

# 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

## April – Week 14

### Completed

|            |       |                          |
|------------|-------|--------------------------|
| 2 - Joshua | 22-24 | <input type="checkbox"/> |
| 3 - Judges | 1-2   | <input type="checkbox"/> |
| 4 - Judges | 3-5   | <input type="checkbox"/> |
| 5 - Judges | 6-7   | <input type="checkbox"/> |
| 6 - Judges | 8-9   | <input type="checkbox"/> |
| 7 - Judges | 10-11 | <input type="checkbox"/> |
| 8 - Judges | 12-14 | <input type="checkbox"/> |

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| We read God's Word:<br>To know Him better<br>To love Him more<br>To walk in His ways<br>To be conformed to the image of His Son |
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**This week's reading:** begins with the men of Reuben, Gad, and half the tribe of Manasseh returning home, their altar; Joshua's last words; early victories, the start of the failures in the cycle of disobedience, bondage, repentance, and deliverance/peace. This cycle is repeated, with an exception in chapter 13 where there is no outcry to Yahweh for help, but God sends a deliverer anyway (the 12<sup>th</sup> Judge, Samson). **Joshua**, like Moses, is called "the servant of Yahweh" (24:29). Joshua was the leader, but he didn't receive his inheritance of land until after everyone else (19:50). "**Last words**" of godly people are often important; some of Joshua's are highlighted in the last section. **Paul's** teaching in Acts 13:17-20 says, from God's choosing of the patriarchs, Egyptian slavery, Exodus, wilderness wandering, conquest, and the distribution of land to the time of the Judges was 450 years. In Judges 11:26, 300 years had passed since Sihon and Og were defeated (Num. 21:21-35). **Problems** leading to the cycle (mentioned above): disobedience in allowing the Canaanites to remain in the land, and the problem found in 2:10 - faith in Yahweh was not passed down to the next generation! It is so important to pass on our relationship with Jesus to the next generation! David said, (Psalm 71:18) "And even when I am old and gray, O God, do not forsake me, until I declare Your strength to this generation, Your might to all who are to come." We must fulfill Psalm 145:4, "One generation shall laud Your works to another, and shall declare Your mighty deeds." Another big problem is "doing what is right in our own eyes". Moses warned about it in Deut. 12:8. Joshua (22:30) hints at this (more on this in the next section). Samson did it (14:3,7). 17:6 and 21:25 says this was the norm. **Of** the 12 Judges mentioned in this book, only four had the testimony that the Holy Spirit came upon them (Othniel, Gideon, Jephthah, and Samson). In 1 Samuel we will see that Eli and Samuel were also Judges. **Why** did Sisera flee on foot instead of riding his iron chariot (4:15)? Because of the mud (5:4)! **Let** us learn from Jephthah, with Psalm 141:3 - "Set a guard, Yahweh, to my mouth; keep watch over the door of my lips."

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

In Hebrew, 22:30 has a major break separating the last two words ("and it was good in their eyes") from the rest of the verse - an ominous preview to a problem. **Hebrew** (and Greek) use "fronting" for emphasis by moving words to the front of a sentence: In 24:24 - "YAHWEH OUR GOD we will serve". ("Normal" English is, "We will serve Yahweh our God.") The emphasis: Yahweh (and no one else) we will serve. In English, 24:23 "incline your heart to Yahweh"; in Hebrew is "stretch out your heart to Yahweh". **Ehud** was "left-handed" (Judges 3:15). The Hebrew idiom is, "he had a bound right hand", meaning, he used his left hand. **The** Hebrew text shows Gideon became aware that the "angel of Yahweh" speaking to him was actually Yahweh. In 6:13 he said, אֲדֹנָי ("adoni", pronounced ah-doe-nee - "my lord"), commonly used for addressing a person in authority. But in 6:15,22 he switched to the form used for Yahweh אֲדֹנָי ("Adonai", pronounced ah-doe-nigh). V.16 shows us Yahweh Himself was speaking to him, likely a preincarnate appearance of Jesus. **The** word מִשְׁתֵּי ( "meesh-tay" - "feast") in 14:10 was a "drinking feast". As a Nazirite, he was not to drink wine/strong drink. It is biblical to choose to abstain from alcohol for the sake of holiness and service to God.

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

He is the Mighty One, God, Yahweh (22:22). **God** wants us to obey His word, love Him, walk in His ways, in obedience, to cling to him, to serve Him with all our heart and all our soul (22:5). He wants us to be very strong; why? To keep and to do what He has said, to live separate from the world, to cleave to Yahweh (23:6-8). To be very careful to love Yahweh (23:11). To serve Him in sincerity and faithfulness (24:14). He is a holy God (24:19). He gives us a choice as to whom we will serve (24:15). **God** will discipline and punish; He will forgive and accept repentance. **God** continued to show love and mercy in raising up judges to deliver them from their enemies, even in their cycles of disobedience.

# Open My Eyes

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

## April – Week 15

### Completed

|             |       |                          |
|-------------|-------|--------------------------|
| 9 - Judges  | 15-17 | <input type="checkbox"/> |
| 10 - Judges | 18-19 | <input type="checkbox"/> |
| 11 - Judges | 20-21 | <input type="checkbox"/> |
| 12 - Romans | 1-3   | <input type="checkbox"/> |
| 13 - Romans | 4-7   | <input type="checkbox"/> |
| 14 - Romans | 8-10  | <input type="checkbox"/> |
| 15 - Romans | 11-13 | <input type="checkbox"/> |

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

This is how it looks in the BHS Hebrew text: מְנַשֵּׂה

**This week's reading:** the end of Samson's life, the accounts of wretched depravity resulting from doing "what is right in your own eyes" (Judges 17:6, 18:1, 19:1, 21:25), then the New Testament letter to the Romans. **Judges** 17-24 are not in chronological order (at the end of Judges). The account of the Danites who went north are mentioned in Joshua 19:47-48. Early in Judges (1:34) it says that the Amorites were forcing out the Danites. Here at the end of the book, it goes into more detail on those events. There are a couple of clues that it was early in the time of the Judges. The first clue is the Levite, Jonathan, hired by Micah, known by the people from Dan, and taken to Dan. The Hebrew text (Judges 18:30) gives us reason to believe this was Moses' grandson, because it has a "suspended" letter Nun (נ pronounced "noon") which appears to be inserted to change the name of Moses to "Manasseh", presumably, to spare Moses the reputation of having a grandson who was an idolatrous priest. (There are four suspended letters in the Hebrew Scriptures, all are considered "corrections".) Most Septuagint manuscripts ("LXX" - the Greek translation of the Hebrew Scriptures translated between 300-100 BC) have "Moses". (One LXX version has "Manasseh".) The Latin Vulgate (translated about 405 AD) has "Moses". I found 12 English translations (including: LSB, ESV, NIV, CSB, NET, NLT) say "Moses". Some (about five, including, KJV, NKJV, NASB) have "Manasseh". The book of Judges in the Dead Sea Scrolls has deteriorated, so that this verse is no longer readable. **The** remaining (repulsive) chapters are also an account occurring earlier in the time of the Judges because Phinehas, Aaron's grandson (who was also involved in the incident about the altar - Joshua 22:30) was alive at the time of these events. **It** seems fitting to go from the book of Judges into Romans, where chapter one clearly reveals the downward spiral of sin. What a terrible need for salvation we see in Judges and Romans! What a wonderful salvation (by GRACE - "God's Riches At Christ's Expense") is revealed to us in Romans! "Justice": we receive what we deserve. "Mercy": we don't get all that we deserve. "Grace": we receive what we don't deserve. **Obedience** comes from faith (1:5). **In** Romans 7, remember it is "bookended" by chapters 6 and 8. Chapter 7 by itself, out of context, can lead us to think the Christian life is hopeless in regards to sin. However, 6:6 tells us that we are no longer slaves to sin. We don't have to obey it! 8:2 says we are set free from the law of sin and death, as described in chapter 7, an account of trying to be righteous by obeying the law. Chapter 7, in my Greek New Testament, mentions the "Law" 23 times - more than any other chapter in Romans! And "commandment" is used six times in chapter 7. (Used only once more in 13:9.)

