

KGW18 May 1-7

May 1 Su Reading 121 — Psalm 20:1-9 — God, Save the King!

To the choirmaster. A Psalm of David.

- 1 *May the LORD answer you in the day of trouble!
May the name of the God of Jacob protect you!*
- 2 *May he send you help from the sanctuary
and give you support from Zion!*
- 3 *May he remember all your offerings
and regard with favor your burnt sacrifices! Selah*

- 4 *May he grant you your heart's desire
and fulfill all your plans!*
- 5 *May we shout for joy over your salvation,
and in the name of our God set up our banners!
May the LORD fulfill all your petitions!*

- 6 *Now I know that the LORD saves his anointed;
he will answer him from his holy heaven
with the saving might of his right hand.*
- 7 *Some trust in chariots and some in horses,
but we trust in the name of the LORD our God.*
- 8 *They collapse and fall,
but we rise and stand upright.*

- 9 *O LORD, save the king!
May he answer us when we call.*

He Will Answer — The basic prayer of Psalm 20 is in verse 9: “O LORD, save the king!” It is the prayer of God’s people for King David and his successors. The word “save” in this context is not speaking of spiritual salvation, but of practical things like having victory over enemies in battle. It includes all the prayer requests in verses 1-5, that God would “*protect ... help ... support ... remember ... favor ... grant ... and fulfill.*” Confidence is also shown in these prayers: “*I know that the LORD saves his anointed; he will answer him from his holy heaven*” (v. 6). The words, “*I know ... he will answer,*” express assurance that God answers prayer. Do you have confidence when you pray that God hears you and will answer? The answer may not come in the time or the way you expect, but “*he will answer.*” Jesus said, “*If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you*” (John 15:7). Since God’s people prayed for King David, we should also pray for our spiritual and governmental leaders. The Apostle Paul wrote, “*I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions ... This is good, and it is pleasing in the sight of God our Savior*” (1 Tim. 2:1-3). So, it pleases God to answer our prayers.

[Sweet Hour Of Prayer - YouTube](#)

Sweet hour of prayer,
Sweet hour of prayer,
Thy wings shall my petition bear.
To Him whose truth and faithfulness
Engage the waiting soul to bless.
And since He bids me seek His face,
Believe His word, and trust His grace,
I'll cast on Him my every care,
And wait for Thee, sweet hour of prayer.

— W. W. Walford (1845)

May 2 M Reading 122 — Psalm 65:1-13 — The Providing Creator

To the choirmaster. A Psalm of David. A Song.

- 1 *Praise is due to you,^[fn] O God, in Zion,
and to you shall vows be performed.*
- 2 *O you who hear prayer,
to you shall all flesh come.*
- 3 *When iniquities prevail against me,
you atone for our transgressions.*
- 4 *Blessed is the one you choose and bring near,
to dwell in your courts!
We shall be satisfied with the goodness of your house,
the holiness of your temple!*
- 5 *By awesome deeds you answer us with righteousness,
O God of our salvation,
the hope of all the ends of the earth
and of the farthest seas;*
- 6 *the one who by his strength established the mountains,
being girded with might;*
- 7 *who stills the roaring of the seas,
the roaring of their waves,
the tumult of the peoples,*
- 8 *so that those who dwell at the ends of the earth are in awe at your signs.
You make the going out of the morning and the evening to shout for joy.*
- 9 *You visit the earth and water it;^[fn]
you greatly enrich it;
the river of God is full of water;
you provide their grain,
for so you have prepared it.*
- 10 *You water its furrows abundantly,
settling its ridges,
softening it with showers,
and blessing its growth.*

- 11 *You crown the year with your bounty;
your wagon tracks overflow with abundance.*
- 12 *The pastures of the wilderness overflow,
the hills gird themselves with joy,*
- 13 *the meadows clothe themselves with flocks,
the valleys deck themselves with grain,
they shout and sing together for joy.*

