

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

July – Week 27

Completed

2 - Nehemiah	7-8	<input type="checkbox"/>
3 - Nehemiah	9-10	<input type="checkbox"/>
4 - Nehemiah	11-12	<input type="checkbox"/>
5 - Nehemiah	13	<input type="checkbox"/>
6 - Esther	1-3	<input type="checkbox"/>
7 - Esther	4-7	<input type="checkbox"/>
8 - Esther	8-10	<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 finish Nehemiah and Esther. Nehemiah was a good leader. He had been the king's cup bearer (1:11), a very trusted position, and the king granted him 12 years in Jerusalem (2:6, 5:14, 13:6). He dealt with enemies outside the city, and problems within the city. He led the people with prayer, the Word of God, and personal sacrifice. (We too need to be engaged in prayer, reading the Bible, and dead to self but alive to God - 1 Cor. 5:15.) I've counted 12 prayers in the book of Nehemiah; and there was much reading of God's Word: on the first day of the seventh month (8:1-12); the second day (8:13) "that they might gain insight"; during the Feast of Booths (8:18) on the 15th through the 21st "he read from the book of the Law of God daily"; again in 9:3 they "read from the Book of the Law of Yahweh their God". **They** confessed sin, that "they threw the Law behind their back" (a sobering word picture for disobedience and sin)! After prayer they committed to temple service, the priests, and Levites (chap. 10). The wall was dedicated (chap. 12). In 13:1 they read from the Book of Moses. **Also**, in chap. 13 (while Nehemiah was not in Jerusalem) they failed to keep the promises they made in chap.10. After receiving permission to return to Jerusalem, he found they had fallen from their dedication. **Item** to consider: Nehemiah, living in a foreign land, with pagans in a pagan culture, knew more about biblical righteousness than those living in the Holy Land. **Hanani** was put in charge (7:2) because "he was a faithful man and feared God more than many." He was the one who visited Nehemiah and told him about the disgrace of Jerusalem in 1:2. **God** is not directly mentioned in Esther (Persian for "star"), but His sovereign rule is quite evident (Rom. 8:28). **Hadassah** ("myrtle"), was a cousin to Mordecai (2:7). **The** feast in 1:3 was in the third year of the king's reign. Esther was brought to the king and made queen in the seventh year (2:16 - four years after 1:3). When Haman cast "Pur" (lots - to determine when to attack the Jews) it was the 12th year of the king (3:7 - five years after he selected Esther). The command went out (3:12) on the day before the Passover. **Haman** was an "Agagite" - a title for kings in Amalek (similar to "Pharaoh" in Egypt). In Num. 24:7 the title is used, and also in King Saul's day - 1 Sam. 15:9,20,32-33. **Esther's** delay was waiting for God's timing (5:8): Haman had not yet built the "gallows", nor had the king rewarded Mordecai. **The** Jews did not plunder the ones hating them (9:10,15,16) It was a matter of protection/survival, not riches. **Consider** Haman and the king with Matt. 7:21-23.

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

They gathered to read God's Word (8:2) on the first day of the seventh month (תִּשְׁרֵי - "Tishrei"). This was ראש השנה (Rosh Hashanah "Head of the Year"), and the Feast of Trumpets (יום תְּרוּעָה - "Yom Teruah", "Day of blowing [*the Shofar*]"), which, according to Jewish tradition (not the Bible) is the anniversary date of when God created Adam and Eve. These days are commanded in Lev. 23:23-25 and Num. 29:1. Sukkot (Ex. 23:16, 34:22) is in the 7th month, at the turn of the year. While Passover is in the first month, New Year begins in the 7th month. **The** people returning from Babylon spoke Aramaic, but the Scriptures were read in Hebrew so they explained them (8:7-8), and they "caused to understand" them (8:12). **The** dedication of the wall (12:27) uses (twice) the word חֲנֻכָּה (Chanukkah - "dedication").

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

God's name is glorious and exalted above all blessing and praise; He is Yahweh who made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; He gives life to all; the heavenly host bows down to Him (9:5 and following). **He** is a God of lavish forgiveness, gracious and compassionate, slow to anger and abounding in lovingkindness, He didn't forsake His own (9:17). **He** has abundant compassion; He didn't forsake them (9:19). **He** gives of His good Spirit to give insight (9:20). **He** is great in goodness (9:25). **He** is gracious and merciful (9:31). **He** is righteous in all He does and dealt with them in truth (or faithfully) 9:33).

Open My Eyes

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

July – Week 28

		Completed
9 - 1 Corinth.	1-4	<input type="checkbox"/>
10 - 1 Corinth.	5-9	<input type="checkbox"/>
11 - 1 Corinth.	10-13	<input type="checkbox"/>
12 - 1 Corinth.	14-16	<input type="checkbox"/>
13 - 2 Corinth.	1-4	<input type="checkbox"/>
14 - 2 Corinth.	5-8	<input type="checkbox"/>
15 - 2 Corinth.	9-13	<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

This week's reading: The letters to the assembly in Corinth, while rich, also have much correction (divisions, sexual immorality, dragging each other to court, Communion abuse, disorder/abuse of gifts, denial of the resurrection, and more). **Though** they were not perfect, he refers to them (1:2) as "having been sanctified" (made holy) and "saints" ("holy ones"). **Dividing** over men ("I am of Paul, Apollos." etc.) continues to this day: "I am of Calvin, Arminius, Luther, Wesley", etc.). While these names can be helpful when looking for a fellowship of likeminded believers, we should not allow these distinctions to divide our unity in the Holy Spirit and love for one another. Certainly, doctrine is important. Our "central theology" needs to be biblical (regarding God, His nature and attributes; Jesus, Who He is, His life, death as a sacrifice in our place, His resurrection, ascension, and coming; that we are saved by grace through faith; etc.). When we gather as brothers and sisters, love for Jesus, His Word, and one another should rule. The Gideon ministry is a good example of Christians from different churches coming together, in love for Jesus, one another, and God's Word, to focus on getting the Bible into the hands of people (in hotels, hospitals, etc.) around the world, without arguments about the things that divide. When meeting with other Christians we should lead with love for Jesus and one another, humble ourselves, serve one another, and be at peace with our brothers and sisters in the Lord. We cannot "fix" others (the Holy Spirit's job), but, for our part, we should submit to God's Word. Our theology should come from the Bible, but we should never force our theology upon the Bible. **Context** is always important: "a text out of context is a pretext" (for error)! At times, Paul is quoting the people in Corinth (1:12, 3:4, 4:8,14; 6:12-20; 2 Cor. 10:1,10; 12:2-3); or using sarcasm (1 Cor. 4:8,10; 2 Cor. 10:1;11;2-4,19-21a; 12:13,16). Keep the context (local, of the whole letters, and New Testament). The statement, "knowledge puffs up" (1 Cor. 8:1), is not in any other letters, it is regarding their pride and behavior, and what they were saying. It does not represent (or contradict) the fullness of biblical teaching about "knowledge" (Eph. 4:13; Col. 1:9-10; 2:2-3; 3:9-10; and many more). In 6:12 "all things are lawful" isn't in any other letters, but within context, he lists things not lawful (6:9-10,13,15,18). Those so doing will not inherit the Kingdom of God. (Also, 10:23, yet he said "you cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons"; these are "not lawful".)

