

Calvary Chapel of Springfield Recommended Bible Reading Guide

JANUARY

Week 1 -----
 1 - Genesis 1-3
 2 - Genesis 4-6
 3 - Genesis 7-9
 4 - Genesis 10-12
 5 - Genesis 13-15
 6 - Genesis 16-18
 7 - Genesis 19-21
 Week 2 -----
 8 - Genesis 22-24
 9 - Genesis 25-27
 10 - Genesis 28-30
 11 - Genesis 31-33
 12 - Genesis 34-36
 13 - Genesis 37-39
 14 - Genesis 40-42
 Week 3 -----
 15 - Genesis 43-45
 16 - Genesis 46-48
 17 - Genesis 49- Ex. 1
 18 - Exodus 2- 4
 19 - Exodus 5- 7
 20 - Exodus 8-10
 21 - Exodus 11-13
 Week 4 -----
 22 - Exodus 14-16
 23 - Exodus 17-19
 24 - Exodus 20-22
 25 - Exodus 23-25
 26 - Exodus 26-28
 27 - Exodus 29-31
 28 - Exodus 32-34
 Week 5 -----
 29 - Exodus 35-37
 30 - Exodus 38-39
 31 - Exodus 40

FEBRUARY

1 - Leviticus 1-3
 2 - Leviticus 4-6
 3 - Leviticus 7-8
 4 - Leviticus 9-10
 Week 6 -----
 5 - Leviticus 11-13
 6 - Leviticus 14-15
 7 - Leviticus 16-18
 8 - Leviticus 19-21
 9 - Leviticus 22-23
 10 - Leviticus 24-25
 11 - Leviticus 26-27
 Week 7 -----
 12 - Numbers 1-2
 13 - Numbers 3-4
 14 - Numbers 5-6
 15 - Numbers 7
 16 - Numbers 8-9
 17 - Numbers 10-11
 18 - Numbers 12-13
 Week 8 -----
 19 - Numbers 14-15
 20 - Numbers 16-18
 21 - Numbers 19-20
 22 - Numbers 21-22
 23 - Numbers 23-25
 24 - Numbers 26-27
 25 - Numbers 28-29
 Week 9 -----
 26 - Numbers 30-31
 27 - Numbers 32-33
 28 - Numbers 34-36

MARCH

1 - Deuteronomy 1-2
 2 - Deuteronomy 3-4
 3 - Deuteronomy 5-7
 4 - Deuteronomy 8-10
 Week 10 -----
 5 - Deuteronomy 11-13
 6 - Deuteronomy 14-16
 7 - Deuteronomy 17-20
 8 - Deuteronomy 21-23
 9 - Deuteronomy 24-27
 10 - Deuteronomy 28
 11 - Deuteronomy 29-31
 Week 11 -----
 12 - Deuteronomy 32-34
 13 - Matthew 1-4
 14 - Matthew 5-6
 15 - Matthew 7-9
 16 - Matthew 10-11
 17 - Matthew 12
 18 - Matthew 13-14
 Week 12 -----
 19 - Matthew 15-17
 20 - Matthew 18-20
 21 - Matthew 21-22
 22 - Matthew 23-24
 23 - Matthew 25-26
 24 - Matthew 27-28
 25 - Joshua 1-3
 Week 13 -----
 26 - Joshua 4-6
 27 - Joshua 7-8
 28 - Joshua 9-10
 29 - Joshua 11-13
 30 - Joshua 14-16
 31 - Joshua 17-19

APRIL

1 - Joshua 20-21
 Week 14 -----
 2 - Joshua 22-24
 3 - Judges 1-2
 4 - Judges 3-5
 5 - Judges 6-7
 6 - Judges 8-9
 7 - Judges 10-11
 8 - Judges 12-14
 Week 15 -----
 9 - Judges 15-17
 10 - Judges 18-19
 11 - Judges 20-21
 12 - Romans 1-3
 13 - Romans 4-7
 14 - Romans 8-10
 15 - Romans 11-13
 Week 16 -----
 16 - Romans 14-16
 17 - Ruth 1-4
 18 - 1 Samuel 1-3
 19 - 1 Samuel 4-7
 20 - 1 Samuel 8-11
 21 - 1 Samuel 12-14:23
 22 - 1 Samuel 14:24-16
 Week 17 -----
 23 - 1 Samuel 17-18
 24 - 1 Samuel 19-21
 25 - 1 Samuel 22-24
 26 - 1 Samuel 25-27
 27 - 1 Samuel 28-31
 28 - 2 Samuel 1-2
 29 - 2 Samuel 3-5
 Week 18 -----
 30 - 2 Samuel 6-9

MAY

1 - 2 Samuel 10-12
 2 - 2 Samuel 13-14
 3 - 2 Samuel 15-16
 4 - 2 Samuel 17-18
 5 - 2 Samuel 19-20
 6 - 2 Samuel 21-22
 Week 19 -----
 7 - 2 Samuel 23-24
 8 - 1 Kings 1-2:25
 9 - 1 Kings 2:26-4
 10 - 1 Kings 5-7
 11 - 1 Kings 8
 12 - 1 Kings 9-11
 13 - 1 Kings 12-13
 Week 20 -----
 14 - 1 Kings 14-15
 15 - 1 Kings 16-18
 16 - 1 Kings 19-20
 17 - 1 Kings 21-22
 18 - 2 Kings 1-3
 19 - 2 Kings 4-5
 20 - 2 Kings 6-8
 Week 21 -----
 21 - 2 Kings 9-10
 22 - 2 Kings 11-13
 23 - 2 Kings 14-15
 24 - 2 Kings 16-17
 25 - 2 Kings 18-20
 26 - 2 Kings 21-23:20
 27 - 2 Kings 23:21-25
 Week 22 -----
 28 - Mark 1-3
 29 - Mark 4-5
 30 - Mark 6-7
 31 - Mark 8-9

JUNE

1 - Mark 10-11
 2 - Mark 12-13
 3 - Mark 14-16
 Week 23 -----
 4 - 1 Chron. 1-2
 5 - 1 Chron. 3-5
 6 - 1 Chron. 6-7
 7 - 1 Chron. 8-10
 8 - 1 Chron. 11-13
 9 - 1 Chron. 14-16
 10 - 1 Chron. 17-20
 Week 24 -----
 11 - 1 Chron. 21-23
 12 - 1 Chron. 24-26
 13 - 1 Chron. 27-29
 14 - 2 Chron. 1-3
 15 - 2 Chron. 4-6
 16 - 2 Chron. 7-9
 17 - 2 Chron. 10-13
 Week 25 -----
 18 - 2 Chron. 14-17
 19 - 2 Chron. 18-20
 20 - 2 Chron. 21-24
 21 - 2 Chron. 25-27
 22 - 2 Chron. 28-30
 23 - 2 Chron. 31-33
 24 - 2 Chron. 34-36
 Week 26 -----
 25 - Ezra 1-2
 26 - Ezra 3-5
 27 - Ezra 6-7
 28 - Ezra 8-9
 29 - Ezra 10
 30 - Nehemiah 1-3

