

CbC to Nov. 8

November 2 Su Reading A306 — Psalm 78 — Remember History

Audio: [Psalm 78 \(ESV\)](#)

Being Grateful — When I was in seminary, a good friend took a semester class on Psalm 78 and told me that it was the most valuable class he ever had. It is a powerful, historical psalm. Its purpose was to remind God's people of His dealings with them in the past: He chose them, saved them, and sustained them. Even before they went to Egypt, God *chose* Jacob (Israel) to be His people. After being in slavery in Egypt, He *saved* them. "*He divided the sea and let them pass through it*" (v. 13). Israel's response to this salvation, however, was one of continued rebellion. God saved them again in the Promised Land: "*He drove out nations before them; he apportioned them for a possession and settled the tribes of Israel in their tents*" (v. 55). Here was Israel's response to God's rescue: "*Yet they tested and rebelled against the Most High God and did not keep his testimonies*" (v. 56). God's third gift to Israel was that He *sustained* them, providing all their needs. In the wilderness, "*He made streams come out of the rock and caused waters to flow down like rivers*" (v. 16). Their ungrateful response was that "*they sinned still more against him, rebelling against the Most High in the desert*" (v. 17). He miraculously gave them manna and quail to eat (vv. 24, 27), but "*In spite of all this, they still sinned; despite his wonders, they did not believe*" (v. 32). Israel's deep problem was not their hunger but their heart. "*Their heart was not steadfast toward him; they were not faithful to his covenant*" (v. 37). How about us? Are we grateful for all that God has done for us in the past, or are we thinking, "What have You done for me lately?"

November 3 M Reading A307 — 1 Chron. 6 — Descendants of Levi

Audio: [1 Chron. 6 \(ESV\)](#)

Center of Worship — The importance of the tribe of Levi is emphasized here with its length of 81 verses and being placed in the center of this book's chapters of tribal genealogies. Of the three sons of Levi, Kohath is singled out as primary because he is the ancestor of Aaron, through whom the Levitical priests came. Of Aaron's four sons, it was through Eleazar that all the high priests descended. The Levites were at the center of Israel's worship. In David's time, the three Levitical leaders who directed public worship in the tabernacle were Heman, Asaph, and Ethan (vv. 33, 39, 44). They were descendants of the three sons of Levi. Heman is identified as the author of Psalm 88, which we will read two days from now. Asaph is listed as the author of 12 of our psalms, one of which we will read tomorrow. Ethan was the writer of Psalm 89. Singing was the center of worship in David's time, and it remains a significant part of our weekly church gatherings. Worship should also be a significant part of our private times with the Lord as well. Pray for guidance before you read God's Word; He will open your eyes to truth. Praise Him in gratitude for what you learn each day and for how you experience His presence. Center on worship!

November 4 Tu Reading A308 — Psalm 81 — Worship, Listen, Obey

Audio: [Psalm 81 \(ESV\)](#)

Asaph's Sermon — This psalm begins with Asaph's call to worship, but the whole psalm might be seen as providing ways to worship God. First, we are to worship *joyfully*: "...*shout for joy to the God of Jacob!*" (v. 1). We are to worship *gratefully*, looking back at what God has done. He said, "*I relieved ... I delivered ... I answered*" (vv. 6-7). We are to worship *attentively*. There is more to worship than talking to God; we need to listen for what He is saying to us: "*Hear ... if you would but listen to me!*" (v. 8); "*But my people did not listen*" (v. 11). This listening idea is connected to obedience in verse 13: "*Oh, that my people would listen to me, that Israel would walk in my ways!*" — worshipping *obediently*. We are also to worship *exclusively*: "*There shall be no strange god among you; you shall not bow down to a foreign god*" (v. 9). As God had warned them while they were still in

the desert, they must not follow the gods of the people who were living in Canaan. Finally, Asaph preached that we should worship *expectantly*: “*Open your mouth wide, and I will fill it*” (v. 10); “*I would soon subdue their enemies*” (v. 14); “*...he would feed you with the finest of the wheat*” (v. 16). We should anticipate God’s positive response because He wants to bless us.