ESV Footnotes

(65:1) Or *Praise waits for you in silence*

(65:9) Or *and make it overflow*

The Divine Doer — Whereas many psalms emphasize who God is, this psalm of David stresses primarily what He does: His “*awesome deeds*” (v. 5) and awesome “*signs*” (v. 8). In response, we are to praise and thank Him for His abundant blessings. What does God do? This psalm reminds us that it is “*you who hear prayer*” (v. 2), “*atone for our transgressions*” (v. 3), “*choose and bring near*” (v. 4); He “*established the mountains*” (v. 6) in creation and cares for it by watering it (v. 9), which provides grain (v. 9) in abundance (v. 11). What the world calls “*nature*” is God’s careful and continuous care of creation; He is Creator and Caregiver. The Christian does not give “*nature*” the glory, but remembers to acknowledge and proclaim the true source of our wonderful physical earth. When you are outside today, be conscious of God’s creation and the way he blesses the earth and you with many benefits.

[For the Beauty of the Earth - YouTube](#)

For the beauty of the earth,
for the glory of the skies,
For the love which from our birth
over and around us lies.

Lord of all, to Thee we raise
this, our hymn of grateful praise.

— Follitt Sandford Pierpoint (1864)

May 3 Tu Reading 123 — Psalm 66:1-20 — How Awesome Are Your Deeds!

To the choirmaster. A Song. A Psalm.

- 1 *Shout for joy to God, all the earth;*
- 2 *sing the glory of his name;
give to him glorious praise!*
- 3 *Say to God, “How awesome are your deeds!
So great is your power that your enemies come cringing to you.*
- 4 *All the earth worships you
and sings praises to you;
they sing praises to your name.” Selah*
- 5 *Come and see what God has done:
he is awesome in his deeds toward the children of man.*
- 6 *He turned the sea into dry land;*

they passed through the river on foot.
There did we rejoice in him,
7 who rules by his might forever,
whose eyes keep watch on the nations—
let not the rebellious exalt themselves. *Selah*

8 Bless our God, O peoples;
let the sound of his praise be heard,
9 who has kept our soul among the living
and has not let our feet slip.
10 For you, O God, have tested us;
you have tried us as silver is tried.
11 You brought us into the net;
you laid a crushing burden on our backs;
12 you let men ride over our heads;
we went through fire and through water;
yet you have brought us out to a place of abundance.

13 I will come into your house with burnt offerings;
I will perform my vows to you,
14 that which my lips uttered
and my mouth promised when I was in trouble.
15 I will offer to you burnt offerings of fattened animals,
with the smoke of the sacrifice of rams;
I will make an offering of bulls and goats. *Selah*

16 Come and hear, all you who fear God,
and I will tell what he has done for my soul.
17 I cried to him with my mouth,
and high praise was on^[fn] my tongue.^[fn]
18 If I had cherished iniquity in my heart,
the Lord would not have listened.
19 But truly God has listened;
he has attended to the voice of my prayer.

20 Blessed be God,
because he has not rejected my prayer
or removed his steadfast love from me!

ESV Footnotes

(66:17) Hebrew *under*

(66:17) Or *and he was exalted with my tongue*

History and Testimony — This psalm is divided into two sections by the use of very similar statements. The first is, “*Come and see what God has done*” (v. 5). What follows are examples of God’s awesome deeds in Israel’s history: the miraculous crossings of the Red Sea and the Jordan River (v. 6), His protection from the surrounding nations (v. 7), His support through their testing (vv. 9-10), and His abundant provision (v. 12). We need to be reminded about what God has done in the past through creation, His choosing and dealing with Israel, and sending Christ to pay our penalty and provide the indwelling Spirit. This is why it is important to read the whole Bible: it presents the history of God’s involvement with mankind. “*Come and see...*” The second section of this psalm contains this very similar statement: “*Come and hear ... and I will tell you what he has done for my soul*” (v.