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

Judges 15:14, the name of the place לְהִי ("lekh-ee"), means "jawbone". There is a word play in 15:16-17: the jawbone of a donkey (הַמֹּרִי "k'ah-more") is the same word for "heaps" (הַמֹּרִי). (English example: "bear" an animal, and "bear" to carry; same spelling, different words.) The name in v.17 means "High Place of the Jawbone". **In** 20:16, "each could sling a stone at a hair and not miss", the word "miss" is הִטָּא ("k'ah-tah"), meaning, "sin", an example of sin's meaning, "to miss the mark". **In** Rom. 7:7 the command to not "covet" (ἐπιθυμέω "epeethum-eh'-oh") is translated as "lust" in Matt. 5:28. To covet or lust is to desire something (someone) God has not given to you (or belongs to another). **Ten** times in Romans, Paul uses μή γένοιτο ("may gen'-oi-to" "may it never become"), more than any other book.

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

In Judges we see God as the One Who will punish sin, but responds to confession and repentance to deliver the ones trusting in Him. In Romans we see the wonderful presentation of the great salvation made available to us through His great love, grace, and mercy by trusting in His Son, Jesus Christ, the One who paid the price for our sin. God is both just, and the justifier: the debt of sin and God's wrath on sin, was paid by Jesus, so He can justly justify us. (3:26)

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

## April – Week 16

### Completed

|               |          |                          |
|---------------|----------|--------------------------|
| 16 - Romans   | 14-16    | <input type="checkbox"/> |
| 17 - Ruth     | 1-4      | <input type="checkbox"/> |
| 18 - 1 Samuel | 1-3      | <input type="checkbox"/> |
| 19 - 1 Samuel | 4-7      | <input type="checkbox"/> |
| 20 - 1 Samuel | 8-11     | <input type="checkbox"/> |
| 21 - 1 Samuel | 12-14:23 | <input type="checkbox"/> |
| 22 - 1 Samuel | 14:24-16 | <input type="checkbox"/> |

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| We read God's Word:<br>To know Him better<br>To love Him more<br>To walk in His ways<br>To be conformed to the image of His Son |
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**This week's reading:** After practical teaching in Romans, we go back (about 1,100 years) to Ruth, in the time of the Judges. 1 Samuel 1-9 are in the time of the Judges: Eli and Samuel were Judges. Samuel was the last of the Judges, and first in the office of Prophets, anointing two kings, Saul and David. This week ends with Saul's early years and the beginnings of his failures. **Romans 14** is so appropriate today, with the resurgence of "Judaizers" (on the internet), claiming that, to be a Christian, we have to obey the Law - that we cannot eat pork, or that we ought to be worshiping on Saturday, the Sabbath, instead of Sunday, "The Lord's Day" (commemorating Jesus' resurrection). How we need the Words inspired by the Holy Spirit to stay on course with biblical teaching. How timely to hear that we should (v.1) accept one another, but not for passing judgment on each other's opinions; we are not (v.3) to regard our brother with contempt, whether he eats bacon, or, if he doesn't! We can constrain ourselves to rules not specifically commanded in God's Word, as a matter of self-discipline to a godly life, but it is wrong to take my disciplines and personal restrictions and require these burdens (legalism) on brothers and sisters in the Lord. We are not to judge another's servant (v.4). Whether it is the day of the week (v.5-6) or eating meat - the one observing the day does it for the Lord. If he worships the Lord every day, he does it for the Lord. The one who doesn't eat meat does it for the Lord. The one who eats bacon (or whatever) and gives thanks to the Lord, does it for the Lord. The context continues, in v.13, we are not to judge one another or cause another to stumble. V.14 is clear, you can eat bacon, but if you choose not to, that is also ok. The main thing is the 2<sup>nd</sup> of the greatest commandments - to love one another. If I go to lunch with someone, and I know that bacon will stumble my brother, I should order my cheeseburger without bacon (v.15-21). (Meat sacrificed to idols is a different matter: 1 Cor. 10:29, Acts 15:29.) **Chapter 15**, we are to die to ourselves and operate in grace to one another. If we love God with our all, our neighbor as ourselves, and our Christian brothers and sisters as Jesus loves us, we will be walking in the way that pleases the Father. What a blessing that God has opened His grace even to us as Gentiles (v.9-12)! In chapter 7, the context is trying to please God by the Law. Some have quoted 7:18 ("nothing good dwells in me") to mean my sin problem is "ok" (ignoring chapters 6 {no longer a slave to sin} and 8 {free from the law of sin and death}). 15:14 says, "you yourselves are full of goodness...". If Paul was describing the "victorious Christian life" in chapter 7, (which he isn't), then 15:14 sounds like the Romans should have written to Paul, not the other way around 😊! **Samuel** knew Yahweh "by the Word of Yahweh" 3:1,21. The same is true for us. **Confession** without repentance isn't enough; sin has consequences (15:24,30).

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

Boaz, the "kinsman redeemer", is a picture of Jesus. The word for "kinsman redeemer", גֹּאֵל ("gah-all", introduced in Lev. 25:25), is also used for the "blood avenger" (Num. 35:19 and Josh. 20:5), the one who is to put a murderer to death. **Yahweh** is the redeemer (Isaiah 44:6) using the same word. **The** book of Ruth uses the word for "valor", כַּחַדְיָאֵל ("khah-yeel") for only two people: Boaz and Ruth (2:1, 3:11, 4:11; also see Prov. 12:4, 31:10). **1 Sam. 3:3** in English sounds like Samuel was sleeping in the Holy of Holies. However, in the Hebrew text, "Samuel was lying down" should be considered a parenthetical phrase - the lights had not yet gone out in the temple where the ark was.

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

Jesus is our Kinsman Redeemer, and the Avenger of Blood (all judgment has been given to Him - John 5:27). We choose our relationship with Him, as Redeemer, or as Judge. He paid the price for our sin. For those not receiving His gracious redemption, He is the Avenger of Blood. **God** will honor those who honor Him (1 Sam. 2:30). **He** considers obedience to be better than sacrifice (15:22). **Be** careful what you ask for; they wanted a king, and got Saul.

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## April – Week 17

### Completed

|               |       |                          |
|---------------|-------|--------------------------|
| 23 - 1 Samuel | 17-18 | <input type="checkbox"/> |
| 24 - 1 Samuel | 19-21 | <input type="checkbox"/> |
| 25 - 1 Samuel | 22-24 | <input type="checkbox"/> |
| 26 - 1 Samuel | 25-27 | <input type="checkbox"/> |
| 27 - 1 Samuel | 28-31 | <input type="checkbox"/> |
| 28 - 2 Samuel | 1-2   | <input type="checkbox"/> |
| 29 - 2 Samuel | 3-5   | <input type="checkbox"/> |

We read God's Word:  
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**This week's reading:** begins with my "childhood-favorite" bedtime Bible account - David and Goliath: Israel figured that Goliath was so big they couldn't kill him, but David figured that Goliath was so big he couldn't miss! Why did David pick up five stones? Goliath had four giant relatives (2 Sam. 21:22)! Goliath said he'd give *David's body* to the birds and beasts (17:44). David said he would give *the army of the Philistines* to the birds and beasts! Goliath's curses (by false gods) were powerless. God's Spirit was upon David, and he trusted in Yahweh. We, too, should walk in the Spirit, trusting in God, His great love, goodness, and faithfulness, as we face the giant things in life. We will see David's friendship with Saul's valiant son, Jonathan (who also trusted in Yahweh), then Saul's persecution of David begins, leading to more of Saul's foolish and evil deeds, and eventually, to Saul's tragic end. Disobedience is not worth it! As we finish the week, David is ruling as King over all Israel. **Saul's** failures: after his fear of the people and disobedience regarding Amalek, he was more concerned about being honored by the people (15:30) than he was about his sin being an affront to the holy God. He confessed sin (15:24,29; 24:17-20; 26:21), but he didn't repent and become obedient to God's word; confession is not enough. In 28:20 we see fasting without obedience is a fail (as we will see in Isaiah 58). **As** we see Samuel's life come to an end in chapter 25, let's take note that 1 Sam. 1:1 tells us that Samuel's parents lived in the hill country of Ephraim, but 1 Chron. 6:22-28 (and listed in reverse order in verses 33-38) tells us that Samuel was a Levite, more specifically, a Kohathite (Samuel's dad is the Elkanah in v.27). **Saul** went to the "medium in En-dor" (chapter 28) in continued disobedience to God's word (Lev. 20:27, Deut. 18:9-12). Perhaps the medium cried out (v.12) because it was not her "familiar spirit"; God actually had Samuel appear - "and Samuel said" (v.15,16) and he spoke in the Name of Yahweh. He said, "tomorrow you... will be with me". Where? In Luke 16, Jesus gives us a glimpse of Hades (Sheol, in Hebrew) and describes this place of the dead as having two areas, "Torments" and "Abraham's bosom", separated by a chasm, but easily seen from either side. It is reasonable that Samuel would be in "Abraham's Bosom", Saul would be in "Torments" in Sheol. **David's** early life was spent receiving training for reigning. We see that difficult things (like having a lion and a bear steal from his dad's sheep) were opportunities for David to learn that he could trust Yahweh. **As** David (having the Spirit of Yahweh) played music for Saul and sang praise, the evil spirit plaguing Saul had to leave. **Note** that when they carried away the idols in 5:21, it was to destroy them - see 1 Chron. 14:12. I encourage you to take notes of application regarding "God's man" - examples in the lives of Samuel, Saul, Jonathan, and David - things that God's man (or God's woman) does, and does not, do. A couple of examples: God's man searches out a matter (17:26,30); God's man will be falsely accused, sometimes by loved ones (17:28); God's man has courage because of his trust in God's faithfulness (v.34-37). And many more!

