

KGW21 May 22-28

May 22 Su Reading 142 — Psalm 57:1-11 — Be Exalted, O God!

To the choirmaster: according to Do Not Destroy. A Miktam^[fn] of David, when he fled from Saul, in the cave.

- 1 *Be merciful to me, O God, be merciful to me,
for in you my soul takes refuge;
in the shadow of your wings I will take refuge,
till the storms of destruction pass by.*
- 2 *I cry out to God Most High,
to God who fulfills his purpose for me.*
- 3 *He will send from heaven and save me;
he will put to shame him who tramples on me. Selah
God will send out his steadfast love and his faithfulness!*
- 4 *My soul is in the midst of lions;
I lie down amid fiery beasts—
the children of man, whose teeth are spears and arrows,
whose tongues are sharp swords.*
- 5 *Be exalted, O God, above the heavens!
Let your glory be over all the earth!*
- 6 *They set a net for my steps;
my soul was bowed down.
They dug a pit in my way,
but they have fallen into it themselves. Selah*
- 7 *My heart is steadfast, O God,
my heart is steadfast!
I will sing and make melody!*
- 8 *Awake, my glory!^[fn]
Awake, O harp and lyre!
I will awake the dawn!*
- 9 *I will give thanks to you, O Lord, among the peoples;
I will sing praises to you among the nations.*
- 10 *For your steadfast love is great to the heavens,
your faithfulness to the clouds.*
- 11 *Be exalted, O God, above the heavens!
Let your glory be over all the earth!*

ESV Footnotes

(57:1) Probably a musical or liturgical term

(57:8) Or *my whole being*

Exalted Glory — Like yesterday's psalm, this psalm has two main stanzas followed by this identical refrain: "*Be exalted, O God, above the heavens! Let your glory be over all the earth!*" (vv. 5, 11). Since God is already exalted and glorious in who He is, this is really a prayer that God would demonstrate His glory and cause people to recognize it. That includes us; we need to grasp and appreciate the magnitude of who God is. To exalt is to hold someone in very high regard or to

elevate one's opinion of another. The expression, "*Be exalted*," is used ten times in the Scriptures for God. How highly should God be exalted? It should be "*above the heavens*." How widely should God's glory be extended? It should be "*over all the earth*." Each of the two stanzas contains statements about God's steadfast love and faithfulness. The first one says that "*God will send out his steadfast love and his faithfulness!*" (v. 3). That is how God announces His exaltation and His glory. The second statement, in verse 10, describes the infinite depth of God's steadfast love ("*great to the heavens*") and His faithfulness ("*to the clouds*").

He is Exalted -- YouTube

He is exalted; the King is exalted on high;
And I will praise Him.
He is exalted, forever exalted;
And I will praise His name.
For He is the Lord.
Forever His truth shall reign.
Heaven and earth
Rejoice in His Holy name.
He is exalted; the King is exalted on high.

— Twila Paris (1985)

May 23 M Reading 143 — Psalm 95:1-11 — A Great King Above All

- 1 *Oh come, let us sing to the LORD;
let us make a joyful noise to the rock of our salvation!*
- 2 *Let us come into his presence with thanksgiving;
let us make a joyful noise to him with songs of praise!*
- 3 *For the LORD is a great God,
and a great King above all gods.*
- 4 *In his hand are the depths of the earth;
the heights of the mountains are his also.*
- 5 *The sea is his, for he made it,
and his hands formed the dry land.*
- 6 *Oh come, let us worship and bow down;
let us kneel before the LORD, our Maker!*
- 7 *For he is our God,
and we are the people of his pasture,
and the sheep of his hand.
Today, if you hear his voice,*
- 8 *do not harden your hearts, as at Meribah,
as on the day at Massah in the wilderness,*
- 9 *when your fathers put me to the test
and put me to the proof, though they had seen my work.*
- 10 *For forty years I loathed that generation
and said, "They are a people who go astray in their heart,
and they have not known my ways."*
- 11 *Therefore I swore in my wrath,
"They shall not enter my rest."*

