

KGW22 May 29 – June 4

May 29 Su Reading 149 — Psalm 110:1-7 — King and Priest

A Psalm of David.

- 1 *The LORD says to my Lord:
“Sit at my right hand,
until I make your enemies your footstool.”*
- 2 *The LORD sends forth from Zion
your mighty scepter.
Rule in the midst of your enemies!*
- 3 *Your people will offer themselves freely
on the day of your power,^[fn]
in holy garments,^[fn]
from the womb of the morning,
the dew of your youth will be yours.^[fn]*
- 4 *The LORD has sworn
and will not change his mind,
“You are a priest forever
after the order of Melchizedek.”*
- 5 *The Lord is at your right hand;
he will shatter kings on the day of his wrath.*
- 6 *He will execute judgment among the nations,
filling them with corpses;
he will shatter chiefs^[fn]
over the wide earth.*
- 7 *He will drink from the brook by the way;
therefore he will lift up his head.*

ESV Footnotes

(110:3) Or *on the day you lead your forces*

(110:3) Masoretic Text; some Hebrew manuscripts and Jerome *on the holy mountains*

(110:3) The meaning of the Hebrew is uncertain

(110:6) Or *the head*

The Messiah’s Roles — This is one of the most quoted psalms in the New Testament, and it looks ahead to the promised Messiah. Jesus quoted the first verse (“*The LORD says to my lord...*”) and then stumped the Pharisees with this question: “*If then David calls him Lord, how is he his son?*” (Matt. 22:45). Although the predicted Messiah would be a descendant of David’s kingly line, David called him “*my Lord,*” suggesting that he would also have a position greater than being his royal son. The Messiah would be greater because He would not only be the son of David, but also the Son of God. Then, God said that the Messiah would not only be a king, descended from David’s line, but also a priest, which was not a descendant of Levi. He would be both an unusual king and an unusual priest. The Messiah’s priesthood would be like that of Melchizedek: “*You are a priest forever after the order of Melchizedek*” (Ps. 110:4). We have met mysterious Melchizedek in an earlier reading when he blessed Abram and received a tithe from Abram. There, it was said that Melchizedek was “*king of Salem ... [and] priest of God Most High*” (Gen. 14:18). He was both a king and a priest. That is what the Messiah would be also, but on an even higher level.

[Come Thou Almighty King - YouTube](#)

Come, Thou almighty King,
Help us Thy name to sing.
Help us to praise,
Father all-glorious,
O'er all victorious,
Come and reign over us,
Ancient of Days.
— Anonymous (1757)

ACCOUNTABILITY TIME! If you are up to date in your reading as of May 29,
please let me know today at accbibleread@gmail.com.

May 30 M Reading 150 — Psalm 138:1-8 — Great is the Glory of the LORD

Of David.

- 1 I give you thanks, O LORD, with my whole heart;
before the gods I sing your praise;*
- 2 I bow down toward your holy temple
and give thanks to your name for your steadfast love and your faithfulness,
for you have exalted above all things
your name and your word.^[fn]*
- 3 On the day I called, you answered me;
my strength of soul you increased.^[fn]*
- 4 All the kings of the earth shall give you thanks, O LORD,
for they have heard the words of your mouth,*
- 5 and they shall sing of the ways of the LORD,
for great is the glory of the LORD.*
- 6 For though the LORD is high, he regards the lowly,
but the haughty he knows from afar.*
- 7 Though I walk in the midst of trouble,
you preserve my life;
you stretch out your hand against the wrath of my enemies,
and your right hand delivers me.*
- 8 The LORD will fulfill his purpose for me;
your steadfast love, O LORD, endures forever.
Do not forsake the work of your hands.*

