hosts*” (v. 10; *Yahweh Sabaoth*), an expression used 233 times in the Bible (this is the first time we have seen it in our Knowing God readings). The “*hosts*” are probably angelic beings created by God for His own purposes. So, this psalm is declaring that God is not only the creator of the earth and all it contains, but also all of the heavens and what it contains. This Creator is “*the King of glory.*”

Lift up your gaze, be lifted up.
Tell everyone how great the love,
The love come down from heaven's gate
To kiss the earth with hope and grace.

Who is this King of Glory?
The Lord, strong and mighty.

—Chris Tomlin (2004)

[King Of Glory - YouTube](#)