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

Some say, "homosexuality is not mentioned in the New Testament". The Greek text of 1 Cor. 6:9-10, listing those who will not inherit the Kingdom of God, uses two specific terms for homosexuality: μαλακός ("mah-lah-kahs" the *passive* partner) and ἀρσενοκοίτης ("are-seh-nah-coy'-tays" the *aggressive* partner). **Some** say that everyone should/could speak in tongues, but 1 Cor. 12:29-30 has a series of questions, all of which, in Greek grammar, indicate a "No" answer is expected: "Do all speak in tongues?" means, "All do not speak in tongues do they?" (See the NASB.) **The** word for "moment" in 15:52 is ἄτομος ("ah'-tah-mahs"), from which we get the word "atom", because the atom was once thought to be "irreducible" (not divided further). Being changed in a "moment" means "a point in time that cannot be reduced". **Maranatha** (16:22) is an Aramaic phrase (in Greek letters: μαράνα θά) meaning "Our Lord come!" **Mara** ("Lord" - used in Dan. 2:47) na ("of us" = "our") tha ("come!" used in Dan. 5:13). **The** Greek word for "pledge" in 2 Cor. 5:5 (ἄραβών - "are-rah-bone", used 3 times) is a Hebrew word (עֲרָבוֹן - pronounced "are-rah-vone", used 3 times) brought into Greek for "a pledge of the purchase-money given as security for the rest" (Gen.38:17,18,20).

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

We plant or water, but God gives the increase (3:6-7). The Holy Spirit is the One Who distributes the gifts as He wills, and He is God (12:11,18). Jesus was the Rock with the Israelites in the wilderness (10:4). God is triune (2 Cor. 13:13).

Here am I, Use Me
Author Unknown

The Master was searching for a vessel to use.
On the shelf there were many, which one would he choose?
"Take me!" cried the gold one, "I'm shiny and bright,
I'm of great value and do things just right.
My beauty and luster will outshine the rest,
And for someone like you, Master, I would be best."

The Master passed on with no word at all.
He came to a silver urn, it was narrow and tall.
"I'll serve you, dear Master. I'll pour out your wine,
And be at your table whenever you dine.
My lines are so graceful and my carvings so true.
And silver would always compliment you."

Unheeding, the Master passed on to the brass,
It was wide mouthed and shallow and polished like glass.
"Here! Here!" cried the vessel, "I know I will do.
Place me on your table for all men to view."
"Look at me!" cried the goblet of crystal so clear,
"My transparency shows my contents are dear.
Though fragile am I, I'll serve you with pride,
And I'm sure I would be happy in your house to abide."

The Master came next to a vessel of wood,
Polished and carved it solidly stood.
"You may use me, dear Master," the wooden bowl said,
"But I'd rather you'd use me for fruit, please, no bread."
Then the Master looked down and saw a vessel of clay,
Empty, broken, it helplessly lay.
No hope had that vessel that the Master might choose
To cleanse and make whole, to fill or to use.

"Ah! This is the Vessel I've been hoping to find,
I will mend it and use it and make it all mine.
I need not a vessel with pride in itself,
Not the one so narrow who sits on the shelf.
Not the one who is big mouthed and shallow and loud,
Not even the one who displays its contents so proud.
Not the one who thinks he can do all things just right,
But this plain earthen vessel filled with my power and might."

Then gently he lifted the vessel of clay,
Mended and cleansed it and filled it that day.
He spoke to it kindly, "There's work you must do,
You pour out to others and I'll pour into you."

Open My Eyes

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

July – Week 29

Completed

16 - Job	1-4	<input type="checkbox"/>
17 - Job	5-8	<input type="checkbox"/>
18 - Job	9-12	<input type="checkbox"/>
19 - Job	13-16	<input type="checkbox"/>
20 - Job	17-20	<input type="checkbox"/>
21 - Job	21-24	<input type="checkbox"/>
22 - Job	25-29	<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

This week's reading: we begin the "Poetic" books. Our English Old Testament has 5 sections for the 39 books: 5 Law, 12 History, 5 Poetry, 5 "Major" (longer) Prophets, and 12 "Minor" (shorter) Prophets. **We've** seen small sections of Hebrew Poetry (Genesis 39, Deuteronomy 32 and 33, Judges 5, 2 Samuel 22, 1 Chronicles 16, etc.), and there is a lot of poetry in the prophets. **Second** only to Jesus, Job is presented as a man of undeserved suffering, losing his possessions, family, and health. **We** don't know who wrote Job (19:23); after God extended his life for an *additional* 140 years (42:16), he had time to write it, plus the account of the conversations could indicate it is the testimony of an eyewitness. **When** did Job live? We don't know, but the length of Job's life would indicate that he lived before Abraham, (Abraham's father, Terah, died at 205; Abraham at 175; Isaac lived 180 years; and Jacob died at 147), as well as the geographical references, and the lack of references to the Law, Tabernacle, or Temple. **Chapters** 3-31 record the words of Job and his three "friends": Eliphaz (chapters 4-5, 15, 22 - probably the oldest or leader - 42:7), Bildad (chapters 8,18,25 - probably the shortest, a "Shuhite" ["shoe-height"] 😊 - sorry!), and Zophar (11,20). **It helps to remember**, when the reading gets difficult: God's testimony about Job in 1:8 and 2:3 - that he was "a blameless and upright man, fearing God and turning away from evil", and also God's rebuke to Job's three friends in 42:7-9, that (twice) He said Job spoke rightly, but they did not. At times, some of the things the three friends said may sound right, but they didn't apply to Job. You may also notice the progression of their accusations - {paraphrased} Job, you must have done something wrong to deserve this (4:7-9); to, Job - you are a filthy stinking sinner (22:5-9). Their error is seen in Ecclesiastes 7:15 it says, "I have seen... a righteous man who perishes in his righteousness, and there is a wicked man who prolongs in his wickedness." **The** book of Job is quoted in the New Testament (5:13 in 1 Cor. 3:19; and 41:11 in Rom. 11:35). Job is mentioned in James 5:11 (regarding his perseverance), and Ezek. 14:14,20 (regarding his righteousness). **Satan:** is not numbered among the "Sons of God", he "also" comes 1:6; 2:1. Satan has to get permission. **Job** realized the importance of the Word of God - 23:12, and he had hope in the resurrection - 19:25-27.

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

The Book of Job is a challenge to read in Hebrew due to both the breadth of vocabulary, and its poetic style. **Poetry comparison:** English poetry is sound based, usually recognized by rhythm (or cadence, by numbers of syllables), and rhyming words on regular intervals. (Hebrew poetry does not use rhyming.) English poetry can use older forms of English, including contracted words ("tis" ["it is"], "twas" ["it was"], "morn" ["morning"] "even" ["evening"], "ere" ["before"], but "e're" means "ever"). (Hebrew poetry can also use older Hebrew words.) Hebrew poetry is thought based, recognized by Parallelism - making two related statements. These can be synonymous (expressing the same thought in different words - Psalm 25:4), Antithetic (in contrast - Psalm 1:6), Synthetic (where the thought is developed and enriched - Job 11:18). **Both** English and Hebrew poetry can use figures of speech, personification, hyperbole, metaphor, simile, alliteration, and word plays/sound plays. **Some** Hebrew poems are acrostic, with the first letter of the first word of each verse (or set of verses) beginning with successive letters of the Hebrew alphabet. (Examples: Psalms 9,34,37,119; Prov. 31:10-31; Lam. 1-4, etc.) **In Job**, God is called "Shaddai" (שַׁדַּי), 31 of the 48 times in Scripture, as well as Yahweh (יְהוָה), Elohim (אֱלֹהִים), El (אֵל), and Eloah (אֱלֹהַּ), used 41 of the 59 times in the Bible).