Calvary Chapel of Springfield Recommended Bible Reading Guide

JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
1 - Nehemiah 4-6	1 - Luke 10-11	1 - Psalms 88-91	Week 40 -----	1 - Jeremiah 34-36	1 - Hebrews 5-7
Week 27 -----	2 - Luke 12-13	2 - Psalms 92-100	1 - Isaiah 1-4	2 - Jeremiah 37-40	2 - Hebrews 8-10
2 - Nehemiah 7-8	3 - Luke 14-16	Week 36 -----	2 - Isaiah 5-9	3 - Jeremiah 41-44	Week 49 -----
3 - Nehemiah 9-10	4 - Luke 17-18	3 - Psalms 101-105	3 - Isaiah 10-14	4 - Jeremiah 45-48	3 - Hebrews 11-13
4 - Nehemiah 11-12	5 - Luke 19-20	4 - Psalms 106-109	4 - Isaiah 15-21	Week 45 -----	4 - Hosea 1-7
5 - Nehemiah 13	Week 32 -----	5 - Psalms 110-118	5 - Isaiah 22-26	5 - Jeremiah 49-50	5 - Hosea 8-14
6 - Esther 1-3	6 - Luke 21-22	6 - Psalm 119	6 - Isaiah 27-31	6 - Jeremiah 51-52	6 - Joel 1-3
7 - Esther 4-7	7 - Luke 23-24	7 - Psalms 120-131	7 - Isaiah 32-37	7 - Lam. 1-2	7 - Amos 1-5
8 - Esther 8-10	8 - Acts 1-3	8 - Psalms 132-138	Week 41 -----	8 - Lam. 3-5	8 - Amos 6-9, Obadiah 1
Week 28 -----	9 - Acts 4-6	9 - Psalms 139-143	8 - Isaiah 38-42	9 - 1 Timothy 1-6	9 - James 1-5
9 1 Cor. 1-4	10 - Acts 7-8	Week 37 -----	9 - Isaiah 43-46	10 - 2 Timothy 1-4	Week 50 -----
10 - 1 Cor. 5-9	11 - Acts 9-10	10 - Psalms 144-150	10 - Isaiah 47-51	11 - Ezek. 1-4	10 - Jonah 1-4
11 - 1 Cor. 10-13	12 - Acts 11-13	11 - Galatians 1-3	11 - Isaiah 52-57	Week 46 -----	11 - Micah 1-7
12 - 1 Cor. 14-16	Week 33 -----	12 - Galatians 4-6	12 - Isaiah 58-63	12 - Ezek. 5-9	12 - Nahum 1-3, Hab. 1-3
13 - 2 Cor. 1-4	13 - Acts 14-16	13 - Ephesians 1-3	13 - Isaiah 64-66	13 - Ezek. 10-13	13 - 1 Peter 1-2
14 - 2 Cor. 5-8	14 - Acts 17-19	14 - Ephesians 4-6	14 - John 1-3	14 - Ezek. 14-16	14 - 1 Peter 3-5
15 - 2 Cor. 9-13	15 - Acts 20-22	15 - Proverbs 1-3	Week 42 -----	15 - Ezek. 17-19	15 - Zeph. 1-3, Hag. 1-2
Week 29 -----	16 - Acts 23-25	16 - Acts 23-25	15 - John 4-5	16 - Ezek. 20-21	16 - Zech. 1-7
16 - Job 1-4	17 - Acts 26-28	Week 38 -----	16 - John 6-7	17 - Ezek. 22-24	Week 51 -----
17 - Job 5-8	18 - Psalms 1-9	17 - Proverbs 8-11	17 - John 8-10	18 - Ezek. 25-28	17 - Zech. 8-14
18 - Job 9-12	19 - Psalms 10-17	18 - Proverbs 12-15	18 - John 11-12	Week 47 -----	18 - 2 Peter 1-3
19 - Job 13-16	Week 34 -----	19 - Proverbs 16-19	19 - John 13-16	19 - Ezek. 29-32	19 - Malachi 1-4
20 - Job 17-20	20 - Psalms 18-22	20 - Proverbs 20-22	20 - John 17-18	20 - Ezek. 33-36	20 - 1 John 1-3
21 - Job 21-24	21 - Psalms 23-30	21 - Proverbs 23-26	21 - John 19-21	21 - Ezek. 37-39	21 - 1 John 4-5
22 - Job 25-29	22 - Psalms 31-35	22 - Proverbs 27-31	Week 43 -----	22 - Ezek. 40-42	22 - 2 John, 3 John, Jude
Week 30 -----	23 - Psalms 36-39	23 - Philippians 1-4	22 - Jeremiah 1-3	23 - Ezek. 43-45	23 - Revelation 1-2
23 - Job 30-33	24 - Psalms 40-45	Week 39 -----	23 - Jeremiah 4-6	24 - Ezek. 46-48	Week 52 -----
24 - Job 34-37	25 - Psalms 46-51	24 - Colossians 1-4	24 - Jeremiah 7-10	25 - Titus 1-3 & Phile. 1	24 - Revelation 3-5
25 - Job 38-40	26 - Psalms 52-59	25 - Eccles. 1-4	25 - Jeremiah 11-14	Week 48 -----	25 - Revelation 6-8
26 - Job 41-42	Week 35 -----	26 - Eccles. 5-8	26 - Jeremiah 15-18	26 - Daniel 1-3	26 - Revelation 9-11
27 - Luke 1	27 - Psalms 60-66	27 - Eccles. 9-12	27 - Jeremiah 19-22	27 - Daniel 4-6	27 - Revelation 12-13
28 - Luke 2-3	28 - Psalms 67-71	28 - Song of Sol. 1-8	28 - Jeremiah 23-25	28 - Daniel 7-9	28 - Revelation 14-16
29 - Luke 4-5	29 - Psalms 72-77	29 - 1 Thess. 1-5	Week 44 -----	29 - Daniel 10-12	29 - Revelation 17-18
Week 31 -----	30 - Psalms 78-80	30 - 2 Thess. 1-3	29 - Jeremiah 26-28	30 - Hebrews 1-4	30 - Revelation 19-20
30 - Luke 6-7	31 - Psalms 81-87		30 - Jeremiah 29-31		31 - Revelation 21-22
31 - Luke 8-9			31 - Jeremiah 32-33		

Straight Through the Bible in a Year Reading Guide

JANUARY

1 - Genesis 1-3
 2 - Genesis 4-6
 3 - Genesis 7-9
 4 - Genesis 10-12
 5 - Genesis 13-15
 6 - Genesis 16-18
 7 - Genesis 19-21
 8 - Genesis 22-24
 9 - Genesis 25-27
 10 - Genesis 28-30
 11 - Genesis 31-33
 12 - Genesis 34-36
 13 - Genesis 37-39
 14 - Genesis 40-42
 15 - Genesis 43-45
 16 - Genesis 46-48
 17 - Genesis 49- Ex. 1
 18 - Exodus 2- 4
 19 - Exodus 5- 7
 20 - Exodus 8-10
 21 - Exodus 11-13
 22 - Exodus 14-16
 23 - Exodus 17-19
 24 - Exodus 20-22
 25 - Exodus 23-25
 26 - Exodus 26-28
 27 - Exodus 29-31
 28 - Exodus 32-34
 29 - Exodus 35-37
 30 - Exodus 38-39
 31 - Exodus 40

FEBRUARY

1 - Leviticus 1-3
 2 - Leviticus 4-6
 3 - Leviticus 7-8
 4 - Leviticus 9-10
 5 - Leviticus 11-13
 6 - Leviticus 14-15
 7 - Leviticus 16-18
 8 - Leviticus 19-21
 9 - Leviticus 22-23
 10 - Leviticus 24-25
 11 - Leviticus 26-27
 12 - Numbers 1-2
 13 - Numbers 3-4
 14 - Numbers 5-6
 15 - Numbers 7
 16 - Numbers 8-9
 17 - Numbers 10-11
 18 - Numbers 12-13
 19 - Numbers 14-15
 20 - Numbers 16-18
 21 - Numbers 19-20
 22 - Numbers 21-22
 23 - Numbers 23-25
 24 - Numbers 26-27
 25 - Numbers 28-29
 26 - Numbers 30-31
 27 - Numbers 32-33
 28 - Numbers 34-36

MARCH

1 - Deuteronomy 1-2
 2 - Deuteronomy 3-4
 3 - Deuteronomy 5-7
 4 - Deuteronomy 8-10
 5 - Deuteronomy 11-13
 6 - Deuteronomy 14-16
 7 - Deuteronomy 17-20
 8 - Deuteronomy 21-23
 9 - Deuteronomy 24-27
 10 - Deuteronomy 28
 11 - Deuteronomy 29-31
 12 - Deuteronomy 32-34
 13 - Joshua 1-3
 14 - Joshua 4-6
 15 - Joshua 7-8
 16 - Joshua 9-10
 17 - Joshua 11-13
 18 - Joshua 14-16
 19 - Joshua 17-19
 20 - Joshua 20-21
 21 - Joshua 22-24
 22 - Judges 1-2
 23 - Judges 3-5
 24 - Judges 6-7
 25 - Judges 8-9
 26 - Judges 10-11
 27 - Judges 12-14
 28 - Judges 15-17
 29 - Judges 18-19
 30 - Judges 20-21
 31 - Ruth 1-4

APRIL

1 - 1 Samuel 1-3
 2 - 1 Samuel 4-7
 3 - 1 Samuel 8-11
 4 - 1 Samuel 12-14:23
 5 - 1 Samuel 14:24-16
 6 - 1 Samuel 17-18
 7 - 1 Samuel 19-21
 8 - 1 Samuel 22-24
 9 - 1 Samuel 25-27
 10 - 1 Samuel 28-31
 11 - 2 Samuel 1-2
 12 - 2 Samuel 3-5
 13 - 2 Samuel 6-9
 14 - 2 Samuel 10-12
 15 - 2 Samuel 13-14
 16 - 2 Samuel 15-16
 17 - 2 Samuel 17-18
 18 - 2 Samuel 19-20
 19 - 2 Samuel 21-22
 20 - 2 Samuel 23-24
 21 - 1 Kings 1-2:25
 22 - 1 Kings 2:26-4
 23 - 1 Kings 5-7
 24 - 1 Kings 8
 25 - 1 Kings 9-11
 26 - 1 Kings 12-13
 27 - 1 Kings 14-15
 28 - 1 Kings 16-18
 29 - 1 Kings 19-20
 30 - 1 Kings 21-22

MAY

1 - 2 Kings 1-3
 2 - 2 Kings 4-5
 3 - 2 Kings 6-8
 4 - 2 Kings 9-10
 5 - 2 Kings 11-13
 6 - 2 Kings 14-15
 7 - 2 Kings 16-17
 8 - 2 Kings 18-20
 9 - 2 Kings 21-23:20
 10 - 2 Kings 23:21-25
 11 - 1 Chron. 1-2
 12 - 1 Chron. 3-5
 13 - 1 Chron. 6-7
 14 - 1 Chron. 8-10
 15 - 1 Chron. 11-13
 16 - 1 Chron. 14-16
 17 - 1 Chron. 17-20
 18 - 1 Chron. 21-23
 19 - 1 Chron. 24-26
 20 - 1 Chron. 27-29
 21 - 2 Chron. 1-3
 22 - 2 Chron. 4-6
 23 - 2 Chron. 7-9
 24 - 2 Chron. 10-13
 25 - 2 Chron. 14-17
 26 - 2 Chron. 18-20
 27 - 2 Chron. 21-24
 28 - 2 Chron. 25-27
 29 - 2 Chron. 28-30
 30 - 2 Chron. 31-33
 31 - 2 Chron. 34-36