16). That speaks of personal testimony. I need to talk about not only what God has done historically, but also about what He has done to me personally. It is hard for an unbeliever to dismiss a Christian friend's personal testimony about how God changed his or her life. They know you; they can see that you are different. They may just think that you are "religious," but you should tell them about the change God made in your life. That might be a little harder if you are a "lifer," having grown up in church; your change may have happened at a very young age or was revealed gradually as you increasingly learned about God and opened yourself up to Him. In any case, we should share our testimony with others. "Come and hear..."

[I Love to Tell the Story - YouTube](#)

I love to tell the story
of unseen things above,
of Jesus and his glory,
of Jesus and his love.
I love to tell the story
because I know it's true;
It satisfies my longings
as nothing else can do.
— Kate Hankey (1866)

May 4 W Reading 124 — Psalm 67:1-7 — God's Blessings for All People

To the choirmaster: with stringed instruments. A Psalm. A Song.

- 1 *May God be gracious to us and bless us
and make his face to shine upon us, Selah*
- 2 *that your way may be known on earth,
your saving power among all nations.*
- 3 *Let the peoples praise you, O God;
let all the peoples praise you!*
- 4 *Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth. Selah*
- 5 *Let the peoples praise you, O God;
let all the peoples praise you!*
- 6 *The earth has yielded its increase;
God, our God, shall bless us.*
- 7 *God shall bless us;
let all the ends of the earth fear him!*

Evangelistic Blessings — This psalm shows that God's purpose in blessing His own people is to impress and draw other people into a saving relationship with Him. The word "*that*" at the beginning of verse 2 is a very important word that indicates purpose. The Israelite's prayer was that God would "*be gracious to us and bless us ... **that** your way may be known on earth*" (emphasis added). God blesses believers not only because He loves us, but also because He loves the unbelieving people who watch our lives. The overwhelming emphasis in this psalm is on unsaved people as a target of God's love, referring to them ten times with these universal words: "*earth ... all nations* [3 times] ...

the peoples [3 times] ... *all the peoples* [2 times] ... [and] *all the ends of the earth.*" What does God want them to know? Primarily, it is His "saving power" (v. 2), but also that He guides and judges with equity (v. 4). God blesses us in order to bless others. This is the same thing God promised to Abram: "I will bless you ... **so that** you will be a blessing ... and in you all the families of the earth shall be blessed" (Gen. 12:2-3, emphasis added). That is worldwide evangelism.

[We've a Story to Tell to the Nations - YouTube](#)

We've a story to tell to the nations, that shall turn their hearts to the right, a story of truth and mercy, a story of peace and light, a story of peace and light.	We've a Savior to show to the nations, who the path of sorrow hath trod, that all of the world's great peoples might come to the truth of God, might come to the truth of God!
For the darkness shall turn to dawning, and the dawning to noonday bright, And Christ's great kingdom shall come on earth, the kingdom of love and light. — H. Ernest Nichol (1896)	

May 5 Th Reading 125 — Psalm 69:1-18, 29-36 — Prayer for God to Rescue

To the choirmaster: according to Lilies. Of David.

- 1 *Save me, O God!
For the waters have come up to my neck.^[fn]*
- 2 *I sink in deep mire,
where there is no foothold;
I have come into deep waters,
and the flood sweeps over me.*
- 3 *I am weary with my crying out;
my throat is parched.
My eyes grow dim
with waiting for my God.*
- 4 *More in number than the hairs of my head
are those who hate me without cause;

mighty are those who would destroy me,
those who attack me with lies.
What I did not steal
must I now restore?*
- 5 *O God, you know my folly;
the wrongs I have done are not hidden from you.*
- 6 *Let not those who hope in you be put to shame through me,
O Lord GOD of hosts;
let not those who seek you be brought to dishonor through me,
O God of Israel.*

7 *For it is for your sake that I have borne reproach,
that dishonor has covered my face.*

8 *I have become a stranger to my brothers,
an alien to my mother's sons.*

9 *For zeal for your house has consumed me,
and the reproaches of those who reproach you have fallen on me.*

10 *When I wept and humbled^(fn) my soul with fasting,
it became my reproach.*

11 *When I made sackcloth my clothing,
I became a byword to them.*

12 *I am the talk of those who sit in the gate,
and the drunkards make songs about me.*