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

This week's reading has a few interesting Hebrew idioms (having meaning beyond what is literally said): "formerly" or "sometime in the past" (19:7, 21:6, 5:2) in Hebrew is "yesterday and three days ago". ("Three days ago" means "day before yesterday" by Hebrew counting.) "Reveals" or "Discloses" (22:8) in Hebrew is "uncovering my ear". "Years old" (4:4) in Hebrew is "as son of 5 years", and "a son of 30 year" (5:4). (Yes, the second one is singular, "year".)

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

A new revelation of who God is - the title "Yahweh of Hosts" (יהוה צבאות - "Yahweh Tseh-bah-oat"), appears for the first time in 1 Samuel (1:3, 11, 4:4, etc.), but is used many times throughout the rest of the Hebrew Scriptures. **One** of the things we see in David's life is that God doesn't make leaders. He makes servants, and uses them to lead His people. **God** can use even a man's enemies to accomplish salvation for the one trusting in Him (23:27-28).

# Open My Eyes

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## Apr./May – Week 18

## Completed

|               |       |                          |
|---------------|-------|--------------------------|
| 30 - 2 Samuel | 6-9   | <input type="checkbox"/> |
| 1 - 2 Samuel  | 10-12 | <input type="checkbox"/> |
| 2 - 2 Samuel  | 13-14 | <input type="checkbox"/> |
| 3 - 2 Samuel  | 15-16 | <input type="checkbox"/> |
| 4 - 2 Samuel  | 17-18 | <input type="checkbox"/> |
| 5 - 2 Samuel  | 19-20 | <input type="checkbox"/> |
| 6 - 2 Samuel  | 21-22 | <input type="checkbox"/> |

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

**This week's reading:** begins early in David's reign, and takes us through most of his life - the good and the bad. We desire to remember our heroes as good and skip the bad, but God tells the truth. Sin has been a problem since Genesis 3:6. **One** of my "God's man" notes regarding moving the Ark: "God's man seeks God's presence, rejoices, and worships with all his might." The moving of the Ark to Jerusalem using the pagan (Philistine's) method (1 Sam. 6), though done with joy and celebration in Yahweh, was not done in obedience to God's Word, and it led to the death of Uzzah. Blessing didn't follow 'good intentions' (without obedience). Don't "just do it"; do it God's way! Why did Uzzah die? Num. 7:6-9 - the Kohathites were to carry the holy objects. Num. 4:15,18-20 - the Kohathites were not to touch the holy things lest they die. Whether Uzzah had a secret desire to touch the Ark, or if it was a complete accident, the warning to the Kohathites in God's Word was clear: do not touch it! Uzzah was disobedient to God's word. God was not unjust; justice was served. We are so thankful for God's grace and mercy, but He doesn't owe grace; if grace is owed, it is no longer grace (Rom. 11:6). Disobedience, even if forgiven 12:13 (and 1 John 1:9), may still have consequences. Avoid presuming upon the grace of God. There are no sacrifices for presumptuous, willful disobedience (Num. 15:29-31 - to disobey knowingly is blasphemy). In the New Testament we have a similar warning - Heb.6:4-6). God is under no obligation to forgive willful sin. Romans 6 says we are no longer slaves to sin; we are set free to obey God. Repent and obey. **Later**, moving the Ark God's way (carried by the Kohathites, from the tribe of Levi), was a successful and joyful occasion with no regret. **Michal** (Saul's daughter and David's wife) criticized David's love and worship for Yahweh. Do not mistake her accusation about David "uncovering himself" (6:20) to mean he danced naked before the Lord. He was wearing a linen ephod (6:14). In the parallel account in 1 Chron. 15:27 it is more specific, "And David was clothed with a robe of fine linen... and on David was an ephod of linen." He wasn't naked; he simply wasn't wearing kingly robes. **A** review of some relationships we will read about this week: Amnon, David's firstborn, born to Ahinoam (3:2), Absalom was his third, born to Maacah, daughter of Talmai, king of Geshur (3:3). When Absalom fled (13:37), he went to his maternal grandpa's house. 14:27 lists Absalom's children, but it would appear they died; in 18:18, he builds a monument because he had no son to preserve his name. Ahithophel, David's counselor, was the father of Eliam (2 Sam. 11:3; 23:34), who had a daughter, Bathsheba. Her first son died on the seventh day, the day before he would be circumcised, and long before the age of accountability (Isaiah 7:15-16). David said, "I will go to him, but he will not return to me", leading us to believe that babies who die will be with Jesus. **We** see that Abimelech's plan (regarding how he died) didn't work. Compare Judges 9:44 to 2 Sam.11:21.

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

The Hebrew word "chesed" (חֶסֶד) is a beautiful word meaning, "lovingkindness", "steadfast love", "loyal love", "mercy". The covenant between David and Jonathan was based upon chesed (1 Sam. 20:14). David's desire was to show "the chesed of Yahweh" to Jonathan's son, Mephibosheth (2 Sam. 9:3). (More on chesed in coming weeks.)

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

We see a picture of the kindness of Jesus in how David cares for Mephibosheth, who gets to eat at the king's table. In 19:27-30 Mephibosheth acknowledged grace and returned love to David, just as we should do for Jesus. **The** promised Messiah, David's Son ("seed") not yet born (7:12), Who will reign forever (7:16). Solomon's throne (7:13) leads to Joseph (Matt.1:6-7), but not Solomon's seed 7:13-16, which leads to Mary's genealogy (Luke 3:31). This promise is underscored by Gabriel in Luke 1:32. **The** Lord Yahweh is great, none like Him, no God besides Him (7:22). **Yahweh** - my Rock, Fortress, Deliverer, God, Refuge, Shield, Horn of salvation, Stronghold, Savior, He lives (22:2-3,47).

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## May – Week 19

### Completed

|              |        |                          |
|--------------|--------|--------------------------|
| 7 - 2 Samuel | 23-24  | <input type="checkbox"/> |
| 8 - 1 Kings  | 1-2:25 | <input type="checkbox"/> |
| 9 - 1 Kings  | 2:26-4 | <input type="checkbox"/> |
| 10 - 1 Kings | 5-7    | <input type="checkbox"/> |
| 11 - 1 Kings | 8      | <input type="checkbox"/> |
| 12 - 1 Kings | 9-11   | <input type="checkbox"/> |
| 13 - 1 Kings | 12-13  | <input type="checkbox"/> |

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 To walk in His ways  
 To be conformed to the image of His Son

