

## KGW17 – April 24-30

April 24 Su Reading 114 — Psalm 29:1-11 — God of Glory

*A Psalm of David.*

- 1 *Ascribe to the LORD, O heavenly beings,<sup>[fn]</sup>  
ascribe to the LORD glory and strength.*
- 2 *Ascribe to the LORD the glory due his name;  
worship the LORD in the splendor of holiness.<sup>[fn]</sup>*
- 3 *The voice of the LORD is over the waters;  
the God of glory thunders,  
the LORD, over many waters.*
- 4 *The voice of the LORD is powerful;  
the voice of the LORD is full of majesty.*
- 5 *The voice of the LORD breaks the cedars;  
the LORD breaks the cedars of Lebanon.*
- 6 *He makes Lebanon to skip like a calf,  
and Sirion like a young wild ox.*
- 7 *The voice of the LORD flashes forth flames of fire.*
- 8 *The voice of the LORD shakes the wilderness;  
the LORD shakes the wilderness of Kadesh.*
- 9 *The voice of the LORD makes the deer give birth<sup>[fn]</sup>  
and strips the forests bare,  
and in his temple all cry, “Glory!”*
- 10 *The LORD sits enthroned over the flood;  
the LORD sits enthroned as king forever.*
- 11 *May the LORD give strength to his people!  
May the LORD bless<sup>[fn]</sup> his people with peace!*

### ESV Footnotes

(29:1) Hebrew *sons of God, or sons of might*

(29:2) Or *in holy attire*

(29:9) Revocalization yields *makes the oaks to shake*

(29:11) Or *The LORD will give... The LORD will bless*

**Ascribing Credit** — The meaning of the word “ascribe,” as it is used in vv. 1-2, is “to give credit to/for.” Here, we are commanded to “*ascribe to the LORD ... glory and strength.*” These two verses are also found in 1 Chron. 16:28-29, at the installation of the ark of the covenant in Jerusalem, and again in Ps. 96:7-8. God’s glory is also emphasized by adding that it is “*the glory due his name,*” i.e., He really deserves the glory. That glory is pictured at the end of Ps. 29:10: “*...the LORD sits enthroned as king forever.*” Earlier, just after Moses installed Joshua as the new leader of Israel, he used this Hebrew word for “ascribe” in Deut. 32:3 to challenge the people to “*ascribe greatness to our God.*” So, we are to give credit to God for His greatness, His glory, and His strength. God’s glorious strength is the central idea in Ps. 29:3-9, where “*The voice of the LORD*” is used seven times to describe His control over a powerful storm in nature that sweeps through Israel from north to south, as He “*thunders ... is powerful ... breaks ... flashes ... shakes ... [and] strips...*” At the end of this display, the people in the temple cry out, “*Glory!*” (v. 9). They saw God in the storm. Whether we see

a powerful storm, a calm sunny day, or a beautiful sunset, we should give credit to God for His greatness, glory, and strength.

### [Stand By Me - YouTube](#)

When the storms of life are raging,  
Stand by me;  
When the storms of life are raging,  
Stand by me.  
When the world is tossing me  
Like a ship upon the sea,  
Thou who rulest wind and water,  
Stand by me.

—Charles Tindley (1905)

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April 25 M Reading 115 — Psalm 36:5-10 — God’s Precious Steadfast Love

*To the choirmaster. Of David, the servant of the LORD...*

- <sup>5</sup> *Your steadfast love, O LORD, extends to the heavens,  
your faithfulness to the clouds.*
- <sup>6</sup> *Your righteousness is like the mountains of God;  
your judgments are like the great deep;  
man and beast you save, O LORD.*
- <sup>7</sup> *How precious is your steadfast love, O God!  
The children of mankind take refuge in the shadow of your wings.*
- <sup>8</sup> *They feast on the abundance of your house,  
and you give them drink from the river of your delights.*
- <sup>9</sup> *For with you is the fountain of life;  
in your light do we see light.*
- <sup>10</sup> *Oh, continue your steadfast love to those who know you,  
and your righteousness to the upright of heart!*