JUNE

1 - Ezra 1-2
 2 - Ezra 3-5
 3 - Ezra 6-7
 4 - Ezra 8-9
 5 - Ezra 10
 6 - Nehemiah 1-3
 7 - Nehemiah 4-6
 8 - Nehemiah 7-8
 9 - Nehemiah 9-10
 10 - Nehemiah 11-12
 11 - Nehemiah 13
 12 - Esther 1-3
 13 - Esther 4-7
 14 - Esther 8-10
 15 - Job 1-4
 16 - Job 5-8
 17 - Job 9-12
 18 - Job 13-16
 19 - Job 17-20
 20 - Job 21-24
 21 - Job 25-29
 22 - Job 30-33
 23 - Job 34-37
 24 - Job 38-40
 25 - Job 41-42
 26 - Psalms 1-9
 27 - Psalms 10-17
 28 - Psalms 18-22
 29 - Psalms 23-30
 30 - Psalms 31-35

Straight Through the Bible in a Year Reading Guide

JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
1 Psalms 36-39	1 Isaiah 1-4	1 Ezek. 1-4	1 Matthew 1-4	1 John 1-3	1 Galatians 1-3
2 Psalms 40-45	2 Isaiah 5-9	2 Ezek. 5-9	2 Matthew 5-6	2 John 4-5	2 Galatians 4-6
3 Psalms 46-51	3 Isaiah 10-14	3 Ezek. 10-13	3 Matthew 7-9	3 John 6-7	3 Ephesians 1-3
4 Psalms 52-59	4 Isaiah 15-21	4 Ezek. 14-16	4 Matthew 10-11	4 John 8-10	4 Ephesians 4-6
5 Psalms 60-66	5 Isaiah 22-26	5 Ezek. 17-19	5 Matthew 12	5 John 11-12	5 Philippians 1-4
6 Psalms 67-71	6 Isaiah 27-31	6 Ezek. 20-21	6 Matthew 13-14	6 John 13-16	6 Colossians 1-4
7 Psalms 72-77	7 Isaiah 32-37	7 Ezek. 22-24	7 Matthew 15-17	7 John 17-18	7 1 Thess. 1-5
8 Psalms 78-80	8 Isaiah 38-42	8 Ezek. 25-28	8 Matthew 18-20	8 John 19-21	8 2 Thess. 1-3
9 Psalms 81-87	9 Isaiah 43-46	9 Ezek. 29-32	9 Matthew 21-22	9 Acts 1-3	9 1 Timothy 1-6
10 Psalms 88-91	10 Isaiah 47-51	10 Ezek. 33-36	10 Matthew 23-24	10 Acts 4-6	10 2 Timothy 1-4
11 Psalms 92-100	11 Isaiah 52-57	11 Ezek. 37-39	11 Matthew 25-26	11 Acts 7-8	11 Titus 1-3 & Philem. 1
12 Psalms 101-105	12 Isaiah 58-63	12 Ezek. 40-42	12 Matthew 27-28	12 Acts 9-10	12 Hebrews 1-4
13 Psalms 106-109	13 Isaiah 64-66	13 Ezek. 43-45	13 Mark 1-3	13 Acts 11-13	13 Hebrews 5-7
14 Psalms 110-118	14 Jeremiah 1-3	14 Ezek. 46-48	14 Mark 4-5	14 Acts 14-16	14 Hebrews 8-10
15 Psalm 119	15 Jeremiah 4-6	15 Daniel 1-3	15 Mark 6-7	15 Acts 17-19	15 Hebrews 11-13
16 Psalms 120-131	16 Jeremiah 7-10	16 Daniel 4-6	16 Mark 8-9	16 Acts 20-22	16 James 1-5
17 Psalms 132-138	17 Jeremiah 11-14	17 Daniel 7-9	17 Mark 10-11	17 Acts 23-25	17 1 Peter 1-2
18 Psalms 139-143	18 Jeremiah 15-18	18 Daniel 10-12	18 Mark 12-13	18 Acts 26-28	18 1 Peter 3-5
19 Psalms 144-150	19 Jeremiah 19-22	19 Hosea 1-7	19 Mark 14-16	19 Romans 1-3	19 2 Peter 1-3
20 Proverbs 1-3	20 Jeremiah 23-25	20 Hosea 8-14	20 Luke 1	20 Romans 4-7	20 1 John 1-3
21 Proverbs 4-7	21 Jeremiah 26-28	21 Joel 1-3	21 Luke 2-3	21 Romans 8-10	21 1 John 4-5
22 Proverbs 8-11	22 Jeremiah 29-31	22 Amos 1-5	22 Luke 4-5	22 Romans 11-13	22 2 John, 3 John, Jude
23 Proverbs 12-15	23 Jeremiah 32-33	23 Amos 6-9, Obadiah 1	23 Luke 6-7	23 Romans 14-16	23 Revelation 1-2
24 Proverbs 16-19	24 Jeremiah 34-36	24 Jonah 1-4	24 Luke 8-9	24 1 Cor. 1-4	24 Revelation 3-5
25 Proverbs 20-22	25 Jeremiah 37-40	25 Micah 1-7	25 Luke 10-11	25 1 Cor. 5-9	25 Revelation 6-8
26 Proverbs 23-26	26 Jeremiah 41-44	26 Nahum 1-3, Hab. 1-3	26 Luke 12-13	26 1 Cor. 10-13	26 Revelation 9-11
27 Proverbs 27-31	27 Jeremiah 45-48	27 Zeph. 1-3, Haggai 1-2	27 Luke 14-16	27 1 Cor. 14-16	27 Revelation 12-13
28 Eccles. 1-4	28 Jeremiah 49-50	28 Zech. 1-7	28 Luke 17-18	28 2 Cor. 1-4	28 Revelation 14-16
29 Eccles. 5-8	29 Jeremiah 51-52	29 Zech. 8-14	29 Luke 19-20	29 2 Cor. 5-8	29 Revelation 17-18
30 Eccles. 9-12	30 Lam. 1-2	30 Malachi 1-4	30 Luke 21-22	30 2 Cor. 9-13	30 Revelation 19-20
31 Song of Sol. 1-8	31 Lam. 3-5		31 Luke 23-24		31 Revelation 21-22



Blue Letter Bible

Daily Bible Reading Program *Chronological Plan*

1-Year Plan. These readings are compiled according to recent historical research, taking into account the order in which the recorded events actually occurred. This is a fantastic plan to follow if you wish to add historical context to your reading of the Bible. If the schedule provided is followed, the entire Bible will be read in one calendar year.

1. Genesis 1-3
2. Genesis 4-7
3. Genesis 8-11
4. Job 1-5
5. Job 6-9
6. Job 10-13
7. Job 14-16
8. Job 17-20
9. Job 21-23
10. Job 24-28
11. Job 29-31
12. Job 32-34
13. Job 35-37
14. Job 38-39
15. Job 40-42
16. Genesis 12-15
17. Genesis 16-18
18. Genesis 19-21
19. Genesis 22-24

20. Genesis 25-26
21. Genesis 27-29
22. Genesis 30-31
23. Genesis 32-34
24. Genesis 35-37
25. Genesis 38-40
26. Genesis 41-42
27. Genesis 43-45
28. Genesis 46-47
29. Genesis 48-50
30. Exodus 1-3
31. Exodus 4-6
32. Exodus 7-9
33. Exodus 10-12
34. Exodus 13-15
35. Exodus 16-18
36. Exodus 19-21
37. Exodus 22-24
38. Exodus 25-27
39. Exodus 28-29
40. Exodus 30-32
41. Exodus 33-35
42. Exodus 36-38
43. Exodus 39-40
44. Leviticus 1-4
45. Leviticus 5-7
46. Leviticus 8-10
47. Leviticus 11-13
48. Leviticus 14-15
49. Leviticus 16-18
50. Leviticus 19-21
51. Leviticus 22-23
52. Leviticus 24-25
53. Leviticus 26-27
54. Numbers 1-2
55. Numbers 3-4
56. Numbers 5-6
57. Numbers 7
58. Numbers 8-10
59. Numbers 11-13
60. Numbers 14-15
61. Numbers 16-17
62. Numbers 18-20
63. Numbers 21-22
64. Numbers 23-25
65. Numbers 26-27
66. Numbers 28-30
67. Numbers 31-32
68. Numbers 33-34
69. Numbers 35-36
70. Deuteronomy 1-2