**This week's reading:** covers a little over 40 years, from the last days of David, Solomon, the divided kingdoms, and the "man of God" from Judah and his disobedience (Gal. 1:8-9 - even if an angel comes with a different gospel, he is accursed - obey God's Word). **David** was aware that God's Holy Spirit spoke through him (23:2). And He did! The Psalms contain a number of Messianic prophecies. 2 Peter 1:21 confirms this, that the Scriptures and prophecies did not come to us through "human will, but men moved by the Holy Spirit spoke from God." **We** see an example of Romans 8:28 in action in chapter 24: yes, David sinned, he confessed and repented, but God used the situation to lead to the purchase of the Temple Mount. **When** David's instructions to Solomon were followed (2:2-4 - good advice for any youth to "become a man" v.2), and he started that way (3:3), and the nation of Israel was blessed. However, Solomon turned away from following Yahweh, and we will be seeing the results of that decision all the way through the end of 2 Kings. **In** David's instructions to Solomon, he advises things that may seem vindictive; however, these actions were to help Solomon secure his reign as the new king - v.46 indicates that this worked. We, too, are to put to death the sins in our lives, things incompatible with following Christ our King. Hanging on to sin is unacceptable, contrary to His Lordship. **The** man who carried out these suggestions was Benaiah the son of Jehoiada; 1 Chron. 27:5 tells us that he was a priest. **Solomon's** first mistake was to become "unequally yoked" (2 Corinth. 6:14) by marrying Pharaoh's daughter (3:1, before his request for wisdom, 3:5-9). **The** "great high place" (3:4) was where the Tabernacle was located (1 Chron 16:39; 2 Chron. 1:3), where God spoke to Solomon the first time. **As** the temple was being built, God sends word to Solomon stressing obedience 6:12-13. God appeared to Solomon twice, 3:5-14, 9:2. (He never appeared to David.) Yahweh loved him (2 Sam. 12:24). Solomon loved Yahweh (3:3). His disobedience to the laws for kings (Deut. 17:14-20, especially v.17) led to his turning from Yahweh (Chap. 11). His eyes were turned to foreign women, then his heart was turned. **He** began building the temple (6:1) 480 Years after the exodus. Saul reigned 40 years (Acts 13:21). David also reigned 40 years (2 Sam. 5:4, 1 Kings 2:11). The temple was started 3,148 years from the creation of Adam. **In** Solomon's prayer of Dedication, he starts standing (8:22), but he ends on his knees 8:54. **Jeroboam's** sin was unbelief in God's promises to him. His unbelief led him to a counterfeit religion and idolatry. **In** general, Kings focuses on Israel, and Chronicles focuses on Judah. **The** Chronicles of the Kings of Israel and Kings of Judah no longer exist. They contained writings from the prophets and others living at that time.

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

In 23:18 Abishai "lifted/swung his spear". In Hebrew, he "awakened his spear". **2:2** says "show yourself a man" or "prove yourself a man". In Hebrew, "and you will be a man". **Abishag** is described in 1:4 (in Hebrew) as "beautiful as far as very". **In** 3:9, most English translations say something akin to "give Your servant an understanding heart" (or "mind"). In Hebrew it says "give Your servant a listening heart". It is wise to listen before making a judgment. In v.11 a similar difference in most English translations, "understanding to discern justice", but in Hebrew, "to cause to understand to hear judgment". **Some** English translations in 4:29 say, "width of mind" or width of understanding". There are a few that rightly say, with the Hebrew text, "width of heart". A theologically informed mind should be yoked to an inflamed heart! **Most** translations say Rehoboam (40 years old) took council from the "young men" (12:8,14) with whom he grew up. In Hebrew it refers to these guys in their 40s as "children" both times.

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

David's testimony (1:29), "Yahweh... who has redeemed my life from all distress". The One "showing great steadfast love" (3:6). The prayer of dedication (8:22-53) has statements about God, including God alone knows the heart 8:39.

# 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

## May – Week 20

### Completed

|              |       |                          |
|--------------|-------|--------------------------|
| 14 - 1 Kings | 14-15 | <input type="checkbox"/> |
| 15 - 1 Kings | 16-18 | <input type="checkbox"/> |
| 16 - 1 Kings | 19-20 | <input type="checkbox"/> |
| 17 - 1 Kings | 21-22 | <input type="checkbox"/> |
| 18 - 2 Kings | 1-3   | <input type="checkbox"/> |
| 19 - 2 Kings | 4-5   | <input type="checkbox"/> |
| 20 - 2 Kings | 6-8   | <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:** we continue with the split kingdoms: Israel in the north, and Judah in the south. This split remains through the rest of 1 Kings and 2 Kings, until both nations are exiled. Both nations had 19 kings. The northern kingdom lasted 210 years, with no revivals. The southern lasted 345 years, and there were a number of revivals. David became the "ruler" by which the other kings were measured (pun intended) for good. The kings of Israel were measured, for evil, to "Jeroboam the son of Nebat who caused Israel to sin" that led to the destruction of Israel. God had promised Jeroboam a dynasty if he would walk in His ways (11:37-38), but he turned the nation to idol worship. The northern kingdom never repented from this sin. **Some** thoughts from chapter (14) this week: **When** Jeroboam's son, Abijah became ill, he sent his wife to God's prophet, Ahijah, who had told him he would become king over 10 tribes. (It is interesting that he didn't inquire from the priests and idols he appointed.) He remembered the man of God, but he didn't obey God. He cast God behind his back (14:9). **Notice** the forgiveness of God in His description of David in 14:8. Yes, David failed and sinned, but he loved Yahweh, confessed his sin, repented, and followed Yahweh with his whole heart, and the forgiveness of God declared that David did only the right in His eyes. An Old Testament example of 1 John 1:9, and an encouragement to us. **Notice** the reason why his son, Abijah, was dying from this illness: Yahweh was going to bring judgment on Jeroboam and his whole family because of this sin of idolatry (14:9-11), but Abijah was going to die, be mourned and buried because Yahweh found something good in him. This is God's normal mode of bringing judgment: first he removes the righteous, then He sends the judgment against the wicked. Abraham asked (Gen. 18:23-32), "Will not the Judge of all the earth do what is just?" God assured him that He would not destroy the righteous with the wicked. God separated Noah and Lot before bringing judgment. He separated the people of Israel from Dathan and Abiram before he destroyed them (Num. 16:23-24). God separated Abijah from the coming wrath. Isaiah 57:1-2 says the righteous would be taken away from calamity. God would later tell Jeremiah that if there was only one good man in Jerusalem, He'd pardon the city (Jer. 5:1). In Jeremiah chapter 24, God gives him a vision of figs; the good figs were removed to Babylon for blessing, and the bad figs were left in the city for judgment until they were utterly destroyed. Take heart! God says that He has not appointed His people to wrath (1 Thess. 1:10; 5:9; Rev. 3:10). God is being consistent with what He told Abraham. Sometimes "life happens". Jesus said the one who listens to His teaching and obeys is like one who builds his house on the rock. If we do not listen and obey, it is like building on the sand. Note that the rain, rivers, and winds come on *both* houses; the difference? One house stands; the other doesn't. The storms of life are not God's wrath. What about persecution? Christians have been dying for Jesus for almost 2,000 years. The enemy's attacks are not the wrath of God. John 3:36 says the wrath of God, while not currently realized, remains on the one not believing, just as Christians already have eternal life, but it is not yet fully realized. **Elijah** went up in the whirlwind, not the chariot of fire (2:1,11). Exciting reading!

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

Hebrew has a number of words for "idols", indicating if they were carved (פֶּסֶל peh-sehl) or molten (מַסְכָּה mah-say-khah). The word for "idols" in 1 Kings 15:12 (הַגְּזֵלִים ha-geel-lu-leem) means "dung (worthless) things" which has a similar root (גָּלַל) for "dung" (הַגְּזֵלִי ha-gah-lal) in 14:10. **The** description of Elijah in 2 Kings 1:8, says he was a "hairy man" (a few versions say "garment of hair"). In Hebrew it says he was a (בַּעַל Ba-al) "master (or owner)" of hair.

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

God removes His people from judgment (14:13). He "forgives and forgets" (14:8). He keeps His promises (15:4). He provides (17:16; 19:5-8). Yahweh is God (18:36-39)! He is gracious (21:29), on the throne (22:19), the only God (5:15).