13 *But as for me, my prayer is to you, O LORD.
At an acceptable time, O God,
in the abundance of your steadfast love answer me in your saving faithfulness.*

14 *Deliver me
from sinking in the mire;
let me be delivered from my enemies
and from the deep waters.*

15 *Let not the flood sweep over me,
or the deep swallow me up,
or the pit close its mouth over me.*

16 *Answer me, O LORD, for your steadfast love is good;
according to your abundant mercy, turn to me.*

17 *Hide not your face from your servant,
for I am in distress; make haste to answer me.*

18 *Draw near to my soul, redeem me;
ransom me because of my enemies! ...*

29 *But I am afflicted and in pain;
let your salvation, O God, set me on high!*

30 *I will praise the name of God with a song;
I will magnify him with thanksgiving.*

31 *This will please the LORD more than an ox
or a bull with horns and hoofs.*

32 *When the humble see it they will be glad;
you who seek God, let your hearts revive.*

33 *For the LORD hears the needy
and does not despise his own people who are prisoners.*

34 *Let heaven and earth praise him,
the seas and everything that moves in them.*

35 *For God will save Zion
and build up the cities of Judah,
and people shall dwell there and possess it;*

36 *the offspring of his servants shall inherit it,
and those who love his name shall dwell in it.*

ESV Footnotes

(69:1) Or *waters threaten my life*

(69:10) Hebrew lacks *and humbled*

Why Wait? — David was often in trouble, but he turned to God for relief. Like us, however, he seemed to struggle with God’s apparent delay in answering prayer. David said that he was tired of “*waiting for my God*” (v. 3), but he also recognized some important things about God. First, was that God’s timing is often different than ours. David asked for deliverance from his enemies at “*an acceptable time...*” (v. 13), while maintaining his desire that God would “*make haste to answer me*” (v. 17). Our natural desire is for immediate release, and God’s delay may seem like He doesn’t care. However, “*the LORD hears the needy and does not despise his own people who are prisoners*” (v. 33). Sometimes God leaves us as “*prisoners*” while He waits for His perfect timing. That timing may even be needed for us to learn some important lessons in prison. The second important recognition about God in this prayer is that it was based on David’s knowledge of who God is. He asked, “*...in the abundance of your steadfast love answer me in your saving faithfulness*” (v. 13). He also asked for God’s answer, “*according to your abundant mercy*” (v. 16). He was appealing to God’s love, faithfulness, and mercy. We also know that God is good and we should keep that fresh in our minds while we cry out to Him for help. He is still good, even though we must sometimes wait.

[I Will Wait for You - Keith & Kristyn Getty - YouTube](#)

<p>I will wait for You. I will wait for You. On Your word, I will rely. I will wait for You, Surely wait for You, Till my soul is satisfied. — Keith Getty (2018)</p>
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May 6 F Reading 126 — Psalm 70:1-5 — God’s Great Help and Deliverance

To the choirmaster. Of David, for the memorial offering.

- ¹ *Make haste, O God, to deliver me!
 O LORD, make haste to help me!*
- ² *Let them be put to shame and confusion
 who seek my life!
Let them be turned back and brought to dishonor
 who delight in my hurt!*
- ³ *Let them turn back because of their shame
 who say, “Aha, Aha!”*
- ⁴ *May all who seek you
 rejoice and be glad in you!
May those who love your salvation
 say evermore, “God is great!”*
- ⁵ *But I am poor and needy;
 hasten to me, O God!
You are my help and my deliverer;
 O LORD, do not delay!*

