

## CbC to Nov 29

November 23 Su Reading A327 — 1 Chron. 16 — Worship Before the Ark  
[\(ESV\)](#)

**Audio:** [1 Chron. 16](#)

**Wholehearted Worship** — The beginning and end of this chapter clears up what may have been a question in your mind about the location of Israel's primary place for worship. The tabernacle, or "tent of meeting," was constructed in the wilderness by Moses under God's direction. After crossing the Jordan River, the tabernacle was apparently set up temporarily at Gilgal, near Jericho (Josh. 4:18-19), and then moved to Shiloh, about 60 miles (97 km) north of Jerusalem (Josh. 18:1). It was later moved, perhaps by David, to Gibeon, just northwest of Jerusalem, as we see in today's chapter: "... *the tabernacle of the LORD in the high place that was at Gibeon*" (v. 39). So, at the beginning of this chapter, when "*they brought in the ark of God and set it inside the tent that David had pitched for it*" (v. 1), it was not the same tent as the "tent of meeting" in Gibeon. That tabernacle would remain in Gibeon until Solomon brought the rest of its contents into the new temple he built in Jerusalem. The worship praises in today's reading that David had sung in Jerusalem before the ark of the covenant are from three different psalms: Psa. 105, 96, and 106, the themes of which are thanks, praise, and worship. One statement that stood out to me was this: "*let the hearts of those who seek the LORD rejoice!*" (v. 10). Is that the way you worship the Lord in your church? That should be worship that comes from the heart, is motivated by seeking God, and is emotionally involved in rejoicing.

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November 24 M Reading A328 — Psalm 1, 2, 15 — The Blessed Man

**Audio:** [Psa. 1, 2, 15](#)

**Living Godly Lives** — All three of these psalms have important things to say about how a believer ought to live. Psalm 1 says that we should live *openly*. Why? Because "*the LORD knows the way of the righteous ... [and] the way of the wicked*" (1:6). We should intentionally avoid "*the way of sinners*" and constantly meditate on God's Word (v. 1). We should live openly, as if everyone watches everything we do because "*the LORD knows*." The second Psalm instructs us to live *wisely*. God warned Gentile nations who were under the rule of Israel's king with these words: "*be wise ... Serve the LORD with fear ... and rejoice*" (2:10-11). They wanted to rebel and "*burst their bonds*" from Israel's control (v. 3). Most people don't like to be constrained by others, and they don't like to be under God's control either. The instruction of the psalm, however, is making the wise choice to "*serve the LORD*" because that is really the best way—the only way—to have full and lasting joy. Surrendering to a perfect and loving God is submitting to the only place where true peace and joy can be found. Psalm 15 says that you and I should live *responsibly*, being one who "*walks blamelessly and does what is right and speaks truth...*" (15:2). The example that follows was powerful to me: to be one "...*who swears to his own hurt and does not change*" (15:4). That person does not try to squirm out of a promise made. Even if it is painfully costly, he/she keeps the promise because of their righteous character and their constant desire to walk "*in the way of the righteous*."

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November 25 Tu Reading A329 — Psalm 22 — Feeling Forsaken

**Audio:** [Psalm 22 \(ESV\)](#)

**Trusting God** — Is this psalm talking about Jesus? It certainly seems like it, since Jesus quoted its first words while He hung on the cross: "*My God, my God, why have you forsaken me?*" (v. 1). Parts of this psalm are referred to in all four Gospels as they describe the death of Jesus: the mockery of those who watched Him die (vv. 6-8), His pierced hands and feet (v. 16), and dividing His garments by lot (v. 18). Although so much of it applies directly to Jesus' death on the cross, it is broader than that. For instance, this psalmist cried, "*Deliver my soul from the sword*" (v. 20), which didn't apply at all to Jesus on the cross. It is a psalm for all of us who suffer through times of feeling abandoned by God or being mocked or threatened by others because of our faith. What should we do during these

times? The answer is that we should trust God. The psalmist remembered that “*you are holy*” (v. 3), that He delivered others in the past (v. 4), that he had trusted God his whole life (v. 9), and that he could cry to God for help (v. 19). He also had faith that there would come deliverance and future blessing when he would praise God and let his friends know about it (v. 22). People around the world will eventually hear about God’s goodness (v. 27), as will people yet unborn (v. 31). Trust involves looking up and looking forward.

