

*Open My Eyes*

# *Open My Eyes*

From My Heart to Yours,

You may ask, "Why these PDFs?" It was on March 18<sup>th</sup>, 1972 that I knew I wanted to live the rest of my life for Jesus, the One who saved me. Right after that, I began reading the Bible, but my approach was unorganized. A dear brother, Randall Rice, encouraged me to read through the Psalms each month (an average of five Psalms per day). It changed my life! And it made me even more hungry for God's Word. I went through the Psalms a number of times, then I began reading through books of the Old Testament for the first time - 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles - reading the Bible became exciting to me! Then, Randall encouraged me to read through the Bible in a year. It changed my life! That first trip through the Bible was in 1977.

I've heard so many people, who are reading through their Bibles in a year tell me, "It changed my life!" So why these PDFs? To encourage you to read through the Bible in a year. The Scriptures, God's Word will change your life! Please, take that journey, reading every day, and let God's Word and His Holy Spirit have their way in you.

After decades of reading straight through the Bible (in the Old Testament from January through September, and New Testament in October through December), I tried other reading plans where you read a little from both Testaments each day, but it was difficult to keep the context for the New Testament when only reading about 20 verses a day. I went back to the original plan and changed the sequence to include New Testament books throughout the year. I've been using this plan for decades. This is the Open My Eyes plan.

Almost every week I am overwhelmed with things that I could put into "Open My Eyes", but there simply isn't room for everything. However, I take comfort that you are reading through God's Word, and He can speak to you, just as He speaks to me. So, I don't fret about things I have to remove to conserve space. (By the way, to save space, I use **bold** words to indicate a new paragraph.) The Bible isn't just "a book". It is God's Word! This is why it is important to continue to read every year. God isn't going to show you everything that He has for you at once. Our brains couldn't handle it. He speaks to us through His Word as we need it and as we read it, so, we need to continue in it, knowing that, in the following year, He will speak new insights to us when we need them.

What if, at some point, I had decided twice through the Bible was enough? Or five times, or ten times - whatever the number; I cannot begin to quantify the loss! How tragic! How horrible to think that I would have missed all of the things He has shown me, taught me, and worked in my life each year! How many times when I needed a word or promise because of things going on in my life, and He gave me the help I needed while reading through the Bible! What arrogance, what audacity to think I could know it all.

I am so thankful that He has led me to continue, and that He has continued to teach me and draw me closer to Himself because I continue to stay in His Word. As long as we continue to seek to know Him better, to love Him more, with the desire to walk in His ways, and cooperate with the Holy Spirit in becoming more like Jesus, He will continue to "open our eyes" to all of the wonderful things that He wants to say to us. His Word is a well that never runs dry.

May the Lord bless your reading through the Bible this year, to the end that you will know Him better, love Him more, walk in His ways, and be conformed to the image of His Son!

Bruce Steventon

# *Open My Eyes*

How to get more out of God's Word this year,

Give God the best time of your day! For many people, their best time is in the morning. When I was working nights, my best time for reading was in the evening. If your best time is mid-day, consider reading during your lunch break. Pick the time that works best for you to hear from your Father. It also helps to put your Bible reading time next to something that is already a part of your routine.

Start with prayer. Ask your Father to lead you by His Holy Spirit, to teach you, give you understanding, to reveal Himself to you, and to protect you from the lies of the enemy.

Read the Bible to understand what it says, with clear, "un-tinted lenses", as opposed to wearing "tinted glasses" (reading into the text our thoughts, agenda, "the teachings of men", or what we want it to say). If the Bible says something that doesn't fit with our preconceived ideas, we need to accept what God has said and think God's thoughts. The Holy Spirit is our guide through this holy ground. Take the text literally unless the context indicates we should not. Most English translations deal with Hebrew and Greek idioms so that they can be properly understood. There are some idioms shared with English: "My hour has not yet come" is not indicating 60 minutes; it simply means "My time has not yet come". But sometimes "hour" is definitely referring to a 60-minute time period.

You are more likely to find something if you are looking for it. ("You will seek Me and find Me when you search for Me with all your heart. I will be found by you", declares Yahweh... Jer. 29:13-14) Consider using colored pencils (ink can bleed through the page) and highlight verses in your Bible. Obviously, you can see the love of God as you read through the Scriptures. But if you highlight every verse where you see God's love expressed, you will find even more! I've used different colors in different Bibles, using memory devices; for instance, I would highlight verses mentioning God's love in red (memory device: the blood of Jesus). Walking in holiness or righteousness in blue (the Holy Spirit came down like a dove from the sky). Other possible things you might want to look for: praise, thanksgiving, family relationships, attributes of God, sin, judgment... the list can go on – it is totally up to you. I often use yellow for those "golden" verses that mean so much to me. Start with a couple of topics/colors, and you can add others on future trips through the Bible.

Finally, but certainly not the least important. Endeavor to read each day. I always try to stay a little ahead (being ahead is easier than playing catch-up). But sometimes, "life happens". And when it does, the enemy of your soul will tell you that "you should just quit; you are so far behind you won't make it; this is just too hard; you are too busy". It is the enemy of your soul that wants you to keep from knowing God better, and loving Him more, and walking in His ways, and most of all, from becoming more like Jesus! Ok, so you may be a few days behind, or a week, even a month, but it is ok to finish in January or February. The important thing is to be spending time in God's Word daily and get through the whole Bible. One cannot interpret the Bible in the context of the whole Bible if that one has not read through the whole Bible. It is easier to be deceived if you have not read the "whole counsel of God". However long it takes you, you are better off staying the course. Reading through in a year is a good thing. But the main thing is reading through the whole Bible. Don't give in to the evil one. ("Satan" [from Hebrew] means "adversary", "enemy". "Devil" [from Greek] means "slanderer", "accuser".) Do not listen to him; "Resist the devil and he will flee from you." (James 4:7) When you finish your journey through the Bible, you win! The devil loses.

May the Lord bless you as you read the Scriptures.

Bruce Steventon

## Exegesis Vs. Eisegesis

We need to read the Bible with “un-tinted lenses” to clearly see what God has said, as opposed to wearing “tinted glasses” of preconceived ideas, thoughts or agenda, or “the teachings of men”. Read the Bible for what it says, not what we want it to say. If the Bible says something that doesn’t fit with our preconceived ideas, we need to amend our ideas and accept what God has said. We should take it literally unless there is something in the context that indicates that we should not. As the old saying goes, “If the literal sense makes sense, seek no other sense, for in doing so all you will find is nonsense.”

**Exegesis** (ἐξήγησις) - "to lead out" - the interpreter is led to his conclusions by following the text. Exegesis does justice to the text.

**Eisegesis** (εἰς "into") - "to lead into" - the interpreter injects his own preconceived ideas into the text, making it mean whatever he wants. Eisegesis is a mishandling of the text and often leads to a misinterpretation (error).

**Exegesis** is concerned with discovering the true meaning of the text, respecting its grammar, syntax, and context.

Eisegesis is concerned only with making a point, even at the expense of losing the meaning of the text.

**Exegesis** involves 1) observation: what does the passage say? 2) interpretation: what does the passage mean? Determine how the words are used and their relationship to the other words in the passage. 3) context: What does the scripture mean within the context of the passage. 4) correlation: how does the passage relate to the context of the whole Bible? and 5) application: how should this passage affect my life?

**Eisegesis**, on the other hand, involves 1) imagination: what idea do I want to present? 2) exploration: what Scripture passages seem to fit with my idea? How can I take other passages (out of context) to make this passage say what I want it to say? and 3) application: what does my idea mean? Notice that, in eisegesis, there is no real desire to understand the actual meaning. Scripture serves only as a tool to support the interpreter’s idea.

We can see that exegesis takes more time/work than eisegesis. But to be unashamed workmen “rightly dividing (cutting straight and smooth) the word of truth” (2 Tim. 2:15), we must make the effort and take the time to understand the text for what it says.

Example 1 (from [hermeneutics.stackexchange.com](http://hermeneutics.stackexchange.com)): There is a paper put on a table in a room with five doors, each taller than the one next to it. On the paper the text reads in an ancient Egyptian language: "Behind the tallest door you will find the most precious stone." A couple of literary students are asked to determine what the stone is. The first student says one can't determine what stone is being referred to and is most likely merely representative of all valuable stones. The tallest door is an allegory for an opening extending to heaven. The statement simply means if you live a life that leads upwards it will bring you true riches. The second student opens the tallest door and finds a large diamond inside. He takes the text to literally mean that there was a precious stone placed in the room whose entrance had a tall door. The text called for external investigation and it was obvious upon inspection.

Example 2 (from [www.gotquestions.org](http://www.gotquestions.org)): 2 Chronicles 27:1-2

“Jotham was twenty-five years old when he became king, and he reigned in Jerusalem sixteen years... He did what was right in the eyes of the LORD, just as his father Uzziah had done, but unlike him he did not enter the temple of the LORD.”

**Using EISEGESIS** - First, the interpreter decides on a topic. Today, it’s “The Importance of Church Attendance.” The interpreter reads 2 Chronicles 27:1-2 and sees that King Jotham was a good king, just like his father Uzziah had been, except for one thing: he didn’t go to the temple! This passage seems to fit his idea, so he uses it. The resulting sermon deals with the need for passing on godly values from one generation to the next. Just because King Uzziah went to the temple every week didn’t mean that his son would continue the practice. In the same way, many young people today tragically turn from their parents’ training, and church attendance drops off. The sermon ends with a question: “How many blessings did Jotham fail to receive, simply because he neglected church?”

Certainly, there is nothing wrong with preaching about church attendance or the transmission of values. And a cursory reading of 2 Chronicles 27:1-2 seems to support that passage as an apt illustration. However, the above interpretation is totally wrong. For Jotham not to go to the temple was not wrong; in fact, it was very good, as the proper approach to the passage will show.

### Using EXEGESIS

First, the interpreter reads the passage and, to fully understand the context, he reads the histories of both Uzziah and Jotham (2 Chronicles 26-27; 2 Kings 15:1-6, 32-38). In his observation, he discovers that King Uzziah was a good king who nevertheless disobeyed the Lord when he went to the temple and offered incense on the altar—something only a priest had the right to do (2 Chronicles 26:16-20). Uzziah’s pride and his contamination of the temple resulted in his having “leprosy until the day he died” (2 Chronicles 26:21).

Needing to know why Uzziah spent the rest of his life in isolation, the interpreter studies Leviticus 13:46 and does some research on leprosy; he compares the use of illness as a punishment in other passages, such as 2 Kings 5:27; 2 Chronicles 16:12; and 21:12-15.

By this time, the exegete understands something important: when the passage says Jotham “did not enter the temple of the LORD,” it means he did not repeat his father’s mistake. Uzziah had proudly usurped the priest’s office; Jotham was more obedient.

The resulting sermon might deal with the Lord’s discipline of His children, with the blessing of total obedience, or with our need to learn from the mistakes of the past rather than repeat them.