ESV Footnotes

(138:2) Or *you have exalted your word above all your name*

(138:3) Hebrew *you made me bold in my soul with strength*

Exalted but Caring — There is a contrast in today's psalm between the greatness of God and His care for people who are weak. David praised God's greatness ("*...you have exalted ... your name and your word*"—v. 2), and yet he praised Him for His personal care ("*...you answered me*"—v. 3). Verse 6 is the key verse that emphasizes this contrast: "*For though the LORD is high, he regards the*

lowly.” Some people think that God is too busy to pay attention to their requests or that their needs are too insignificant to bother God about. No, “*he regards the lowly.*” God not only recognizes those whom the majority judge as insignificant, He is drawn toward those who voluntarily become lowly by humbling themselves. That is hard for us to grasp because it is so far from the posture of our sinful human culture. How many company presidents even know the name of one of the custodians who sweeps their floors and empties the trash every day? God is our CEO, our Caring Executive Officer. He not only cares for us, but He also has a positive plan for our lives. David said, “*The LORD will fulfill his purpose for me*” (v. 8). Later, He would also have a plan for Israel when they were exiles in Babylon: “*For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope*” (Jer. 29:11). He also has a positive purpose for us today, and yielding to His will expedites its fulfillment. As His child, God cares for us.

Children of the Heavenly Father - YouTube

Children of the heav'nly Father Safely in his bosom gather; Nestling bird nor star in heaven Such a refuge e'er was given. — Carolina Sandell (1855); Translator: Ernst W. Olson

ACCOUNTABILITY REMINDER! If you are up to date in your reading as of May 30 and did not report yesterday, please let me know today at accbiblead@gmail.com.

May 31 Tu Reading 151 — Psalm 139:1-24 — The Complete God

To the choirmaster. A Psalm of David.

- 1 O LORD, you have searched me and known me!
- 2 You know when I sit down and when I rise up;
you discern my thoughts from afar.
- 3 You search out my path and my lying down
and are acquainted with all my ways.
- 4 Even before a word is on my tongue,
behold, O LORD, you know it altogether.
- 5 You hem me in, behind and before,
and lay your hand upon me.
- 6 Such knowledge is too wonderful for me;
it is high; I cannot attain it.

- 7 Where shall I go from your Spirit?
Or where shall I flee from your presence?
- 8 If I ascend to heaven, you are there!
If I make my bed in Sheol, you are there!
- 9 If I take the wings of the morning
and dwell in the uttermost parts of the sea,
10 even there your hand shall lead me,
and your right hand shall hold me.

- 11 *If I say, "Surely the darkness shall cover me,
and the light about me be night,"*
12 *even the darkness is not dark to you;
the night is bright as the day,
for darkness is as light with you.*
- 13 *For you formed my inward parts;
you knitted me together in my mother's womb.*
14 *I praise you, for I am fearfully and wonderfully made.^[fn]
Wonderful are your works;
my soul knows it very well.*
- 15 *My frame was not hidden from you,
when I was being made in secret,
intricately woven in the depths of the earth.*
16 *Your eyes saw my unformed substance;
in your book were written, every one of them,
the days that were formed for me,
when as yet there was none of them.*
- 17 *How precious to me are your thoughts, O God!
How vast is the sum of them!*
18 *If I would count them, they are more than the sand.
I awake, and I am still with you.*
- 19 *Oh that you would slay the wicked, O God!
O men of blood, depart from me!*
20 *They speak against you with malicious intent;
your enemies take your name in vain.^[fn]*
21 *Do I not hate those who hate you, O LORD?
And do I not loathe those who rise up against you?*
22 *I hate them with complete hatred;
I count them my enemies.*
- 23 *Search me, O God, and know my heart!
Try me and know my thoughts!^[fn]*
24 *And see if there be any grievous way in me,
and lead me in the way everlasting!^[fn]*

ESV Footnotes

(139:14) Or *for I am fearfully set apart*

(139:20) Hebrew lacks *your name*

(139:23) Or *cares*

(139:24) Or *in the ancient way* (compare Jeremiah 6:16)