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

God is sovereign. God is omnipresent (Satan is not, he can only be in one place at a time, roaming about on the earth and walking back and forth on it). God protects (1:10). He has wisdom, might, counsel, and understanding (12:13).

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

July – Week 30

Completed

23 - Job	30-33	<input type="checkbox"/>
24 - Job	34-37	<input type="checkbox"/>
25 - Job	38-40	<input type="checkbox"/>
26 - Job	41-42	<input type="checkbox"/>
27 - Luke	1	<input type="checkbox"/>
28 - Luke	2-3	<input type="checkbox"/>
29 - Luke	4-5	<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 end of Job's defense, a response to his "friends'" accusations (29:11-17; 30:25; 31:5-40 highlight his integrity). Then 32-37, the words of a young man (32:6), Elihu. Then Yahweh speaks (38-41). In the last chapter, the outcome. **God** specifically states Job was righteous and spoke rightly, and his friends did not (1:8, 2:3, 42:7-9). Though they were sincere, his friends were wrong. **It** is interesting that only Job talked to God, the others talked about God. **Regarding** Elihu: he spoke out of anger (32:2,3,5); he was self-absorbed (a lot of "I", & "me"). (This is more evident in Hebrew. Example: 32:17 - many translations list four references to himself, but there are six in Hebrew.) In 36:4 he claims to be "perfect in knowledge"; he said he would not answer with the "friends'" words (32:14), but he does, accusing Job of sin (34:7-8; 34:35-37; 35:8,16; 36:17), that his sin is why he suffers (33:19-22) and needs to repent (33:26-30); he accuses Job of saying things he didn't say (34:9; 35:1-3); he is neither commended or rebuked (42:7-9), and is not mentioned at the end. (Perhaps, because of his youth, it wasn't held against him, like in Num. 14:29 - those 20 years old and older were doomed to die in the wilderness). **God's** answer to Job (with 72 questions) shows us that God is sovereign! What is over our head is still under God's feet. Job's "Why?" is swallowed up by "Who" - who God is, that His ways are higher than ours (Isaiah 55:8-9). We need to remember who He is, that He is loving, good, and faithful, and then submit to his will - even when we don't "have the answers". Hard things in this life may not be "retribution for wrongdoing" (John 9:1-3). We can trust God's leading and work in our lives, and serve Him because of who He is. **The** Gospel According to Luke, the "beloved physician" (Col. 4:14), a Gentile (not listed with the Jewish "fellow workers" in Col. 4:10-11), presents Jesus as "The Son of Man". Luke received his information directly from eye-witnesses (1:2) and gives great historical context (3:1-2). He wrote to "Theophilus" ("Friend of God"). He gives us information about Jesus' birth and early life. **Gabriel** told Zachariah that his son, John the Baptist, would be filled with the Holy Spirit while yet in his mother's womb - pre-birth human existence. When Elizabeth was greeted by Mary, the unborn John leaped for joy in her womb (1:41-44). **Gabriel** shows the Holy Spirit is God! The Holy Spirit made Mary pregnant, but the Child would be called "the Son of God" (1:35). The genealogy in Matt. 1:2-16 lists from Abraham to Joseph (Mary's husband). Luke's genealogy (3:23-38) doesn't include Mary's name, but begins the list from her dad, Eli (Heli) to Adam and God. (In 3:23, Jesus was "thought" to be the son of Joseph, but then lists Mary's dad's genealogy.) In week 23 we saw Nathan and Solomon were children of Bathsheba.

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

The Hebrew word for "merchants" in Job 41:6 is "Canaanites" (כְּנַעֲנִים). In some translations, Gabriel greets Mary with "Hail" (1:28), a greeting with enthusiastic respect and acclaim. However, Gabriel was not praising Mary. The Greek word means "Rejoice" and was the typical greeting of that day. English has a formal ("Hello"), and informal, ("Hi"). Greek has formal and informal forms. Gabriel used the informal form. **An** interesting Greek word is in 3:14, when John tells the soldiers, "Don't accuse falsely". The Greek word συκοφαντέω ("su-kah-phan-teh'-oh") literally means "shining a light on figs". The word came to mean "accuse falsely" because people importing figs were stopped and told their figs were no good, however, after paying money to the guard, he took a closer look at the figs and determined that they were ok. (Our word "sycophant" {getting favor for gain} is derived from this word.) **The unborn** John (1:41,44) and newborn Jesus (2:12,16) are both called a βρέφος (bref'-ahs); a baby, in, and out of, the womb!

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

God has created all things in wisdom (38-41; Psalm 104:24). **Simeon** tells us that Jesus is "a light to the Gentiles (nations)", and He is "the glory of Israel". **Jesus** has the power to forgive sins, and is therefore, God (5:20-24).

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

July/Aug – Week 31	Completed
30 - Luke 6-7	<input type="checkbox"/>
31 - Luke 8-9	<input type="checkbox"/>
1 - Luke 10-11	<input type="checkbox"/>
2 - Luke 12-13	<input type="checkbox"/>
3 - Luke 14-16	<input type="checkbox"/>
4 - Luke 17-18	<input type="checkbox"/>
5 - Luke 19-20	<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: continues through Luke. **Only** twice did Jesus commend people having "great faith" (7:9; also Matt. 8:10; 15:28) and neither were Jewish. Sometimes Jesus asked people about their faith (Matt. 9:28), but sometimes He didn't, and gave from love (7:11-15). **Jesus** shows that God, in His great sovereignty, decided to give us a choice: in 7:29-30 the Pharisees and lawyers (in contrast to the people and tax-gatherers) rejected God's purpose for themselves; and in 13:34 the will of Jesus was to gather His people to Himself, but they were not willing. **A** great love for Jesus is found in an accurate realization of: God's holiness, and the horrible weight of our sin (7:40-47). Isaiah 51:1 admonishes us to remember the rock and pit from which we were dug. **Some** "believe for a while, and in time of temptation fall away" (8:12-13). **Jesus** has compassion for individuals (as in 8:47-48). **It** has been said, "Salvation is free (to us; it cost Jesus dearly) but discipleship will cost your life!" (9:23-26,62) **1 Tim.** 5:18 quotes Scripture, "The laborer is worthy of his wages." Where in Scripture? In Luke 10:7! Paul quoted this Gospel! That means Luke was written and spread to the churches before Paul wrote 1 Timothy (approximately 63 AD). **It** is important to serve Jesus, but not at the neglect of time at His feet listening to Him (10:38-42). **Mary** was very blessed to be the mother of Jesus, but when undue attention was given to her, Jesus changed the focus of who is blessed (11:27-28). **Levels** of punishment (12:47-48) - sobering words indeed! **Hate** (14:26) = loving another more. Jacob didn't "hate" Leah as we think of "hate"; he simply loved Rachel more. (Also Matt. 10:37 and Deut. 13:4,6-10 - we are to love the Lord more.) **The** laughter of God! It isn't the angels rejoicing (15:7,10). The rejoicing is "in heaven", "in the presence of the angels".