November 5 W Reading A309 — Psalm 88 — Heman’s Lament

Audio: [Psalm 88 \(ESV\)](#)

Deepest Gloom — This psalm is a personal lament (a passionate expression of grief or sorrow), and it is unique in all the Psalms in that it does not end with an expression of hope. It reminds me of the humorous song from the Hee-Haw TV show many years ago:

Gloom, despair, and agony on me,
Deep, dark depression, excessive misery.
If it weren't for bad luck, I'd have no luck at all,
Gloom, despair, and agony on me.

Although this psalm never rises out of an atmosphere of depression, it still shows hope. The singer continues to know that God is real and that He is the “*God of my salvation*” (v. 1). He also knows that God hears prayers: “*I cry out day and night before you ... incline your ear to my cry!*” (vv. 1-2); “*Every day I call upon you, O LORD*” (v. 9); and “*I, O LORD, cry to you; in the morning my prayer comes before you*” (v. 13). He just can’t understand why God doesn’t seem to answer, or for what purpose He has in allowing his suffering. It sounds a lot like Job, doesn’t it? The message for us here is that when we get depressed, we need to keep on seeking God. He is real, He listens to us, and He loves us.

November 6 Th Reading A310 — Psalm 92-93 — Celebrating the Sabbath
[\(ESV\)](#)

Audio: [Psalm 92-93](#)

Worship and Flourish — The title of Psalm 92 is “*A Song for the Sabbath*” and the first two verses point out what we also should do when we gather for worship: “*give thanks ... sing praises ... declare your steadfast love ... and your faithfulness*” (vv. 1-2). All this points toward God. First, we are to thank Him for all He has done, which we can see in the wonder of His Creation and the truth of His Word. Second, we are to praise Him for who He is, and we discover those characteristics from what the Bible tells us about Him. Our other psalm in today’s reading (Ps. 93) focuses on His might. Third, we are to declare His love and faithfulness to others. Unbelievers need to hear it, and believers need to be reminded of it. There is also an interesting contrast in Psalm 92 regarding the word “flourishing.” On the one hand, “*all evildoers flourish ... [but] they are doomed to destruction forever*” (v. 7). They had only temporary success. On the other hand, “*The righteous flourish like the palm tree ... they flourish in the courts of our God ... They still bear fruit in old age*” (vv. 12-14). This is more of a spiritual flourishing, but it lasts forever. Plan for eternity!

November 7 F Reading A311 — 1 Chron. 7 — West Bank Tribes

Audio: [1 Chron. 7 \(ESV\)](#)

Six Tribes — This chapter attempts to reconstruct the genealogies of half of the 12 tribes of Israel, focusing on Issachar, Benjamin, Naphtali, the half-tribe of Manasseh, Ephraim, and Asher. This was not written until after returning from the Babylonian captivity, so all these tribes had separated from Judah hundreds of years earlier and were deported to many areas by the Assyrians. Much of the information gathered here seems to have come from military records for three of the tribes (Issachar, Benjamin, and Asher). None of the lists are complete, with Naphtali showing only the names of his

four sons. The tribes of Dan and Zebulun are not even mentioned. How much of your genealogy do you know? My knowledge of my ancestors only goes back to my great-great-grandfather, Jonathan West, born in 1785 in England. Other genealogies in the Old Testament supply more details about the ancestral history we read about today. Hang on! We only have two more chapters of genealogy to go in this book.

November 8 Sa Reading A312 — 1 Chron. 8 — Genealogy of Benjamin **Audio:** [1 Chron. 8 \(ESV\)](#)

Meaning of Names — Although some of the genealogy of the tribe of Benjamin was covered in the previous chapter, more details are added in today's reading. This tribe was located very close to Judah's border, and those Benjaminites who lived closest to Jerusalem remained a part of the southern kingdom when Rehoboam later led away the rest of Israel. This genealogy begins with the left-handed Benjaminite judge, Ehud, that we read about in Judges 3:15. The genealogy ends with a focus on the family of Saul, Israel's first king. It is interesting that the early source of this genealogy listed one of Saul's sons as Eshbaal (1 Chron. 8:33), whereas later he was known as Ish-bosheth (2 Sam. 2:8), probably to avoid connection with the Canaanite god Baal, meaning "lord." Something similar was done with Jonathan's son, Merib-baal (1 Chron. 8:33), whose name later became Mephibosheth (2 Sam. 4:4).