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## January – Week 1

### Completed

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|-------------------|--------------------------|
| 1 - Genesis 1-3   | <input type="checkbox"/> |
| 2 - Genesis 4-6   | <input type="checkbox"/> |
| 3 - Genesis 7-9   | <input type="checkbox"/> |
| 4 - Genesis 10-12 | <input type="checkbox"/> |
| 5 - Genesis 13-15 | <input type="checkbox"/> |
| 6 - Genesis 16-18 | <input type="checkbox"/> |
| 7 - Genesis 19-21 | <input type="checkbox"/> |

We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** covers 2,048 years from creation to the birth of Isaac! **God** created us to be His image bearers. (This is why Satan hates people.) We are not to "return the favor" of "making God in our image"! Many have opinions about God that are in conflict with God's self-revelation in His word. It is important to read the Bible. What God has said about Himself is weightier than opinions. **There** are big events in this week's reading: creation, the fall, the first promise of Messiah, the first atonement, the first murder, the flood, Babel, God's call on Abram, Melchizedek, and more! **Sin** as described by John (the lust of the flesh, eyes, and pride of life - 1 John 2:16) are evident in the first temptation (Gen. 3:6). **It** is so important to not add to God's Word. Eve's response to the serpent's question added "or touch it". This likely led to more ease of eating the fruit when she touched it and did not die. **What** great weight there is in God's question in 3:13, "What is this you have done?" What horror was brought into the world: every war, act of violence, etc., as well as the terrible price that Jesus paid! Adam and Eve could not have had any idea of how bad this was. Chapter 5 is a consistent reminder: "and he died... and he died". **Jesus** quoted from Genesis as the authoritative Word of God (Matthew 19:4-5). **Interesting** chronology, to keep things in perspective: From the creation of Adam to the flood was 1,656 years. Adam died when Lamech (Noah's dad) was 56 years old. (Anyone curious about the Garden of Eden could simply ask Adam. From Adam to Abram is approximately 1,948 years. Noah died when Abram was 58 years old. Again, anyone with questions about the flood, could ask Noah. **Notice** in 7:4 that the seven days and 40 days/nights were literally fulfilled. **How** many Yahweh's are there? Only One! Yahweh spoke to Abram in 18:20-32 and then departed for the plain. "Yahweh rained on Sodom and Gomorrah fire and brimstone from Yahweh out of heaven" (19:24). Students of the Bible believe this is a "pre-incarnate" appearance of Jesus.

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

"Genesis" means "Beginning"; the Hebrew name of this book is בְּרֵאשִׁית (pronounced beh-ray-sheet' meaning "In the beginning") and is the first word in the Hebrew Bible. **Some** teach "the Gap Theory", that in the beginning God created the heavens and the earth (1:1), then, events happened bringing disorder to the creation (1:2), then God did a re-work for our current heavens and earth. The Hebrew text does **not** support this idea. Biblical Hebrew has a method to advance the events of a historic account using the "Vav Consecutive", which means "and then". The words, "and" in 1:2 are not Vav Consecutives, meaning they describe a concurrent state. When God created the heavens and the earth (1:1), verse 2 is describing what that creation looked like at that time. The first Vav Consecutive is in 1:3. In summary, God created everything (1:1), 1:2 is how it looked, and 1:3 gives us the next thing that happened - "and then God said, 'Let there be light.'" **Some** English translators use "LORD" to represent the Divine Name, Yahweh.

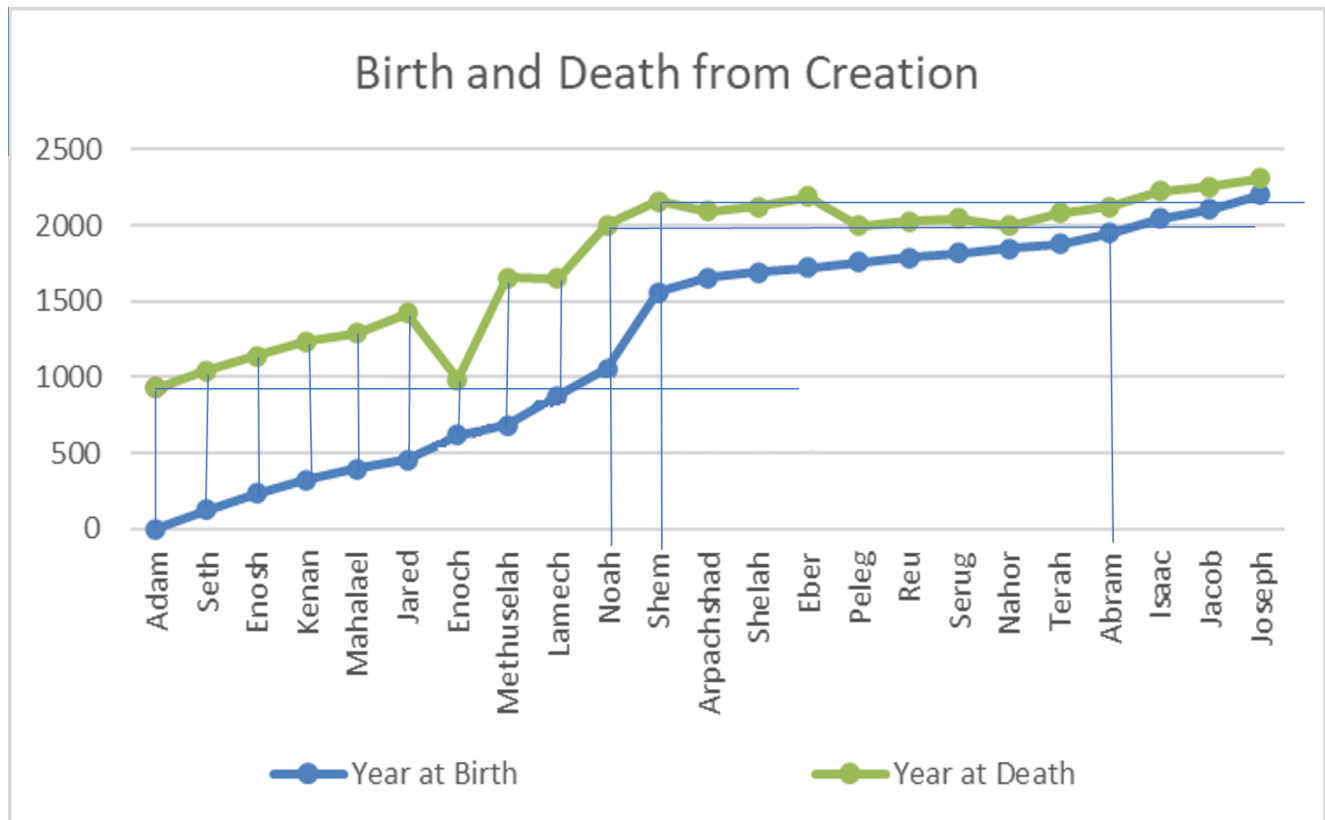
### How has God revealed Himself in this week's reading? What has He shown me this week?

God [Father, Son (John 1:1-3, Col. 1:13-19, Heb. 1:1-3), and Holy Spirit (Gen. 1:2), three discernable persons, yet one God] is the creator of the Heavens and the Earth. (The most elemental fact about God, is often the starting point of introducing who He is to those not knowing Him: Jonah 1:9, Acts 13:15, etc.) He provides food, companionship. He is the Lawgiver for our good (do not eat of the tree, 2:16-17). He is the Judge, He atones/covers, and promised a Redeemer (3:15). He receives by faith (4:4, Heb.11:4). He warns, protects (4:6-7), and is gracious (4:15). He keeps His word (chap. 5 - "you will surely die"). He is grieved by sin (chap. 6). He orders the universe (8:22). He is a covenant maker (chap. 9). The One who calls, The Living One Who sees me. As the Judge of all the earth He will do right: He will not destroy the righteous with the wicked in His wrath. Noah and his family were safe before the wrath came. Lot was removed before the wrath came. Bad things can happen, floods, fires, etc. but they are not God's wrath.

## Charts of Ages

Overlapping lifespans can be observed by comparing the “Year at Birth” to the “Year at Death” columns. For instance, Adam’s year at death is 930, and Lamech’s year of birth is 874, which means that Adam died when Lamech was 56 years old. Noah died when Abram was 58. The second chart gives a visual lifespan representation.

Name	Date BC	Year at Birth	Age son born	After son	Total Age	Year at Death	Reference
Adam	4114	0	130	800	930	930	(Gen. 5:3-5)
Seth	3984	130	105	807	912	1042	(Gen. 5:6-8)
Enosh	3879	235	90	815	905	1140	(Gen. 5:9-11)
Kenan	3789	325	70	840	910	1235	(Gen. 5:12-14)
Mahalael	3719	395	65	830	895	1290	(Gen. 5:15-17)
Jared	3654	460	162	800	962	1422	(Gen. 5:18-20)
Enoch	3492	622	65	300	365	987	(Gen. 5:21-23)
Methuselah	3427	687	187	782	969	1656	(Gen. 5:25-27)
Lamech	3240	874	182	595	777	1651	(Gen. 5:28-31)
Noah	3058	1056	502	448	950	2006	(flood started 1656, Gen. 7:6, 9:29, 11:10)
Shem	2556	1558	100	500	600	2158	(Gen. 11:10-11)
Arpachshad	2456	1658	35	403	438	2096	(Gen. 11:12-13)
Shelah	2421	1693	30	403	433	2126	(Gen. 11:14-15)
Eber	2391	1723	34	430	464	2187	(Gen. 11:16-17)
Peleg	2357	1757	30	209	239	1996	(Gen. 11:18-19)
Reu	2327	1787	32	207	239	2026	(Gen. 11:20-21)
Serug	2295	1819	30	200	230	2049	(Gen. 11:22-23)
Nahor	2265	1849	29	119	148	1997	(Gen. 11:24-25)
Terah	2236	1878	70	135	205	2083	(Gen. 11:26,32)
Abram	2166	1948	100	75	175	2123	(Gen. 21:5, 25:7)
Isaac	2066	2048	60	120	180	2228	(Gen. 25:26, 35:28)
Jacob	2006	2108	91	56	147	2255	(Gen. 47:28)
Joseph	1915	2199	32?	78	110	2309	(Gen. 41:46, 47, 53, 45:6, 47:9)
In Egypt	1876	2238			430	2668	
Exodus	1446						



# Open My Eyes

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Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## January – Week 2

- 8 - Genesis 22-24
- 9 - Genesis 25-27
- 10 - Genesis 28-30
- 11 - Genesis 31-33
- 12 - Genesis 34-36
- 13 - Genesis 37-39
- 14 - Genesis 40-42

## Completed

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We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** covers events from Abraham offering Isaac, to Jacob sending his sons to Egypt to buy bread because of the famine - approximately 165 years. **Interesting** chronology: Noah's son, Shem, who was on the Ark, didn't die until Jacob and Esau were 50 years old. **Abraham** was 10 years older than Sarah (17:17); He was 137 when she died (23:1). **How** difficult was Abraham's trip (22:2-4) as he took Isaac to Moriah! He trusted in God! (See Heb. 11:17-19) Even in three days of travel, he didn't change his mind! Faith is trusting what God has said! **In** chapter 27, Isaac, at 137 years old, was concerned about the day of his death. He didn't die for another 43 years (35:28), which was 12 years after Joseph had been sold by his brothers into Egypt (Ages Chart: Year of Birth vs. Year of Death). **Jacob** (and Rebekah) deceived Isaac with a dead goat and clothing (27:9,15,16). Later, Jacob's sons would deceive him with a dead goat and clothing (37:31). **An** eternal perspective: except for Benjamin (35:18), Leah and Rachel named their sons (29:32-30:24); consider the ramifications: these became the names of the tribes of Israel, the names engraved in stones on the Ephod (Ex. 28:9,21), and the names on the gates of the New Jerusalem (Rev. 21:12)! May God be glorified in eternity in the day-to-day things in our lives! **One** example of God's ways being higher than ours (Isaiah 55:8-9): when Jacob says, "All these things are against me." (42:36) While I can understand his perspective, the truth is completely the opposite, all these things are for him: Joseph is alive and Simeon is alive. God is using Joseph to save the lives of many people; God will provide for Jacob and his family in Egypt while He makes them into a nation; He is fulfilling His word to Abraham in Genesis 15:13-15, and He will bring them out with great possessions, as well as bringing glory to Himself. **From** God's provision for sacrifice (more on that in the next section), to Abraham's servant's journey to get a wife for Isaac, to the above statement from Jacob, this week's reading is a lesson for us when we get worried or anxious - look to Jesus instead of the circumstances, and trust in His great faithfulness.