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

Jesus tells us to deny ourselves, take up our cross, and follow Him (9:23). The word "follow" is a Greek present imperative (indicating a command of continual action - continually follow Him!) **Jesus** reveals what happens after death (16:19-31), mentioning Hades (ᾍδης pronounced "ha'-days" in Greek). Some translations use "hell" or "pit" or "grave" to represent four different words that are names of real places. As names, they should not be "translated". (Example: "Bethlehem" is a name, not normally translated as "house of bread".) Some translations give the names, but the translations using these other words can be confusing regarding the subject of Hell. The Hebrew word שְׁאוֹל (Sheol "sheh-ole") is the same place as the Greek word, Hades, the word used in the Greek translation of the Hebrew Scriptures (Septuagint, or LXX). Therefore, we can examine "Hades" (occurs 11 times) and "Sheol" (66 times) together; they are not the eternal hell. Sheol (Hades) is not the grave. People can see a grave, put a body in a grave, touch a grave, make (dig) a grave, there are graves (plural), and they are for a person. But not Sheol - no one sees it, puts a body in it, can't touch it, can't make it, is never plural, never belongs to an individual. In Rev. 20:13-14 Hades (Sheol) is emptied so that those in it can be judged at the Great White Throne, then it is thrown into the Lake of Fire. Another place, mentioned only once (2 Pet. 2:4) is "Tartarus". Some versions call it "hell", however, context shows it is a place where fallen angels are kept bound for judgment. "Abyss" in Luke 8:31 may be the same place. (There is no indication that people go there.) The fourth place is "Gehenna" (γέεννα - occurs 12 times, mostly by Jesus, but also James 3:6). It is a Hebrew name brought into Greek, and is the name of the Lake of Fire mentioned in Revelation, the "Second Death". It is the eternal hell, where "They will be tormented day and night forever and ever." (Rev 20:10)

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

The goodness of God is evident in the lovingkindness of Jesus, as shown through meeting needs and healing. The Most High is kind to ungrateful and evil people (6:35). He knows our thoughts (7:39). He has chosen gladly to give us the Kingdom (12:32). The almighty King, having all authority, the same Jesus, will continue to serve (12:35-38)!

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

August – Week 32

		Completed
6 - Luke	21-22	<input type="checkbox"/>
7 - Luke	23-24	<input type="checkbox"/>
8 - Acts	1-3	<input type="checkbox"/>
9 - Acts	4-6	<input type="checkbox"/>
10 - Acts	7-8	<input type="checkbox"/>
11 - Acts	9-10	<input type="checkbox"/>
12 - Acts	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

This week's reading: we finish Luke and begin Acts, both written by Luke, sent to the same person, "Theophilus". These books give us eyewitness testimony from the events surrounding John the Baptist's birth through the Gospel spreading across the Roman Empire. **Luke's** account of the "Olivet Discourse" (21:5-36) begins like Matthew's (who gives us a more detailed account in chapters 24 and 25) and Mark's (chapter 13), "See to it that you are not misled." The big "sign of the times" is deception. Deception has exploded with increased information disseminated via the Internet, and many are being misled. Toward the end of this discourse, He repeats (21:34) to be on guard, and that it is coming upon all who dwell on the face of all the earth (35), but He also tells us that there is an "escape" to "all these things that are about to take place and to stand before the Son of Man." (36). **The** last recorded healing by Jesus was 22:51, healing an ear. **Luke** is the only account that says Jesus looked at Peter after the third denial. **In** 22:69 and His quote from Psalm 110:1, Jesus makes it clear that He is the Messiah (the Christ). **Luke** lists seven times where Jesus was declared "not guilty" (23:4,14,15,20,22,41,47). **Of** the three men crucified in 23:33, One died for Sin, one died to sin, and one died in sin. **Jesus'** words in 23:43 show there is no "soul sleep" (a false teaching that you are not conscious until the resurrection). When believers die, we go to be with Jesus. **Luke** tells us seven things about Joseph of Arimathea (23:50-52). **A** walk of seven miles could easily take hours; what a great time to have had a recording device to hear Jesus expound on the Scriptures as they walked to Emmaus (24:27, and again in v.45)! They so thoroughly enjoyed it that they "urged" Him to stay with them. The Greek word means, "to compel by force", used only twice (24:29, Acts 16:15). **Luke** makes a chronological jump in 24:49, skipping the instructions to meet Him in Galilee, as a segue into his second letter, the book of Acts. **You** may want to notice the emphasis of "the Name" of Jesus in Acts. **The** angel was not sent to the Ethiopian eunuch; Philip was. God has given evangelism to us (Acts 8:26).

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

Greek: it isn't obvious in English, but in 22:31, "you" is plural when He said, "behold, Satan asked earnestly to sift you all". In verse 32 it is, "you" singular. **We** looked at Jesus' response to the chief priest in Matthew (Week 12); Luke 22:67-68 provides additional parts of the conversation - their hearts were hard - Jesus used the strongest possible negative statements: "If I tell to you all, there is no possible way you all will believe; and if I ask, there is no possible way you all will answer." **Aramaic:** "Barabbas" means "a son of a father", compared to Jesus, the Son of the Father. **Greek/Latin:** some translations, use the name "Calvary" in 23:33. However, the Greek word in Luke 23:33 is the same one used in Matt. 27:33, Mark 15:22, and John 19:17: Κρανίον ("krah-nee'-on"), meaning, "skull". The translators took the Latin word "Calvariae" (pronounced, {I am told} "calvary-eye") from the Vulgate and dropped it into the English text instead of translating the Greek word into English, "skull", as in the other three Gospels). **Greek/Hebrew:** The name Arimathea comes from the Greek version of a Hebrew name for the city of Samuel, "Ramathaim" (1 Sam. 1:1). **Acts 1:12** mentions "a Sabbath day's journey", which is not in the Law. It is a tradition, a rabbinical teaching, in the Babylonian Talmud (also mentioned in Targum Ruth) - 2,000 cubits, approximately 0.6 miles (or one kilometer).

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

The resurrected body of Jesus had flesh and bone, and He could eat (24:36-43) - He was not a spirit! The Bible never says Jesus' resurrected body went through doors, floors, or walls. He is able to be where He wants. **Jesus** is the fulfillment of Scripture (24:26-27,44-47). **The** Holy Spirit is God: Ananias lied to the Holy Spirit, which is lying to God (5:3-4,9). He is the One who comes upon believers in Jesus, empowering us as His witnesses (1:8,2:4,4:31). **In** Acts 10 we see the great grace of God in making salvation through faith in Jesus available to non-Jewish people, Gentiles.