**Benefits of Love** — This section of David’s psalm is framed with expressions of God’s steadfast love and righteousness (vv. 5-6, 10). In between, David reflects on this thought: “*How precious is your steadfast love, O God!*” That love is of utmost value and is described by the benefits it provides for His children. One benefit it offers is refuge for us (v. 7b). That refuge is not just an isolated “safe house”; it is personal and loving, “...*in the shadow of your wings.*” Like a mother hen that offers a safe, warm place for her chicks, God opens His loving and protective arms to us. While in His care, we “*feast*” on His abundance and “*drink*” from His “*river*” and “*fountain*” (vv. 8-9). God is our inexhaustible source; He supplies us with everything we need. When we read His Word every day, we also experience this benefit: “...*in your light do we see light*” (v. 9). His steadfast love is infinite and “*extends to the heavens*” (v. 5).

### [The Love of God - YouTube](#)

Could we with ink the ocean fill,  
And were the skies of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade,  
To write the love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.  
O love of God, how rich and pure!  
How measureless and strong!  
It shall forevermore endure;  
The saints' and angels' song!

— Frederick M. Lehman (1917)

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April 26 Tu Reading 116 — Psalm 39:1-13 — The Heavy Hand of God's Discipline

*To the choirmaster: to Jeduthun. A Psalm of David.*

- 1 *I said, "I will guard my ways,  
that I may not sin with my tongue;  
I will guard my mouth with a muzzle,  
so long as the wicked are in my presence."*
- 2 *I was mute and silent;  
I held my peace to no avail,  
and my distress grew worse.*
- 3 *My heart became hot within me.  
As I mused, the fire burned;  
then I spoke with my tongue:*
- 4 *"O LORD, make me know my end  
and what is the measure of my days;  
let me know how fleeting I am!*
- 5 *Behold, you have made my days a few handbreadths,  
and my lifetime is as nothing before you.  
Surely all mankind stands as a mere breath! Selah*
- 6 *Surely a man goes about as a shadow!  
Surely for nothing<sup>[fn]</sup> they are in turmoil;  
man heaps up wealth and does not know who will gather!*
- 7 *"And now, O Lord, for what do I wait?  
My hope is in you.*
- 8 *Deliver me from all my transgressions.  
Do not make me the scorn of the fool!*
- 9 *I am mute; I do not open my mouth,  
for it is you who have done it.*
- 10 *Remove your stroke from me;  
I am spent by the hostility of your hand.*
- 11 *When you discipline a man  
with rebukes for sin,*

*you consume like a moth what is dear to him;  
surely all mankind is a mere breath! Selah*

- 12 *“Hear my prayer, O LORD,  
and give ear to my cry;  
hold not your peace at my tears!  
For I am a sojourner with you,  
a guest, like all my fathers.*
- 13 *Look away from me, that I may smile again,  
before I depart and am no more!”*

**ESV Footnotes**

(39:6) Hebrew *Surely as a breath*

**A Mere Breath** — Twice in this psalm, David refers to human life as “*a mere breath*” (vv. 5, 11). Compared with eternity, that is certainly true. So, if God gives us such a short time to live on earth, what is the wisest way to live it? The implied answer is to avoid God’s discipline, which results from our selfish choices to sin. Verse 11 seems to be the key statement in this psalm: “*When you discipline a man with rebukes for sin, you consume like a moth what is dear to him; surely all mankind is a mere breath!*” It not only shows the brevity of life, but it also shows that God’s discipline is His rebuke for our sins. Even more strikingly, it shows the painfulness of that discipline. God knows what will get your attention, what will hurt you the most, and He will “...*consume ... what is dear.*” What is dear to you? Why risk it by sinning? Since life is “*a mere breath,*” why not make the best of it? As David wisely said, “*O Lord, for what do I wait? My hope is in you*” (v. 7). Let’s keep our hope in God and give Him our best!