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

Many are familiar with the name, Jehovah Jireh, and most would say it means, "The LORD Provides". In Genesis 22 we read the account of Abraham taking Isaac to the land of Moriah to sacrifice him to Yahweh. In verse 8, after Isaac asks about the lamb for the sacrifice, Abraham says, "God will provide for Himself the Lamb...". Again, in verse 14, Abraham calls the place, "The LORD Will Provide", and again later, "In the mount of the LORD it will be provided." I am not saying that these translations are wrong; they are "dynamic equivalents". The translators are interpreting to us *what it means*, not *what it says*, so it is basically correct for our English understanding. The word for "provide" is actually the Hebrew word meaning, "see". It is the same word as in v.4 where Abraham lifted his eyes and "saw" the place. Also, in v.13, when Abraham "saw" the ram caught in the thicket. A more wooden (literal) translation of Abraham's response to Isaac in v.8 would be, "God will see to it" (the lamb for burnt offering). The same with v.14 where Abraham called the name of that place, "Yahweh, He will see", and also, "on the mountain of Yahweh he will be seen." In last week's reading, we saw that God revealed Himself to Hagar in 16:13 as, "the God who sees", and v.14 and the name of the well was called, "The Well of The Living One Seeing Me". The Bible is clear; when we have needs in our lives, we can trust that God will "see to it". We only need to seek His Kingdom and righteousness first.

### How has God revealed Himself in this week's reading? What has He shown me this week?

God is the One who will "see to it" (22:8,14). He also "saw to it" in the providing of a wife for Isaac. He is the one who promises blessing, and does what He says (22:17:18, 24:1). He doesn't forsake His lovingkindness or truth for those who are His (24:27, 26:4-5). Though we are unworthy, He delivers us (32:10-11), as Jacob testified (35:3) - the One answering me in the day of my distress; the One on the way with me. He is with us in the hard times (39:2,21).

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Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## January – Week 3

## Completed

15 - Genesis	43-45	<input type="checkbox"/>
16 - Genesis	46-48	<input type="checkbox"/>
17 - Genesis 49 - Exodus 1		<input type="checkbox"/>
18 - Exodus	2-4	<input type="checkbox"/>
19 - Exodus	5-7	<input type="checkbox"/>
20 - Exodus	8-10	<input type="checkbox"/>
21 - Exodus	11-13	<input type="checkbox"/>

We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** covers 430 years: from Jacob sending his sons back to Egypt a second time (with Benjamin) for food, to the Exodus, including: Judah's heart-rending appeal for his dad and Benjamin, Joseph reveals his identity to his brothers, Jacob and his family move to Egypt, Jacob blesses his family and dies, the death of Joseph, the rise of a new Pharaoh who enslaves and demands the killing of the Hebrew's baby boys, the birth of Moses, his attempt to redeem, his call from God, the plagues on Egypt, with the final plague being the Passover, and the Exodus from Egypt. (Plus, the 1<sup>st</sup> "no fly zone" in the middle east: 8:22. 😊) **All** of the prophecies we've read so far (flood coming in seven days, rain for 40 days and 40 nights, the dreams of the cupbearer and baker, Pharaoh's dreams of two sets of seven years) are all literal. In fact, anytime you have a biblical prophecy giving a specific number and a specific unit of time, they are always fulfilled literally! **Chronology** notes: In 45:6 Joseph says two years of famine passed, with five more to go. This gives us one of the "keys" to determining the ages of Jacob and Joseph in earlier events of their lives:

- 37:2 Joseph was 17 when he was sold into Egypt (slavery and prison);
- 41:46 Joseph was 30 when he stood before Pharaoh;
- 45:6 the 7 years of plenty and 2 of the 7 years of famine had passed when Joseph sent for his father, Israel, to come down (so Joseph is now 39);
- 47:9 Jacob told Pharaoh he was 130. Since Joseph was 39, Joseph was born when Jacob was 91.
- 30:25-26 Since Joseph was born at the end of the 14 years that Jacob served Laban (for Leah and Rachel, but before the additional 6 years - a total of 20 - 31:38), Jacob was 77 when he left to live with Laban (chap. 28).
- 25:26 Isaac was 60 when Esau and Jacob were born, so when Jacob (age 77) left for Laban, Isaac was 137 and lived another 43 years.
- Isaac was 168 and Jacob was 108 when his sons sold Joseph into slavery.
- Jacob was 120 (and Joseph was 29) when Isaac died.
- Joseph was 54 when Jacob died.
- Jacob lived in Egypt 17 years before he died.
- From chapter 46 (when Israel went into Egypt) to Exodus 12:40-41 was 430 years.
- From the time of Adam to Israel moving to Egypt was 2238 years.
- From Adam to the Exodus 2668 years (about 1436 BC).

While this may seem tedious to some, look at the wealth of information God has given to us. Certainly, God is a God of details, and there is much we can gain from the study of His word!

**In** the first nine plagues (as Pharaoh refuses to send out Israel) there are three cycles of three plagues: the first two plagues in each cycle are with warning to Pharaoh, but the third of each cycle, because of Pharaoh's stubbornness, is without warning. **First cycle** - 1) The Nile to blood, he was warned, but he simply refused to let Israel go (7:22-23). 2) Frogs, he was warned, and he promised to let Israel go (8:8), but he lied. 3) Gnats, a "bonus" plague with no warning, and he even refused to listen to his own magicians' warning (8:19). **Second cycle** - 4) Flies, he was warned, but he only offered a compromise (8:25 – sacrifice within the land of Egypt, don't go too far). 5) Death of livestock, he was warned, but he refused (9:7). 6) Boils, after ignoring two more warnings, he got a "bonus" plague, but he continued to refuse (9:12). **Third cycle** - 7) Hail, he was warned, he promised to let them go (again), but lied (9:28). 8) Locusts, he was warned, he offered a compromise (10:11 only the men can go). 9) Darkness, no warning, the last "bonus" plague, he offers another compromise (10:24 all the people can go, but not their animals).

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Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## January – Week 3 continued

What can we learn from this? First, don't refuse to obey God. Second, don't lie to God about obeying. Third, don't compromise. Do we see the same compromises today? **Pharaoh's** first compromise (sacrifice in the land - 8:25): "Don't follow the LORD. You don't have to leave your life of slavery to sin. Just live as you have been. You can 'receive Jesus' and not repent. Don't separate from the world; be one of them." His other part of the compromise (don't go too far - 8:28): "You can serve the LORD, just don't go too far. Don't be a fanatic. Don't get excited, be lukewarm: neither therapeutic nor refreshing." His second compromise (10:11 only the men can go): "You can come to Christ, but don't try to influence your spouse or children. Let them choose for themselves." His third compromise (10:24 all the people can go, but not their animals) - he is no longer holding the women and children hostage, just the animals. (In Genesis 50:8, they left their flocks and herds to bury Jacob, then they returned to Egypt. This worked before; he wants to try it again: "Compartmentalize your life - be a Christian but don't let it affect your business, investments, or other parts of your life. Keep your testimony out of your work. Entangle yourself with the world in business. Some of your life is still your own." As Pharaoh offered compromises, at no point did God say, "Well, I guess that is the best deal we can get!" God is not open to haggling. He is not looking for compromise or concessions. He is looking for obedience. To not comply is disobedience, and that is unacceptable. We cannot dictate terms to God. "I'll serve You, but I want to do it my way." The Bible is clear: God will not accept those terms. He doesn't have to. We are not called to walk as close to the world as possible, yet remain saved. We are called to be separated, wholly devoted to Jesus! This is diametrically opposed to seeing how close we can be to the world "and still be saved".

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

Jacob rested on "the head of the bed" (47:31). Heb. 11:21 says Jacob leaned on the "top of his staff". Why the difference? Hebrew was originally written without vowels. (If English didn't have vowels, would "lv" be "live" or "love"? Would "yr" be "year" or "your"? Context usually makes the intended word clear.) Around 500 AD, the Masoretic Scribes added vowel points to the traditional Hebrew text to preserve Hebrew from dying out. The consonants for the Hebrew word "bed", מִטָּה (pronounced "me-tah") and "staff" מַטֵּה (pronounced "mah-tay", also in 38:25 and translated "staff") are the same; only the vowels are different. The translators of the Septuagint (LXX – between 300 and 100 BC), the Greek translation of the Hebrew Scriptures (without vowels) translated the word into Greek as "staff". When the Masoretic scribes added vowel points, they choose the vowels for "bed". The "ark" in Ex. 2:3 for baby Moses, תִּבְיָה (pronounced "tay-vah") is the same word used for Noah's ark in Gen. 6:14. The Ark of the Covenant (Ex. 25:10) is a different word, אֲרוֹן (pronounced "ah-rown"). **Pharaoh** was told to "let them go". In Hebrew, the command to Pharaoh is, "make sent" them. "Let them go" sounds more passive than "send". **Most** English translations say Pharaoh's heart was "hardened". In Hebrew, the word "hardened" is only used once (7:3). All of the other times it is "strengthened" (nine times) or "made heavy" (five times). The first two references to Pharaoh's heart (4:21 [strengthen]; 7:3 [harden]) were actually predictions. The next seven references say Pharaoh hardened his own heart (7:13–14, 22; 8:15, 19, 32; 9:7). This is before God is said to have hardened it (9:12; 10:1, 20, 27; 11:10; 14:4, 8). God's first hardening came after the sixth plague. What does it mean that he made his heart strong. "I am Pharaoh. I'm not going to be pushed around by these Hebrew slaves! I'm in charge here! I'm not doing it!" What about "heavy"? In our culture, a heavy heart is sad. Not here; it means "not to be taken lightly". One of the most common uses of "cavod" is for "glory", as in Ps. 24 "the King of Glory". It is also used of "honor". Pharaoh put weightiness, glory, honor to his heart. "I am the great, glorious king of Egypt. I don't deserve this! I will not bow to some other god." In 9:17 and 10:3 Moses will point out this very problem, "How long will you refuse to humble yourself before Me?" After he continually made his own heart glorious, strong, and prideful, God helps him along. Pharaoh is not the victim. This was his choice. Beware of pride. Beware of "I don't deserve this." Beware of disobedience. If you want your own way, God may just give it to you. The sun hardens clay but melts wax. The difference is not in the sun but in the nature of the material. We can let the working of God mold us, or we can resist Him and be hardened.

### How has God revealed Himself in this week's reading? What has He shown me this week?

He is the only, eternal, self-existing one. God knows the end from the beginning, He intervenes in this world to work His will, and purposes, He doesn't "make deals" or compromise on what He says. He (rightfully) expects obedience.

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## January – Week 4

### Completed

22 - Exodus 14-16

23 - Exodus 17-19

24 - Exodus 20-22

25 - Exodus 23-25

26 - Exodus 26-28

27 - Exodus 29-31

28 - Exodus 32-34

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

**This week's reading:** Only a few months go by, including: Pharaoh's pursuit of Israel to the Red Sea, the miracle of manna, meat, water from the rock, war with Amalek, arrival at Mount Sinai, the 10 Commandments and other laws (as He turns this large group of slaves into a nation - after removing them from Egypt, He needed to remove Egypt from them), the three Feasts, instructions for building the Tabernacle, the golden calf, and God's revelation of Himself to Moses. How much better it is to bring our needs to God and ask Him to meet those needs, instead of complaining.

**Where** is Yam Suph (the "Red Sea" - the name used in the Septuagint)? See Ex. 23:31, Num. 14:25, 21:4 Deut. 1:40, 2:1, 1 Kings 9:26, Jer. 49:20-22. It is not a shallow pond! **Some** criticize God for having Israel wipe out the people of the land. While there are a number of things that can be said, it is interesting that, in this week's reading, God didn't lead with "kill the people"; He said they were to be driven out (23:27-33). Only the ones choosing to fight Israel were met with war. **One** of the great passages this week is in chapters 33-34. After the sin of making and worshiping the golden calf, Moses interceded for Israel. God granted Moses' request, then we are allowed a window into the intimate relationship between God and Moses, they met together as friends and talked "face to face". (More on his prayer below in the Hebrew Insight.) Moses would not be content to have the angel go with them. He spent time with God and knew the truth as stated in Psalm 16:11, "In Your presence is fullness of joy; at Your right hand are pleasures forevermore." Moses wanted nothing less than to know Yahweh, see Yahweh (v. 18), and be pleasing to Him.