Kings of Israel and Judah (compiled by Bruce Steventon – Kings.xls 12/4/2004)

| #  | Name (age)           | Reign     | Yrs   | Grade  | Prophets                       | #   | Name        | Reign     | Yrs    | Grade | Prophets |
|--|----------------------|-----------|-------|--------|--------------------------------|---|-------------|-----------|--------|-------|----------|
|  | Saul                 | 1050-1010 | 40    | SGFB   | Samuel<br>Acts 13:21           |   |             |           |        |       |          |
|  | David                | 1010-970  | 7/33* | Good+  | Gad, Nathan                    |   | Ish-bosheth | 1010-1003 | 7      | Bad   |          |
|  | Solomon              | 970-930   | 40    | SGFB   |                                |   |             |           |        |       |          |
| <b>Judah (and Benjamin) - Southern Kingdom</b> |                      |           |       |        |                                | <b>Israel - (Ten Tribes) - Northern Kingdom</b> |             |           |        |       |          |
| 1  | Rehoboam (41)        | 931-913   | 17    | Bad    | Shemaiah                       | 1   | Jeroboam    | 931-910   | 22     | Bad   | Abijah   |
| 2  | Abijah               | 913-911   | 3     | NABNG  |                                |   |             |           |        |       |          |
| 3  | Asa                  | 911-870   | 41    | SGFB   |                                | 2   | Nadab       | 910-909   | 2      | Bad   |          |
|  |                      |           |       |        |                                | 3   | Baasha      | 909-886   | 24     | Bad   |          |
|  |                      |           |       |        |                                | 4   | Elah        | 886-885   | 2      | Bad   |          |
|  |                      |           |       |        |                                | 5   | Zimri       | 885       | 7 days | Bad   |          |
| 4  | Jehoshaphat (35)     | 870-848!  | 25    | Good   |                                | 6   | Omri        | 885-874!  | 12     | Bad   | Elijah   |
|  |                      |           |       |        |                                | 7   | Ahab        | 874-853   | 22     | VB    | Micaiah  |
| 5  | Jehoram (32)         | 848-841!  | 8     | Bad    |                                | 8   | Ahaziah     | 853-852   | 2      | Bad   |          |
| 6  | Ahaziah (22)         | 841       | 1     | Bad    |                                | 9   | Joram       | 852-841   | 12     | Bad   | Elisha   |
|  | Athaliah**           | 841-835   | 6     | VB     |                                | 10  | Jehu        | 841-814   | 28     | BBB   |          |
| 7  | Joash (7)            | 835-796   | 40    | SGFB   | Joel                           |   |             |           |        |       | Jonah    |
|  |                      |           |       |        |                                | 11  | Jehoahaz    | 814-798   | 17     | Bad   | Amos     |
| 8  | Amaziah (25)         | 796-767   | 29    | NABNG+ |                                | 12  | Jehoash     | 798-782   | 16     | Bad   | Hosea    |
| 9  | Azariah (16)***      | 767-740!  | 52    | NABNG  |                                | 13  | Jeroboam II | 782-753!  | 41     | Bad   |          |
|  |                      |           |       |        | Isaiah<br>Micah                | 14  | Zechariah   | 753-752   | 6 mo.  | Bad   |          |
|  |                      |           |       |        |                                | 15  | Shallum     | 752       | 1 mo.  | Bad   |          |
| 10   | Jotham (25)          | 740-732!  | 16    | Good   |                                | 16  | Menahem     | 752-742   | 10     | Bad   |          |
| 11   | Ahaz (20)            | 732-716   | 16    | Bad    |                                | 17  | Pekahiah    | 742-740   | 2      | Bad   |          |
| 12   | Hezekiah (25)        | 716-687   | 29    | Good+  |                                | 18  | Pekah       | 740-732!  | 20     | Bad   |          |
| 13   | Manasseh (12)        | 687-642!  | 55    | SBFG   |                                | 19  | Hoshea      | 732-712   | 9      | Bad   |          |
| 14   | Amon (22)            | 642-640   | 2     | Bad    |                                | 722 BC - Fall of Samaria to Assyria             |             |           |        |       |          |
| 15   | Josiah (8)           | 640-608   | 31    | Good+  | Nahum<br>Habakkuk<br>Zephaniah |   |             |           |        |       |          |
| 16   | Jehoahaz (23)****    | 608       | 3 mo. | Bad    | Jeremiah                       |   |             |           |        |       |          |
| 17   | Jehoiakim (25)*****  | 608-597   | 11    | Bad    | Daniel                         |   |             |           |        |       |          |
| 18   | Jehoiachin (18)***** | 597       | 3 mo. | Bad    | Ezekiel                        |   |             |           |        |       |          |
| 19   | Zedekiah (21)*****   | 597-586   | 11    | Bad    |                                |   |             |           |        |       |          |
| 586 BC - Fall of Jerusalem to Babylon          |                      |           |       |        |                                |   |             |           |        |       |          |

All dates are B.C. - All dates are approximate

! Co-Regency

\* David reigned 7 years over Judah in Hebron and 33 years over all Israel in Jerusalem

\*\* Athaliah was a treacherous, wicked queen who tried to wipe out David's lineage

\*\*\* Azariah is also known as Uzziah

\*\*\*\* Jehoahaz (Shallum) taken prisoner to Egypt by Pharaoh Neco

\*\*\*\*\* Jehoiakim (Eliakim - Josiah's son) died at 36, Jer. 25:1 his 4th yr = Nebuchadnezzar's 1st yr

\*\*\*\*\* Jehoiachin (Jeconiah, Coniah) taken prisoner to Babylon by Nebuchadnezzar (with Ezekiel)

\*\*\*\*\* Zedekiah (Mattaniah - Josiah's son) taken to Babylon, Jer. 32:1 his 10th yr = Nebuchadnezzar's 18th yr

Grades:

BBB = Better but Bad

NABNG = Not as Bad, Not Good

SBFG = Started Bad, Finished Good

SGFB = Started Good Finished Bad

VB = Very Bad

(Good and Bad are self-explanatory)

Exile Prophets:

Daniel 604-535

Ezekiel 593-570

Obadiah 585

Post Exile Prophets:

Haggai 520

Zechariah 520-518

Malachi 450-400

# 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

## May – Week 21

### Completed

|              |          |                          |
|--------------|----------|--------------------------|
| 21 - 2 Kings | 9-10     | <input type="checkbox"/> |
| 22 - 2 Kings | 11-13    | <input type="checkbox"/> |
| 23 - 2 Kings | 14-15    | <input type="checkbox"/> |
| 24 - 2 Kings | 16-17    | <input type="checkbox"/> |
| 25 - 2 Kings | 18-20    | <input type="checkbox"/> |
| 26 - 2 Kings | 21-23:20 | <input type="checkbox"/> |
| 27 - 2 Kings | 23:21-25 | <input type="checkbox"/> |

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

**This week's reading:** begins with the reign of Jehu (in Hebrew, pronounced, "Yay-hu") in Israel, and ends with the exile of both Israel and Judah because of their unbelief and disobedience. God's words are not idle. He will do exactly as He said. He warned them about disobedience before entering the land, that they would be spewed out of the land as the nations before them (Lev. 18:28). **Jehu** declares his "zeal for Yahweh" (10:16). He executed God's judgment against Ahab's family and against the worshipers of Baal (pronounced "bah-all", not "bail"), and was commended (10:30). How sad that in his zeal for Yahweh, he never turned away from the golden calves in Bethel and Dan set up by Jeroboam (10:28-29,31). He was zealous for Yahweh, but only to a point. Like Jeroboam (1 Kings 12:26-29), he was not willing to return to the biblical worship of Yahweh, but rather, supported Jeroboam's idolatry! There were revivals in Judah during the reigns of Hezekiah and Josiah. Jehu had an opportunity to lead Israel into revival, but he didn't. We must beware! Paul spoke of people zealous for God, but not according to knowledge (Rom. 10:2). Zeal without obedience to Jesus is not enough. We are saved by grace through faith, not by works. While salvation is free (to us, because Jesus paid the price - it cost Him dearly), discipleship will cost your life! Jesus said we must take up our cross (death to self), and follow Him. The type of faith that saves is the kind of faith that walks in obedience to King Jesus! 2 Cor. 5:15 says, "And He died for all, so that they who live would no longer live for themselves, but for Him who died and rose again on their behalf." We obey, not to be saved, but because we are saved. We seek Him, love Him, and walk in His ways because He *bought* us (not so that He *will* buy us). Jesus said (Matt. 7:21-23), "Not everyone who says to Me, 'Lord, Lord', will enter the kingdom of heaven, but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Lord, Lord, in Your name did we not prophesy, and in Your name cast out demons, and in Your name do many miracles?' And then I will declare to them, 'I never knew you; depart from Me you who practice lawlessness.'" Jesus said, "many" will say this. (Note: "in Your name" is "fronted" [brought to the front of the phrase] to emphasize these deeds of prophesy, casting out demons, miracles. These are people confident that all is "ok" between them and Jesus.) Our salvation is about our relationship to Jesus, not what we do! On the other hand, our relationship to Jesus is shown in what we do! Some, like Jehu, can be zealous for God, but not walking in a close relationship to Him. Contrast this to the great revivals in Judah and how God blessed and protected His people who were in obedient relationship with Him. When they walked in disobedience, He disciplined. When they walked in obedience, He blessed. **The** account of Hezekiah and the Assyrian invasion is listed in 2 Kings, 2 Chronicles, and Isaiah. **Archeological evidence:** "The Sennacherib Prism", a six-sided prism of baked clay of Cuneiform writing, in the Akkadian language tells of his invasion of Judah. He said he "shut up Hezekiah in Jerusalem like a bird in a cage." The Moabite rebellion (2 Kings 3:5) is mentioned (with Omri, Israel, Yahweh, David) in the Moabite Stone (Mesha Stele).