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

August – Week 33

Completed

13 - Acts	14-16	<input type="checkbox"/>
14 - Acts	17-19	<input type="checkbox"/>
15 - Acts	20-22	<input type="checkbox"/>
16 - Acts	23-25	<input type="checkbox"/>
17 - Acts	26-28	<input type="checkbox"/>
18 - Psalms	1-9	<input type="checkbox"/>
19 - Psalms	10-17	<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: continues the account of Paul and Barnabas' first missionary journey, as they entered Iconium. They were sent out on this journey by the Holy Spirit. He called them to this work (13:2-4); it was not something they decided to do. **How** did the people know this new message of the resurrection of Jesus was true? The Lord "was bearing witness to the word of His grace, granting that signs and wonders be done by their hands." **In** Acts we see the Holy Spirit set up church leadership. Other places in the New Testament give the requirements for leaders (1 Tim. 3:1-13; Tit. 1:5-9), specifically mentioning the offices of elders/overseers and deacons. Elders were appointed (14:23). Paul calls the elders of Ephesus (20:17). He tells these elders to guard the flock, and that the Holy Spirit made them overseers to shepherd the church (20:28; also, 1 Pet. 5:1-4). Eph. 4:11-16 lists giftings for leaders. God holds the leaders accountable (Heb. 13:17), so pray for your leaders (Heb. 13:18). Any style of leadership can be abused by sin creeping into a fellowship. We need to guard against sin, walk close to Jesus, and be in His Word. **The** first "church council" was held in Jerusalem (chapter 15). Why? The problem: people from Judea were teaching, "Unless you are circumcised according to the custom of Moses, you cannot be saved", so, the topic of "the requirements of the Law" in regard to the Gentile Churches was addressed. The leaders saw that the nations (Gentiles) were being saved by grace through faith in Jesus (15:11), and not by keeping the law. They, with the Holy Spirit ("good to the Holy Spirit and us"), came to a decision and wrote in a letter the requirements for the non-Jewish believers. Beware: Judaizers (see the "insight" definition below) are still among us today, saying Christians must worship on Saturday, not eat pork, keep the Jewish Feasts, etc. However, the letter (in Acts 15:23-29; 21:25) lists the requirements for the Gentile Churches - abstain from: things sacrificed to idols, eating blood, things strangled, and sexual immorality. Other Scriptures dealing with requirements of the Law in regards to the New Covenant: Mark 7:19 - Jesus declared all foods clean; Rom. 14 - not to judge one another regarding foods and days; Col. 2:16-17 - food, drink, days, holidays; 1 Cor. 7:18 - circumcision. When Paul circumcised Timothy (16:3), it was done so he could minister to all, without reproach, not to be saved. **Luke's** accounts were from interviews with the eye-witnesses (Luke 1:1-4), but in 16:11, he begins his eye-witness account as Paul's traveling companion! **A great** start in Psalm 1: the reminder that the way to blessings is to delight in the Law (instruction) of Yahweh and meditate on it day and night. We do this instead of participating in the things of wicked, sinners, or scoffers. And the last verse for the week: a promise of resurrection!

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

The word "Judaizer" (used above) comes from the Greek word, *ιουδαϊζω* ("you-dah-ee'-dzoh") in Gal. 2:14, meaning, "to live like Jews", "to adopt Jewish customs and ritual law". Paul was saying Peter was compelling the Gentiles to live like Jews. **As** Paul admonished the Ephesian Elders (20:28), he referred to, "the church of God which He purchased with His own blood". A couple of English versions add "Son" ("blood of His own Son"). The Greek word for "His own" is an adjective, describing "what kind" of blood, just as "the tall man", the adjective "tall" describes the man: What kind of man? The tall one. So, what kind of blood? His own - a reference to the deity of Jesus! **Luke** often uses "litotes" (Acts 14:28; 15:2, 14:28, 19:23, etc.) "**Blessed**" (Ps. 1:1) is not "baruch" (בָּרַךְ), but "ashrei" (אַשְׁרֵי) as in the "happinesses of" the man delighting in the law of Yahweh and "meditating" ("mutters", "utters sounds") repeating it day and night.

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

The Holy Spirit is the Spirit of Jesus (Acts 16:7). **God** is our shield, glory, and the One lifting our head (3:3). **He** puts gladness in our hearts and makes us dwell in safety (4:7-8). **His** name is majestic (8:1,9), **King** forever (11:16). **He** deals bountifully (13:6). **In** God's presence is fullness of joy, and at His right hand are pleasures forever (Psalms 16:11).

As in most English translations, from the most ancient Greek manuscripts, ancient translations, and early Christian quotations.

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

August – Week 34

Completed

20 - Psalms	18-22	<input type="checkbox"/>
21 - Psalms	23-30	<input type="checkbox"/>
22 - Psalms	31-35	<input type="checkbox"/>
23 - Psalms	36-39	<input type="checkbox"/>
24 - Psalms	40-45	<input type="checkbox"/>
25 - Psalms	46-51	<input type="checkbox"/>
26 - Psalms	52-59	<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 in the Psalms. **Note** the expressions of intimacy (like, "to God my exceeding joy" in 43:4; and when told to "Seek My face, my heart said to You, Your face, Yahweh, I will seek" in 27:8). **Some** Psalms tell us of His love for us (He has our tears in his book 56:8). **Others** express our love for Him - take ownership of these expressions and use them in your prayers. **Many** Psalms are quoted in the New Testament (40:6-8, 45:6, etc.). **Some** are prophetic (Ps. 2,22,110, etc.) **There** are prayers for guidance (send your light and truth, they will lead me 43:3, and "from Yahweh the steps of a man are established, and He delights in his way" 37:33); prayers for taking refuge in Him (57:1 "...be gracious to me, for in You my soul takes refuge, and in the shadow of Your wings I will take refuge..."). **And** some Psalms give patterns to model for prayer, worship, praise, and thanksgiving. **Enemies** are often mentioned in the Psalms. You may not have human enemies seeking to kill you as David did, but we do have an adversary (1 Pet. 5:8): "Satan" (not his name - it comes from the Hebrew word meaning "adversary", שָׂטָן pronounced "sah-tahn", used 27 times in the Old Testament for men, angels, and, of course, the "devil" - also not his name). **The** Bible says the fear of Yahweh is the beginning of wisdom (Prov. 9:10) and knowledge (Prov. 1:7). This week we see "The fear of Yahweh is clean" (19:9), "The secret of Yahweh is for those who fear Him" (25:14); He has goodness stored up for those who fear Him (31:19) and he hides them in the secret place of His presence; His eye is on those who fear Him (33:18); "the angel of Yahweh encamps around those who fear Him" (34:7); there is no want to those who fear Him (34:9); and the fear of Yahweh is to be taught to our children (34:11). **The** Psalms also teach us to trust in God - His love, mercy, and faithfulness. It has been said, "worry is like sitting in a rocking chair: it gives you something to do, but it doesn't get you anywhere." We can trust God for all things. We are told not to "fret" (Psalm 37). Jesus told us not to be anxious. It is a waste to fret about things over which we have no control. When things do not go well, it is helpful to remember, "But as for me, I trust in You, Yahweh, I say, 'You are my God. My times are in Your hand'" (31:14-15), so, rest knowing "He is sovereign over my life; all I have to do is follow Him - walk in His ways."

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

Psalm 19 teaches that the heavens tell the glory of God (19:1-6). This Hebrew word for God (אֱלֹהִים, el - "mighty one"), is the most basic word for God (not exclusively used for God); we can learn basic, elemental things about God through nature (also Rom. 1:18-20). However, in 19:7-14, we can know Him personally (by name, Yahweh) through His word. **Psalm 23** is beloved by many. English translations say, "The LORD is my shepherd", treating "shepherd" as a noun or a title, which does not seem personal or active. In Hebrew, it is a participle: "Yahweh is the One shepherding me", indicating a relationship, and He is actively taking care of me. And in the last verse, "Surely, goodness and mercy will follow me all the days of my life", the word for "mercy" is חֶסֶד (chesed - lovingkindness, steadfast loyal love). The word "follow", רָדַף (ra-daf), means "pursue", (as when Pharaoh pursued Israel after letting them go: Ex. 14:4, also Gen. 44:4, Lev. 26:7-8, Josh. 2:5, etc.). In Hebrew it is, "goodness and mercy will pursue me". **Psalms 25** and **34** are acrostics with each verse beginning with successive letters of the Hebrew alphabet (22 verses, one for each letter). In Psalm 30:5, in Hebrew, "weeping" is personified as a temporary guest who comes to lodge for the night and leaves.

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

Yahweh is my: Strength, Rock in Whom I trust, Fortress, Deliverer, God, Shield, Horn of salvation, Stronghold (18:1-2). **With** the kind He shows Himself kind; with the blameless He shows Himself blameless; with the pure He shows Himself pure; with the crooked He shows Himself twisted (18:25-26). **He** illumines our darkness (18:28). **He** is our light and salvation - there is no need to fear, we will be with Him forever (27:1,4) and He will not forsake us (27:10).