Dos and Don'ts — This psalm is roughly divided in half, the first half being mostly positive and the second, mostly negative. The first half features the believers' celebration of who God is and what He has done in the past: He is "*the rock of our salvation*" (v. 1), "*a great God ... a great King*" (v. 3), and the creator of the sea and land (v. 5) and its people (v. 6). He is also personally "*our God*" (v. 7a), the One who chose some to be uniquely "*the people of his pasture*" (v. 7b). Because of all this, the believer is urged to joyfully worship Him. That is what every believer ought to do in response. The second half of the psalm concentrates on what the believer should not do—the "don'ts." What we are to avoid is this: "*do not harden your hearts*" (v. 8), with the result that they will, "*go astray in their heart*" (v. 10). The reason why one should avoid this negative attitude is because God provides very painful consequences. The heart-hardened Israelites had to spend 40 years in the desert as a result of their rebellious attitude. God is not only the King worthy of worship, but He is also the Judge worthy of fear.

[Joyful, Joyful, We Adore Thee - YouTube](#)

Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flow'rs before Thee,
Op'ning to the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

— Henry Van Dyke (1907)

May 24 Tu Reading 144 — Psalm 97:1-12 — Thanks to the Exalted God

- 1 *The LORD reigns, let the earth rejoice;
let the many coastlands be glad!*
- 2 *Clouds and thick darkness are all around him;
righteousness and justice are the foundation of his throne.*
- 3 *Fire goes before him
and burns up his adversaries all around.*
- 4 *His lightnings light up the world;
the earth sees and trembles.*
- 5 *The mountains melt like wax before the LORD,
before the Lord of all the earth.*
- 6 *The heavens proclaim his righteousness,
and all the peoples see his glory.*
- 7 *All worshipers of images are put to shame,
who make their boast in worthless idols;
worship him, all you gods!*
- 8 *Zion hears and is glad,
and the daughters of Judah rejoice,
because of your judgments, O LORD.*
- 9 *For you, O LORD, are most high over all the earth;
you are exalted far above all gods.*

- 10 *O you who love the LORD, hate evil!
He preserves the lives of his saints;
he delivers them from the hand of the wicked.*
- 11 *Light is sown^[fn] for the righteous,
and joy for the upright in heart.*
- 12 *Rejoice in the LORD, O you righteous,
and give thanks to his holy name!*

ESV Footnote

(97:11) Most Hebrew manuscripts; one Hebrew manuscript, Septuagint, Syriac, Jerome *Light dawns*

Yahweh Reigns — The opening words of this psalm (“*The LORD reigns...*”) is reflected throughout the rest of the hymn. He is in control of all: He sits on His throne in “*righteousness and justice*” (v. 2); He “*burns up his adversaries*” in judgment (v. 3); He displays his glory in lightening and earthquakes (v. 4). The next verse struck me as I read it: “*The heavens proclaim his righteousness, and all the peoples see his glory*” (v. 6). Everyone sees these “natural” objects and phenomena that declare God’s greatness and His control over all, but what is their response? They continue as “*worshipers of images ... [and] make their boast in worthless idols*” (v. 7). They see God’s hand at work, but they do not recognize it as His; it is only “nature” to them. There are even many who search for ways to explain that what they see could not have come from God. But what is the response of those of us who recognize God in nature? “*Rejoice in the LORD, O you righteous, and give thanks to his holy name!*” (v. 12). We know that “*the LORD [Yahweh] reigns.*”

[Rejoice, Ye Pure in Heart - YouTube](#)

Rejoice, ye pure in heart,
rejoice, give thanks, and sing;
Your festal banner wave on high,
the cross of Christ your King.

Rejoice, rejoice, rejoice,
Give thanks, and sing!