A Great Savior — This psalm is like the previous one in that it asks God for quick deliverance from opposition. It begins with, “*Make haste ... make haste!*” (v. 1), and ends with, “*Hasten to me ... do not delay*” (v. 5). The final stanza of this psalm reveals several attributes and activities of God. First, He provides salvation for “*those who love your salvation*” (v. 4a). Salvation is loved in the present because it has been experienced in the past. For Israel, salvation referred to the many instances in their history when God rescued them from enemies and hardship. For us, it was when He brought us from darkness into light at the time of our surrender to Him at conversion. Following that statement about God’s salvation activity is one of God’s attributes: “*God is great!*” (v. 4b). Actually, that is an inclusive statement that covers many attributes of God; He is great in every way—in power, wisdom, love, patience, etc. Finally, we see another activity of God: “*You are my help and my deliverer*” (v. 5), which is very close to the “*salvation*” discussed earlier. Notice that the way this psalm ends is the same as it began, when David prayed, “*...deliver me! ... help me!*” (v. 1). There is a difference, however, because in verse 1, it was a request, and in verse 5, it was a recognition. David asked for help and deliverance because he knew that God was a deliverer and helper. That is a prayer of faith based on a history of experience. God is a great deliverer.

[He Is Able to Deliver Thee - YouTube](#)

'Tis the grandest theme through the ages rung;
 'Tis the grandest theme for a mortal tongue;
 'Tis the grandest theme that the world e'er sung,
 “Our God is able to deliver thee.”

He is able to deliver thee,
 He is able to deliver thee;
 Tho' by sin oppressed,
 Go to Him for rest;
 “Our God is able to deliver thee.”

— W. A. Ogden (1887)

May 7 Sa Reading 127 — Psalm 32:1-11 — Blessed by God’s Forgiveness

A Maskil^[fn] of David.

- 1 *Blessed is the one whose transgression is forgiven,
 whose sin is covered.*
- 2 *Blessed is the man against whom the LORD counts no iniquity,
 and in whose spirit there is no deceit.*
- 3 *For when I kept silent, my bones wasted away
 through my groaning all day long.*
- 4 *For day and night your hand was heavy upon me;
 my strength was dried up^[fn] as by the heat of summer. Selah*
- 5 *I acknowledged my sin to you,
 and I did not cover my iniquity;
 I said, “I will confess my transgressions to the LORD,”
 and you forgave the iniquity of my sin. Selah*

- 6 *Therefore let everyone who is godly
offer prayer to you at a time when you may be found;
surely in the rush of great waters,
they shall not reach him.*
- 7 *You are a hiding place for me;
you preserve me from trouble;
you surround me with shouts of deliverance. Selah*
- 8 *I will instruct you and teach you in the way you should go;
I will counsel you with my eye upon you.*
- 9 *Be not like a horse or a mule, without understanding,
which must be curbed with bit and bridle,
or it will not stay near you.*
- 10 *Many are the sorrows of the wicked,
but steadfast love surrounds the one who trusts in the LORD.*
- 11 *Be glad in the LORD, and rejoice, O righteous,
and shout for joy, all you upright in heart!*

ESV Footnotes

(32:1) Probably a musical or liturgical term

(32:4) Hebrew *my vitality was changed*

Blessed or Convicted? — This psalm of David contrasts the emotional conditions of believers, depending on their reaction to their sins. Those who confess their sin are blessed, and those who hide their sin are convicted. This psalm shows us an important activity of God: He applies convicting pressure to those who sin. When David did not confess his sin, his “*bones wasted away*,” he was “*groaning*,” and his “*strength was dried up*” (vv. 3-4). Those are feelings of guilt, being convicted by God Himself, whose “*hand was heavy upon me*” (v. 4). That is really an act of God’s mercy; He pressures us to confess our sin to Him in order to bring us back. He wants us to stay near to Him in obedience. The character quality of God in this psalm is His desire to forgive. The underlying purpose of God’s conviction is to provide forgiveness. The blessed person is one “*whose transgression is forgiven*” (v. 1) for “*the iniquity of my sin*” (v. 5). God wants to forgive us in order to restore our close relationship and to replace the pressure of conviction with a feeling of being blessed (happy).

Here is a well-known hymn, sung to a different tune:

[Dear Lord and Father of Mankind - YouTube](#)

Dear Lord and Father of mankind,
forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
in deeper reverence, praise.

— John Greenleaf Whittier (1872)