71. Deuteronomy 3-4
72. Deuteronomy 5-7
73. Deuteronomy 8-10
74. Deuteronomy 11-13
75. Deuteronomy 14-16
76. Deuteronomy 17-20
77. Deuteronomy 21-23
78. Deuteronomy 24-27
79. Deuteronomy 28-29
80. Deuteronomy 30-31
81. Deuteronomy 32-34; Psalm 90
82. Joshua 1-4
83. Joshua 5-8
84. Joshua 9-11
85. Joshua 12-15
86. Joshua 16-18
87. Joshua 19-21
88. Joshua 22-24
89. Judges 1-2
90. Judges 3-5
91. Judges 6-7
92. Judges 8-9
93. Judges 10-12
94. Judges 13-15
95. Judges 16-18
96. Judges 19-21
97. Ruth
98. 1 Samuel 1-3
99. 1 Samuel 4-8
100. 1 Samuel 9-12
101. 1 Samuel 13-14
102. 1 Samuel 15-17
103. 1 Samuel 18-20; Psalms 11, 59
104. 1 Samuel 21-24; Psalm 91
105. Psalms 7, 27, 31, 34, 52
106. Psalms 56, 120, 140-142
107. 1 Samuel 25-27
108. Psalms 17, 35, 54, 63
109. 1 Samuel 28-31; Psalm 18
110. Psalms 121, 123-125, 128-130
111. 2 Samuel 1-4
112. Psalms 6, 8-10, 14, 16, 19, 21
113. 1 Chronicles 1-2
114. Psalms 43-45, 49, 84-85, 87
115. 1 Chronicles 3-5
116. Psalms 73, 77-78
117. 1 Chronicles 6
118. Psalms 81, 88, 92-93
119. 1 Chronicles 7-10
120. Psalms 102-104
121. 2 Samuel 5; 1 Chronicles 11-12

122. Psalm 133
123. Psalms 106-107
124. 1 Chronicles 13-16
125. Psalms 1-2, 15, 22-24, 47, 68
126. Psalms 89, 96, 100-101, 105, 132
127. 2 Samuel 6-7; 1 Chronicles 17
128. Psalms 25, 29, 33, 36, 39
129. 2 Samuel 8-9; 1 Chronicles 18
130. Psalms 50, 53, 60, 75
131. 2 Samuel 10; 1 Chronicles 19; Psalm 20
132. Psalms 65-67, 69-70
133. 2 Samuel 11-12; 1 Chronicles 20
134. Psalms 32, 51, 86, 122
135. 2 Samuel 13-15
136. Psalms 3-4, 12-13, 28, 55
137. 2 Samuel 16-18
138. Psalms 26, 40, 58, 61-62, 64
139. 2 Samuel 19-21
140. Psalms 5, 38, 41-42
141. 2 Samuel 22-23; Psalm 57
142. Psalms 95, 97-99
143. 2 Samuel 24; 1 Chronicles 21-22; Psalm 30
144. Psalms 108-110
145. 1 Chronicles 23-25
146. Psalms 131, 138-139, 143-145
147. 1 Chronicles 26-29; Psalm 127
148. Psalms 111-118
149. 1 Kings 1-2; Psalms 37, 71, 94
150. Psalm 119
151. 1 Kings 3-4
152. 2 Chronicles 1; Psalm 72
153. Song of Solomon
154. Proverbs 1-3
155. Proverbs 4-6
156. Proverbs 7-9
157. Proverbs 10-12
158. Proverbs 13-15
159. Proverbs 16-18
160. Proverbs 19-21
161. Proverbs 22-24
162. 1 Kings 5-6; 2 Chronicles 2-3
163. 1 Kings 7; 2 Chronicles 4
164. 1 Kings 8; 2 Chronicles 5
165. 2 Chronicles 6-7; Psalm 136
166. Psalms 134, 146-150
167. 1 Kings 9; 2 Chronicles 8
168. Proverbs 25-26
169. Proverbs 27-29
170. Ecclesiastes 1-6

171. Ecclesiastes 7-12	221. Jeremiah 7-9	272. Nehemiah 11-13; Psalm 126	323. Acts 9-10
172. 1 Kings 10-11; 2 Chronicles 9	222. Jeremiah 10-13	273. Malachi	324. Acts 11-12
173. Proverbs 30-31	223. Jeremiah 14-17	274. Luke 1; John 1	325. Acts 13-14
174. 1 Kings 12-14	224. Jeremiah 18-22	275. Matthew 1; Luke 2	326. James
175. 2 Chronicles 10-12	225. Jeremiah 23-25	276. Matthew 2	327. Acts 15-16
176. 1 Kings 15; 2 Chronicles 13-16	226. Jeremiah 26-29	277. Matthew 3; Mark 1; Luke 3	328. Galatians 1-3
177. 1 Kings 16; 2 Chronicles 17	227. Jeremiah 30-31	278. Matthew 4; Luke 4-5	329. Galatians 4-6
178. 1 Kings 17-19	228. Jeremiah 32-34	279. John 2-4	330. Acts 17
179. 1 Kings 20-21	229. Jeremiah 35-37	280. Matthew 8; Mark 2	331. 1 & 2 Thessalonians
180. 1 Kings 22; 2 Chronicles 18	230. Jeremiah 38-40; Psalms 74, 79	281. John 5	332. Acts 18-19
181. 2 Chronicles 19-23	231. 2 Kings 24-25; 2 Chronicles 36	282. Matthew 12; Mark 3; Luke 6	333. 1 Corinthians 1-4
182. Obadiah; Psalms 82-83	232. Habakkuk	283. Matthew 5-7	334. 1 Corinthians 5-8
183. 2 Kings 1-4	233. Jeremiah 41-45	284. Matthew 9; Luke 7	335. 1 Corinthians 9-11
184. 2 Kings 5-8	234. Jeremiah 46-48	285. Matthew 11	336. 1 Corinthians 12-14
185. 2 Kings 9-11	235. Jeremiah 49-50	286. Luke 11	337. 1 Corinthians 15-16
186. 2 Kings 12-13; 2 Chronicles 24	236. Jeremiah 51-52	287. Matthew 13; Luke 8	338. 2 Corinthians 1-4
187. 2 Kings 14; 2 Chronicles 25	237. Lamentations 1-2	288. Mark 4-5	339. 2 Corinthians 5-9
188. Jonah	238. Lamentations 3-5	289. Matthew 10	340. 2 Corinthians 10-13
189. 2 Kings 15; 2 Chronicles 26	239. Ezekiel 1-4	290. Matthew 14; Mark 6; Luke 9	341. Romans 1-3
190. Isaiah 1-4	240. Ezekiel 5-8	291. John 6	342. Romans 4-7
191. Isaiah 5-8	241. Ezekiel 9-12	292. Matthew 15; Mark 7	343. Romans 8-10
192. Amos 1-5	242. Ezekiel 13-15	293. Matthew 16; Mark 8	344. Romans 11-13
193. Amos 6-9	243. Ezekiel 16-17	294. Matthew 17; Mark 9	345. Romans 14-16
194. 2 Chronicles 27; Isaiah 9-12	244. Ezekiel 18-20	295. Matthew 18	346. Acts 20-23
195. Micah	245. Ezekiel 21-22	296. John 7-8	347. Acts 24-26
196. 2 Chronicles 28; 2 Kings 16-17	246. Ezekiel 23-24	297. John 9-10	348. Acts 27-28
197. Isaiah 13-17	247. Ezekiel 25-27	298. Luke 10	349. Colossians, Philemon
198. Isaiah 18-22	248. Ezekiel 28-30	299. Luke 12-13	350. Ephesians
199. Isaiah 23-27	249. Ezekiel 31-33	300. Luke 14-15	351. Philippians
200. 2 Kings 18;	250. Ezekiel 34-36	301. Luke 16-17	352. 1 Timothy
2 Chronicles 29-31; Psalm 48	251. Ezekiel 37-39	302. John 11	353. Titus
201. Hosea 1-7	252. Ezekiel 40-42	303. Luke 18	354. 1 Peter
202. Hosea 8-14	253. Ezekiel 43-45	304. Matthew 19; Mark 10	355. Hebrews 1-6
203. Isaiah 28-30	254. Ezekiel 46-48	305. Matthew 20-21	356. Hebrews 7-10
204. Isaiah 31-34	255. Joel	306. Luke 19	357. Hebrews 11-13
205. Isaiah 35-36	256. Daniel 1-3	307. Mark 11; John 12	358. 2 Timothy
206. Isaiah 37-39; Psalm 76	257. Daniel 4-6	308. Matthew 22; Mark 12	359. 2 Peter, Jude
207. Isaiah 40-43	258. Daniel 7-9	309. Matthew 23; Luke 20-21	360. 1 John
208. Isaiah 44-48	259. Daniel 10-12	310. Mark 13	361. 2, 3 John
209. 2 Kings 19; Psalms 46, 80, 135	260. Ezra 1-3	311. Matthew 24	362. Revelation 1-5
210. Isaiah 49-53	261. Ezra 4-6; Psalm 137	312. Matthew 25	363. Revelation 6-11
211. Isaiah 54-58	262. Haggai	313. Matthew 26; Mark 14	364. Revelation 12-18
212. Isaiah 59-63	263. Zechariah 1-4	314. Luke 22; John 13	365. Revelation 19-22
213. Isaiah 64-66	264. Zechariah 5-9	315. John 14-17	
214. 2 Kings 20-21	265. Zechariah 10-14	316. Matthew 27; Mark 15	
215. 2 Chronicles 32-33	266. Esther 1-5	317. Luke 23; John 18-19	
216. Nahum	267. Esther 6-10	318. Matthew 28; Mark 16	
217. 2 Kings 22-23; 2 Chronicles 34-35	268. Ezra 7-10	319. Luke 24; John 20-21	
218. Zephaniah	269. Nehemiah 1-5	320. Acts 1-3	
219. Jeremiah 1-3	270. Nehemiah 6-7	321. Acts 4-6	
220. Jeremiah 4-6	271. Nehemiah 8-10	322. Acts 7-8	

Open My Eyes

Open My Eyes

From My Heart to Yours,

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

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

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

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

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

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

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

Bruce Steventon

Open My Eyes

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

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

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

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

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

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

May the Lord bless you as you read the Scriptures.