— E. H. Plumptre (1865)

May 25 W Reading 145 — Psalm 98:1-9 — Sing to the LORD

A Psalm

- 1 *Oh sing to the LORD a new song,
for he has done marvelous things!
His right hand and his holy arm
have worked salvation for him.*
- 2 *The LORD has made known his salvation;
he has revealed his righteousness in the sight of the nations.*
- 3 *He has remembered his steadfast love and faithfulness
to the house of Israel.
All the ends of the earth have seen
the salvation of our God.*
- 4 *Make a joyful noise to the LORD, all the earth;
break forth into joyous song and sing praises!*

- 5 *Sing praises to the LORD with the lyre,
with the lyre and the sound of melody!*
- 6 *With trumpets and the sound of the horn
make a joyful noise before the King, the LORD!*
- 7 *Let the sea roar, and all that fills it;
the world and those who dwell in it!*
- 8 *Let the rivers clap their hands;
let the hills sing for joy together*
- 9 *before the LORD, for he comes
to judge the earth.
He will judge the world with righteousness,
and the peoples with equity.*

Joy to the World — This psalm has three stanzas of praise to God. The first stanza involves what God has done “to the house of Israel” (v. 3). What had God done? They were “*marvelous things*” (v. 1) that “*revealed his righteousness*” (v. 2) and “*his steadfast love and faithfulness*” (v. 3). All of these things revolved around the salvation of God’s people, Israel. He “*worked salvation*” (v. 1) for them, “*made known his salvation ... in the sight of the nations*” (v. 2), so that “*All the ends of the earth have seen the salvation of our God*” (v. 3). We Christians are God’s people. He is still doing “*marvelous things*” to and through us that the world is observing. The second stanza challenges “*all the earth... [to] sing praises ... before the King*” (vv. 4, 6). That is the result of evangelism. All peoples, who have seen what God has done in the lives of His people, are called to acknowledge and worship the Source of Israel’s salvation. Then, just to show how universal God’s rule is, all the natural created order is figuratively challenged to “*roar ... clap ... sing for joy together*” (vv. 7-8) in acknowledgement of their Creator. Did you know that Isaac Watt’s “Joy to the World” was not written as a Christmas song? It was written from this psalm as the whole world joins together in joyous worship of God. Look for the pictures in Psalm 98 as you sing through this familiar song, but don’t forget to worship as you sing!

[Joy to the World - YouTube](#)

Joy to the world, the Lord is come!
Let earth receive her King!
Let ev'ry heart prepare Him room,
And heav'n and nature sing, and heav'n and nature sing,
And heav'n, and heav'n and nature sing.

Joy to the earth, the Savior reigns!
Let men their songs employ,
While fields and floods, rocks, hills, and plains
Repeat the sounding joy, repeat the sounding joy,
Repeat, repeat the sounding joy.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love, and wonders of His love,
And wonders, wonders of His love.

— Isaac Watts (1739)

- 1 *The LORD reigns; let the peoples tremble!*
He sits enthroned upon the cherubim; let the earth quake!
- 2 *The LORD is great in Zion;*
he is exalted over all the peoples.
- 3 *Let them praise your great and awesome name!*
Holy is he!
- 4 *The King in his might loves justice.^[fn]*
You have established equity;
you have executed justice
and righteousness in Jacob.
- 5 *Exalt the LORD our God;*
worship at his footstool!
Holy is he!
- 6 *Moses and Aaron were among his priests,*
Samuel also was among those who called upon his name.
They called to the LORD, and he answered them.
- 7 *In the pillar of the cloud he spoke to them;*
they kept his testimonies
and the statute that he gave them.
- 8 *O LORD our God, you answered them;*
you were a forgiving God to them,
but an avenger of their wrongdoings.
- 9 *Exalt the LORD our God,*
and worship at his holy mountain;
for the LORD our God is holy!

