

CbC to Jan 24

January 18 Su Reading B18 — 2 Samuel 24 — The Threshing Floor (A) **Audio: [2 Samuel 24 \(ESV\)](#)**

Three Choices — Today's story begins this way: "*Again the anger of the LORD was kindled against Israel*" (v. 1), an expression used nine times in the OT. It doesn't tell us *why* God was angry in this passage, but in other places it is used, His anger was because of disobedience against Him. Since the unnamed sin here permeated the whole nation, the penalty would also be applied to all the people. Clearly, the first and third punishment choices of a famine or pestilence would be widespread, but the middle choice appears to be focused mostly on David: "*Or will you flee three months before your foes while they pursue you?*" (v. 13). The parallel story in 1 Chronicles 21 that we will read tomorrow, sounds more widespread, however: "*...or three months of devastation by your foes while the sword of your enemies overtakes you*" (1 Chron. 21:12). Perhaps an equal number of people would die in any of the three types of punishment. Since the length of time involved for the three choices varied, David seemed to have chosen the shortest one of three days. David was given three choices for punishment, but God doesn't give us the same privilege for choosing the way He will discipline us for our sin. We should think about that when we are considering whether we should give in to a sin of disobedience. What are the consequences? Will others under our umbrella of responsibility be hurt as well as us? We should assume the worst and choose obedience!

January 19 M Reading B19 — 1 Chron. 21 — The Threshing Floor (B) **Audio: [1 Chron. 21 \(ESV\)](#)**

A Perfect Comparison — This is a much later summary of the events we read about yesterday. It includes different numbers regarding the census totals, but because of the statement about not including Levi and Benjamin and the numbering being "*abhorrent to Joab*" (v. 6), the totals should be considered as incomplete. Another difference is that the owner of the threshing floor is said to be Ornan here, but Araunah in 2 Sam. 24:16. Since he was not an Israelite, but a Jebusite, the two versions of his name may have come from the two different languages. What was impressive to me was the parallel that can be made between the angel of the LORD with his sword of destruction drawn over the threshing floor, and the earlier event when the knife of Abraham was hovering over his son, Isaac, on an altar (Gen. 22:9-13). Both involved intended death, both actions were abruptly halted by God's command, both involved an altar of sacrifice to God, and most impressively, both were apparently at the same location. God had told Abraham to go to a mountain in the land of Moriah for the sacrifice (Gen. 22:2), and 2 Chron. 3:1 says that this threshing floor of Ornan was on Mount Moriah where the temple would be built. It is not surprising that God would arrange such a meaningful connection of place and experience. Perfect!

January 20 Tu Reading B20 — 1 Chron. 22 — Temple Preparation **Audio: [1 Chron. 22 \(ESV\)](#)**

Rewards for Obedience — After God stopped the angel from killing people, David immediately designated that spot to be the location of the temple he desired to build: "*Here shall be the house of the LORD God and here the altar...*" (v. 1). When did this happen? It is a bit difficult to know because the books of Chronicles were often written more according to theme than to time, but Solomon was said to be "*young and inexperienced*" (v. 5). This account, then, reaches back even further when God told David, "*Behold, a son shall be born to you ... his name shall be Solomon*" (v. 9). God had named and chosen Solomon to be the next king even before he was born. In addition to David's charge to Solomon to build the temple, he charged him to be obedient to God: "*...keep the law of the LORD your God. Then you will prosper if you are careful to observe the statutes and the rules that the LORD commanded Moses for Israel*" (vv. 12-13). The phrase, "*you will prosper if*" you obey has been taken by some to be a promise of financial abundance for all obedient Christians, but

the context here is Solomon's task to build the temple (v. 11) and to be the king (v. 12). It is also a general principle for us as well, that God provides good for those who obey Him. Our *purpose* for obedience should not be to gain good, but God generally does reward good for obedience.