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

Aug/Sept – Week 35	Completed
27 - Psalms 60-66	<input type="checkbox"/>
28 - Psalms 67-71	<input type="checkbox"/>
29 - Psalms 72-77	<input type="checkbox"/>
30 - Psalms 78-80	<input type="checkbox"/>
31 - Psalms 81-87	<input type="checkbox"/>
1 - Psalms 88-91	<input type="checkbox"/>
2 - Psalms 92-100	<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 Psalms are divided into five "books": Book-1 (1-41); Book-2 (42-72); Book-3 (73-89); Book-4 (90-106); and Book-5 (107-150), each ending with a doxology (expression of praise). Why five "books"? Many think it relates the reading of Psalms with the five books of Moses. **The** psalms of David "end" at Psalm 72 (however, there are Psalms of David after that). **It** is good to pray through the Scriptures; many Psalms are easy to pray as you read through them - especially intimate passages, like Psalm 63, "O God, You are my God; I will seek You early; my soul thirsts for You, my flesh yearns for You in a dry and weary land where there is no water." and, the end of Psalm 73, starting with, "Whom have I in heaven but You?" **Also**, regarding prayer, many people pray, but it is important to note Psalm 66:18, "If I regard wickedness in my heart, the Lord will not hear." Proverbs 28:9 says, "He who turns away his ear from listening to the law, even his prayer is an abomination." Isaiah 59:2 says, "But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He does not hear." Peter warns (1 Pet. 3:7) that our prayers can be hindered if we do not treat our wives properly. The point? If we have sin that we haven't confessed and repented from, the prayer God desires from us is to confess our sins and turn from them. As we do this, He is faithful and just to forgive our sins and cleanse us from all unrighteousness (1 John 1:9). **May** we live in the way expressed in 69:6, that we would not bring shame and dishonor to those who seek Yahweh. **Psalm 83:16** is a key to "revenge" Psalms, "Fill their faces with dishonor that they may seek Your name, Yahweh."

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

The Hebrew title of Psalms is תְּהִלִּים (Tehillim) meaning "praises". Our word "Psalm" comes from the name of this book in the Greek translation of the Hebrew Scriptures (a.k.a. "Septuagint" or "LXX"), ψαλμός ("psal-mos" - "p" is not silent) meaning "songs with stringed instrumental music". This same Greek word appears seven times in the New Testament: Lk. 20:42; 24:44; Acts 1:20; 13:33; 1 Cor. 14:26; Eph. 5:19; Col. 3:16. **Tehillim** is the first book of the כְּתוּבִים (Ketuvim, "Writings"), which is the third major section of the תּוֹרָה (TaNaKh - the Hebrew Scriptures, our Old Testament: "T" is for "Torah" - Law, "N" for "Nevi'im" - Prophets, and "Kh" for "Ketuvim" - Writings). **Some** of the Psalms begin with "titles". In the Hebrew text, the titles are the first verse (so the verse numbers in the Psalm are different than in our English Bibles). The titles are also found in the Dead Sea Scrolls and the Septuagint, meaning they date before 200 BC. **Some** Hebrew words, thought to be musical notations, appear in our English translations: Selah (possibly a "pause" or a musical Interlude) is first seen in 3:2, and is used 71 times in Psalms, plus three times in Habakkuk - it is best to read it as, "think about it"; Maskil (possibly "contemplative", appears 13 times, the first time in 32:1), and Mikhtam (a type of poem, appears six times: 16:1, 56:1, 57:1, 58:1, 59:1, 60:1). **In** 60:7 "Ephraim is my helmet" (or strength), "helmet" is two words in Hebrew: "refuge (or "stronghold") of my head". **In** 78:25 many translations say, "bread of angels". The Hebrew word is אַבְיָרִים (ah-bee-reem "mighty ones". That said, angels qualify as "mighty ones".

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

God: "the rock that is higher than I" (61:2); The source of our salvation, my rock, salvation, fortress, hope, glory, and refuge (62:1-2,5-7). God's lovingkindness is better than life (63:3). He bears our burden daily (68:19). My confidence from my youth who sustained me from birth (71:6). Father of the fatherless, a judge for the widows, and makes the solitary to dwell in a house (68:5-6). He works wonders (77:14). God's will and desire: that His people would listen and walk in His ways (81:13). Yahweh is the Most High over all the earth (83:18). From everlasting to everlasting, He is God (90:2; 93:2). Compassionate, gracious, slow to anger, abundant in lovingkindness and truth (86:15). His footsteps are our pathway (85:13). Yahweh stills the sea (89:8-9). Let God be Magnified! (70:4) Amen!

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

September – Week 36 Completed

3 - Psalms	101-105	<input type="checkbox"/>
4 - Psalms	106-109	<input type="checkbox"/>
5 - Psalms	110-118	<input type="checkbox"/>
6 - Psalms	119	<input type="checkbox"/>
7 - Psalms	120-131	<input type="checkbox"/>
8 - Psalms	132-138	<input type="checkbox"/>
9 - Psalms	139-143	<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: continues in the Psalms, including the: Hallelujah Psalms (111-117), shortest Psalm (117), longest Psalm (119), Psalms of Ascents 120-134, and some Messianic Psalms. **Ps. 101:2-7** reveals David's commitment to walk in his home with a blameless (or perfect) heart. Dying to self and living for Jesus needs to be evident at home and in family relationships as well as outside the home. We should walk in His ways even when no one else is around! **Psalm 103** wonderfully expresses God's great love and provision! In it we see Moses' prayer (Ex. 33:13) was answered ("please cause me to know Your ways"): The people saw His acts, but Moses knew His ways (103:7)! **As** we see the wonder of God's creation, we can pray Psalm 104:24, "how many are Your works, Yahweh; all of them You have made in wisdom". **While Psalm 105** is not titled as a Psalm of David, vs. 1-15 are quoted from David (1 Chron. 16:8-22)! 105:8 mentions "a thousand generations". We know what a "thousand" is. What is a generation? It is not a set period of time. In some contexts, it is 100 years (Gen. 15:13-16), or varying amounts (the three sets of 14 generations in Matthew 1: the first set - 71+ years, second set - 28.5+ years, and third just under 49 years). Or, it can refer to everyone alive at a point in time (Matthew 11:16; 12:39; 12:41). **The** reason for the historical account in Ps. 105:29: "So that they might keep His statutes, and observe His laws. **Some** of the historical Psalms recount the unworthiness of Israel and the greatness of God's love! **Almost** every verse in 119 refers to God's Word. (Some verses have two references to God's Word!) What a great Psalm to pray through as we read it! It is one of my favorites! **Consider:** God shows us lovingkindness by teaching us His statutes (v.124). **We** need to remember to live before the face of God (v.168 "I keep Your precepts and Your testimonies, for all my ways are before You.") **And** this is underscored in the precious picture in Psalm 139, because God is intimately acquainted with all our ways! **Many** times, have I have prayed 141:3 ("set a guard to my mouth", "watch the door of my lips"), and, I try to remember 141:5 (being corrected is a good thing).