Omni-God — The Latin prefix *omni-* is attached to some English words to emphasize completeness. The ideas behind three such words used in theology are featured in this psalm. The first is that God is omniscient, or all-knowing. Statements of God's infinite knowledge abound in the first stanza: He has "*known me*" (v. 1); "*You know when I sit down...*" (v. 2); He knows my words before I say them (v. 4); "*Such knowledge is too wonderful for me*" (v. 6). God knows everything; He is infinite in knowledge. The second stanza shows that God is omnipresent, or everywhere present at the same time. In futility, David asked, "*Where shall I go from your Spirit?*" (v. 7). God is everywhere: in heaven and the grave (v. 8), in the sea (v. 9), and in the darkness (vv. 11-12). It is impossible to run away from God or to hide one's actions, words, or thoughts from Him. The third stanza (vv. 13-16)

shows an example of God's infinite ability; He is omnipotent, or all-powerful. He can do anything. As an example, His action in creating a baby in a mother's womb is described. David concluded his thinking about this process with this: "*Wonderful are your works*" (v. 14). God pictured us before we were conceived: "*Your eyes saw my unformed substance*" (v. 16). God can do anything, and He does it wonderfully. It is hard for us to grasp the infiniteness of God. He knows everything, is present everywhere, and He can do anything. Wow!

Please take the time to watch this amazing 3-minute video that explores the largest and farthest things in the universe that we have seen of what God has made, to the smallest things that we know about within our bodies: [Cosmic Eye — Zoom through the Universe! - YouTube](#)

[Great God How Infinite Art Thou - YouTube](#)

<p>Great God, how infinite art Thou! What worthless ones are we! Let the whole race of creatures bow, And pay their praise to Thee. — Isaac Watts (b. 1674)</p>
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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). Thanks.

June 1 W Reading 152 — Psalm 143:1-12 — No One Living is Righteous Before You

A Psalm of David.

- 1 *Hear my prayer, O LORD;
give ear to my pleas for mercy!
In your faithfulness answer me, in your righteousness!*
- 2 *Enter not into judgment with your servant,
for no one living is righteous before you.*
- 3 *For the enemy has pursued my soul;
he has crushed my life to the ground;
he has made me sit in darkness like those long dead.*
- 4 *Therefore my spirit faints within me;
my heart within me is appalled.*
- 5 *I remember the days of old;
I meditate on all that you have done;
I ponder the work of your hands.*
- 6 *I stretch out my hands to you;
my soul thirsts for you like a parched land. Selah*
- 7 *Answer me quickly, O LORD!
My spirit fails!
Hide not your face from me,
lest I be like those who go down to the pit.*

- 8 *Let me hear in the morning of your steadfast love,
for in you I trust.
Make me know the way I should go,
for to you I lift up my soul.*
- 9 *Deliver me from my enemies, O LORD!
I have fled to you for refuge.^[fn]*
- 10 *Teach me to do your will,
for you are my God!
Let your good Spirit lead me
on level ground!*
- 11 *For your name's sake, O LORD, preserve my life!
In your righteousness bring my soul out of trouble!*
- 12 *And in your steadfast love you will cut off my enemies,
and you will destroy all the adversaries of my soul,
for I am your servant.*

ESV Footnote

(143:9) One Hebrew manuscript, Septuagint; most Hebrew manuscripts *To you I have covered*

Humble Prayer — David began this prayer with the honest recognition that we pray to an absolutely righteous God: “...*answer me, in your righteousness ... for no one living is righteous before you*” (vv. 1-2). We come to God in prayer as sinners; the best that we are and the best we can do is very little compared to God. We depend on His mercy when we pray as sinners, so David prayed, “*give ear to my pleas for mercy!*” (v. 1). David also ended his prayer with humility: “...*for I am your servant*” (v. 12). A sinner and a servant. Although he was undeserving, he belonged to the people of God. Because of that relationship, David pleaded, “*For your name's sake, O LORD, preserve my life!*” (v. 11). David was saying that God's reputation as a righteous God (v. 11b) and a loving Father (v. 12a) was at stake. The prayer began with God's faithfulness and righteousness (v. 1), and ended with His righteousness (v. 11) and steadfast love (v. 12). We don't deserve His answers but He grants them because He loves us.