January 21 W Reading B21 — Psalm 30 — Temple Dedication

Audio: [Psalm 30 \(ESV\)](#)

Praise and Give Thanks — This psalm begins with an expression of praise: “*I will extol you, O LORD, for you have drawn me up*” (v. 1). The word “extol” in this verse means to lift up or to elevate, and it is connected to the related word translated, “*drawn ... up*,” which is used only three other times in the OT, each one speaking of drawing water up out of a well. What David is saying here, then, is that because You have drawn *me* up, I will lift *You* up. He was praising God for the blessings He had bestowed on him in the past. He mentioned three examples: (1) in war (“*you...have not let my foes rejoice over me*”—v. 1), (2) in prayer (“*I cried to you for help*”—v. 2), and (3) in healing (“*and you have healed me... you restored me to life*”—vv. 2, 3). Since David composed this psalm for the future dedication of the temple, he called his fellow worshipers to praise God and give Him thanks when they would come to the temple: “*Sing praises to the LORD, O you his saints, and give thanks to his holy name*” (v. 4). He also closed this psalm with the same call to praise and to give thanks: I will “*...sing your praise and not be silent... I will give thanks to you forever!*” (v. 12). We lift up God in praise, and we honor Him with thanks.

January 22 Th Reading B22 — Psalm 108 — Sing Praises Early

Audio: [Psalm 108 \(ESV\)](#)

Praise and Prayer — David borrowed from himself in this psalm, taking sections of two psalms we have already studied (Psalm 57 and Psalm 60) to form this new psalm. I like the positive way it starts: “*I will sing ... I will give thanks ... I will sing praises*” (vv. 1, 3). Notice also *when* he does it. It is very early in the morning when he meets with God: “*I will awake the dawn!*” (v. 2), starting the day with worship. That is not something that comes naturally, but it comes from a decision, from a willingness to be self-disciplined. It is putting God first every day. This psalm also ends with prayer: “*Oh grant us help against the foe, for vain is the salvation of man!*” (v. 12). It recognizes that God is our only hope because our human efforts alone are “*vain*.” David began his days with praise and ended them with prayer, and so should we.

January 23 F Reading B23 — Psalm 109-110 — Prayer for Help

Audio: [Psalm 109-110 \(ESV\)](#)

Testimony of God's Help — Parts of these two psalms of David are quoted significantly in the NT. Jesus challenged the Jewish leaders (in Luke 20:41-43), saying that the word “*Lord*” in Ps. 110:1 pointed to the Messiah: “*The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool.’*” Peter quoted Ps. 109:8 in support for replacing Judas as one of Jesus’ twelve disciples: “*May his days be few; may another take his office!*” (Acts 1:20). The writer of Hebrews repeated Ps. 110:4 four times in referring to Melchizedek as being “*a priest forever*” like the Messiah (Heb. 5:6; 7:3, 17, 21). Psalm 109 begins and ends with prayer for God's help: “*Be not silent, O God of my praise!*” (109:1), and “*Help me, O LORD my God! Save me according to your steadfast love!*” (v. 26). David had confidence that God would rescue him, anticipating that “*With my mouth I will give great thanks to the LORD; I will praise him in the midst of the throng*” (v. 30). He also hoped that God's answer would be acknowledged by his enemies, perhaps bringing them to repentance: “*Save me according to your steadfast love! Let them know that this is your hand; you, O LORD, have done it!*” (vv. 26-27). This is one reason why we should always give credit to God for the good things that happen to us: unbelievers, and even enemies, are listening.

The Work of Ministry — David was quite the organizer. He not only provided most of the building materials for the temple Solomon would build, but he also organized the Levites for overseeing the work and service that would be conducted in the temple after it was built. He first numbered all the Levites who were 30 years old and older (v. 3) but later included more servers by lowering the age to 20 (v. 27). Some of their duties would change because, with the temple, they would no longer have to relocate the tabernacle and the holy items within it. Most of them would work within the temple in various aspects of physical and spiritual activities, while others would be “*officers and judges ... gatekeepers ... [and] musicians*” (vv. 4-5). Do you know what the members of your church staff do? Some are involved in music and at least one in preaching. Do you appreciate them? Do you let them know? Do you pray for them? It is hard work, and it is often discouraging because of spiritually immature members. They need our support.