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

As mentioned last week, in 14:4,8,17 God "strengthened" the heart of Pharaoh/Egyptians. "**Manna**" (16:15,31) is from Aramaic, and is pronounced "man hu" ("what he" meaning "what [is] it"). **In** the war with Amalek (chap 17), when Moses' arms became tired and Aaron and Hur supported his hands, it says they were "steady". The Hebrew word translated "steady" means "faith" (the same word used in the Hebrew New Testament translation in Hebrews 11 – the Faith chapter. In this we see that one of the facets of "faith" is steadiness, faithfulness, as James (1:6-8) tells us, not like a wave driven/tossed by wind, or, double minded. **In** many of God's commands to Israel, He spoke to all of them, the plural of "you" (as in "you all"). However, it is interesting that in the 10 Commandments, God always uses the singular "you" - every time. We have a personal responsibility to obey. It doesn't matter what other people do - YOU (as an individual) need to obey! **Here** is a wooden (literal) translation of the prayer of Moses in 33:13 - "And now, if, please, I have found grace (or "favor") in Your eyes, cause me to know, please, Your ways, that I may know You, in order that I may find grace in Your eyes." God granted Moses' request. In Psalm 103:7 it says, "He made known His ways to Moses, His acts to the children of Israel." Israel saw the manna, water from the rock, the pillar of cloud, the pillar of fire - they saw what God did, but Moses understood what God was doing. David said (Ps. 86:11), "Teach me Your way, O Yahweh; I will walk in Your truth..." If God said, "I will grant you one, and only one request." would you say, "Cause me to know Your ways, that I may know You, and find favor with You."?

### How has God revealed Himself in this week's reading? What has He shown me this week?

He is a God Who redeems, hears prayers and complaints. The God who provides what we need. There is none like Him, majestic in holiness, awesome in praises, working wonders, and reigns forever (15:11,18). The Sovereign Who has the authority to tell us how to live. The God Who will not tolerate sin. He is Yahweh, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps loving kindness for thousands, forgiving iniquity, transgression, and sin; Who will not leave the guilty unpunished, even if there are three or four generations of those who hate Him, but showing lovingkindness to thousands who love Him and keep His commandments.

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

Jan./Feb. – Week 5

Completed

29 - Exodus 35-37

30 - Exodus 38-39

31 - Exodus 40

1 - Leviticus 1-3

2 - Leviticus 4-6

3 - Leviticus 7-8

4 - Leviticus 9-10

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

**This week's reading:** takes place during Israel's (11-month, 20 day) stay at Sinai. They arrived in the third month (Ex. 19:1), and they left Sinai the next year on the 20<sup>th</sup> day of the second month (Num. 10:11). **We** will see the contribution of the people to build the Tabernacle, wisdom given to the people making the Tabernacle and the priestly garments, the Tabernacle set up and filled with the glory of Yahweh. **What** a treat to read over and again of their obedience, "just as Yahweh commanded Moses" in the last chapters of Exodus. **Consider** pictures of Jesus as you read about the different parts of the Tabernacle. **Leviticus** is about a month in length (Ex. 40:2 – the Tabernacle was set up on the first day of the first month, a couple of weeks before their first annual Passover celebration; and Numbers 1:1 begins at the first of the second month). **We** immediately see that Yahweh no longer speaks to Moses from Sinai (1:1), and we are introduced to five sacrifices (Burnt Offerings, Grain Offerings, Peace Offerings, Sin Offerings, and Guilt Offerings). It is helpful to notice what the sacrifices have in common and how they are different (where the blood is sprinkled, is this a "soothing aroma" or not, etc.). **It** is good to note themes as you read through Leviticus: "holy", "clean", "unclean", "profane". I found 124 occurrences of the Hebrew word קֹדֶשׁ – "qodesh", meaning "holy". **As** with the Tabernacle, it is helpful to consider pictures of Jesus in the sacrifices (like Ephesians 5:2, Colossians 1:20, and Romans 5:1). The sacrifices were a constant reminder that "the wages of sin is death" (Romans 6:23) - "this little baby animal had to die because I sinned." **Notice:** all of the sacrifices were for unintentional sins. There was no sacrifice for deliberate sin. **The** thanksgiving offering is a subset of the Peace offerings (7:13, 15). Psalm 50:23 says, "He who offers a sacrifice of thanksgiving glorifies Me. And he who orders his way, I shall show the salvation of God." It is appropriate for us to have thankful hearts, and glorify God, and to "order our way". How thankful are we when God has been so gracious to us, then we sin and hurt His heart? How is that showing Him appreciation, or love? Jesus said, "If anyone loves Me he will keep My word" (John 14:23). "If you love Me you will keep My commandments." (John 14:15) "And this is love, that we walk according to His commandments" (2 John 6). It is appropriate to give thanks to God, but we should also live our lives in obedience, so the thanksgiving is an extension of our love and obedience to Him. Love is more than keeping commandments, but it is not less than keeping commandments!

## Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

John 1:14 - "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The Greek word for "dwelt" means to "pitch a tent". He "pitched His tent among us", or "He tabernacled among us". Colossians 1:19 - "For it was the Father's good pleasure for all the fullness to dwell in Him". Jesus referred to His body as the "temple" - John 2:19-21. This word for temple is "naos" - the inhabited place, meaning, the Holy of Holies. Jesus is the New Testament version of the Tabernacle. **In** Exodus 40:34-35 is an account of the "Shekinah Glory". The word "Shekinah" (שְׁכִינָה) is not in the Bible, however, it is based on the same root as שָׁכַן ("sha-khan", "he dwelled"), which is used in v.35 ("the cloud dwelt on it"). The same root is used for the "Tabernacle", מִשְׁכָּן ("meesh-kahn", "dwelling place"). **"The anointed"** priest (Lev. 4:3,5,16) is the word הַמְשִׁיחַ (ha-mah-she'-akh, "The Messiah"), and is later used for kings. מְשִׁיחַ [mah-she'-akh] is "Messiah", "Anointed".

## How has God revealed Himself in this week's reading? What has He shown me this week?

God is a God of details. He is a God of glory. The God Who leads and protects (by the pillar of cloud from the sun, and the pillar of fire by night from predators). He wants to dwell with men, but has to deal with the sin problem. We must come to Him His way (Leviticus 10, Nadab and Abihu) and only His way. John 14:6 (no one comes to the Father except through Jesus). He is the only way (to be forgiven, to have God as our Father, and have eternal life)!

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## February – Week 6

### Completed

- |                      |                          |
|----------------------|--------------------------|
| 5 - Leviticus 11-13  | <input type="checkbox"/> |
| 6 - Leviticus 14-15  | <input type="checkbox"/> |
| 7 - Leviticus 16-18  | <input type="checkbox"/> |
| 8 - Leviticus 19-21  | <input type="checkbox"/> |
| 9 - Leviticus 22-23  | <input type="checkbox"/> |
| 10 - Leviticus 24-25 | <input type="checkbox"/> |
| 11 - Leviticus 26-27 | <input type="checkbox"/> |

We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** we will finish the book of Leviticus. In your first couple of times through the Bible, Leviticus may seem like a "difficult read". However, God is still revealing more about Himself (see below). Be encouraged! I continue to hear testimonies from others saying that when they started reading the Bible each day, and complete the Bible in a year, they are saying, "IT CHANGED MY LIFE!" One young woman said, "I learned more about the Bible that year than the whole time I was in Bible College." Reading through the Bible changed her life! My own testimony is similar (as given in "From My Heart to Yours" sent with Week - 01). So, if you are feeling frustrated, discouraged, falling behind, or thinking of dropping out, please remember your goal and the reasons you had in mind when you started - to read through the Bible this year. If you will be faithful to stay the course, looking to the Holy Spirit for understanding, seeking to know God better, love Him more, walk in His ways, and to become more like Jesus, I am confident that, someday, you will be sharing about this year with someone else, saying, "I remember the first year that I started reading through the Bible - it changed my life!" **One** of the great benefits of reading through Leviticus is thankfulness to Jesus for what He did for us, and that His sacrifice is enough - we don't have to continue with these laws for sacrifice and purification! **We** see in 12:8 that Joseph and Mary (Luke 2:24) were poor and could not afford a lamb. **The** "warp and the woof" in chapter 13: the warp are the threads that run lengthwise and the woof are the threads that run across the fabric. **Why** sacrifices? We see in 17:11 that "the life is in the blood". The wages of sin is death. God uses the sacrifices to teach us that sin requires a death, but it can be "vicarious" (through a substitute - which brings us to Jesus, "the Lamb of God Who takes away the sins of the world"). **The** holy days are summarized in chapter 23. Months are often referred to by number. Please see the separate PDF regarding Hebrew calendar.

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

**The** Levites are often told to "keep" (שָׁמַר "shamar" - guard, protect) the "charge" (מִשְׁמֶרֶת "mishmeret" - a thing to be kept, duty, responsibility) of the priesthood. (example: 22:9) The relationship of these two words is not easily seen in English, however, the relationship is obvious in Hebrew. To "keep" the word of God is to "guard" and "protect" it. **Is** a bat a "bird"? The Hebrew word translated "bird" in 11:13-19 (עוֹף "oph") means "things that fly", and yes, bats can fly. A different Hebrew word (צִפּוֹר "tsippor") means a "bird". **In** English "one year old" completes 1 year. **In** Hebrew, it is the first year. **In** 22:27 an animal had to be eight days old, up until its first birthday, to be a sacrifice. **Yom Kippur** in Lev. 23:27,28 is יוֹם כִּפּוּרִים - "Day of Atonements". The word "atonement" (כִּפָּר "kah-pair") means to "make covered". "Mercy Seat" (כַּפֹּרֶת, kah-poe-ret) means "covering". **Some** have strange ideas regarding the "scapegoat", in Hebrew, עֲזָזְאֵל ("ah-zah-zail", used only four times, all in this chapter - 16:8,10,26) as a "demon/fallen angel, or desert spirit". The Hebrew word means "goat going away" or "goat of removal" so "scapegoat" is the best understanding, and fits the context. **The** Hebrew word for "Jubilee" (יובל "yoh-veil") means "ram's horn" (25:9-10).

### How has God revealed Himself in this week's reading? What has He shown me this week?

God shows lovingkindness in practical, tangible ways in laws regarding diet, parasites, germs, clean clothes, washing in water (bathing), quarantine, mold, mildew, etc. - things for good hygiene and health - God put into His law to protect His people from sickness and disease. **God** cares for gentiles (19:34), the stranger (not a descendent of Jacob, but believes in Yahweh and follows His laws: Num. 15:14-16) is to be as the native: "love him as yourself", and to be included in the feasting with Levites, widows, and the fatherless. **Pictures** of Christ are in the sacrifices, feasts, and holy days. **God** is Holy, wants us to be holy, and provides atonement (17:11) so we can have a relationship with Him.

# The Hebrew Calendar

When reading through the Bible, you may notice a change to the names of the months. Example: Exodus 13:4, 23:15, 34:18, and Deuteronomy 16:1 give the name of the first month as, “Abib” (pronounced “Aviv” in Hebrew). But in Esther 3:7 (and Nehemiah 2:1) the first month is “Nisan”. Why? The Hebrew calendar changed during the Babylonian captivity.

This chart lists the month number, the Modern Hebrew Calendar name of the month, the name in Hebrew, the biblical name of the month (the “pre-Babylonian exile” calendar), the approximate equivalent in our Gregorian calendar, and that month’s holidays. Most of the time, the Bible lists months by number.