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November 26 W Reading A330 — Psalm 23-24 — Shepherd and King

Audio: [Psalm 23-24](#)

**The Lord of Glory** — Both of these familiar psalms were written by David. The first one has been memorized by most of us. It shows God as a shepherd who cares for His sheep (23:1-3), comforts them (v. 4), and celebrates with them (vv. 5-6). Psalm 24 seems to fit with the procession of bringing the ark of God into Jerusalem, “*the hill of the LORD*” (v. 3). The necessary qualifications of the worshipers are having “*clean hands and a pure heart*” (v. 4), describing one’s actions and motives. It would be good to check ourselves when we come together to worship God in our church. We should remember and confess things we know that we did in disobedience but have not brought them to the Lord yet. Then, we should check the condition of our heart: is it pure, i.e., are we there to worship genuinely and sincerely? The psalm ends first with the joy of the gates as they open to receive the holy procession with the ark: “*Lift up your heads, O gates!*” (vv. 7, 9). After that is the glory of the King who enters. Twice it asks, “*Who is this King of glory?*” (vv. 8, 10). The two answers are that He is “*strong and mighty*” (v. 8) and that He is “*The LORD of hosts*” (v. 10). What a great picture this is of the wonder and majesty of God! Picture this in your mind next weekend when you go to your church to worship God. He is magnificent in every way.

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November 27 Th Reading A331 — Psalm 47, 68 — Sing Praises!

Audio: [Psa. 47, 68 \(ESV\)](#)

**Worthy of Praise** — Both of these psalms seem to be connected to bringing the ark of God to Jerusalem with great celebration. Five times in Psalm 47, people are encouraged to “*sing praises!*” to God (vv. 6-7), which is echoed twice in Ps. 68:4, 32. Public worship in Jerusalem didn’t seem to be solemn and quiet in those ancient times. Why were they so excited about God? Many reasons are given in these hymns: Yahweh is a great king that should be feared (47:2); He subdued nations and gave Israel their land (vv. 3-4); He cares for the orphans, widows, homeless, and prisoners (Ps. 68:5-6); He established His presence above the ark in the sanctuary (v. 17); He “*daily bears us up*” (v. 19); and He demonstrated His power to Israel, which was a magnetic attraction for other nations (vv. 28, 31). What would your list include? See if you can remember five things you recognize that God has done for you this past week. Now praise Him for them, specifically and joyfully. He is worthy of our praise.

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November 28 F Reading A332 — Psalm 89 — Our Faithful God

Audio: [Psalm 89 \(ESV\)](#)

### ACCOUNTABILITY TIME!

**A Basis for Confidence** — Who was Ethan the Ezrahite, the writer of this psalm? The only other clear reference to him is in 1 Kings 4:31, which says that Solomon was “*wiser than Ethan the Ezrahite*.” This means that Ethan was probably one of the leaders of the Levites in David’s time who wrote and sang praises to God. He was certainly devoted to David and his kingdom, mentioning his name four times in this psalm. What is mostly stressed in this psalm, however, is God’s goodness. The “*faithfulness*” of God is mentioned here eight times, His “*steadfast love*” seven times, His “*covenant*” four times, and His “*righteousness*” twice. This psalm seems to have been written during

a tough time in David's rule, perhaps when his son, Absalom, rebelled against him. It seemed like God's promises of a permanent kingdom for David were not going to be fulfilled, but Ethan trusted God, relying on His eternal character of faithfulness, love, and righteousness as the basis for his confident requests. That is the way we should think when it feels like God has lost interest in us. He is still there, is still good, and still loves us. Pray with confidence that He will help you!

**ACCOUNTABILITY TIME!** If you are up to date in your reading as of today, please [click here](#) to leave your email address or let me know at [accbibleread@gmail.com](mailto:accbibleread@gmail.com).

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November 29 Sa Reading A333 — Psalm 96 — Worship and Witness

Audio: [Psalm 96 \(ESV\)](#)

### **ACCOUNTABILITY REMINDER**

**God's Worth and Rule** — The reason this psalm probably sounded very familiar to you is because we read it just six days ago in 1 Chron. 16 as a part of three psalms being sung as the ark was brought into Jerusalem. It is a universal psalm in that it is a call not only to Israel but also to the Gentiles. God's people are first called to broadcast the news about God to the whole world: "*Declare his glory among the nations*" (v. 3) and "*Say among the nations, "The LORD reigns!"*" (v. 10). This remains a command for us today. We are to let the world know about the one true God. Next, the Gentiles ("*the peoples*") were challenged to respond: "*Ascribe to the LORD, O families of the peoples ... the glory due his name; bring an offering, and come into his courts! Worship the LORD ... all the earth!*" (vv. 7-9). Two important truths about God are emphasized in this psalm: His worth and His rule. His worth is described in His character qualities, like His glory and marvelous works (v. 3), His greatness (v. 4), His creative power (v. 5), and His "*splendor and majesty ... strength and beauty*" (v. 6). The emphasis on God's future rule is expressed in that "*he will judge the peoples with equity*" (v. 10) and that "*he comes to judge the earth. He will judge the world in righteousness, and ... in his faithfulness*" (v. 13). That rule began after the resurrection of Jesus and will be magnified during the Millenium. In the meantime, we need to be spreading the news about our wonderful, and only, God.

**ACCOUNTABILITY REMINDER** If you are up to date in your reading as of today, but did not report yesterday, please [click here](#) to leave your email address or let me know at [accbibleread@gmail.com](mailto:accbibleread@gmail.com).