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

In 2 Kings 23:25, Josiah lived the "Shema", using the same words as Deut. 6:5 - that Josiah turned to Yahweh with all his heart, soul, and "meod"! (See "Insights" in Week 9.) In 10:4 the keepers of Ahab's sons were "exceedingly afraid". Hebrew: "but they were afraid very very" ("meod meod"). The LSB captures it well with, "they feared exceedingly greatly". **The** house of Baal was packed (10:21) "end to end". In Hebrew, "mouth to mouth" - that sounds pretty full!

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

Where sin abounded, God's grace abounded. The evil in Israel was great, but God sent great servants, like Elijah and Elisha, as evidence of His power and goodness. As Israel and Judah became more evil, God sent His prophets warning them to turn from sin and live. He is not willing that any perish, but that all should repent. (2 Pet. 3:9 and Ez. 33:11)

# 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

May/June – Week 22 Completed

|           |       |                          |
|-----------|-------|--------------------------|
| 28 - Mark | 1-3   | <input type="checkbox"/> |
| 29 - Mark | 4-5   | <input type="checkbox"/> |
| 30 - Mark | 6-7   | <input type="checkbox"/> |
| 31 - Mark | 8-9   | <input type="checkbox"/> |
| 1 - Mark  | 10-11 | <input type="checkbox"/> |
| 2 - Mark  | 12-13 | <input type="checkbox"/> |
| 3 - Mark  | 14-16 | <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:** the Gospel according to Mark (begins about 30 AD). **Mark** is the shortest Gospel account and moves very quickly. The word, "immediately" (εὐθύς - pronounced "you-thoos") occurs 41 times in Mark - more than any other New Testament writer. **Why** (in most English Bibles) was Isaiah mentioned in Mark 1:2, but Malachi 3:1 is quoted first, then Isaiah 40:3? Because Isaiah is a "Major Prophet" and Malachi is a "Minor Prophet" (one of "The Twelve", a single book in Hebrew). It was a common practice, when quoting multiple prophets, to name the major prophet first. **John** the Baptist was "preaching a baptism of repentance for the forgiveness of sins". In the Old Testament (Ezekiel 18:21-23), God clearly states His will, that the wicked should turn from their wicked ways and live. We are "saved by grace through faith" by Jesus' sacrifice. Throughout the Bible, God promised a Savior (beginning in Gen. 3:15). People of faith who believed God's promises had righteousness accredited to them (Abram "believed in Yahweh, and He (Yahweh) reckoned it to him as righteousness." - Gen. 15:6) We look to the salvation purchased by Jesus in the past. In the Old Testament, they believed God, looking forward to God's promise - what Jesus would do. Forgiveness and righteousness have always been through faith (see Hebrews 11). Jesus continues this theme in 1:15, "repent and believe in the Good News (Gospel)." **Sometimes** Jesus told parables to explain and make clear (3:23-29); other parables are a puzzle. In 4:13, Jesus said the disciples needed an explanation of the first "Kingdom Parable" so they would understand all of the parables. It is necessary to interpret all of the "Kingdom Parables" within the context of the ones He explained. The light of understanding He gives us in the explanations is meant to illuminate all of them. **In** 6:50 (also in Week 11), Jesus proclaims the Divine Name, "I AM" ("Take courage; I AM, do not be afraid.") **In** 12:13-17, Jesus looks at the coin and asked who's image it bore; they said "Caesar's". Then give it to Caesar! Whose image do you bear? We are made in God's image. Therefore, give to God the things that are God's (ourselves).

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

People deceived by the Watchtower say, "The Holy Spirit is not a person." Why? "Because the Greek word for 'spirit' is 'neuter' in gender (as opposed to masculine or feminine)." Saying this reveals great ignorance of Koine Greek! True, the grammatical gender for "spirit" is neuter. What they do not understand is that grammatical gender doesn't always correspond with natural gender. Greek nouns change form to identify how they are used in a sentence. Grammatical "gender" identifies the pattern of changes for each noun. Evidence: when asked about divorce in 10:2-9, Jesus quotes Genesis to define marriage, that God created "male and female". The word "male" is ἄρσεν ( "are'-sane"). The word "female" is θῆλυς ( "they'-loose"). Both of these words are neuter gender! However, Adam and Eve were obviously "persons"! There's more! The word for "child" in 5:40 is παιδίον ( "pie-dee'-on") and neuter. The word for "girl" in 5:41 and 6:22,28 is κοράσιον ( "cah-rah'-seh-on"), also neuter. The word for "child" in 12:19 and 13:12 is τέκνον ( "tek'-non"), again, neuter. Obviously, all of these references to children are references to persons! Likewise, the Holy Spirit is a person: He can be grieved (Eph. 4:30), and blasphemed (Matt. 12:31). He gives the Spiritual Gifts according to His will (1 Cor. 12:11). He speaks (Acts 10:19-20, 13:2). He is God and can be lied to (Acts 5:3-4). **Koine** Greek has 3<sup>rd</sup> person Imperatives (English doesn't). In 8:34 we see three examples. "Let him" sounds permissive, but He is saying, "he must deny himself", "he must take up his cross", "he must follow me". These are commands, not suggestions.

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

Jesus is God, and He doesn't need the testimony of evil spirits (1:24-25,34; 3:11-12). **Jesus** provides what we need to serve Him (1:31). **Jesus** is God, and He can (and does) forgive sin (2:5-12). **His** power is awesome (in the true meaning of the word, not as it is commonly used today) producing fear - two miracles in a row (4:35-41 and 5:1-17).

# 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

## June – Week 23

### Completed

|               |       |                          |
|---------------|-------|--------------------------|
| 4 - 1 Chron.  | 1-2   | <input type="checkbox"/> |
| 5 - 1 Chron.  | 3-5   | <input type="checkbox"/> |
| 6 - 1 Chron.  | 6-7   | <input type="checkbox"/> |
| 7 - 1 Chron.  | 8-10  | <input type="checkbox"/> |
| 8 - 1 Chron.  | 11-13 | <input type="checkbox"/> |
| 9 - 1 Chron.  | 14-16 | <input type="checkbox"/> |
| 10 - 1 Chron. | 17-20 | <input type="checkbox"/> |

|   |
|---|
| We read God's Word:<br>To know Him better<br>To love Him more<br>To walk in His ways<br>To be conformed to the image of His Son |
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**This week's reading:** goes back to the beginning, to Adam, with genealogies, and through much of David's reign. Many believe Chronicles were written by Ezra (notice that the last verses of 2 Chronicles and the first verses of Ezra are very similar), and he pulled his information from the writings of the prophets (1Chron. 29:29; 2 Chron. 9:29, 12:15, etc.) He wrote to encourage the people returning to Israel from the Babylonian captivity to build the temple and restore temple service. Genealogies were important for reestablishing Israel as a nation and restore temple worship according to God's word. It is interesting that the descendants of Dan and Zebulun are not listed in detail. While reading all these names, remember, that God cares about individuals! Every name represents an entire lifetime (being young, growing up, marriage, family, hot, cold, sick, healthy, worries, good times, bad times, old age, death). The genealogies also teach us relationships, answering questions like, "What happened to Samuel's descendants?" (Heman was one of the worship leaders in the temple - 6:28,33.) "Why did Joab and Abishai seem to vex David so much (one example: 2 Sam. 19:22)?" Because they were his nephews (1 Chron. 2:13-17), the sons of his sister, Zeruah (in Hebrew pronounced "Tse-rue-yah"). When Joab killed Amasa, he killed his cousin (2 Sam. 17:25, 19:12, 20:8-10; 1 Chron. 2:17). 1 Chron. 2:15 says that David was "the seventh", but in 1 Sam. 16:6-13, David was the eighth. Perhaps one of his brothers died young and childless. (The names of his oldest three brothers can be found here: 1 Sam. 16:6-13; 17:13.) The man who did much of the work on the Tabernacle, Bezalel, was a great-grandson of Caleb (1 Chron. 29-20). Nathan (3:5) is mentioned in Jesus' genealogy (Luke 3:31) and was (like Solomon) a son of Bathsheba. In the genealogies, we see the "route to Jesus". These are a few of the many relationships made clear in the genealogies. **Contrasting** 1 & 2 Chronicles (more attention to Judah) to 1 & 2 Kings (more attention to Israel), we see a difference in the "goals" of the books: Kings teaches us that if you do not obey God, He will punish; but Chronicles teaches that if we obey, God will bless. **The** "famous" prayer of Jabez is in 4:9-10. **Both** David and Samuel appointed duties (9:22). **We** must relate to God His way; their failure in moving the Ark (15:13) was, "we did not seek Him according to the ordinance" (see Week 18). It is amusing that the Philistine's idols had to be told about the death of Saul (10:9). Our God knows all! **Why**, in light of 1 Sam.28:6, does 10:13-14 say Saul did not inquire of the LORD? He inquired for what HE wanted, not so that he could obey God. When we inquire of the Lord, we need make sure we are ready to obey!