No.	Month	Hebrew	Original Name	Approx.	Holidays
1	Nisan	נִסָּן	Abib - Ex. 13:4, 23:15, 34:18, Deut. 16:1	April	Passover, Unleavened Bread
2	Iyyar	אֵיָר	Ziv - 1 Kg 6:1, 6:37	May	Second Passover (for those not able to keep the first)
3	Sivan	סִיּוֹן		June	Weeks
4	Tammuz	תַּמּוּז		July	
5	Av	אָב		August	Destruction of the Temple
6	Elul	אֱלוּל		September	
7	Tishrei	תִּשְׁרֵי	Ethanim - 1 Kg 8:2	October	Rosh HaShanah (Trumpets), Yom Kippur (10th), Booths
8	Cheshvan	חֶשְׁוֹן	Bul - 1 Kg 6:38	November	
9	Kislev	כֶּסֶלֶו		December	Dedication
10	Tevet	טֵבֵת		January	
11	Shevat	שֶׁבֶט		February	
12	Adar	אֲדָר		March	Purim

- The Hebrew calendar is lunar based, with each month starting at the new moon. The full moon is always at mid-month. (Days of the week do not have names, simply, “First day”, “Second day”, etc.)
  - This means that, on the Passover, the 14<sup>th</sup> of the month, the moon is full. The darkness on the day Jesus was crucified cannot possibly be attributed to an eclipse because a solar eclipse can only occur during the new moon phase (when the moon is between the sun and the earth). During the full moon (during Passover), the earth is between the sun and the moon.
- A lunar calendar will become out of sync with a solar calendar, because 12 lunar months do not add up to 365.242 days. Therefore, a “Leap Month” is added to the end of the Hebrew calendar (from time to time). This is done by having two months of Adar, making 13 months in that year (sometimes called “Adar I” and “Adar II” or, “Adar A” and “Adar”) to keep in sync with the solar year.

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## February – Week 7

### Completed

12 - Numbers 1-2	<input type="checkbox"/>
13 - Numbers 3-4	<input type="checkbox"/>
14 - Numbers 5-6	<input type="checkbox"/>
15 - Numbers 7	<input type="checkbox"/>
16 - Numbers 8-9	<input type="checkbox"/>
17 - Numbers 10-11	<input type="checkbox"/>
18 - Numbers 12-13	<input type="checkbox"/>

We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** may seem repetitive in the numbering of the people, tribal camping, Levitical responsibilities, and the offerings of each tribe's leader for Tabernacle ministry. We've already seen (in the genealogies, Tabernacle construction, clean/unclean animals, leprosy laws) that God is a God of details! We can delight in knowing God has all of the details in our lives; He called us (Acts 2:39; Rom. 9:25), records **us** by name (Philip. 4:3 "whose names are written in the Book of Life"; 2 Tim. 2:19 "The Lord knows those who are His"). He is intimately acquainted with all our ways (Psalm 139:1-6)! He holds our right hand (Psalm 73:23-26)! Take heart! God is not going to lose track of you, or the details in your life! **God** take these "ex-slaves" and turn them into an organized army that can efficiently break camp, travel, and set up camp. The Levites were traded for all the firstborns; more laws on defilement, adultery, and the Nazirite vow; the Aaronic Blessing (6:22-27 - and may the Lord bless you as you continue in His Word); the first Passover celebration outside of Egypt; the Passover for those who were unclean (and could not celebrate in the first month), after which, they left Mount Sinai (10:11), having been there 11 months and 20 days. We will see God's miraculous provisions, His support for authority, and finally, their arrival at the Promised Land, and sending in 12 spies: two were good (Caleb and Joshua), but the other ten discouraged the people from entering the land.

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

Numbers in Numbers - some claim the Hebrew word for "thousand" (אלף - "eleph") should be translated "chiefs", or "clans". Why? Because they think the census numbers are inflated - that the sons of Israel could not have multiplied to this degree. This is in spite of the fact God told Abraham, Isaac, and Jacob their descendants would be like "the stars of the heavens", "the sand by the sea", and "the dust of the earth" (Genesis 13:16, 15:5-6, 22:17, 26:4, 28:14). I wrote a paper, "Numbers in Numbers" comparing the numbers in the Hebrew text to the "clans/chiefs" view. The Hebrew word "eleph" has to be "thousand"! The "chiefs" view simply doesn't "add up" (mathematically). God who performed miracles (the plagues on Egypt, parted the Red Sea, provided food and water in the wilderness, kept their clothes from wearing out, led them by the pillar of cloud/fire, etc.) can certainly fulfill His promise to Abraham, Isaac, and Jacob. We need to believe what God has said (exegesis - what does the text say?), and not read preconceived ideas into the text (eisegesis - making the text say whatever I think/want it to say). **The** word "dedication" in 7:10,11 is תְּנִיחָה (kha-nuke-kah, "Hanukkah"). In chapter 12, Miriam and Aaron complain about Moses, and Miriam is struck with leprosy. Many ask, why did this happen to Miriam and not Aaron? Biblical Hebrew signifies the gender in the verbs. In 12:1, in Hebrew, it specifically uses the feminine form, "And she spoke", with Miriam as the subject, then it adds "and Aaron". It would appear that she was the chief instigator of the complaint and Aaron was going along with her. **Most** translations smooth out idioms because a literal translation doesn't make sense in another language. Therefore, most Greek and Hebrew idioms are not evident to us. Some Hebrew idioms this week: In 1:2,20,22, etc. some translations have "head by head", "individually", "by their polls", "one by one" but is literally, "according to their skulls". "Ordained" or "consecrated" in 3:3 is literally "he filled their hand". ("Hand" is often used for "power", "authority", or "responsibility". In 11:1 "His anger was kindled" is literally, "His nose became hot (or burned)"

### How has God revealed Himself in this week's reading? What has He shown me this week?

God led them the whole journey by the pillar of cloud/fire. Jesus said that He is with us always (Matthew 28:20 in Greek, "all the days"). We can trust Him to lead us our entire journey. In 12:3 it says "Moses was very humble, more than any man". The better we know God, how great He is, and draw close to Him, we get a better picture of ourselves, and we will realize that our pride is utterly absurd; and then, appropriately, we will humble ourselves.

## Numbers in Numbers: What does the Hebrew word אֶלֶף (eleph) mean?

In Genesis 13:16, God told Abram, "And I will make your seed as the dust of the earth that if a man was able to count the dust of the earth, also your seed will be counted..."

In Genesis 15:5-6 God told Abram "look now heavenward and count the stars, if you are able to count them." Then He said to him, "so your seed will be." And he believed Yahweh and He counted it righteousness to him.

Later, in Genesis 22:17, God said, "I will surely bless you, and I will surely multiply your seed as the stars of the heavens and as the sand that is on the edge of the sea".

In Genesis 26:4, God told Isaac, "and I will multiply your seed as the stars of the heavens..."

In Genesis 28:14, God told Jacob, "and your seed will be as the dust of the earth..."

In the book of Numbers (in Hebrew - בְּמִדְבָּר "in the wilderness"), we see two major numberings of the men from 20 years old and upward, as well as other numberings of different things.

However, some have claimed that the Hebrew word for "thousand" (אֶלֶף - "eleph") doesn't mean "thousand", but rather, "chiefs", "clans", or "divisions" because they think the census numbers are inflated, that the sons of Israel could not have multiplied to this degree.

Can we determine the actual meaning of the word for "thousand" (אֶלֶף - "eleph")?

Let's go to the book of Numbers and do the math!

The first numbering of the men of war, 20 years old and upward, is listed in Number 1:20-46.

Ref.			אֶלֶף	אֶלֶף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
1:21	Reuben	שֵׁשָׁה וְאַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת	6 and 40 thousand and 5 hundreds	46,500	46 500
1:23	Simeon	תְּשַׁעָּה וַחֲמִשָּׁים אֶלֶף וּשְׁלֹשׁ מֵאוֹת	9 and 50 thousand and 3 hundreds	59,300	59 300
1:25	Gad	חַמִּשָּׁה וְאַרְבָּעִים אֶלֶף וּשְׁשֵׁי מֵאוֹת וַחֲמִשִּׁים	5 and 40 thousand and 6 hundreds and 50	45,650	45 650
1:27	Judah	אַרְבָּעָה וּשְׁבַעִים אֶלֶף וּשְׁשֵׁי מֵאוֹת	4 and 70 thousand and 6 hundreds	74,600	74 600
1:29	Issachar	אַרְבָּעָה וַחֲמִשָּׁים אֶלֶף וְאַרְבַּע מֵאוֹת	4 and 50 thousand and 4 hundreds	54,400	54 400
1:31	Zebulun	שִׁבְעָה וַחֲמִשָּׁים אֶלֶף וְאַרְבַּע מֵאוֹת	7 and 50 thousand and 4 hundreds	57,400	57 400
1:33	Ephraim	אַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת	40 thousand and 5 hundreds	40,500	40 500
1:35	Manasseh	שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמֵאוֹת	2 and 30 thousand and 200 (dual hundreds)	32,200	32 200
1:37	Benjamin	חַמִּשָּׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת	5 and 30 thousand and 4 hundreds	35,400	35 400
1:39	Dan	שְׁנַיִם וּשְׁשֵׁים אֶלֶף וּשְׁבַע מֵאוֹת	2 and 60 thousand and 7 hundreds	62,700	62 700
1:41	Asher	אֶחָד וְאַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת	1 and 40 thousand and 5 hundreds	41,500	41 500
1:43	Naphtali	שְׁלֹשָׁה וַחֲמִשָּׁים אֶלֶף וְאַרְבַּע מֵאוֹת	3 and 50 thousand and 4 hundreds	53,400	53 400
1:46	Total	שֵׁשׁ־מֵאוֹת אֶלֶף וּשְׁלֹשַׁת אֲלָפִים וַחֲמִשׁ מֵאוֹת וַחֲמִשִּׁים	6 hundreds thousand and 3 thousands and 5 hundreds and 50	603,550	598 5,550

The numbers total correctly when אֶלֶף = a thousand! Additionally, the silver of the "half shekel census tax" (Ex. 30:11-15) was used to build the Tabernacle (Ex. 38:25-26). One talent = 3,000 shekels. The weight of silver came from the 603,550 half shekels!

In Numbers chapter 2, the tribes were divided into four groups of three tribes each, and they camped around the Tabernacle:

On the East side of the Tabernacle:

Ref.			אֶלֶף	אֶלֶף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
2:04	Judah	אַרְבָּעָה וּשְׁבַעִים אֶלֶף וּשְׁשֵׁי מֵאוֹת	4 and 70 thousand and 6 hundreds	74,600	74 600
2:06	Issachar	אַרְבָּעָה וַחֲמִשָּׁים אֶלֶף וְאַרְבַּע מֵאוֹת	4 and 50 thousand and 4 hundreds	54,400	54 400
2:08	Zebulun	שִׁבְעָה וַחֲמִשָּׁים אֶלֶף וְאַרְבַּע מֵאוֹת	7 and 50 thousand and 4 hundreds	57,400	57 400
2:09	Total	מֵאוֹת אֶלֶף וּשְׁמֹנִים אֶלֶף וּשְׁשֵׁי־אֲלָפִים וְאַרְבַּע־מֵאוֹת	hundred of thousand and 80 thousand and 6 of thousands and 4 of hundreds	186,400	185 1,400

On the South side of the Tabernacle:

Ref.			אָלף	אָלף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
2:11	Reuben	שֵׁשָׁה וָאַרְבָּעִים אֲלֵף וַחֲמִשׁ מֵאוֹת	6 and 40 thousand and 5 hundreds	46,500	46 500
2:13	Simeon	תְּשַׁעָה וַחֲמִשִּׁים אֲלֵף וְשָׁלֹשׁ מֵאוֹת	9 and 50 thousand and 3 hundreds	59,300	59 300
2:15	Gad	חֲמִשָּׁה וָאַרְבָּעִים אֲלֵף וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים	5 and 40 thousand and 6 hundreds and 50	45,650	45 650
2:16	Total	מֵאֵת אֲלֵף וְאַחַד וַחֲמִשִּׁים אֲלֵף וָאַרְבַּע־מֵאוֹת וַחֲמִשִּׁים	hundred of thousand and 1 and 50 thousand and 4 of hundreds and 50	151,450	150 1,450