[Hear My Prayer - YouTube](#)

<p>Hear my prayer, O Lord; from the ends of the earth, I cry. Your peace will lead me to the Rock that is higher than I. For You have been my strength in times of troubles, a tower above my enemies. And Lord, I will abide with You forever; in the shelter of Your wings.</p> <p>— Maranatha Singers (1999)</p>

- 1 *Blessed be the LORD, my rock,
who trains my hands for war,
and my fingers for battle;*
- 2 *he is my steadfast love and my fortress,
my stronghold and my deliverer,
my shield and he in whom I take refuge,
who subdues peoples^[fn] under me.*
- 3 *O LORD, what is man that you regard him,
or the son of man that you think of him?*
- 4 *Man is like a breath;
his days are like a passing shadow.*
- 5 *Bow your heavens, O LORD, and come down!
Touch the mountains so that they smoke!*
- 6 *Flash forth the lightning and scatter them;
send out your arrows and rout them!*
- 7 *Stretch out your hand from on high;
rescue me and deliver me from the many waters,
from the hand of foreigners,*
- 8 *whose mouths speak lies
and whose right hand is a right hand of falsehood.*
- 9 *I will sing a new song to you, O God;
upon a ten-stringed harp I will play to you,
who gives victory to kings,
who rescues David his servant from the cruel sword.*
- 11 *Rescue me and deliver me
from the hand of foreigners,
whose mouths speak lies
and whose right hand is a right hand of falsehood.*
- 12 *May our sons in their youth
be like plants full grown,
our daughters like corner pillars
cut for the structure of a palace;*
- 13 *may our granaries be full,
providing all kinds of produce;
may our sheep bring forth thousands
and ten thousands in our fields;*
- 14 *may our cattle be heavy with young,
suffering no mishap or failure in bearing;^[fn]
may there be no cry of distress in our streets!*
- 15 *Blessed are the people to whom such blessings fall!
Blessed are the people whose God is the LORD!*

ESV Footnotes

(144:2) Many Hebrew manuscripts, Dead Sea Scroll, Jerome, Syriac, Aquila; most Hebrew manuscripts *subdues my people*

(144:14) Hebrew *with no breaking in or going out*

Blessed People — This psalm begins with “*Blessed be the LORD*” (v. 1) and ends with “*Blessed are the people whose God is the LORD!*” (v. 15). It is a great privilege to be intimately connected to God. David thankfully lists many personally-related aspects of God’s greatness: “*my rock ... my steadfast love and my fortress, my stronghold and my deliverer, my shield*” (vv. 1-2). Understandably, in the light of that immense greatness, David asked, “*what is man that you regard him?*” (v. 3). In spite of this humble admission that mankind doesn’t deserve God’s attention and care, David twice prayed, “*rescue me and deliver me*” from “*many waters*” (v. 7) and from “*the hand of foreigners*” (v. 11)—threatening circumstances and enemies. Not only did David ask God for victory, but he also asked for the material blessings of sons and daughters (v. 12), for produce (v. 13a) and livestock (v. 13b-14a) with peace (v. 14b). Does that sound presumptuous? No, because David knew that God loves His people, so he exclaimed, “*Blessed are the people to whom such blessings fall!*” (v. 15). We Christians are also God’s blessed people. We don’t deserve it, but God saved us, protects us, provides for us, teaches us, and guides us. We are His blessed people.

[I Have Been Blessed - YouTube](#)

When He moves among us, all that He does,
All of His mercy, and all of His love.
If the pen of the writer could write every day,
Even this world could never contain
How I have been blessed.

— Mike Compton (2008)

June 3 F Reading 154 — Psalm 145:1-21 — Worthy of Praise

[fn] *A Song of Praise. Of David.*

- 1 *I will extol you, my God and King,
and bless your name forever and ever.*
- 2 *Every day I will bless you
and praise your name forever and ever.*
- 3 *Great is the LORD, and greatly to be praised,
and his greatness is unsearchable.*
- 4 *One generation shall commend your works to another,
and shall declare your mighty acts.*
- 5 *On the glorious splendor of your majesty,
and on your wondrous works, I will meditate.*
- 6 *They shall speak of the might of your awesome deeds,
and I will declare your greatness.*
- 7 *They shall pour forth the fame of your abundant goodness
and shall sing aloud of your righteousness.*
- 8 *The LORD is gracious and merciful,
slow to anger and abounding in steadfast love.*
- 9 *The LORD is good to all,
and his mercy is over all that he has made.*
- 10 *All your works shall give thanks to you, O LORD,
and all your saints shall bless you!*
- 11 *They shall speak of the glory of your kingdom*