ESV Footnote

(99:4) Or *The might of the King loves justice*

Holy, Holy, Holy — Three times in this psalm, God is called holy: twice, “*Holy is he!*” (vv. 3, 5) and “*the LORD our God is holy!*” (v. 9). It is certainly the main emphasis of this psalm. What does it mean to be holy? The Merriam-Webster dictionary defines it as being “exalted or worthy of complete devotion as one perfect in goodness and righteousness.” Let’s compare this definition with our psalm for today. Three times God is said to be exalted in this psalm (vv. 2, 5, 9). To exalt is to raise high or to honor. He is already infinitely high, so our exaltation of Him happens in our minds and with our words. When we praise God in prayer and when we tell others about Him, we are exalting Him. The definition of “holy” also means to be “worthy of complete devotion.” Paul wrote that we Christians ought to have “*undivided devotion to the Lord*” (1 Cor. 7:35) and “*a sincere and pure devotion to Christ*” (2 Cor. 11:3). When we recognize the supreme worth of God, we respond in devotion to Him, submitting to His greatness. Finally, God’s holiness also means to be “perfect in goodness and righteousness.” That is purity. He is without fault, being perfect in moral quality. Holy is He!

We have sung this hymn earlier but it is entirely appropriate to repeat it again. It was written by Reginald Heber for his church near Birmingham, England, to sing on Trinity Sunday. The Trinity of the Father, Son, and Holy Spirit is matched by the triplet, “Holy, Holy, Holy!” in the hymn. In fact, the tune for this hymn is called “Nicaea” in honor of the Council of Nicaea, called by Christian Emperor Constantine in 325 A.D., at which the doctrine of the Trinity was established.

Holy Holy Holy - YouTube

Holy, holy, holy! Lord God almighty!
Early in the morning our song shall rise to Thee.
Holy, holy, holy! Merciful and mighty!
God in three persons, blessed trinity!

Holy, holy, holy! Though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in pow'r, in love, and purity.

— Reginald Heber (1826)

May 27 F Reading 147 — Psalm 30:1-12 — God's Favor is Forever

A Psalm of David. A song at the dedication of the temple.

- 1 *I will extol you, O LORD, for you have drawn me up
and have not let my foes rejoice over me.*
- 2 *O LORD my God, I cried to you for help,
and you have healed me.*
- 3 *O LORD, you have brought up my soul from Sheol;
you restored me to life from among those who go down to the pit.^[fn]*
- 4 *Sing praises to the LORD, O you his saints,
and give thanks to his holy name.^[fn]*
- 5 *For his anger is but for a moment,
and his favor is for a lifetime.
Weeping may tarry for the night,
but joy comes with the morning.^[fn]*
- 6 *As for me, I said in my prosperity,
"I shall never be moved."*
- 7 *By your favor, O LORD,
you made my mountain stand strong;
you hid your face;
I was dismayed.*
- 8 *To you, O LORD, I cry,
and to the Lord I plead for mercy:*
- 9 *"What profit is there in my death,^[fn]
if I go down to the pit?^[fn]
Will the dust praise you?
Will it tell of your faithfulness?*
- 10 *Hear, O LORD, and be merciful to me!
O LORD, be my helper!"*
- 11 *You have turned for me my mourning into dancing;
you have loosed my sackcloth
and clothed me with gladness,*

¹² *that my glory may sing your praise and not be silent.
O LORD my God, I will give thanks to you forever!*

ESV Footnotes

- (30:3) Or *to life, that I should not go down to the pit*
- (30:4) Hebrew *to the memorial of his holiness* (see Exodus 3:15)
- (30:5) Or *and in his favor is life*
- (30:9) Hebrew *in my blood*
- (30:9) Or *to corruption*