On the West side of the Tabernacle:

Ref.			אָלף	אָלף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
2:19	Ephraim	אַרְבָּעִים אֲלֵף וַחֲמִשׁ מֵאוֹת	40 thousand and 5 hundreds	40,500	40 500
2:21	Manasseh	שְׁנַיִם וְשָׁלֹשׁ אֲלֵף וּמֵאוֹת	2 and 30 thousand and 200 (dual hundreds)	32,200	32 200
2:23	Benjamin	חֲמִשָּׁה וְשָׁלֹשׁ אֲלֵף וָאַרְבַּע מֵאוֹת	5 and 30 thousand and 4 hundreds	35,400	35 400
2:24	Total	מֵאֵת אֲלֵף וְשְׁמֹנֶת־אֲלָפִים וּמֵאוֹת	hundred of thousand and 8 of thousands and hundred	108,100	107 1,100

On the North side of the Tabernacle:

Ref.			אָלף	אָלף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
2:26	Dan	שְׁנַיִם וְשִׁשִּׁים אֲלֵף וְשִׁבְעַת מֵאוֹת	2 and 60 thousand and 7 hundreds	62,700	62 700
2:28	Asher	אַחַד וָאַרְבָּעִים אֲלֵף וַחֲמִשׁ מֵאוֹת	1 and 40 thousand and 5 hundreds	41,500	41 500
2:30	Naphtali	שָׁלֹשָׁה וַחֲמִשִּׁים אֲלֵף וָאַרְבַּע מֵאוֹת וְשֵׁשׁ מֵאוֹת אֲלֵף וְשִׁבְעָה וַחֲמִשִּׁים אֲלֵף וְשֵׁשׁ	3 and 50 thousand and 4 hundreds hundred of thousand and 7 and 50 thousand and 6 hundreds	53,400	53 400
2:31	Total	מֵאוֹת	thousand and 6 hundreds	157,600	156 1,600
2:32	Total	שֵׁשׁ־מֵאוֹת אֲלֵף וְשָׁלֹשׁ אֲלָפִים וַחֲמִשִּׁים מֵאוֹת וַחֲמִשִּׁים	6 of hundreds thousand and 3 of thousands and 5 hundreds and 50	603,550	598 5,550

The Tribe of Levi became priests and were numbered separately, all the males one month old and upward, in Numbers chapter 3:

Ref.			אָלף	אָלף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
3:22	Gershon	שִׁבְעַת אֲלָפִים וַחֲמִשׁ מֵאוֹת	7 of thousands and 5 hundreds	7,500	7 500
3:28	Kohath	שְׁמֹנֶת אֲלָפִים וְשֵׁשׁ מֵאוֹת	8 of thousands and 6 hundreds	8,600	8 600
3:34	Merari	שֵׁשַׁת אֲלָפִים וּמֵאוֹת	6 of thousands and 200 (dual hundreds)	6,200	6 200
3:39	Total	שְׁנַיִם וְעֶשְׂרִים אֲלֵף	2 and 20 thousand	22,300	21 1,300

Again, the numbering is consistent with אָלף = "thousand". But why is there a difference of "300" between the total given in verse 39 and the actual sum of each family? Could Moses and the scribes throughout history not do simple addition? Multiple sources say that the Talmud explains the missing 300 were, themselves, firstborns. Later in Numbers 3:40-43, a census was taken of the firstborns. It would be improper to count the firstborn Levites twice (in each counting) and still be a fair "trade" of the Levites in place of the firstborns, since the firstborns already belonged to the LORD. In Numbers 3:43-51 the difference between the Levites who were not firstborns, and the firstborns from the other tribes was 273. This confirms the reliability of the text - scribes did not try to "correct" the number of the Levites and the "22,000" total.

The second numbering of the men of war, 20 years old and upward, of the next generation:

Ref.			אָלף	אָלף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
26:7	Reuben	וּשְׁלֹשִׁים וְשִׁבְעֵי מֵאוֹת אֶלֶף וְאַרְבַּעֵים אֶלֶף וְשָׁלֹשׁ וְאַרְבָּעֵים אֶלֶף	3 and 40 thousand and 7 hundreds and 30	43,730	43 730
26:14	Simeon	וּמֵאֵתָיִם וְעֶשְׂרִים אֶלֶף וּמֵאֵתָיִם	2 and 20 thousand and 200 (dual hundreds)	22,200	22 200
26:18	Gad	אַרְבָּעֵים אֶלֶף וְחֲמִשׁ מֵאוֹת	40 thousand and 5 hundreds	40,500	40 500
26:22	Judah	שֵׁשׁ וְשִׁבְעֵים אֶלֶף וְחֲמִשׁ מֵאוֹת	6 and 70 thousand and 5 hundreds	76,500	76 500
26:25	Issachar	אַרְבָּעָה וְשָׁשִׁים אֶלֶף וְשָׁלֹשׁ מֵאוֹת	4 and 60 thousand and 3 hundreds	64,300	64 300
26:27	Zebulun	שָׁשִׁים אֶלֶף וְחֲמִשׁ מֵאוֹת	60 thousand and 5 hundreds	60,500	60 500
26:34	Manasseh	שְׁנַיִם וְחֲמִשִּׁים אֶלֶף וְשִׁבְעֵי מֵאוֹת	2 and 50 thousand and 7 hundreds	52,700	52 700
26:37	Ephraim	שְׁנַיִם וְשָׁלֹשִׁים אֶלֶף וְחֲמִשׁ מֵאוֹת	2 and 30 thousand and 5 hundreds	32,500	32 500
26:41	Benjamin	חֲמִשָּׁה וְאַרְבָּעֵים אֶלֶף וְשֵׁשׁ מֵאוֹת	5 and 40 thousand and 6 hundreds	45,600	45 600
26:43	Dan	אַרְבָּעָה וְשָׁשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת	4 and 60 thousand and 4 hundreds	64,400	64 400
26:47	Asher	שָׁלֹשׁ וְחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת	3 and 50 thousand and 4 hundreds	53,400	53 400
26:50	Naphtali	חֲמִשָּׁה וְאַרְבָּעֵים אֶלֶף וְאַרְבַּע מֵאוֹת	5 and 40 thousand and 4 hundreds	45,400	45 400
26:51	Total	שֵׁשׁ־מֵאוֹת אֶלֶף וְאַלְף שִׁבְעֵי מֵאוֹת וְשָׁלֹשִׁים	6 hundreds thousand and thousand 7 hundreds and 30	601,730	596 5,730

Again, the total in the biblical text matches the total of the numbers only if אָלֶף = a thousand.

Things are numbered exactly the same way. The following items, found in Numbers 31, do not have "chiefs", "clans", or "divisions". Portions of the spoil were given to the Tabernacle service. Again, eleph has to equal a thousand in order for the numbers to be understood correctly.

Ref.			אָלֶף	אָלֶף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan" Census
31:32	sheep	שֵׁשׁ־מֵאוֹת אֶלֶף וְשִׁבְעֵים אֶלֶף וְחֲמִשָּׁת־אֲלָפִים	6 hundreds thousand and 70 thousand and 5 of thousands	675,000	675 0
31:33	cattle	שְׁנַיִם וְשִׁבְעֵים אֶלֶף	2 and 70 thousand	72,000	72 0
31:34	donkeys	אֶחָד וְשָׁשִׁים אֶלֶף	1 and 60 thousand	61,000	61 0
31:35	people	שְׁנַיִם וְשָׁלֹשִׁים אֶלֶף	2 and thirty thousand	32,000	32 0

Obviously, sheep, cattle, and donkeys do not have "chiefs", "clans", or "divisions", but we see the same pattern of numbering as in the above census counts where אָלֶף = "thousand". This is also seen in the division of the spoils (half for the ones who went to war, and half to the congregation) and the levy for the service of the Tabernacle from each group. The levy from the ones who went to war was, "to draw out one in five hundred" (.2%), and "one out of every 50" (2%) from the ones not going into battle. This is detailed in Numbers 31:25-47.

31:37	sheep	half the total: 337,500	one out of 500 = 675
31:38	cattle	half the total: 36,000	one out of 500 = 72
31:39	donkeys	half the total: 30,500	one out of 500 = 61
31:40	people	half the total: 16,000	one out of 500 = 32

These calculations only work if אָלֶף (eleph) = a thousand.

Any argument that the numbers have been "tweaked" by scribes is an opinion without constraint to evidence. (The Dead Sea Scrolls, being worn and damaged, contain some of the individual numbers, but not the totals. However, the numbers that are represented in the surviving portions of the Dead Sea Scrolls are the same numbers in the Hebrew text used for our English translations.)

The God who performed miracles (brought the plagues on Egypt, parted the Red Sea, provided food and water in the wilderness, and kept their clothes from wearing out, etc.) can certainly fulfill His promise to Abraham, Isaac, and Jacob.

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## February – Week 8

### Completed

19 - Numbers 14-15	<input type="checkbox"/>
20 - Numbers 16-18	<input type="checkbox"/>
21 - Numbers 19-20	<input type="checkbox"/>
22 - Numbers 21-22	<input type="checkbox"/>
23 - Numbers 23-25	<input type="checkbox"/>
24 - Numbers 26-27	<input type="checkbox"/>
25 - Numbers 28-29	<input type="checkbox"/>

We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** 38 years pass: a two-year trip became a 40-year death march. **We** begin with the results of the spies' report, and end with the death of that generation. Regarding that generation, Hebrews 3:19 observes, "So we see that they were not able to enter because of unbelief." **Their** complaint in Numbers 14:2 - "Would that we had died in the land of Egypt! Or would that we had died in this wilderness!" This was granted to them. ("Be careful what you ask for.") **God** said He would destroy them, and though the people wanted to stone Moses and Aaron, Moses interceded on their behalf, and God's behalf. His heart guarded God's glory and reputation, and he repeats God's attributes, as given to him by God on Sinai (v.18-19; Ex. 34:6-7). As a result, God pardoned them (v.20), but still gave them their request. The effective prayer of Moses teaches us to continue to intercede in prayer, even for those who are against us. **Look** at things God's way: in 14:40 the people thought they were "confessing and repenting", but they were actually continuing in disobedience to God who had told them to go back out into the wilderness. Sometimes, even though we are forgiven, we still have to face the consequences of our sin. This continued disobedience resulted in defeat and being driven out by the Amalekites and Canaanites. **God** tells what He wants (14:11) - for us to believe Him (John 6:29). **After** this, they were no longer pilgrim-travelers - they were wanderers. **Another** example that God removes the righteous before wrath (16:21,24,26): the people were told to get away from the tents of Dathan and Abiram before God sent His wrath. God told Abraham (Gen. 18) He wouldn't destroy the righteous with the wicked in wrath; this is God's standard mode of operation. Bad things can happen (storms, persecution, death), but these are not the wrath of God against wickedness. **There** is no sacrifice for intentional sin (15:30-31). **More** events: (chap. 20) the death of Miriam, the reason Moses and Aaron were not able to enter into the land (they were told to speak to the rock, but they struck it twice with the rod - see 1 Cor. 10:4), and the death of Aaron (in 33:38-39 we will see that he died in the 40<sup>th</sup> year, on the first day of the fifth month). **Jesus** used the events in chap. 21 as an illustration while talking to Nicodemus in John 3 - the bronze serpent: another example that God wants us to simply believe Him. For the person bitten by the snake, death was certain. However, Yahweh said, if anyone looked to the bronze serpent, he would live. This was God's ONLY provision for life! People who believed God's word and looked to the serpent on the pole lived. Those who did not believe God's word died. Jesus likened this bronze serpent on the pole to Himself, that if we turn to Him, we will have life. Jesus is God's ONLY provision for life! **Other** events this week: the defeat of the Amorite kings, Sihon and Og, Balaam (his blessings, and advice to Balak - 31:16 and Rev. 2:14) and the resulting sin and judgment, the numbering of the new generation (1,820 fewer men), and the list of offerings and holidays.