**[Give of Your Best to the Master - YouTube](#)**

<p>Give of your best to the Master; Give Him first place in your heart; Give Him first place in your service; Consecrate every part. Give, and to you will be given; God His beloved Son gave; Gratefully seeking to serve Him, Give Him the best that you have.</p> <p>— Howard B. Grose (1902)</p>
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April 27 W Reading 117 — Psalm 50:1-15 — God Needs Nothing

*A Psalm of Asaph.*

- 1 *The Mighty One, God the LORD,  
speaks and summons the earth  
from the rising of the sun to its setting.*
- 2 *Out of Zion, the perfection of beauty,  
God shines forth.*
- 3 *Our God comes; he does not keep silence,<sup>[fn]</sup>  
before him is a devouring fire,*

around him a mighty tempest.  
4 He calls to the heavens above  
and to the earth, that he may judge his people:  
5 “Gather to me my faithful ones,  
who made a covenant with me by sacrifice!”  
6 The heavens declare his righteousness,  
for God himself is judge! Selah

7 “Hear, O my people, and I will speak;  
O Israel, I will testify against you.  
I am God, your God.  
8 Not for your sacrifices do I rebuke you;  
your burnt offerings are continually before me.  
9 I will not accept a bull from your house  
or goats from your folds.  
10 For every beast of the forest is mine,  
the cattle on a thousand hills.  
11 I know all the birds of the hills,  
and all that moves in the field is mine.

12 “If I were hungry, I would not tell you,  
for the world and its fullness are mine.  
13 Do I eat the flesh of bulls  
or drink the blood of goats?  
14 Offer to God a sacrifice of thanksgiving,<sup>[fn]</sup>  
and perform your vows to the Most High,  
15 and call upon me in the day of trouble;  
I will deliver you, and you shall glorify me.”

#### ESV Footnotes

(50:3) Or *May our God come, and not keep silence*  
(50:14) Or *Make thanksgiving your sacrifice to God*

**Bribing God** — What is the proper motive for worship? In this psalm, God seems to criticize Israel’s attitude when they brought sacrificial offerings to Him. It was not that they were neglecting the acts of sacrifices because God said, “...*your burnt offerings are continually before me*” (v. 8). The problem was that they seemed to have the idea that God needed those sacrifices to satisfy Himself. Not true. God said, “*For every beast ... is mine ... all that moves in the field is mine*” (vv. 10-11). God doesn’t need anything because He already has everything. The meat they burned on the altar was not food for God; He is never hungry (v. 12). So, what were their motives in sacrificing to God? Yes, they were doing it to be obedient, but it was almost as if they were trying to give God something they thought He needed in order for God to give them something they needed—blessings, success, etc. That’s bribery! It seems to me that verse 14 presents the proper motive for worship, i.e., thanksgiving, especially if the alternative translation provided in the ESV footnote is used: “*Make thanksgiving your sacrifice to God.*” Don’t just go through the motions of worship; make it an offering of thanksgiving! We should not worship God, thinking that He needs it or that He will be pleased and give us something in return. No, God doesn’t need anything and cannot be bribed. He wants us to recognize and acknowledge that everything we have was given to us by God. In worship, attitude is everything.

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To the choirmaster: according to Mahalath. A Maskil<sup>[fn]</sup> of David.

- 1 *The fool says in his heart, “There is no God.”  
They are corrupt, doing abominable iniquity;  
there is none who does good.*
- 2 *God looks down from heaven  
on the children of man  
to see if there are any who understand,<sup>[fn]</sup>  
who seek after God.*
- 3 *They have all fallen away;  
together they have become corrupt;  
there is none who does good,  
not even one.*
- 4 *Have those who work evil no knowledge,  
who eat up my people as they eat bread,  
and do not call upon God?*
- 5 *There they are, in great terror,  
where there is no terror!  
For God scatters the bones of him who encamps against you;  
you put them to shame, for God has rejected them.*
- 6 *Oh, that salvation for Israel would come out of Zion!  
When God restores the fortunes of his people,  
let Jacob rejoice, let Israel be glad.*