Bruce Steventon

Exegesis Vs. Eisegesis

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

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

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

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

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

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

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

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

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

Example 2 (from www.gotquestions.org): 2 Chronicles 27:1-2

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

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

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

Using EXEGESIS

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

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

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

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

Open My Eyes

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

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

January – Week 1

Completed

- | | |
|-------------------|--------------------------|
| 1 - Genesis 1-3 | ☐ |
| 2 - Genesis 4-6 | ☐ |
| 3 - Genesis 7-9 | ☐ |
| 4 - Genesis 10-12 | ☐ |
| 5 - Genesis 13-15 | ☐ |
| 6 - Genesis 16-18 | ☐ |
| 7 - Genesis 19-21 | ☐ |

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

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

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

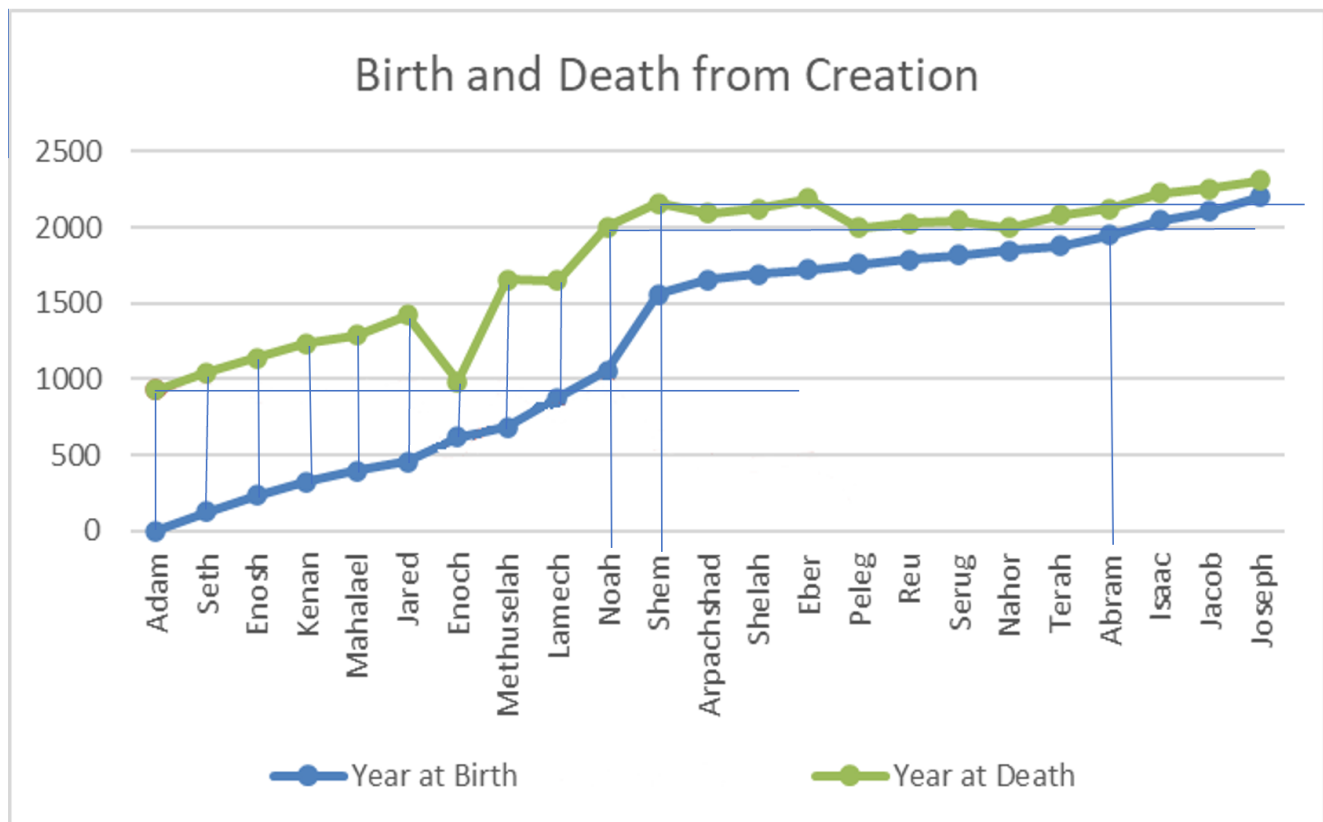
How has God revealed Himself in this week's reading? What has He shown me this week?

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

Charts of Ages

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

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



Open My Eyes

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

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

January – Week 2

Completed

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

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

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

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

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

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

Open My Eyes

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

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

January – Week 3

Completed

15 - Genesis	43-45	☐
16 - Genesis	46-48	☐
17 - Genesis 49 - Exodus 1		☐
18 - Exodus	2-4	☐
19 - Exodus	5-7	☐
20 - Exodus	8-10	☐
21 - Exodus	11-13	☐

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

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

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

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

Open My Eyes

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

January – Week 3 continued

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

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

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

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

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

Open My Eyes

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

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

January – Week 4

Completed

22 - Exodus 14-16
23 - Exodus 17-19
24 - Exodus 20-22
25 - Exodus 23-25
26 - Exodus 26-28
27 - Exodus 29-31
28 - Exodus 32-34

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We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

This week's reading: Only a few months go by, including: Pharaoh's pursuit of Israel to the Red Sea, the miracle of manna, meat, water from the rock, war with Amalek, arrival at Mount Sinai, the 10 Commandments and other laws (as He turns this large group of slaves into a nation - after removing them from Egypt, He needed to remove Egypt from them), the three Feasts, instructions for building the Tabernacle, the golden calf, and God's revelation of Himself to Moses. How much better it is to bring our needs to God and ask Him to meet those needs, instead of complaining. **Where** is Yam Suph (the "Red Sea" - the name used in the Septuagint)? See Ex. 23:31, Num. 14:25, 21:4 Deut. 1:40, 2:1, 1 Kings 9:26, Jer. 49:20-22. It is not a shallow pond! **Some** criticize God for having Israel wipe out the people of the land. While there are a number of things that can be said, it is interesting that, in this week's reading, God didn't lead with "kill the people"; He said they were to be driven out (23:27-33). Only the ones choosing to fight Israel were met with war. **One** of the great passages this week is in chapters 33-34. After the sin of making and worshiping the golden calf, Moses interceded for Israel. God granted Moses' request, then we are allowed a window into the intimate relationship between God and Moses, they met together as friends and talked "face to face". (More on his prayer below in the Hebrew Insight.) Moses would not be content to have the angel go with them. He spent time with God and knew the truth as stated in Psalm 16:11, "In Your presence is fullness of joy; at Your right hand are pleasures forevermore." Moses wanted nothing less than to know Yahweh, see Yahweh (v. 18), and be pleasing to Him.

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

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

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

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

Open My Eyes

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

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

Jan./Feb. – Week 5

Completed

29 - Exodus 35-37

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30 - Exodus 38-39

☐

31 - Exodus 40

☐

1 - Leviticus 1-3

☐

2 - Leviticus 4-6

☐

3 - Leviticus 7-8

☐

4 - Leviticus 9-10

☐

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

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

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

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

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

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

Open My Eyes

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

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

February – Week 6

Completed

5 - Leviticus	11-13	☐
6 - Leviticus	14-15	☐
7 - Leviticus	16-18	☐
8 - Leviticus	19-21	☐
9 - Leviticus	22-23	☐
10 - Leviticus	24-25	☐
11 - Leviticus	26-27	☐

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

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

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

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

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

The Hebrew Calendar

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

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

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

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

Open My Eyes

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

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

February – Week 7

Completed

12 - Numbers 1-2	☐
13 - Numbers 3-4	☐
14 - Numbers 5-6	☐
15 - Numbers 7	☐
16 - Numbers 8-9	☐
17 - Numbers 10-11	☐
18 - Numbers 12-13	☐

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

On the East side of the Tabernacle:

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

On the South side of the Tabernacle:

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

On the West side of the Tabernacle:

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

On the North side of the Tabernacle:

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

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

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

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

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

Ref.				אָלף	אָלף	
Num.	Tribe	Hebrew Text	Word for Word Translation	"thousand"	"clan"	Census
26:7	Reuben	וּשְׁלֹשָׁה וָאַרְבָּעִים אָלֶף וּשְׁבַע מֵאוֹת וּשְׁלֹשִׁים	3 and 40 thousand and 7 hundreds and 30	43,730	43	730
26:14	Simeon	שְׁנַיִם וָעֶשְׂרִים אָלֶף וּמֵאוֹת	2 and 20 thousand and 200 (dual hundreds)	22,200	22	200
26:18	Gad	אַרְבָּעִים אָלֶף וַחֲמִשָּׁה מֵאוֹת	40 thousand and 5 hundreds	40,500	40	500
26:22	Judah	שֵׁשָׁה וּשְׁבַעִים אָלֶף וַחֲמִשָּׁה מֵאוֹת	6 and 70 thousand and 5 hundreds	76,500	76	500
26:25	Issachar	אַרְבָּעָה וּשְׁשִׁים אָלֶף וּשְׁלֹשׁ מֵאוֹת	4 and 60 thousand and 3 hundreds	64,300	64	300
26:27	Zebulun	שְׁשִׁים אָלֶף וַחֲמִשָּׁה מֵאוֹת	60 thousand and 5 hundreds	60,500	60	500
26:34	Manasseh	שְׁנַיִם וַחֲמִשִּׁים אָלֶף וּשְׁבַע מֵאוֹת	2 and 50 thousand and 7 hundreds	52,700	52	700
26:37	Ephraim	שְׁנַיִם וּשְׁלֹשִׁים אָלֶף וַחֲמִשָּׁה מֵאוֹת	2 and 30 thousand and 5 hundreds	32,500	32	500
26:41	Benjamin	חֲמִשָּׁה וָאַרְבָּעִים אָלֶף וְשֵׁשׁ מֵאוֹת	5 and 40 thousand and 6 hundreds	45,600	45	600
26:43	Dan	אַרְבָּעָה וּשְׁשִׁים אָלֶף וָאַרְבַּע מֵאוֹת	4 and 60 thousand and 4 hundreds	64,400	64	400
26:47	Asher	שְׁלֹשָׁה וַחֲמִשִּׁים אָלֶף וָאַרְבַּע מֵאוֹת	3 and 50 thousand and 4 hundreds	53,400	53	400
26:50	Naphtali	חֲמִשָּׁה וָאַרְבָּעִים אָלֶף וָאַרְבַּע מֵאוֹת	5 and 40 thousand and 4 hundreds	45,400	45	400
26:51	Total	שֵׁשׁ-מֵאוֹת אָלֶף וָאַלֶף שְׁבַע מֵאוֹת וּשְׁלֹשִׁים	6 hundreds thousand and thousand 7 hundreds and 30	601,730	596	5,730

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

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

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

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

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

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

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

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

Open My Eyes

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

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

February – Week 8

Completed

19 - Numbers 14-15	☐
20 - Numbers 16-18	☐
21 - Numbers 19-20	☐
22 - Numbers 21-22	☐
23 - Numbers 23-25	☐
24 - Numbers 26-27	☐
25 - Numbers 28-29	☐

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To walk in His ways

To be conformed to the image of His Son

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

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

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

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

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

Open My Eyes

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

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

Feb./Mar. – Week 9

Completed

26 - Numbers 30-31

☐

27 - Numbers 32-33

☐

28 - Numbers 34-36

☐

1 - Deuteronomy 1-2

☐

2 - Deuteronomy 3-4

☐

3 - Deuteronomy 5-7

☐

4 - Deuteronomy 8-10

☐

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

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

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

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

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

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

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

Open My Eyes

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

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

March – Week 10

Completed

5 - Deuteronomy 11-13	☐
6 - Deuteronomy 14-16	☐
7 - Deuteronomy 17-20	☐
8 - Deuteronomy 21-23	☐
9 - Deuteronomy 24-27	☐
10 - Deuteronomy 28	☐
11 - Deuteronomy 29-31	☐

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

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

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

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

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

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

Open My Eyes

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

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

March – Week 11

Completed

12 - Deuteronomy	32-34	☐
13 - Matthew	1-4	☐
14 - Matthew	5-6	☐
15 - Matthew	7-9	☐
16 - Matthew	10-11	☐
17 - Matthew	12	☐
18 - Matthew	13-14	☐

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

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

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

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

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

Open My Eyes

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

March – Week 12

Completed

19 - Matthew	15-17	☐
20 - Matthew	18-20	☐
21 - Matthew	21-22	☐
22 - Matthew	23-24	☐
23 - Matthew	25-26	☐
24 - Matthew	27-28	☐
25 - Joshua	1-3	☐

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

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

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

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

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

Open My Eyes

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

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

Mar./Apr. – Week 13

Completed

26 - Joshua	4-6	☐
27 - Joshua	7-8	☐
28 - Joshua	9-10	☐
29 - Joshua	11-13	☐
30 - Joshua	14-16	☐
31 - Joshua	17-19	☐
1 - Joshua	20-21	☐

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

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

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

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

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

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

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	☐
3 - Judges	1-2	☐
4 - Judges	3-5	☐
5 - Judges	6-7	☐
6 - Judges	8-9	☐
7 - Judges	10-11	☐
8 - Judges	12-14	☐

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: 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 12th 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 מִשְׁתֵּה ("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

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 15

Completed

9 - Judges	15-17	☐
10 - Judges	18-19	☐
11 - Judges	20-21	☐
12 - Romans	1-3	☐
13 - Romans	4-7	☐
14 - Romans	8-10	☐
15 - Romans	11-13	☐

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 is how it looks in the BHS Hebrew text: מִן־יָשָׁה

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 לֶחִי ("lekh-ee"), means "jawbone". There is a word play in 15:16-17: the jawbone of a donkey (חֲמֹר "khah-more") is the same word for "heaps" (הֶמְחֹר). (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 חָטָא ("khah-tah"), meaning, "sin", an example of sin's meaning, "to miss the mark". **In** Rom. 7:7 the command to not "covet" (ἐπιθυμέω "epee-thum-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)

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 16

Completed

16 - Romans	14-16	☐
17 - Ruth	1-4	☐
18 - 1 Samuel	1-3	☐
19 - 1 Samuel	4-7	☐
20 - 1 Samuel	8-11	☐
21 - 1 Samuel	12-14:23	☐
22 - 1 Samuel	14:24-16	☐

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: 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 2nd 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", כָּהַל ("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.

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 17

Completed

23 - 1 Samuel	17-18	☐
24 - 1 Samuel	19-21	☐
25 - 1 Samuel	22-24	☐
26 - 1 Samuel	25-27	☐
27 - 1 Samuel	28-31	☐
28 - 2 Samuel	1-2	☐
29 - 2 Samuel	3-5	☐

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: 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, "Tortures" 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 "Tortures" 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" (יְהוָה צְבָאוֹת - "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

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

Apr./May – Week 18

Completed

30 - 2 Samuel	6-9	☐
1 - 2 Samuel	10-12	☐
2 - 2 Samuel	13-14	☐
3 - 2 Samuel	15-16	☐
4 - 2 Samuel	17-18	☐
5 - 2 Samuel	19-20	☐
6 - 2 Samuel	21-22	☐

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: 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).

Open My Eyes

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

May – Week 19

Completed

7 - 2 Samuel	23-24	☐
8 - 1 Kings	1-2:25	☐
9 - 1 Kings	2:26-4	☐
10 - 1 Kings	5-7	☐
11 - 1 Kings	8	☐
12 - 1 Kings	9-11	☐
13 - 1 Kings	12-13	☐

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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 counsel 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	☐
15 - 1 Kings	16-18	☐
16 - 1 Kings	19-20	☐
17 - 1 Kings	21-22	☐
18 - 2 Kings	1-3	☐
19 - 2 Kings	4-5	☐
20 - 2 Kings	6-8	☐

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 (מִסְכָּה mah-say-khah). The word for "idols" in 1 Kings 15:12 (הַגִּלְלִים ha-geel-lu-leem) means "dungy (worthless) things" which has a similar root (גָּלַל) for "dung" (הַגִּלְלִי 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	Acts 13:21						
	David	1010-970	7/33*	Good+	Gad, Nathan			Ish-bosheth	1010-1003	7	Bad	
	Solomon	970-930	40	SGFB								
Judah (and Benjamin) - Southern Kingdom							Israel - (Ten Tribes) - Northern Kingdom					
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	
						→	6	Omri	885-874!	12	Bad	Elijah
4	Jehoshaphat (35)	870-848!	25	Good		→	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
8	Amaziah (25)	796-767	29	NABNG+		→	11	Jehoahaz	814-798	17	Bad	Amos
9	Azariah (16)***	767-740!	52	NABNG		→	12	Jehoash	798-782	16	Bad	Hosea
					Isaiah	→	13	Jeroboam II	782-753!	41	Bad	
					Micah	→	14	Zechariah	753-752	6 mo.	Bad	
10	Jotham (25)	740-732!	16	Good		→	15	Shallum	752	1 mo.	Bad	
11	Ahaz (20)	732-716	16	Bad		→	16	Menahem	752-742	10	Bad	
12	Hezekiah (25)	716-687	29	Good+		→	17	Pekahiah	742-740	2	Bad	
13	Manasseh (12)	687-642!	55	SBFG		→	18	Pekah	740-732!	20	Bad	
14	Amon (22)	642-640	2	Bad		→	19	Hoshea	732-712	9	Bad	
15	Josiah (8)	640-608	31	Good+	Nahum							
16	Jehoahaz (23)****	608	3 mo.	Bad	Habakkuk							
17	Jehoiakim (25)*****	608-597	11	Bad	Zephaniah							
18	Jehoiachin (18)*****	597	3 mo.	Bad	Jeremiah							
19	Zedekiah (21)*****	597-586	11	Bad	Daniel							
					Ezekiel							
586 BC - Fall of Jerusalem to Babylon							722 BC - Fall of Samaria to Assyria					