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

The Hebrew word meod (מְעֹד) basically means "very". In 14:7, Joshua and Caleb encourage the people to enter the land, saying that the land is good "meod meod" ("very very"), an example of Hebrew emphasis by repetition. **We** will look at "meod" again next week. **The** angel of God (not Satan, v.35) came out as a שָׂטָן ("sah-tahn" [satan] "adversary") against Balaam (22:22,32). The title for the devil is from this word. **Last** week we saw "anger" is sometimes expressed as his "nose burned". The idiom for "slow to anger" (14:18), in Hebrew, is "long of nostrils" (long time to get hot).

### How has God revealed Himself in this week's reading? What has He shown me this week?

He is slow to anger, abundant in lovingkindness, forgiving iniquity/transgression. He accepts the sojourner seeking Him (15:15). He accepts sacrifice for unintentional sin, but one sinning defiantly is reviling (blaspheming), and despising the Word of Yahweh (15:29-31). God is not a man that He should lie; what He has said, He will do (23:19).

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

Feb./Mar. – Week 9

Completed

- 26 - Numbers 30-31
- 27 - Numbers 32-33
- 28 - Numbers 34-36
- 1 - Deuteronomy 1-2
- 2 - Deuteronomy 3-4
- 3 - Deuteronomy 5-7
- 4 - Deuteronomy 8-10

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We read God's Word:  
 To know Him better  
 To love Him more  
 To walk in His ways  
 To be conformed to the image of His Son

On Leap Year, use the 29th to catch up or read ahead.

**This week's reading:** we'll finish Numbers, see more laws, the vengeance against Midian (following the counsel of Balaam [31:16], who didn't achieve his desire to "die the death of the righteous" - 23:10), Reuben and Gad's decision to remain on the east side of the Jordan ("your sin will find you out" 32:23 - these were the first tribes to be exiled), cities for the Levites/Cities of Refuge, and transfer of authority/responsibility from Moses to Joshua. **Deuteronomy** is six months after Aaron died (Num. 33:38; Deut. 1:3), and means "second law", being, the second giving of the Law, to the next generation. But it is not *simply* a repeat of the law - Moses expounds upon the law! Remember Moses' prayer in Ex. 33:13 – "let me know Your ways that I may know You..." (also our Bible reading goal). His prayer was answered! Psalm 103:7 says, "He made known His ways to Moses, His acts to the sons of Israel." The people saw what God did ("His acts"). Moses understood what God was doing ("His ways")! Deuteronomy is Moses' expository teaching on the Law, explaining the Law and events to them, making God's ways known to them (and us). **Moses** tells them God gave possessions of land to Moab, Edom, and Ammon and defeated giants for them. He would likewise help Israel against the giants (2:9-22). **Moses** repeatedly calls them to "remember", and warns them not to forget what God did. If our heart is to know God better, we can trust Him to grant our request, just as He did for Moses, to know His ways, know Him, love Him, and mature. **Deuteronomy** 5:10 echoes Ex. 20:6 for the one who loves God. But in Deuteronomy is the first time Moses tells them God loves them; and the first book he commands (many times) that we should love Him. Moses knew love for God will result in living in obedience to Him! The same is true today! God's Word is to be on our heart, taught to our children, on our hand (to govern our actions), on our eyes (to govern our thoughts), on our doorposts (to govern our domestic affairs), and on our gates (to govern our corporate affairs).

## Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

As in Exodus (week 04), the 10 Commandments have "you" singular, not plural). The "Shema" in 6:4-5 (שמע) is the Hebrew word for "hear" - "Hear, Israel, Yahweh our God, Yahweh is one! And you (singular - personal responsibility) will love Yahweh your God with all your heart, and with all your soul and with all your 'meod'." We saw the Hebrew word meod (מֵעוֹד) last week, that basically means "very", so, that last clause is literally, "and with all your very", or, "and with all your veryness", or, "with all your exceedingness". None of these work well for the English-speaking person. It cannot be translated literally - it makes no sense in English, so it must be interpreted into English with a similar meaning. Most translations use "strength" or "might". Certainly, these are appropriate, but it is more than that - "strength and endurance" would be better. The Septuagint (Greek translation) uses "power" in the sense of "ability". The New Testament uses two words: Matt. 22:37 "mind"; Mark 12:30 and Luke 10:27 "mind and strength". A good English idiom is "with all you've got, nothing in reserve, not holding back, stretched to the limit, until death".

## How has God revealed Himself in this week's reading? What has He shown me this week?

God desires us to fully, wholly follow Him (32:11-12). If we seek Him with all our heart, and soul, we will find Him (4:29). What does God require? 10:12-13 - to fear Yahweh your God, to walk in all His ways, love Him, and serve Yahweh with all your heart and soul, keep his commandment and statutes. **He** is God in heaven and earth, there is no other (4:35,39). **God** desires (5:29) that his people would have such a heart in them that they would fear Him, and keep His commandments that it would be well with them and their sons forever. (6:24 - for our good and survival). **He** keeps covenant and unfailing love with those who love Him and keep His Word (7:9). **He** is "God of gods, Lord of lords, great, mighty, and awesome, who does not show partiality or take bribes (10:17). He is one (6:4).

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## March – Week 10

## Completed

5 - Deuteronomy 11-13	<input type="checkbox"/>
6 - Deuteronomy 14-16	<input type="checkbox"/>
7 - Deuteronomy 17-20	<input type="checkbox"/>
8 - Deuteronomy 21-23	<input type="checkbox"/>
9 - Deuteronomy 24-27	<input type="checkbox"/>
10 - Deuteronomy 28	<input type="checkbox"/>
11 - Deuteronomy 29-31	<input type="checkbox"/>

We read God's Word:  
To know Him better  
To love Him more  
To walk in His ways  
To be conformed to the image of His Son

**This week's reading:** Deuteronomy is a rich book! Moses continues (chap. 11) to recount their history from Egypt to that day, explaining the Law and impressing upon them the need to love Yahweh and serve Him with all their heart and soul (v.13), to teach His ways to our children, have His words on the walls of our homes (v.18-21), to enjoy His blessing, and setting before them the blessing and the curse. (History records that all these things happened to Israel in response to their obedience or disobedience.) In v.22, again, we see Moses imploring them to love Yahweh, walk in His ways, and to hold fast to Him. The Hebrew word for "hold fast" is דָּבַק ("dah-vahk") meaning, "to cleave, be united, cling, press hard upon". This root is also used for "welding" (sections of armor). Cleave to Him! In 12:8 we see they were already in the habit that that would bring trouble upon them in the book of Judges (doing what was right in their own eyes). A warning for us to not get into a bad habit that may trip us up later. **God** doesn't want us to use pagan worship methods (12:4) - we are to worship in spirit and truth (John 4:23-24). **Husbands** and wives are one in 12:18. "You" is singular, wives are not mentioned because of being one with their husbands. **A** good picture of what Jesus teaches in Luke 14:26 (about loving Him above all others) is seen in 13:8-10, and is a reminder that we need to love Jesus above all. **Truth** is not determined by a sign, but by being in harmony with the Word of God (13:2). However, a sign that fails is obvious (18:22). **Laws** for the king (in 17:14-20) command him to write a copy of God's word for himself; he is to read from God's word every day. Why? For seven effects: to learn to fear Yahweh, to keep (guard, watch-over) His words, to do them, to be humble, to not turn aside from them, to continue long, and that his children will continue long. For the same reasons, it is good for us to read God's word daily. **Moses** recommended in 30:19, "choose life". In 18:15-19 there is the promise/prophecy regarding Jesus, "a Prophet" like Moses. (This is "the Prophet" referred to in John 1:21,25.) Take note on how strongly this speaks (in v.18-19) for those who do not listen to God's words. In 19:21 we see one of the famous (infamous?) references to "Eye for eye, tooth for tooth". We who read God's word can see that this was never a license to retaliate. It was a rule for the judges and courts for justice. The teachings of Jesus remind us that the law doesn't give us the right to retaliate. **Deuteronomy** is very "up-to-date" with our culture. 22:5 - men are not to dress like a woman and vice versa. Also, God gave the land to them as long as the heavens are above the earth (11:21). **The** blessings and curses in chapter 28 make my heart sad, because every one of these things did, indeed, happen to them. **People** have asked, "If Israel is a land flowing with milk and honey, why is it so desolate there." Their question fulfills Bible prophecy! See 29:22-28, for the explanation why!

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

The Hebrew Scriptures (our Old Testament) are called "TaNaKh", an acronym for the three major sections: Torah ("Law" - the five Books of Moses), **Nevi'im** ("Prophets"), and **Ketuvim** ("Writings"). **The** Torah book names come from the first words in each book. Genesis is "BehRaySheet" (בְּרֵאשִׁית - "in the beginning"), the first word of the Bible. Exodus is "VehAyLay ShehMoat" (וְאֵלֶּה שְׁמוֹת - "these are the names", or "ShehMoat" ("names") for short). Leviticus is "VaiYeekRah" (וַיִּקְרָא - "and He called"). Numbers is "behMeedBar" (בְּמִדְבָּר - "in the wilderness"), the fifth word. Deuteronomy is "AyLay HaDevaArEem" (אֵלֶּה הַדְּבָרִים - "these are the words", or "DevArEem" ("words") for short).

### How has God revealed Himself in this week's reading? What has He shown me this week?

God loves, and He should be loved. (Deuteronomy says to love Yahweh at least 10 times.) He redeems (13:5,15:15), He shows mercy (13:17), He is Father (14:1), He blesses (14:24, 15:10,14), He hates (16:22). He will not leave us or forsake us. (The Septuagint [LXX] translators used the strongest possible negative statements available in Greek: "no possible way He will leave you and no possible way He will forsake you.") **His** kindness extends to birds. (22:6-7)

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## March – Week 11

## Completed

12 - Deuteronomy	32-34	<input type="checkbox"/>
13 - Matthew	1-4	<input type="checkbox"/>
14 - Matthew	5-6	<input type="checkbox"/>
15 - Matthew	7-9	<input type="checkbox"/>
16 - Matthew	10-11	<input type="checkbox"/>
17 - Matthew	12	<input type="checkbox"/>
18 - Matthew	13-14	<input type="checkbox"/>

We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** we finish the Five Books of Moses (Hebrew Torah ["Law"], Greek: "Pentateuch"). **Moses'** song (chap. 32) speaks of Israel's unfaithfulness, but also notice how God's love is emphasized (see "How has God revealed Himself") - truths that encourages us today. **As** we continue reading God's Word, we, too, should heed the words of Moses (32:46-47), "Place in your heart all the words which I am warning you today, which you shall command your sons to be careful to do, even all the words of this law. For it is not an idle word for you; indeed, it is your life." Reading through God's Word should be a part of our daily life, for the rest of our life. **Moses'** blessings (chap. 33) do not include the tribe of Simeon. (Perhaps because their inheritance was within Judah's? The Bible doesn't say why.) **God** shows His kindness in allowing Moses to see the land before he died. **We** are interspersing New Testament books throughout the year. Therefore, we will take a leap through time (over 1,400 years) to the life of Jesus, as recounted by Matthew (also known as Levi, who retired from "internal revenue" for "eternal revenue" 😊 by following Jesus). Matthew begins with Jesus' genealogy, showing His "Jewish-ness", and that He is the rightful heir to David's throne. **Some** genealogy observations: 1:4, "Nahshon" - his sister was Aaron the priest's wife, Elisheba (Ex. 6:23) - Jesus was from the tribe of Judah, but He has a family connection with the Levitical priests. Not many women are listed in genealogies, but in Jesus' genealogy we see Tamar the daughter-in-law of Judah, Rahab the prostitute, Ruth the Moabitess, and Bathsheba (not mentioned by name as, *the wife* "of Uriah"). **Matthew** answers the "virgin birth" and "was Mary always a virgin" controversies in v.25, "and he was not knowing her (sexually) until she gave birth to a Son;". "Until" disrupts the action. ("We were out of milk, until we went to the store."), so Jesus had half-brothers (4) and "sisters" (plural, more than one), the children of Joseph and Mary (13:55-56). **It** is interesting that King Herod, the priests, and scribes all knew the prophets could be trusted for accurate fulfillment! (2:4) **What** a contrast of emotions: Herod and Jerusalem (2:3), the magi (2:10), and the parents of the boys slaughtered by Herod (2:16-18).