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

The "Hallelujah Psalms" have הַלְלוּ יְהוָה ("hallu" - "praise" is a plural imperative: "you all"; "Yah" is a short version of "Yahweh"), together meaning "You all praise Yah!" Some English versions "transliterate" it (convert the Hebrew words into English letters instead of translating the phrase) as in, "Hallelujah". Others translate it as "Praise Yah" or "Praise the LORD". These Hebrew words were written in Greek letters four times (Revelation 19:1,3,4,6), where some translations have "Hallelujah", others "Alleluia" (transliterating the Greek letters into English), but the NLT actually translates it as "Praise the LORD!" **Psalms 111 and 112** are acrostics with verses 1-8 having two phrases in each verse, working through the Hebrew alphabet, and the last two verses having three phrases to finish all 22 letters. **Psalm 119** is the "king of the acrostics" with eight verses for each letter of the Hebrew alphabet (the first word of each verse beginning with the same letter). **The** first word in 119:1 is sometimes translated as "Blessed", but the word is אֲשֶׁרִי pronounced "ash-ray", meaning, "Happinesses of", so, "the way to happiness" is the blameless way of walking in the Law of Yahweh. **This** devotional receives its name from 119:18. Here is a wooden (rough, literal) translation: "Uncover my eyes and I will behold things being wonderful from Your Law." **In** Hebrew, 119:24 says, "Also Your testimonies are my delights - the men of my counsel." Consider Prov. 11:24, "But in abundance of counselors there is salvation." We have God's testimonies as a delight, and, we have "men of counsel" to which we can seek guidance - God's Word!

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

Yahweh dwells forever (102:12). The heavens and earth will wear out, He will change them like clothing, but He is the same, and His years will not come to an end (102:26-27). **He** is clothed with splendor and majesty (103:1). **He** established His throne in the heavens; and His kingdom rules over all (103:19). **His** lovingkindness is everlasting (136)!

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

September – Week 37 Completed

10 - Psalms	144-150	<input type="checkbox"/>
11 - Galatians	1-3	<input type="checkbox"/>
12 - Galatians	4-6	<input type="checkbox"/>
13 - Ephesians	1-3	<input type="checkbox"/>
14 - Ephesians	4-6	<input type="checkbox"/>
15 - Proverbs	1-3	<input type="checkbox"/>
16 - Proverbs	4-7	<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 finish Psalms, Galatians, Ephesians, and begin Proverbs. **Galatia** was not a city, but rather, a region with multiple cities. **Galatians** is considered the earliest of Paul's letters, and makes a great argument against the "Judaizers" (mentioned in weeks 16 and 33), showing our salvation is by grace through faith in Jesus alone, not maintained by "Jesus + law". Paul calls the Judaizers "false brothers" (2:4; also see 2 Cor. 11:26). **While** John introduced Jesus as "the Lamb of God who takes away the sin of the world" (John 1:29), Jesus' sacrifice is applied individually: in Gal. 2:20 he says, "the Son of God who loved me, and delivered Himself up for me" - praise God! **Certainly**, our salvation is in a personal relationship with Jesus Christ, by grace, through faith in Jesus! Christ redeemed us from the curse, to the blessing of Abraham, and to receive the promise of the Spirit through faith (3:13-14). **In** the "fullness of time" God sent His Son (4:4); Alexander the Great spread the Greek language throughout his empire, then the Romans conquered the Greeks and built roads. Therefore, a person could go anywhere, and talk to anyone! And God used these to spread the Gospel. **5:19-25** contrasts the deeds of the flesh to the Fruit of the Spirit. **Some** key words in Ephesians: "heavenly places" (5x), "mystery" (6x), "love" (15x), in Him (8x). **Jesus** dwells in our hearts through faith (3:17). **I've** never seen a marriage based on 5:22-33 fail. **6:10-18** lists the spiritual armor of God. **May** we all love Jesus with an "incorruptible love" (6:24). **The** first nine chapters of Proverbs are an introduction, giving the purpose of the book and wise advice. **In** 4:3-9 Solomon quotes the teaching of his father (David). **In** 1:7,29, and 2:5, we see (expressed in different ways) that the fear of Yahweh is the beginning of knowledge!

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

Psalm 145 is an acrostic, but in the traditional Hebrew text, the letter "נ" ("noon") is not represented. However, both the LXX (Septuagint, Greek translation) and the Dead Sea Scrolls have the "נ": "Yahweh is faithful in His words, and holy in all His works." Six modern translations include this text in verse 13 (NASB20, ESV, NIV, CSB, RSV, and NLT). God's Word has not been lost! **Also**, in the LXX, the Hebrew word meaning "devoted to destruction" is translated into Greek as "anathema" (Gal. 1:8-9 usually translated "accursed"). LXX examples: Num. 21:3 and Joshua 6:17-18. **Jesus** said not to call anyone a fool (Matt. 5:22), yet, in Galatians 3:1 Paul calls them foolish. In Greek, these are two different words. In Galatians, the word means "not understanding". The word in Matt. 5:22 means "stupid" ("stupid is not the same as "not understanding"). **The** Greek word for "tutor" in 3:24 is "boy-leader" - a servant charged to take children to school. **The** Greek word for "walk" in 5:24 means to "advance in a line". **We** are able to "acknowledge" things without liking them. However, in Hebrew, Proverbs 3:5-6 says, "Trust in Yahweh with all your heart and do not lean on your own understanding. In all your ways know Him, and He will make your paths straight." To know Him is more of a relationship than to simply "acknowledge" Him. **In** Proverbs 1:17, "bird", in Hebrew is "owner of wing".

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

He is my "chesed" (lovingkindness, steadfast love), fortress, stronghold, deliverer, shield, refuge (144:2). He cares for us, though we are "a mere breath" (144:3-4). He is great, greatly to be praised, His greatness is unsearchable (145:3). He has abundant goodness (145:7). He is gracious, merciful, slow to anger, great in lovingkindness, good to all, His mercies are over all His works (145:8-9). His kingdom is everlasting (145:13). He sustains and raises up those bowed down (145:14). He is righteous in all His ways, kind in all His deeds, near to all who call upon Him in truth, He fulfills the desire of those who fear Him, He hears, saves, and keeps the ones loving Him. (145:17-20). He opens the eyes of the blind, protects, supports (146:8-9). He heals the brokenhearted, binds wounds, is abundant in strength, His understanding is innumerable, He brings down the wicked (147:3-6). **Gal.** 4:6 and Eph. 2:18 allude to the Trinity.

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

September – Week 38 Completed

17 - Proverbs	8-11	<input type="checkbox"/>
18 - Proverbs	12-15	<input type="checkbox"/>
19 - Proverbs	16-19	<input type="checkbox"/>
20 - Proverbs	20-22	<input type="checkbox"/>
21 - Proverbs	23-26	<input type="checkbox"/>
22 - Proverbs	27-31	<input type="checkbox"/>
23 - Philippians	1-4	<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 finish Proverbs and Philippians. **After** the introduction in chapters 1-9, individual proverbs begin in 10:1. Proverb's paragraphs of wisdom start in 22:17. Then Solomon's proverbs copied by Hezekiah's men, in 25-29. Then the words of Agur in 30; and the words of Lemuel in chapter 31. **Last** week we saw that the fear of Yahweh is the beginning of knowledge, and this week, the fear of Yahweh is to: hate evil (8:13), the beginning of wisdom (9:10); prolongs life (10:27); confidence ("a place of trust", security), a refuge, a fountain of life (14:26-27); instruction for wisdom (15:16,33); keeps from evil (16:6); leads to life (19:23); has reward of riches, honor, and life (22:4); "fear Him always" ("all the day" 23:17). **Wisdom** and folly (8-9) are personified (anthropomorphized) as women and contrasted. Cults have used chapter 8 to "prove" that Jesus was created (8:25). Remember, this is poetry, not a historical account: God is from everlasting to everlasting (Ps. 90:2) and His wisdom is as eternal as He is. He does not change (Mal. 3:6). There was never a time when God did not possess wisdom. In 1 Cor. 1:30 Jesus "became to us wisdom from God, and righteousness and sanctification, and redemption" in the incarnation. Wisdom and righteousness were always His in eternity past. As God's greatest revelation of Himself, Jesus came into this world, and He revealed these things to us. **Philippians** is a joyful book ("joy" & "rejoice" occur at least 15 times), with many precious statements like 1:21-23; 3:20-21, 4:6-8 and more! **It** is good to be reminded (3:7-14), to forget what is behind (there is no "un-do" in life) and press forward, keeping our eyes on Jesus! Don't let your past poison your present!