**ESV Footnotes**

(53:1) Probably musical or liturgical terms

(53:2) Or *who act wisely*

**Rejected or Restored** — This psalm of David pictures God as the supreme Judge looking down from heaven (v. 2). He sees people in two different ways. In one way, they are all bad: “... *there is none who does good, not even one*” (v. 3). Does this refer only to Gentiles? I don’t think so, because Paul quoted this psalm to point out that “*all, both Jews and Greeks, are under sin*” (Rom. 3:9). Because of that, all people deserve to be declared guilty and receive punishment. But God makes a distinction between these guilty people. For some, “*God has rejected them*” (Ps. 53:5); they receive the punishment. For others, “*God restores*” them (v. 6); they receive salvation. What is the difference? The key is that those who are restored are “*his people*” (v. 6). God has chosen them and saved them. They didn’t deserve to be saved, but they were. That is grace. In the OT, God chose Israel’s descendants to be “*his people*.” In the NT, the reason God sent His Son, Jesus (“*Jehovah saves*”), to the world was because “*he will save his people from their sins*” (Matt. 1:21). Here again, those whom God saves are “*his people*.” Jesus died to pay our penalty. That is grace. Paul said that “*Anyone who does not have the Spirit of Christ does not belong to him*” (Rom. 8:9; or “...*is none of his*”—KJV). Are you a part of God’s family? Does the Spirit of Christ dwell in you? If so, you are not rejected, but are restored and will spend eternity in heaven, where we “*will be his people and God himself will be with them as their God*” (Rev. 21:3).

## We Are God's People - YouTube

We are God's people, the chosen of the Lord,  
Born of His Spirit, established by His Word;  
Our cornerstone is Christ alone,  
And strong in Him we stand:  
O let us live transparently  
And walk heart to heart and hand in hand.

— Bryan Jeffery Leech (1976)

**ACCOUNTABILITY TIME** — If you are up to date in your reading as of April 28, please let me know today at [accbibleread@gmail.com](mailto:accbibleread@gmail.com)

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April 29 F Reading 119 — Psalm 60:1-12 — Prayer for Help

*To the choirmaster: according to Shushan Eduth. A Miktam<sup>[fn]</sup> of David; for instruction; when he strove with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down twelve thousand of Edom in the Valley of Salt.*

- 1 O God, you have rejected us, broken our defenses;  
you have been angry; oh, restore us.
- 2 You have made the land to quake; you have torn it open;  
repair its breaches, for it totters.
- 3 You have made your people see hard things;  
you have given us wine to drink that made us stagger.
- 4 You have set up a banner for those who fear you,  
that they may flee to it from the bow.<sup>[fn]</sup> Selah
- 5 That your beloved ones may be delivered,  
give salvation by your right hand and answer us!
- 6 God has spoken in his holiness:<sup>[fn]</sup>  
“With exultation I will divide up Shechem  
and portion out the Vale of Succoth.
- 7 Gilead is mine; Manasseh is mine;  
Ephraim is my helmet;  
Judah is my scepter.
- 8 Moab is my washbasin;  
upon Edom I cast my shoe;  
over Philistia I shout in triumph.”<sup>[fn]</sup>
- 9 Who will bring me to the fortified city?  
Who will lead me to Edom?
- 10 Have you not rejected us, O God?  
You do not go forth, O God, with our armies.
- 11 Oh, grant us help against the foe,  
for vain is the salvation of man!
- 12 With God we shall do valiantly;  
it is he who will tread down our foes.

## ESV Footnotes

(60:1) Probably musical or liturgical terms

(60:4) Or *that it may be displayed because of truth*

(60:6) Or *sanctuary*

(60:8) Revocalization (compare Psalm 108:10); Masoretic Text *over me, O Philistia, shout in triumph*

**Whose Salvation?** — Twice in this psalm, David mentioned “*salvation*” in his prayer. The first time, he prayed for God to deliver Israel: “... *give salvation by your right hand and answer us!*” (v. 5). Why should He? Verses 6-8 give one reason: God’s promise (“*God has spoken...*”—v. 6). The places listed in verses 6-7 are in the Promised Land of Israel. David was reminding God of His promise. God had also promised victory over the surrounding nations of Moab, Edom, and Philistia. They would be God’s washbasin, a shoe rack, a conquered victim (v. 8). David’s prayer could be ours as well: “Please, God; You promised!” The second time David mentioned salvation in his prayer, he referred not to God’s salvation, but man’s salvation: “...*for vain is the salvation of man!*” (v. 11). David was acknowledging the limitations of mankind. This time, his prayer was, “Please, God; we can’t do it!” It takes a spiritually sensitive person to recognize that. Most of us have been strongly influenced by our you-can-do-it culture, so we tend to look first to ourselves for a way out of our difficulties. David recognized his limitations, and so should we. That doesn’t mean we should do nothing, however. It is a cooperative effort; God supplies us with power to do what needs to be done: “*With God we shall do valiantly; it is he who will tread down our foes*” (v. 12).