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

In the Hebrew Scriptures, First and Second Kings are one book, named "Kings" (מְלָכִים - "meh-lah-kheem"). First and Second Chronicles are also one book in Hebrew (דְּבָרֵי הַיָּמִים - pronounced "deev-ray ha-yah-meme", "The Words of the Days"), which is also the last book of the Hebrew Scriptures. The translators of the Septuagint (the Greek translation of the Hebrew Scriptures, also abbreviated "LXX") were the first to split Chronicles into two books. They named them "Paraleipomenon", (Παραλειπομένων - the "things left out" of Samuel and Kings). In 18:4 - most English translations say David hamstringed the horses. (Some put "horses" in italics, identifying the added word.) In Hebrew it says he made the chariots lame/unusable) except for 100 that he kept for himself. **Some** Hebrew names are not exact meanings, but rather, word plays or sound-alikes: 7:23 Beriah (בְּרִיעָה) sounds similar to be-ra-ah (בְּרָעָה) - "in evil" or "in calamity" or "in disaster"; Jabez (יַעֲבֵז - pronounced "Yah-baits") because "I bore in pain". The word for "pain" in vs. 9 and 10 is עֲצֵב (pronounced oh-tsev). If you look closely, you'll see letters צ (Tsade) and ב (Bet) are transposed.

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

He cares about individuals, and has great attention to detail. Strength and joy are in His place - 16:27 (also Ps. 16:11) "Yahweh reigns!" (16:31) He is coming to judge the earth. (16:33) His lovingkindness is everlasting (16:34).

# 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

## June – Week 24

### Completed

|               |       |                          |
|---------------|-------|--------------------------|
| 11 - 1 Chron. | 21-23 | <input type="checkbox"/> |
| 12 - 1 Chron. | 24-26 | <input type="checkbox"/> |
| 13 - 1 Chron. | 27-29 | <input type="checkbox"/> |
| 14 - 2 Chron. | 1-3   | <input type="checkbox"/> |
| 15 - 2 Chron. | 4-6   | <input type="checkbox"/> |
| 16 - 2 Chron. | 7-9   | <input type="checkbox"/> |
| 17 - 2 Chron. | 10-13 | <input type="checkbox"/> |

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| We read God's Word:<br>To know Him better<br>To love Him more<br>To walk in His ways<br>To be conformed to the image of His Son |
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**This week's reading:** continues David's reign, then Solomon, Rehoboam, and Abijah. Chronicles gives very little attention to the Northern Kingdom of Israel. (Kings gave less attention to the Southern Kingdom of Judah.) **David** wasn't perfect (unlike his descendant, Jesus), but he loved God, and trusted in Him; his sorrow and regret when he failed led him to confess his sin and repent (turn away from sin). He was the king "after God's heart", and mostly, his life was one of trust and obedience. As a result, God blessed David and all Israel. **We** often refer to the first temple as "Solomon's Temple", but it was David who did the bulk of the preparing for the temple in both materials and planning. (Yahweh directed David in the plans - 28:11-19.) **Remember** Israel's situation at the end of Saul's reign; what a difference 40 years later, at the end of David's reign. God was faithful to His promise, given through Moses, to bless Israel if they would walk in His ways (22:11-13). **Take** note of the blessing of God in wealth, peace, and power through the reign of David. Consider all of the "talents" listed - A talent is about 75 pounds. In 22:14, David provided 100,000 talents (7,500,000 pounds, or, 120,000,000 ounces) of gold. At today's prices, \$2300 per ounce, this would be \$276 billion dollars. And he told Solomon to add to it! David also contributed a million talents of silver, an unknown amount of bronze and iron, and enormous hewn stones and timber! This is David's initial contribution! In 29:3-5 he added 3,000 talents of gold (and more), then the leaders of the tribes and the military leaders contributed over 5,000 talents of gold (and more). Amazing wealth! **Speaking** of money, notice that the amount paid for the site of the altar and the temple mount is different from what we read in 2 Sam. In 1 Chron. 21:24-25, 600 shekels of gold was paid for the whole "place" (in Hebrew מקום "maqom"), but in 2 Samuel 24:24, 50 shekels of silver was paid for only the threshing floor and oxen. **David** prayed in 1 Chron. 21:17 that the punishment for the numbering would be on him and his father's house; his descendant, Jesus, would pay the price for sin. **Moses'** descendants are mentioned in 23:14-17; 24:20,21; 26:24. In 24:3-19 the divisions of the priesthood are listed. In 24:10, the eighth was Abijah, the division of John the Baptist's dad, Zechariah, in Luke 1:5. **Chronicles** was compiled from the prophets (29:29). **Huram** (Hiram) wasn't Jewish, but blessed Yahweh (2:12). "**Mount Moriah**" in 2 Chron. 3:1 should bring Gen. 22:2 to mind.

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

21:1 vs. 2 Sam. 24:1 - Satan or God? In Hebrew, שָׂטָן ("sah-tahn") means "adversary". The word is used for others besides Satan (examples: the Angel of the LORD - Num. 22:22,32; David - 1 Sam. 29:4; sons of Zeruah - 2 Sam. 19:22). It could be brought over as a name, "Satan", or translated "adversary". **When** David encouraged Solomon to serve Yahweh in 1 Chronicles 28:9, most English translations say "serve Him with a loyal heart and with a willing mind". In Hebrew it says, "delighted soul". When the Lord calls us to a place, for work, ministry, service, and if we have a "willing mind", we could say, "Lord, I don't really want to do that, but, since I love You, I'm going to do it anyway." But a "delighted soul" would say, "I love You so much! If that is where You want me, I don't want to be anywhere else; whatever You want, I am delighted to do it." (I checked 19 English translations and only one, the Legacy Standard Bible (LSB), accurately mirrors the Hebrew text with "delighted soul".) May our love for God lead us to having delighted souls to obey. **The** "dedication" of the temple in 2 Chron. 7:9, in Hebrew is a form of "Chanukkah" (חֲנֻכָּה).

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

There is none like Yahweh, nor is there any God besides Him (1 Chron. 17:20). No God like Yahweh in the heavens or on earth keeping covenant and showing steadfast, loyal lovingkindness to His servants who walk before Him with all their heart. The heavens and the highest heaven can't contain Him. Only God knows our hearts. (2 Chron. 6:14,18,30)

# 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

## June – Week 25

### Completed

|               |       |                          |
|---------------|-------|--------------------------|
| 18 - 2 Chron. | 14-17 | <input type="checkbox"/> |
| 19 - 2 Chron. | 18-20 | <input type="checkbox"/> |
| 20 - 2 Chron. | 21-24 | <input type="checkbox"/> |
| 21 - 2 Chron. | 25-27 | <input type="checkbox"/> |
| 22 - 2 Chron. | 28-30 | <input type="checkbox"/> |
| 23 - 2 Chron. | 31-33 | <input type="checkbox"/> |
| 24 - 2 Chron. | 34-36 | <input type="checkbox"/> |

