

CbC to Oct 25

October 19 Su Reading A292 — Psalm 14, 16 — The Good and Bad

Audio: [Ps. 14, Ps. 16](#)

Goodness — There is a huge contrast in these two psalms between evil and good. It begins with the general condition of the sinful nature of mankind: “*...there is none who does good*” (14:1, 3), a statement that Paul quotes and expands on in Romans 3:9-12. If someone tells you that “people are basically good,” ask them if they watched the news last night. David said that “*...all have turned aside ... [and] do not call upon the LORD*” (Psa. 14:3-4). In contrast to that, God is the only one who is truly good. David said, “*I have no good apart from you*” (16:2). When one turns wholeheartedly to God, however, saying, “*you are my Lord*” (16:2), everything changes. Psalm 16 is full of expressions of satisfaction from those who trust in Yahweh. The righteous person exclaims, “*I have a beautiful inheritance*” (v. 6), “*my heart is glad, and my whole being rejoices*” (v. 9), and “*in your presence there is fullness of joy; at your right hand are pleasures forevermore*” (v. 11). If we focus on the wrongness of mankind, we get depressed, but if we concentrate on the goodness of God, “*there is fullness of joy.*”

October 20 M Reading A293 — Psalm 19, 21 — Declared Glory

Audio: [Ps. 19, Ps. 21](#)

God is Exalted — Psalm 21 ends with, “*Be exalted, O LORD, in your strength! We will sing and praise your power*” (v. 13). God is exalted because of His strength and power, but there are several other ways in which He is exalted in these two psalms. First, creation exalts the Creator: “*The heavens declare the glory of God, and the sky above proclaims his handiwork*” (19:1). The Apostle Paul declared that people are without excuse because of the creation they see around them: “*what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made*” (Rom. 1:19-20). Second, “*the law of the LORD*” exalts the Author because it “*is perfect ... sure ... right ... pure ... clean ... true and ... desired*” (Ps. 19:7-10). The same verses list many benefits for those who obey God’s commands. Third, God is exalted through answered prayer. David said, “*O LORD, in your strength the king rejoices, and in your salvation how greatly he exults!*” (Psa. 21:1). Why? Because “*You have given him his heart’s desire and have not withheld the request of his lips*” (v. 2) and “*He asked life of you; you gave it to him, length of days forever...*” (v. 4). God answers prayer because He loves us, and we should give Him the thanks and praise He deserves. Let us exalt His name together!

October 21 Tu Reading A294 — 1 Chron. 1 — From Adam to Esau

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

Early Genealogies — We start reading a new kind of book today with 1 Chronicles, which might be called “The History of Israel.” It was written after the Jews returned to their land following their 70-year captivity in Babylon. Jewish tradition believes that it was written by Ezra the priest. We will be reading where its history coincides with the general chronology of our other readings. Today’s chapter begins with the genealogy of Israel from the very beginning, drawing its information from the book of Genesis. It finally gets to Abraham (in verse 27) and his two sons, Ishmael and Isaac, and then to Isaac’s sons, Esau and Jacob, who is always called Israel in this book. The first chapter ends with the descendants of Esau and their settling in Edom. Be patient while reading these genealogies. The writer of 1 Chronicles is intent on showing how God has led His people throughout history. Look for His hand of leadership!

Pointing to the King — The primary emphasis of 1 Chronicles is on King David, so it begins with the genealogies leading up to David. Yesterday, we read the genealogies leading to the first son of Isaac, Esau. Today, we move to the descendants of his younger son, Jacob, or Israel. It is not a complete list because its purpose is to focus on David. It begins with the 12 sons of Israel, but the tribe of Judah is singled out for emphasis (v. 3). Judah had five sons but only Perez was picked for emphasis (v. 5). Perez had two sons but only Hezron was chosen for attention (v. 9). Hezron had three sons, but his middle son, Ram, was selected for first and primary consideration (v. 10). From this point, the genealogy shifts from concentrating on one in a list of all the sons, to only mentioning the son who would be a direct ancestor of David. Ram's grandson, Nahshon, fathered Salmon, who fathered Boaz (v. 11), who fathered Obed, who fathered Jesse (v. 12), who fathered David (v. 15). After reaching its primary focus, the rest of the chapter goes back to consider the other two sons of Hezron, Jerahmeel and Chelubai (= Caleb, but not the contemporary of Joshua).

Unanswered Questions — These two psalms are filled with questions. Psalm 43 asks God, “... *why have you rejected me?*” (43:2), and the psalmist also asked himself, “*Why are you cast down, O my soul?*” (v. 5). Sometimes we ask the same kinds of questions today: “Why does God seem distant? Why do I feel depressed?” These are puzzling mysteries. Psalm 44 steps up the argument by charging God while claiming personal innocence. First was a review of the positive past: “... *our fathers have told us, what deeds you performed in their days*” (v. 1), “... *you set free*” (v. 2), and “... *you have saved us from our foes*” (v. 7). Then come six negative charges in six verses that ask God, “*What about now? What about us?*” The psalm begins this list with, “*But you have rejected us and disgraced us and have not gone out with our armies*” (v. 9). It seemed like God had stopped working for them. Israel rejected the possibility that it could be their own fault. They claimed innocence four times in two verses, beginning with, “...*though we have not forgotten you...*” (v. 17). The apparent unfairness of it all is summed up in verse 22: “*Yet for your sake we are killed all the day long; we are regarded as sheep to be slaughtered.*” The Apostle Paul quoted this verse in Romans 8:36 to support the fact that, no matter how we feel, nothing “*shall separate us from the love of Christ.*” Remember that Jesus, the most innocent person who ever lived on earth, suffered death on a cross for the often unseen purpose of saving us.

Scepter of Uprightness — As the title of this psalm suggests, this is a description of a royal wedding, probably for one of David's descendants. The king is depicted as having beauty, grace, strength, splendor, and majesty (vv. 1-3), coupled with the character qualities of “*truth and meekness and righteousness*” (v. 4). The queen is then described in all her beauty (vv. 11, 13). The interesting transfer statement of loyalty from her father's house to the king is emphasized in verse 10. In the middle of this is an important statement about God's throne, perhaps referring to the God-established throne in Jerusalem. First, it is enduring. “*Your throne, O God, is forever and ever*” (v. 6). The line of David's royal descendants continued until the eternal Son of God was born as the Messiah. Second, God's kingdom was to be characterized by righteousness, “*a scepter of uprightness*” (v. 6). Although it was a tarnished scepter held by some of David's royal offspring, it was perfect in the hand of Christ.

Lasting Wealth — This psalm points out two things that a righteous person should not fear: their own trouble, and other people's wealth. The reason given for not fearing either of them is that they are both temporary and are limited to this world. The “trouble” mentioned here is that of evil, wealthy people taking advantage of the poor: “*Why should I fear in times of trouble, when the iniquity of those who cheat me surrounds me*” (v. 5). The righteous person may not be able to escape his trouble on earth, but the evil, rich person will not escape his eternal trouble, where he “*will never again see light*” (v. 19). Contrasted to that end is the righteous person who trusts that “*God will ransom my soul*” (v. 15). With a play on words in almost identical verses, the empty and dangerous position of the proud person is this: “*Man in his pomp will not remain; he is like the beasts that perish*” (v. 12), and “*Man in his pomp yet without understanding; he is like the beasts that perish*” (v. 20). If you are in a poor, troubled situation now, look forward with anticipated joy toward your eternal reward in heaven, where its glory will put to shame the wealth that you missed on earth.