*and tell of your power,
12 to make known to the children of man your^[fn] mighty deeds,
and the glorious splendor of your kingdom.
13 Your kingdom is an everlasting kingdom,
and your dominion endures throughout all generations.*

*[The LORD is faithful in all his words
and kind in all his works.]^[fn]
14 The LORD upholds all who are falling
and raises up all who are bowed down.
15 The eyes of all look to you,
and you give them their food in due season.
16 You open your hand;
you satisfy the desire of every living thing.
17 The LORD is righteous in all his ways
and kind in all his works.
18 The LORD is near to all who call on him,
to all who call on him in truth.
19 He fulfills the desire of those who fear him;
he also hears their cry and saves them.
20 The LORD preserves all who love him,
but all the wicked he will destroy.
21 My mouth will speak the praise of the LORD,
and let all flesh bless his holy name forever and ever.*

ESV Footnotes

(145:1) This psalm is an acrostic poem, each verse beginning with the successive letters of the Hebrew alphabet

(145:12) Hebrew *his*; also next line

(145:13) These two lines are supplied by one Hebrew manuscript, Septuagint, Syriac (compare Dead Sea Scroll)

Motivation to Praise — The overwhelming theme of this psalm is praise to God. We are told to “*extol ... bless ... praise ... commend ... declare ... meditate ... speak ... pour forth ... sing aloud ... [and] give thanks.*” Why should we praise God? What should we praise Him about? I challenge you to read through this psalm again and make a list of all the categories of things for which we should praise God. I came up with a list of 19 different items of His qualities and actions. For example, we can praise God because He is King (v. 1), the absolute ruler over all creation. We can also praise Him because of His greatness (v. 3), that He is “*Great ... greatly to be praised, and his greatness is unsearchable.*” How many more can you list? Write out that list and post it in an obvious place for a week to serve as a motivation to praise God for specific things about Him!

[Sing Praise to God Who Reigns Above - YouTube](#)

Sing praise to God who reigns above,
the God of all creation,
The God of power, the God of love,
the God of our salvation.
With healing balm my soul is filled
and every faithless murmur stilled:
To God all praise and glory.

— Author: Johann Jakob Schütz (1675)
Translated from German: Frances Elizabeth Cox

June 4 Sa Reading 155 — Psalm 127:1-5 — God Our Source

A Song of Ascents. Of Solomon.

- 1 *Unless the LORD builds the house,
those who build it labor in vain.
Unless the LORD watches over the city,
the watchman stays awake in vain.*
- 2 *It is in vain that you rise up early
and go late to rest,
eating the bread of anxious toil;
for he gives to his beloved sleep.*
- 3 *Behold, children are a heritage from the LORD,
the fruit of the womb a reward.*
- 4 *Like arrows in the hand of a warrior
are the children^[fn] of one's youth.*
- 5 *Blessed is the man
who fills his quiver with them!
He shall not be put to shame
when he speaks with his enemies in the gate.^[fn]*

ESV Footnotes

(127:4) Or sons

(127:5) Or They shall not be put to shame when they speak with their enemies in the gate

Effort With Faith — The theme of this psalm by Solomon is that man's effort is made effective only by God's supply. It is not an argument against doing work; it is an argument for recognizing God as the ultimate source of all good that comes to us. As James said in the New Testament, "Every good gift and every perfect gift is from above, coming down from the Father of lights" (James 1:17). That same idea was involved in the establishment of the Sabbath and the giving of manna: God will supply so that man can take a required rest. Before Israel entered the Promised Land, Moses told the people not to take credit for what they earn there because "it is he [God] who gives you power to get wealth" (Deut. 8:18). Do we labor in vain or stay awake in vain (Ps. 127:1)? Are we allowing the pressure of our schedule to cheat us out of the blessing of God? God wants to make our work effective. We should start each day with a conscious commitment to God to depend upon Him to work with us, for us, and through us.

[You Are My Strength - YouTube](#)

You are my strength,
Strength like no other, strength like no other,
Reaches to me.

In the fullness of Your grace,
In the power of Your Name,
You lift me up; You lift me up.

— Reuben Timothy Morgan (b. 1975)