The Loving Parent — The second stanza of this psalm (vv. 4-5) reminded me of times when I had to discipline one of my daughters for some wrong she had done. It was painful for both of us, physically for her and emotionally for me. God also disciplines us when we stubbornly go our own way. He doesn't do it for the purpose of causing pain, but for producing change. Notice the contrast in time: "*For his anger is but for a moment, and his favor is for a lifetime*" (v. 5)—a moment of pain for a lifetime of favor. There is also a contrast in the disciplined person's response: "*Weeping may tarry for the night, but joy comes with the morning.*" The tears are temporary and joy returns. My daughters still love me, even though I made them cry. They have now gone through the same process with their own children. Loving parents must be willing to discipline their children; God is the ultimate loving parent and we are His children. Because we understand His purpose and His goodness, we can respond like David, who was also disciplined by God: "*Sing praises to the LORD, O you his saints, and give thanks to his holy name*" (v. 4). He has turned our "*mourning into dancing*" (v. 11).

Here is all of Psalm 30, sung by Elizabeth Enails.

[Psalm 30 - YouTube](#)

May 28 Sa Reading 148 — Psalm 109:21-31 — Steadfast Love That Rescues

To the choirmaster. A Psalm of David...

- ²¹ *But you, O GOD my Lord,
deal on my behalf for your name's sake;
because your steadfast love is good, deliver me!*
- ²² *For I am poor and needy,
and my heart is stricken within me.*
- ²³ *I am gone like a shadow at evening;
I am shaken off like a locust.*
- ²⁴ *My knees are weak through fasting;
my body has become gaunt, with no fat.*
- ²⁵ *I am an object of scorn to my accusers;
when they see me, they wag their heads.*

- ²⁶ *Help me, O LORD my God!
Save me according to your steadfast love!*
- ²⁷ *Let them know that this is your hand;
you, O LORD, have done it!*
- ²⁸ *Let them curse, but you will bless!
They arise and are put to shame, but your servant will be glad!*
- ²⁹ *May my accusers be clothed with dishonor;
may they be wrapped in their own shame as in a cloak!*

³⁰ *With my mouth I will give great thanks to the LORD;
I will praise him in the midst of the throng.*

³¹ *For he stands at the right hand of the needy one,
to save him from those who condemn his soul to death.*

Getting Credit — The first part of this psalm is a long prayer, asking God to punish those who oppress the righteous. This last part tells us something about God and what He does. The main theme is God's steadfast love, which is mentioned twice (vv. 21, 26). In both cases, David's request for God's deliverance is based upon His steadfast love. The first time, the prayer for deliverance is "*for your name's sake; because your steadfast love is good*" (v. 21). David wanted God to get the credit ("*for your name's sake*"), and he knew that God is good. Does that match our own desire when we pray? Are we just as interested in having God's name honored in answered prayer as we are about getting relief from our particular difficulty? Having God get the credit for answered prayer is also connected to the second time His steadfast love is mentioned: "*Save me according to your steadfast love! Let them know that this is your hand; you, O LORD, have done it!*" (vv. 26-27). David wanted his oppressing enemies to also recognize that it was Yahweh who delivered the king, not his army or coincidence. He wanted God to get the credit, even in the eyes of his enemies. David closed this psalm with the anticipation that "*I will give great thanks to the LORD; I will praise him in the midst of the throng*" (v. 30). That is public praise; he wanted God to get all the credit.

Meditation: You may have noticed that at the beginning of each of David's statements about God's steadfast love, he addressed Him in a similar, yet different way. First, he prayed, "*O GOD my Lord*" (v. 21) and then, "*O LORD my God*" (v. 26). We have often seen the second expression, where "*LORD*" refers to the name of God, Yahweh. This is only the second time so far that we have seen the word "*GOD*" in all capital letters. Why? The translators normally substitute the Hebrew *Yahweh* with "*the LORD*," but in verse 21, the Hebrew word for "*Lord*" appears together with the Hebrew *Yahweh*. So, rather than being consistent, saying "*O LORD my Lord*," the translators substituted a different word ("*GOD*") for Yahweh's name. It seems much better to me to translate it more literally as "*O Yahweh my Lord*" and "*O Yahweh my God*."