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

Hebrew idioms often reveal how they thought, saw things, and used their language. Idioms cannot be translated literally into another language and make sense. (English example: "raining cats and dogs" does not mean animals are falling from the clouds.) All good English translations correctly replace Hebrew & Greek idioms with English words or phrases that accurately convey the meaning. Many verses in Proverbs (9:18; 10:13,21 etc.) say, "lacks sense" or "lacks understanding", but the Hebrew idiom is, "lacks heart". **Many** translations of 14:9 have something like "fools mock at sin" but in Hebrew it says, "mock at guilt" or "Guilt Offering" (אֲשָׁמָה "ah-sham"). Isaiah 53:10 refers to Jesus' offering as a "guilt offering". Certainly, it is foolish to mock the sacrifice of Jesus by not believing Him. **Many** are familiar with Proverbs 22:6, "Train up a child in the way he should go, and when he is old, he will not depart from it." The Hebrew, text reads differently: "Train the youth according to his way, also when he is old, he will not depart from it." Therefore, it is not so much a promise, as it is a warning - if you let a child have their own way, they will not get away from wanting their own way. The Hebrew verse doesn't have "should go", which, interestingly, is not identified (with italics) as added words. It is also interesting that this difference is documented in a "marginal note" in the original 1611 KJV. **The** "virtuous woman" verses in Proverbs 31:10-31 are an acrostic (each verse starting with a successive letter of the Hebrew alphabet). **In** Philippians 2:5-11, we have a beautiful picture of Jesus' deity and His humanity. In v.6 the Greek Present tense in "being in the form of God" means continual action. He never stopped being God. But in v.7 He "emptied Himself" to take our form. He never stopped being God, but did not seize, grasp, or hang on to all of His privileges as God. This is why He could be tired, hungry, thirsty, and die for our sins. This text answers most of the objections to the deity of Jesus. Note: this whole context presents Jesus as our example; we should humble ourselves.

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

God delights in the blameless (11:20). God is reproached when the poor are oppressed, and He is honored when we are gracious to the needy (14:31). He sees all - both evil and good (15:3,11). He made everything for His purpose (16:4). He made the ear and eye, so He Himself can certainly see and hear (20:12). He weighs the hearts (24:12).

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

September – Week 39 Completed

24 - Colossians	1-4	<input type="checkbox"/>
25 - Ecclesiastes	1-4	<input type="checkbox"/>
26 - Ecclesiastes	5-8	<input type="checkbox"/>
27 - Ecclesiastes	9-12	<input type="checkbox"/>
28 - Song of Sol.	1-8	<input type="checkbox"/>
29 - 1 Thess.	1-5	<input type="checkbox"/>
30 - 2 Thess.	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

This week's reading: Colossians, Ecclesiastes, Song of Songs, and 1st and 2nd Thessalonians. **The** Colossians were being influenced by Judaizers and Gnostics; Paul wrote, while in prison (4:18), to address these issues. The church received "the word of truth, the gospel" (1:5) from Epaphras (1:7); they had not yet met Paul (2:1). **Chapter 1** gives the truth about Jesus. In 1:13, the focus moves to the Son, "in whom we have redemption, the forgiveness of sins", and "the image of the invisible God, the firstborn of all creation", and "the firstborn from the dead". "Firstborn" can mean "the first one born", but it means more than that: the "preeminent one", the one having first place: "Firstborn from the dead" (1:18; also, Rev. 1:5) - Jesus was not the "first one" raised from the dead. Elijah and Elisha each raised a boy from the dead. Jesus raised several people from the dead. But Jesus is the Preeminent One raised (they all died again, but Jesus lives forever). Other "firstborn" Scriptures: Genesis 41:51-52, Manasseh was born first, then Ephraim, but Jeremiah 31:9 says, "Ephraim is My firstborn", though he was not the "first one born". David was the eighth son of Jesse, but in Psalm 89:20-27, David was made the firstborn. Exodus 4:22 says that Israel is My firstborn. (Of course, Jacob [Israel] was the second twin, born after Esau.) When v.15 says, "firstborn of all creation", it means He is preeminent over all creation, not that He was the first one created. He created "all things". He is before "all things" (which means that He is not a "thing", not created). **Chapter 2** gives the truth about the cults. **Chapters 3 and 4** give the truth about believers. **Wisdom** is mentioned six times, at least once in each chapter. Knowledge five times in the first three chapters. **Is** something lacking in the sufferings of Jesus (1:24)? No, Paul is not talking about paying for the sins of the world, but rather, that his suffering was the price of getting this Good News of salvation to the Gentiles. **Don't** embrace the "shadow" by holding onto the Old Testament requirements! Embrace Jesus (2:16-17)! **If** you've "received Christ Jesus the Lord" walk in Him (2:6, also, John 1:12, Eph. 3:17). **Ecclesiastes** was written by Solomon (self-described as: son of David, king in Jerusalem, magnified and increased wisdom more than all who were over Jerusalem, increased more than all who preceded in Jerusalem". See 1:1; 1:16; 2:7-9) In his youth, Solomon loved Yahweh (1 Kings 3:3), but his many pagan wives turned him from Yahweh; he built temples for their idols (1 Kings 11:4-10). This book gives us the "worldly view"; the words of a man who had everything (except his former relationship with God). Clearly, the view is "under the sun" (a worldly view). The spiritual world (3:19-21; 7:16-17; 8:14; 9:5-6; 10:19) from this worldly viewpoint doesn't represent the rest of God's biblical revelation. The name "Yahweh" is not mentioned. But, it still has some wise advice (like 10:2 😊). **The** letters to the Thessalonians reveal they had a real interest in eschatology (the study of last things). They were a good church, commended for their work of faith, labor of love, and steadfastness of hope in Jesus (1:3), with every chapter, except the last one (2 Thess. 3) mentioning the Return of Jesus. These letters were probably written after Galatians, but before Paul's other letters.

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

When confronted with a decision between right and wrong, let the Word of God rule. But when there is a choice between two or more good things, and you are seeking God's will, in those times, let the peace of God act as the "umpire" or "arbiter" (βραβεύω - pronounced "brab-you-oh", often translated as "rule") in the inner disputes in your heart (Col. 3:15, also Isa. 30:21). **The** book of Ecclesiastes is named "Qohelet" in Hebrew. Qohelet is usually translated as "the Preacher" or "the Teacher" (seven times in the book). **Song of Solomon** is "Song or Songs" (a "superlative" name in Hebrew, like "King of kings" or "holy of holies"), but neither "God" or "Yahweh" are mentioned in this book.

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

He is revealed in Jesus (Col. 1:13-19; 2:9). He put eternity in our heart (Eccl. 3:11); He is to be feared (Eccl. 12:13-14).