Sing this hymn to the tune of “Stand Up, Stand Up for Jesus”

God is my strong salvation;  
what foe have I to fear?  
In peril and temptation  
my light, my help, is near.  
Though hosts encamp around me,  
firm to the fight I stand;  
What terror can confound me,  
with God at my right hand?  
— James Montgomery (1822)

**ACCOUNTABILITY REMINDER** — If you are up to date in your reading as of April 29 and did not report yesterday, please let me know today at [accbibleread@gmail.com](mailto:accbibleread@gmail.com).

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April 30 Sa Reading 120 — Psalm 75:1-10 — God Puts Down and Lifts Up

*To the choirmaster: according to Do Not Destroy. A Psalm of Asaph. A Song.*

- 1 *We give thanks to you, O God;  
we give thanks, for your name is near.  
We<sup>[fn]</sup> recount your wondrous deeds.*
- 2 *"At the set time that I appoint  
I will judge with equity.*
- 3 *When the earth totters, and all its inhabitants,  
it is I who keep steady its pillars. Selah*
- 4 *I say to the boastful, 'Do not boast,'  
and to the wicked, 'Do not lift up your horn;*
- 5 *do not lift up your horn on high,  
or speak with haughty neck."*

- 6 *For not from the east or from the west  
and not from the wilderness comes lifting up,*  
7 *but it is God who executes judgment,  
putting down one and lifting up another.*  
8 *For in the hand of the LORD there is a cup  
with foaming wine, well mixed,  
and he pours out from it,  
and all the wicked of the earth  
shall drain it down to the dregs.*
- 9 *But I will declare it forever;  
I will sing praises to the God of Jacob.*  
10 *All the horns of the wicked I will cut off,  
but the horns of the righteous shall be lifted up.*

**ESV Footnote**

(75:1) Hebrew *They*

**Sovereign Judgment** — Most of us have negative thoughts about judgment because its focus seems to be on punishment, but God’s judgment is much broader than that. This psalm points out three important things about God’s judgment. First, it is *timely*: “*At the set time that I appoint I will judge...*” (v. 2). A common theme throughout the Bible, also felt by us today, is that God is not prompt enough in judging evil. Of course, we are thinking about the sins of others, not ours! For us, we are thankful for His patience. God is sovereign; He knows and chooses the right time to apply punishment for wrongdoing. The second aspect of God’s judgment mentioned in this psalm is that His judgment is *just*: “*...I will judge with equity*” (v. 2b). Equity is defined as the quality of being fair and impartial. Everyone will get exactly what they deserve because God is a perfect record keeper. There will be no favoritism, no bribes, and no political influence as we often see in human judges. God is perfectly just. Finally, God’s judgment is *divine*, in contrast to what is from human sources, coming “*from the east ... west ... and ... wilderness ... it is God who executes judgment...*” (vv. 6-7). God’s people might have been hoping for help from human armies in their vicinity, but they should have looked to their ultimate helper, God Himself. And, notice the broad concept of judgment in God’s sight: “*...putting down one and lifting up another*” (v. 7). Divine judgment is positive as well as negative.

**[There's a Wideness in God's Mercy - YouTube](#)**

There’s a wideness in God’s mercy,  
like the wideness of the sea.  
There’s a kindness in God’s justice,  
which is more than liberty.

For the love of God is broader  
than the measures of the mind,  
and the heart of the Eternal  
is most wonderfully kind.

—Frederick William Faber (1862)

**ACCOUNTABILITY DEADLINE** — If you did not report in the last two days, please let me know today where you are in your reading for this month, whether you are caught up or not ([accbibleread@gmail.com](mailto:accbibleread@gmail.com)). Thanks.