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| We read God's Word:<br>To know Him better<br>To love Him more<br>To walk in His ways<br>To be conformed to the image of His Son |
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**This week's reading:** we will finish 2 Chronicles, from the reign of Asa, to the exile of Judah to Babylon. **2 Chronicles** provides a lot of information not recorded in 2 Kings. **Notice** how teaching God's Word played a major part in the reign of Jehoshaphat - he sent officials, priests, and Levites through the land to teach God's Word to the people (17:7-9), and God made the Kingdom of Judah great (again) with an army of over 1,160,000 men (17:14-19). He wasn't perfect, but after a foolish agreement with Ahab, he returned and set his heart to seek God (19:3) and set up godly judges. In chapter 20, he didn't rely on his army's size, but on Yahweh, Who gave them a great victory, without need of fighting; their only job was to carry away the plunder. **Jehoshaphat's** biggest blunder: his son, Jehoram's, marriage to Athaliah (Ahab and Jezebel's daughter, Omri's granddaughter - 22:2). **Wicked** rulers cause hurt to the whole nation (Jehoram, Ahaziah, Amaziah, Ahaz [captives were taken three times in his reign: 27:5,8,17], Manasseh, etc.). **Freedom** is not for "lack of restraint", which is bondage to sin (28:19). We are set free, not to sin, but to serve one another (Gal. 5:1,13). **How** refreshing when there is godly leadership! **Joash** (like Saul and Solomon) started well, but didn't finish well, even killing the son of the man who saved his life and led him in the ways of Yahweh (Jehoiada). **Speaking** of Jehoiada, he died at the age of 130 (24:15), which means he was alive in Rehoboam's reign, and possibly Solomon's reign. We aren't given the year he died, but he was still alive in Joash's 23<sup>rd</sup> year (2 Kings 12:6-7). **Abraham** is called God's friend (20:7). **Hezekiah** ("Yahweh's servant" - 32:16) trusted in Yahweh, but he also made preparations for the invasion of Sennacherib, including the digging of Hezekiah's tunnel, mentioned in 32:30, which routes water from Gihon Spring to the "pool of Siloam" (נִקְבַּת הַשִּׁלֹּחַ "pool of the one sent", John 9:7). **Archeological** discoveries in Nineveh show, in Sennacherib's own records, that he could not "humble Hezekiah". **Hezekiah's** Passover celebration: 30:26 says since the time of David there was not one like this. In 35:18 when Josiah was king, it says of his Passover, there was nothing like it since the days of Samuel. Note that Hezekiah's was in the second month because of uncleanness, but Josiah's was in the first month. **Manasseh's** repentance 33:9-13 shows the amazing grace of God. So does the prophesy to Josiah - judgment is coming, but for Josiah, the king who humbled himself, there was grace. **The** Ark is mentioned in 35:3; it would appear that the priests removed it either because of the wicked kings or the fear of invasion. **Nebuchadnezzar** came to Jerusalem three times 36:6,10,17 (upon three kings: Jehoiakim, Jehoiachin, and Zedekiah). For more information and numbers of the people exiled, see Jeremiah 52:28-30.

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

In 29:30, most translations say, "they sang praises with gladness"; in Hebrew "and they praised as far as to joy". **Most** English versions say in 30:8 "yield (submit) yourself to Yahweh". In Hebrew, "give *your* hand to Yahweh". **In** 31:4, English versions say "that they might devote themselves (or be encouraged) to the Law Yahweh"; in Hebrew, "that they may be strong in the Law of Yahweh". (Similar to 35:2.) **Emphasis** by repetition in Hebrew in 31:6 "heaps heaps".

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

There is no one besides Yahweh to help (14:11). **Yahweh** is with you when you are with Him, and if you seek Him, He will be found by you, but if you forsake Him, He will forsake you ["you" is plural every time in this verse] (15:2, fulfilled in 15:15). **His** eyes move to and fro throughout the earth that He may strongly support those whose heart is completely His (16:9). **Though** Jehoshaphat made a bad decision, God still had mercy and protected him. (18:31). **He** is God in the heavens ruling over the kingdoms of the nations. In His hand are power and might; no one can stand against Him. (20:6) **King** Hezekiah provided for the sacrifices (31:3). Our Lord and King provided Himself, our Sacrifice.

# 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

## June/July – Week 26 Completed

|               |     |                          |
|---------------|-----|--------------------------|
| 25 - Ezra     | 1-2 | <input type="checkbox"/> |
| 26 - Ezra     | 3-5 | <input type="checkbox"/> |
| 27 - Ezra     | 6-7 | <input type="checkbox"/> |
| 28 - Ezra     | 8-9 | <input type="checkbox"/> |
| 29 - Ezra     | 10  | <input type="checkbox"/> |
| 30 - Nehemiah | 1-3 | <input type="checkbox"/> |
| 1 - Nehemiah  | 4-6 | <input type="checkbox"/> |

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| We read God's Word:<br>To know Him better<br>To love Him more<br>To walk in His ways<br>To be conformed to the image of His Son |
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**This week's reading:** all of Ezra and the beginning of Nehemiah. **Ezra** gives the history of the Jewish people between 538 BC - when Cyrus the Persian defeated Babylon and let Israel return to their land - and 457 BC when Ezra came to Jerusalem. **The** last two verses of 2 Chronicles (36:22-23) are within a longer quote from Cyrus in Ezra 1:1-3. This proclamation from Cyrus is a fulfillment of Isaiah 44:28, a prophecy made almost 200 year earlier! **One** of the leaders going back to Jerusalem to rebuild the temple was Zerubbabel, who is found in the genealogy of Jesus (Matthew 1:11-12) and was a grandson of King Jehoiachin (2 Chron. 36:9). **Ezra** 2:64 lists 42,360 who returned to Jerusalem; Jeremiah recorded (Jer. 52:28-30) that 4,600 were exiled 70 years earlier. **The** book of Ezra covers about an 80-year time period, with a 16-year gap between chapters 4 and 5, and a 60-year gap between chapters 6 and 7. **In** 4:12 they were accused of rebuilding the city, however, at that time, it was just the temple (4:24). **4:15** is a reference to their rebellion against Assyria and Babylon. **In** chapter 6, the quote marks in 6:3-5 are Cyrus'; the quote from Darius begins in 6:6. **The** events recorded in Esther took place between chapters 6 and 7. **Ezra** went to Jerusalem about 13 years before Nehemiah (Ezra 7:7 and Nehemiah 1:2; 2:1) - they were contemporaries, so we will see Ezra show up in the book of Nehemiah. **In** Week 24 we looked at weights of precious metals; in Ezra 8:26-27 they carried a much smaller load, but still significant: silver - 48,750 lbs. silver vessels - 15,000 lbs. and gold - 7,500 lbs. **Ezra** provides a good example for us in 7:10: "Because Ezra set his heart to seek the Law of Yahweh and to do, and to teach His statutes and judgments in Israel." First we need to seek God in His Word, be obedient to what He said, and teach others to do the same. In Matthew 28:19-20, we are told to make disciples and teach them all Jesus commanded. **It** is further interesting that the king referred to God's Word (7:25) as, "the wisdom of your God which is in your hand"! **Also** note all the references to the good hand of God. **In** Nehemiah, the clock starts ticking on the first 69 weeks of Daniel's 70 weeks (9:24-27) with the command to rebuild Jerusalem (and ending in Jesus' "Passion Week"). **Take** notice of the times that the people gather to hear the Word of God read, and the number of prayers. **The** first month in Nehemiah 2:1, (and in Esther 3:7) is "Nisan" (instead of "Abib", pronounced "Aviv"). See the Hebrew calendar notes.

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

67 verses in Ezra are written in Aramaic, in two sections: 4:8 through 6:18, and 7:12-26. Why? Because he is quoting letters that were written in Aramaic. **An** important Aramaic insight is in Ezra 6:11 where King Darius forbids opposing the building of the temple, with a penalty (as in many English translations) "a timber will be taken from his house and he will be impaled on it...". A few English translations follow the Aramaic more closely, "a beam will be pulled out of his house and being lifted up (זָקַף "zeh-qaf"), he will be impaled on it". Why are these missing words important? In John 12:32 Jesus said, "And I, if I am lifted up from the earth, I will draw all (men) to Myself." In verse 33, John tells us He said this to communicate how He would die. It is important to see that the crowd immediately "got it"; Jesus used an idiom that they all understood. They knew that "the Son of Man" is Messiah, and that He would live forever, so they wanted to know what kind of "Son of Man" Jesus was talking about. Since Jesus was most likely speaking in Aramaic, this word, "lifted up" was immediately recognized by them as a term for "death by execution".

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

He is able to use pagans to accomplish His purposes (Ez. 1:1-4; 6:8-10,22). **He** is good and His lovingkindness is on Israel forever (3:11). **He** faithfully leads, helps those seeking Him (8:22). **God** does not forsake His people, but extends חֶסֶד ("chesed" - see Week 18) to give revival (9:9). **He** is just (9:15). **He** is the God of heaven, great and awesome, keeps covenant and "chesed" with those who keep His commandments (Neh. 1:5, 4:14). **He** gives success (Neh. 2:20).