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	☐
22 - 2 Kings	11-13	☐
23 - 2 Kings	14-15	☐
24 - 2 Kings	16-17	☐
25 - 2 Kings	18-20	☐
26 - 2 Kings	21-23:20	☐
27 - 2 Kings	23:21-25	☐

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: 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/Jun – Week 22 Completed

28 - Mark	1-3	☐
29 - Mark	4-5	☐
30 - Mark	6-7	☐
31 - Mark	8-9	☐
1 - Mark	10-11	☐
2 - Mark	12-13	☐
3 - Mark	14-16	☐

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 ἀρσεν ("are'-sane"). The word "female" is θήλυς ("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 3rd 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	☐
5 - 1 Chron.	3-5	☐
6 - 1 Chron.	6-7	☐
7 - 1 Chron.	8-10	☐
8 - 1 Chron.	11-13	☐
9 - 1 Chron.	14-16	☐
10 - 1 Chron.	17-20	☐

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: 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, Zeruiah (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 (בְּרִיָּה) sounds similar to be-ra-ah (בְּרָאָה) - "in evil" or "in calamity" or "in disaster"; Jabez (יָבֵז) - pronounced "Yah-baits" because "I bore in pain". The word for "pain" in vs. 9 and 10 is עָצָב (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	☐
12 - 1 Chron.	24-26	☐
13 - 1 Chron.	27-29	☐
14 - 2 Chron.	1-3	☐
15 - 2 Chron.	4-6	☐
16 - 2 Chron.	7-9	☐
17 - 2 Chron.	10-13	☐

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 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 Zeruiah - 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	☐
19 - 2 Chron.	18-20	☐
20 - 2 Chron.	21-24	☐
21 - 2 Chron.	25-27	☐
22 - 2 Chron.	28-30	☐
23 - 2 Chron.	31-33	☐
24 - 2 Chron.	34-36	☐

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 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 23rd 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	☐
26 - Ezra	3-5	☐
27 - Ezra	6-7	☐
28 - Ezra	8-9	☐
29 - Ezra	10	☐
30 - Nehemiah	1-3	☐
1 - Nehemiah	4-6	☐

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: 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 prophesy made almost 200 years 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).

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	☐
3 - Nehemiah	9-10	☐
4 - Nehemiah	11-12	☐
5 - Nehemiah	13	☐
6 - Esther	1-3	☐
7 - Esther	4-7	☐
8 - Esther	8-10	☐

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

This week's reading: 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

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 28

Completed

9 - 1 Corinth.	1-4	☐
10 - 1 Corinth.	5-9	☐
11 - 1 Corinth.	10-13	☐
12 - 1 Corinth.	14-16	☐
13 - 2 Corinth.	1-4	☐
14 - 2 Corinth.	5-8	☐
15 - 2 Corinth.	9-13	☐

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 (ἄρραβών - "are-rah-bone", used 3 times) is a Hebrew word (אֶרָבֹן - 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

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 29

Completed

16 - Job	1-4	☐
17 - Job	5-8	☐
18 - Job	9-12	☐
19 - Job	13-16	☐
20 - Job	17-20	☐
21 - Job	21-24	☐
22 - Job	25-29	☐

We read God's Word:

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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).

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 30

Completed

23 - Job	30-33	☐
24 - Job	34-37	☐
25 - Job	38-40	☐
26 - Job	41-42	☐
27 - Luke	1	☐
28 - Luke	2-3	☐
29 - Luke	4-5	☐

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).

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/Aug – Week 31 Completed

30 - Luke	6-7	☐
31 - Luke	8-9	☐
1 - Luke	10-11	☐
2 - Luke	12-13	☐
3 - Luke	14-16	☐
4 - Luke	17-18	☐
5 - Luke	19-20	☐

We read God's Word:
To know Him better
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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)!

Open My Eyes

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

August – Week 32

Completed

6 - Luke	21-22	☐
7 - Luke	23-24	☐
8 - Acts	1-3	☐
9 - Acts	4-6	☐
10 - Acts	7-8	☐
11 - Acts	9-10	☐
12 - Acts	11-13	☐

We read God's Word:
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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	☐
14 - Acts	17-19	☐
15 - Acts	20-22	☐
16 - Acts	23-25	☐
17 - Acts	26-28	☐
18 - Psalms	1-9	☐
19 - Psalms	10-17	☐

We read God's Word:
To know Him better
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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, ἰουδαῖζω ("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 "happineses of" the man delighting in the law of Yahweh and "meditating" ("mutter", "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

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

August – Week 34

Completed

20 - Psalms	18-22	☐
21 - Psalms	23-30	☐
22 - Psalms	31-35	☐
23 - Psalms	36-39	☐
24 - Psalms	40-45	☐
25 - Psalms	46-51	☐
26 - Psalms	52-59	☐

We read God's Word:

To know Him better

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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	☐
28 - Psalms	67-71	☐
29 - Psalms	72-77	☐
30 - Psalms	78-80	☐
31 - Psalms	81-87	☐
1 - Psalms	88-91	☐
2 - Psalms	92-100	☐

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 תַּנַּךְ (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 אֲבִירִים (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	☐
4 - Psalms	106-109	☐
5 - Psalms	110-118	☐
6 - Psalms	119	☐
7 - Psalms	120-131	☐
8 - Psalms	132-138	☐
9 - Psalms	139-143	☐

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	☐
11 - Galatians	1-3	☐
12 - Galatians	4-6	☐
13 - Ephesians	1-3	☐
14 - Ephesians	4-6	☐
15 - Proverbs	1-3	☐
16 - Proverbs	4-7	☐

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	☐
18 - Proverbs	12-15	☐
19 - Proverbs	16-19	☐
20 - Proverbs	20-22	☐
21 - Proverbs	23-26	☐
22 - Proverbs	27-31	☐
23 - Philippians	1-4	☐

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" (עֲוֹן "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	☐
25 - Ecclesiastes	1-4	☐
26 - Ecclesiastes	5-8	☐
27 - Ecclesiastes	9-12	☐
28 - Song of Sol.	1-8	☐
29 - 1 Thess.	1-5	☐
30 - 2 Thess.	1-3	☐

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).

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

October – Week 40

Completed

1 - Isaiah	1-4	☐
2 - Isaiah	5-9	☐
3 - Isaiah	10-14	☐
4 - Isaiah	15-21	☐
5 - Isaiah	22-26	☐
6 - Isaiah	27-31	☐
7 - Isaiah	32-37	☐

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: Isaiah (meaning, "Yahweh saved") is sometimes called the "Evangelical Prophet" because of his full and clear prophecies regarding the Gospel of Jesus Christ (more than any other Old Testament writer)! His prophecies are punctuated with exclamations of praise! He tells of the coming Messiah, His earthly ministry, death, and resurrection! He tells of the coming of Messiah to reign as King! His ministry began just before the death of King Uzziah (also known as Azariah) about 740 BC and continued through the reigns of Uzziah, Jotham, Ahaz, and Hezekiah in Judah, and during the reigns of the last three kings of Israel: the end of Pekahiah's reign, and the reigns of Pekah and Hoshea. "The Holy One of Israel" and "Adonai Yahweh" are repeated titles for God. This week ends with the invasion of Judah by Assyria, mentioned in 2 Kings, 2 Chronicles, Isaiah. Tradition says Isaiah was murdered by Manasseh (Hezekiah's son), who had him sawn in two in the trunk of a carob tree, alluded to in Heb. 11:37.