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

1:16, "and to Jacob was born Joseph the husband of Mary, by whom was born Jesus". Some may say, "by whom" refers to Joseph, however, the Greek text is very clear: "by whom" is feminine, not masculine, and can only refer to Mary. **His** name "Emmanuel" (1:23) comes from Hebrew, to Greek (Εμμανουήλ), to English; "Immanuel" is directly from Hebrew (Is. 7:14 - עִמָּנוּ אֵל - "Im" = "with"; "Immanu" = "with us"; El = "God" - "With us, God") **In** Ex. 3:14, God told Moses, "I AM who I AM, tell them 'I AM' sent you to them." **In** Matt. 14:27, as Jesus is walking on the water, He says (in most translations), "Take courage, it is I, do not be afraid". In the Greek text, Jesus said, "Take courage, I AM, do not be afraid." (The same words used in Ex. 3:14 in the Septuagint, ἐγώ εἰμι ["egg-oh ay-mee"]) This should be a great encouragement to us in the "storms" of life. Jesus is the "I AM", we don't need to be afraid!

### How has God revealed Himself in this week's reading? What has He shown me this week?

Deut. 32:3-4 - Yahweh is great, He is the Rock, His work is blameless, His ways are just, He is a God of faithfulness, He is without injustice, He is righteous and upright. **v.6** - "is not He your Father who has bought you? He has made you and established you." **v.10** "He encircled him, He cared for him, He guarded him as the pupil of His eye." **v.12** "Yahweh alone guided him" **v.13** "He made them ride on the high places of the earth... and He made him suck honey from the rock." God's desire (**v.29**) "Would that they were wise, that they had insight into this, that they would discern their future!" **v.36** "For Yahweh will render justice to His people, and will have compassion on His servants" **v.39** "I am He, and there is no god besides Me;" **v.40** "I live forever". **As** we start Matthew, we see the ultimate revelation of God in Jesus! As He said in John 14:9, "He who has seen Me has seen the Father." Heb. 1:3 - He is God's exact representation!

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

## March – Week 12

## Completed

19 - Matthew	15-17	<input type="checkbox"/>
20 - Matthew	18-20	<input type="checkbox"/>
21 - Matthew	21-22	<input type="checkbox"/>
22 - Matthew	23-24	<input type="checkbox"/>
23 - Matthew	25-26	<input type="checkbox"/>
24 - Matthew	27-28	<input type="checkbox"/>
25 - Joshua	1-3	<input type="checkbox"/>

We read God's Word: To know Him better To love Him more To walk in His ways To be conformed to the image of His Son
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**This week's reading:** more great teachings and miracles of Jesus, His Triumphal Entry, His death, and resurrection. Then we leap back through time (just over 1400 years) and resume with Joshua, right after the death of Moses, and Israel's preparations to enter the land God promised to Abraham, Isaac, and Israel. **Highlights:** Matt. 15 - Tradition vs. God's Word - obedience to God's Word is more important than the teachings and traditions of men. Matt. 18 - if your brother sins, seek reconciliation: first, go to your brother privately; if there is no reconciliation, take a witness or two; if that fails, the last step is to take it to the church. Some call this "church discipline"; a better name is, "steps in the ministry of reconciliation". **For** a society confused about marriage and gender, Jesus affirms Scripture (19:4-6); God created people male and female, and marriage is one man, one woman, one flesh, for one lifetime! **In** the "Olivet Discourse" (chaps. 24-25) Jesus is answering three questions: 1. When will the temple be destroyed; 2. The sign of His coming; 3. And the end of the age. **26:34-35** - Observe that after Jesus said Peter would deny Him, all of the disciples said they would not. Jesus didn't argue! (They would soon find.) When someone rejects the words of Jesus, an argument may not be productive. **26:28-29** - after Jesus said, "this is my blood", it did not change into actual blood; we know this because in the very next verse He calls it "this fruit of the vine". **26:39,42** - Jesus is our perfect example of obedience, submitting to the Father's will. God's ways are perfect. (Ps. 18:30) He is faithful (Deut. 7:9). We should have no reservations in submitting to Him and His will. **26:63** - notice the impeccable obedience of Jesus to the Law. He was silent, but when the chief priest put Him under oath, Jesus answered him in the next verse. Why? Because Leviticus 5:1 says that if a person is a witness and is put under oath to testify, if that person does not testify, he becomes guilty. Jesus kept the Law to the end. On the other hand, the priest did not follow the law: after Jesus testified, the priest tore his clothes (26:65), in spite of the fact that the priest garments were to be made so that they wouldn't be torn (Ex. 28:32), and they were told to not tear their clothes (Lev. 10:6, 21:10). **26:67-68** doesn't mention that His face was covered but Mark 14:65 and Luke 22:63-64 both mention the blindfold. This is exactly the type of thing you expect to find in eye-witness accounts: each witness remembers different details. Take heart that the New Testament accounts are accurate testimonies by eye-witnesses that complement each other without contradiction!

### Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

Jesus' promise in 16:19 (to Peter) and 18:18 (to the disciples), was "whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (NKJV) Is He bestowing power to "bind" and "loose" in heaven? The Greek tenses (Perfect Passive Participles with a Future tense verb) give us insight into the answer, informing us that Jesus said they would receive *divine guidance* as they prevent or allow things on earth - those things will be (Future Tense) already having been bound (or loosed) in Heaven as a completed past action with an ongoing state (Perfect Tense). This promise assures us that "the teaching of the apostles" (Acts 2:42), was guided by what Heaven had already determined. (Check these verses in the NASB, LSB, CSB, and NET as they better represent the Greek tenses.) **The** word "let" sounds weak or optional in 19:6. This is actually a 3<sup>rd</sup> person imperative in Greek: "man must not separate!" **The** Greek and Hebrew words for "disciple" are based on roots meaning "learner". A disciple is a learner. In English, 27:57 says Joseph of Arimathea became a "disciple" (a noun) of Jesus. In Greek it is a verb: "he was disciplined by Jesus". **Jesus** said, "I am with you all the days, until the consummation of the age" (28:20) The Greek case for "all the days" is the "Accusative of Extent of Time", meaning from start to finish, the full extent.

### How has God revealed Himself in this week's reading? What has He shown me this week?

Jesus is the perfect picture of God. Jesus has "all authority" (28:18). God receives believing Gentiles (Rahab).

# Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Calvary Chapel Springfield, Missouri

Mar./Apr. – Week 13		Completed
26 - Joshua	4-6	<input type="checkbox"/>
27 - Joshua	7-8	<input type="checkbox"/>
28 - Joshua	9-10	<input type="checkbox"/>
29 - Joshua	11-13	<input type="checkbox"/>
30 - Joshua	14-16	<input type="checkbox"/>
31 - Joshua	17-19	<input type="checkbox"/>
1 - Joshua	20-21	<input type="checkbox"/>

We read God's Word:  
 To know Him better  
 To love Him more  
 To walk in His ways  
 To be conformed to the image of His Son

**This week's reading:** Israel finishes crossing the Jordan, memorial stones, 2<sup>nd</sup> circumcision, 1<sup>st</sup> Passover in the land, manna ceases (5:12), Jericho, Achan's sin, Ai, blessings/curses on Gerizim and Ebal, the Gibeonites' deceit, battles in the land, division of land, and Cities of Refuge. **4:19 says** they crossed on the 10<sup>th</sup> day of the first month - the date they were to bring in the Passover lamb (Ex.12:1-6). **The Ark** is a "picture/type" of Jesus. It was the symbol of God's presence. Colossians 2:10 says, "For in Him all the fullness of Deity dwells bodily." The Ark held the Law, a jar of manna, and Aaron's rod that budded. Jesus perfectly kept and fulfilled the Law. Jesus is the Bread of Life, the "true bread from heaven". Jesus is the authority: people will be judged by His words; all judgment was given to Him. **Joshua** set up stones (4:6-7) as a testimony for future generations (I wonder if John [Matt. 3:9] pointed to these stones). Likewise, our testimony should be "memorial stones" for our children, for talking points and reminders of God's great grace, mercy, love, and faithfulness in our lives. Be ready with your B.E.S.T. testimony (Before salvation, Events leading to salvation, Salvation day, Today's walk with the Lord). **Joshua** referred to the men sent to Jericho as "messengers", not "spies" (6:17,25). Certainly, they were messengers of grace to Rahab and her family. **Not** all of the fighting men from Reuben, Gad, and half the tribe of Manasseh crossed the Jordan. In the second numbering of the men who could go to war (Num. 26:7,18,34), Reuben had 43,730, Gad 40,500, and Manasseh 52,700 - a total of 136,930 (but only half of Manasseh was staying on the east side, so we'll use only half of the men: 26,250) totaling 110,480. Joshua 4:13 says about 40,000 crossed the Jordan, leaving about 70,480 on the east side to protect their families, homes, and possessions. **14:7-10 indicates** the conquest took 7 years (Caleb's age as a spy, years of wandering, and his age at that time: 40+38+7=85). **The** last verse for this week (21:45) sums it all up: "Not a word of the good promises which Yahweh spoke to the house of Israel failed; all came to pass." What God promises, He is able to do (Rom. 4:21).

## Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

Within Naphtali's inheritance (19:38), we see "Migdal-El" (מִגְדַּל-אֵל - "Tower of God"). The name moved from Hebrew into Greek, becomes "Magdala" the city of Mary Magdalene. "**Joshua**" (יְהוֹשֻׁעַ - Ye-ho-shua, "Yahweh is Salvation") is the Hebrew name for Jesus. In the Septuagint, the Book of Joshua is called "Ἰησοῦς" ("Jesus" = "Joshua" in Greek). Joshua is mentioned in Acts 7:45 and Heb. 4:8, where the KJV says, "Jesus". So how do we get from "Joshua" to "Jesus"? After the Babylonian captivity, "Joshua" became "Yeshua" (יֵשׁוּעַ as in Ezra 4:3). This is the Aramaic name Jesus, which is still used in Modern Hebrew. In Greek it became "Iesous" (pronounced Ee-yay-soos - Greek doesn't have a "sh" sound). In Latin it became "Iesus" (pronounced the same as Greek). "J" was added to our alphabet in 1524 AD, and we replaced the first letter, "I" with a "J" for "Jesus". Knowing this, if we go back to Matt. 1:21 "You will call His name יֵשׁוּעַ ("Yeshua", Jesus), for יוֹשִׁיעַ ("yo-she-ah", He will save) His people from their sins." **The** Hebrew word for "burn" (שָׂרַף "sah-rahf") is used 9 times in this week's reading (6:24, 7:15,25, 8:28, 11:6,9,11,13). "Seraphim", in Isaiah 6:2, is based on the same root, שָׂרַפִּים (the flaming/burning ones). **In the LXX** (Septuagint) translation, the "things devoted to destruction" or "under the ban" in Greek is "anathema". (Note the gravity of Galatians 1:8-9)

## How has God revealed Himself in this week's reading? What has He shown me this week?

5:13-15 is likely a pre-incarnate appearance of Jesus, not an angel: Joshua bowed in worship, and was not rebuked (see Rev. 22:8-9). Joshua asked, "Are You for us or for our enemies?" His response indicates it is we who should be on His side. **God's** word must be followed exactly (chap. 6): God's promise does not rule out our participation. Do what He says. **Achan** learned God doesn't take sin lightly: "you can be sure that your sin will find you out" (Num. 32:23). **God** gets glory when the guilty are punished (7:19). **4:24** the hand of Yahweh is mighty. **He** hears man (10:14).