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

There is controversy about the Hebrew word עַלְמָה (pronounced "all-ma", used seven times in the Bible) in Isaiah 7:14, which is quoted in Matt. 1:23. Some claim the Hebrew word should be translated "young woman" instead of "virgin". This word first appears in Gen. 24:43 referring to Rebekah, who would marry Abraham's son, Isaac. Please note that in Gen 24:16 the Hebrew word for "virgin" בְּתוּלָה (pronounced "beh-two-lah") is also used for Rebekah, a "marriageable" young woman. In Ex. 2:8 it is used of Miriam, Moses and Aaron's older sister. Other places: Ps. 68:25, Prov. 30:19, SoS 1:3, 6:8 - all of which seem to be compatible with the idea of a "virgin", and some translations use "virgin" almost every time. When the translators of the Septuagint (approx. 200 BC) came to this passage (Is. 7:14), these experts in Hebrew and Greek used the Greek word παρθένος (pronounced "par-thin-ahs"), which means "virgin" - this is what they understood the meaning to be! Skeptics wanting to deny the virgin birth of Jesus with this argument are making a division that simply doesn't exist in the Hebrew word's use in Scripture. "Immanuel" is from the Hebrew spelling in 7:14 (עִמָּנוּ אֵל "ee-mah-new ale"). "Emmanuel" is the Greek spelling, Ἐμμανουήλ ("em-man-ou-ale") in Matt. 1:23. Most English versions use "Immanuel" again in Is. 8:8, but translate it as "God with us" in 8:10 (same spelling: עִמָּנוּ אֵל). **Many** think the devil's name is "Lucifer" because of 14:12. Almost all new translations, being translated from Hebrew (not just a revision) have "star of the morning", "Day Star", "morning star", or "shining one". The Hebrew word is הַיֵּלֵל ("hay-layl"), meaning, "shining one". During the Middle Ages the word in the Latin Vulgate was changed from the original "lucifer" (shining one) to "Lucifer" making it a name. The first English version was translated from the Latin by John Wycliffe. At that point the "L" was already in place, and as a name, he simply brought it over to the English. The next English translations (Coverdale-1535, Matthew's-1537, Great-1539, Geneva-1560, KJV-1611) revised previous versions, retaining the "L". To their credit, the KJV translators saw the Hebrew text read differently, and put a note in the margin: "O day starre" (old spelling of "star"). Sadly, modern editions of the KJV no longer retain the margin notes. By not translating the Hebrew word into English, one may be led to interpret the passage to be about the devil instead of the king of Babylon, but the clear context is talking about a man.

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

People go underground "before the terror of Yahweh and the splendor of His majesty (2:19,21). Yahweh of Hosts is exalted in justice, and shows Himself holy in righteousness (5:16). Holy, holy, holy is Yahweh of Hosts; the earth is full of His glory (6:3)! It is Yahweh of Hosts we should regard as holy. He is our fear, our sanctuary, the Stone of striking and Rock of offense (8:13-14, Rom. 9:30-33, 1 Pet. 2:8 - Jesus is Yahweh). His plans will stand (14:24). The "Everlasting Rock" keeps the steadfast of mind, the one trusting in Him, in perfect peace (26:3-4). He alone is God (37:16,20).

What is the Devil's Name?

The idea that the devil's name is "Lucifer" continues today through old English versions of Isaiah 14:12. Almost all new English translations (translated from Hebrew, and not simply revisions of previous versions) have "star of the morning", "Day Star", "morning star", or "shining one". The Hebrew word is הֵילֵל (pronounced "hay-layl", a word that only occurs once in the Hebrew Scriptures), meaning "shining one". So, what happened that caused this discrepancy?

When the translators of the Greek version of the Hebrew Scriptures (often called the Septuagint, abbreviated as "LXX") came to this verse, they translated the Hebrew word into a Greek word with approximately the same meaning, ἑωσφόρος ("heh-ohs-fah-rah", meaning "morning star", a word used 7 times in the LXX: 1 Sam 30:17; Job 3:9, 11:17, 38:12, 41:10; Psalm 109:3; Isaiah 14:12). They did not treat it as a name by simply bringing over the sound of the Hebrew name into Greek letters (as they did with other names). An example, the name "Bethlehem": בֵּית לֶחֶם ("bait-le-khem", meaning "house of bread") was brought into the Greek translation as Βαιθλεεμ ("Baith-le-em") and not simply translated into Greek as "house of bread".

Jerome translated the Scriptures into Latin between 410 to 435 AD. He translated the Hebrew word for "shining one" into the Latin equivalent, "lucifer", meaning, "shining one". However, during the Middle Ages, the Church began to teach that this word in the Latin Vulgate should be viewed as a name, and so the updated versions of the Vulgate were changed from the original "lucifer" (with a lower-case "l", meaning "shining one") to "Lucifer" making it a name - and teaching that this is Satan. The difference can be seen when comparing Jerome's Vulgate with the Clementine Vulgate published in 1592 by Pope Clement VIII. The word "lucifer" is used three times in the Vulgate: Job 11:17, Isaiah 14:12, and 2 Pet. 1:19, and it is easy to see why, given the meaning of the word.

The first English version was a translation made from the Latin text (not Hebrew and Greek) by John Wycliffe. By that time (1382 AD) the upper-case "L" was already in place, and as a name, he simply brought it over into English as a name. The English versions that followed - the Coverdale Bible (1535), Matthew's Bible (1537), Great Bible (1539), Geneva Bible (1560), and the KJV (1611) - all being revisions of earlier versions retained the Latin word, "Lucifer" as a name. However, to their credit, the KJV translators saw that the Hebrew text read differently (not a name), so they put a note in the margin: "O day starre" (old spelling of "star") as an accurate translation from the Hebrew word into English. Sadly, modern editions of the KJV no longer retain the original notes made by the translators in the margins.

The decision made in these early English versions to follow the Latin Vulgate and not translate the Hebrew word הֵילֵל ("hay-layl") into English, has resulted in this Middle Ages teaching to persist to this day, leading people to interpret Isaiah 14:12 as being about the devil instead of the king of Babylon. For about 1,600 years, the readers of the Hebrew, Greek, and Latin Scriptures would not have read Isaiah 14:12 and think that it was referring to a proper name. People may yet interpret the meaning of this passage in Isaiah to be for both the king of Babylon and the devil, but we should know that it does not contain the devil's "name".

Some have objected to translating the Hebrew word into English by stating that it makes the Bible refer to both the devil and Jesus as "the morning star". In Revelation 22:16, Jesus said, "I am the root and the descendant of David, the bright morning star." Jesus did not refer to Himself with the Latin word, "lucifer" or Greek word, "ἑωσφόρος" (as found in Isaiah 14:12 about the king of Babylon)! A quick look at both the Vulgate and the Greek text show that the words are different (note that in the right hand column, the adjectives follow the noun in both languages):

The Latin Vulgate in Isaiah 14:12

lucifer
"shining one"

The LXX in Isaiah 14:12

ἑωσφόρος
"morning star"

The Latin Vulgate in Revelation 22:16:

stella splendida et matutina
star bright and morning ("the bright and morning star")

The Greek New Testament in Revelation 22:16

ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός.
the star the bright the morning ("the bright and morning star")

"Satan" comes from Hebrew meaning, "the adversary". "Devil" comes from Greek and means, "accuser, or slanderer". These words are (labels or titles) and are not names. So, it seems that the devil's name has not been given to us, but only titles, like in Revelation 20:2 "the dragon, the serpent of old, who is the devil and Satan".

Bruce E. Steventon
September 2025

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

October – Week 41

Completed

8 - Isaiah	38-42	☐
9 - Isaiah	43-46	☐
10 - Isaiah	47-51	☐
11 - Isaiah	52-57	☐
12 - Isaiah	58-63	☐
13 - Isaiah	64-66	☐
14 - John	1-3	☐

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: as we finish Isaiah, you may want to use a colored pencil to highlight all the times God declares there is none like Him, and that He is the only God. **Israel** received "double for all her sins" (40:2). Is God "unfair"? No, the wage of sin is death (Rom. 6:23), so punishment less than death is mercy. An illustration: death equals 100% punishment; if His punishment was perhaps 20% (exile, not death) then, if Israel received "double" (40%), that is still mercy (60% less than deserved). **Isaiah** mentions Cyrus by name (44:28, 45:1) approximately 200 years before he became king and let Israel return to Jerusalem to rebuild the temple. **Once** again, we see in 57:1-2 that God removes the righteous (this time by death) before sending wrath. (See Weeks 8 and 20 for more on God taking the righteous out of the way before sending judgment and wrath. Truly, God is consistent with what He told Abraham in Gen. 18:23-33.) **John** opens his account of the life of Jesus much like an attorney presenting his opening statements, then he calls forward witnesses who had an encounter with Jesus and their testimony about Him. **John 1:1c** is clear: "the Word was God." - not "a god", nor "Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit". John (by inspiration of the Holy Spirit) used a nuance available in the Greek language to indicate the Trinity. If either of those heresies were true, John could have specified that! (See the supplemental page on John 1:1c.) **Some** cults teach that Jesus was raised "spiritually" but Jesus' reply regarding authority proves that He was raised bodily from the dead - you destroy this temple (His body) and I will raise it (His body) in three days (2:18-21). **One** man encountering Jesus was Nicodemus, who said that Jesus was a teacher from God. Nicodemus was a good man; but, Jesus said it was necessary for him to be born again! Being a good man would not get him into Heaven. Jesus also mentions the time Moses lifted up the bronze snake in the wilderness (Num. 21:8) - this was God's only provision for them to live if bitten by a snake. Their only hope was to take God at His word. Likewise, Jesus is God's only provision for eternal life.

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

The prophecy in Isaiah 53 tells of the suffering, death, and resurrection of Messiah, and in 53:10, that He rendered "Himself as a Guilt Offering". In Hebrew, the word is אִשָּׁמָה (pronounced "ah-shawm"), the same word used in Leviticus 5 and 6. A Sin Offering could be offered for whole nation, the priesthood, and individuals. However, the Asham was only for individuals. In the same way, Jesus paid for the sins of the world (John 1:29, 3:16-17; Rom. 5:18; 1 John 2:2, 4:14, etc.), but it doesn't mean everyone will have eternal life. His Guilt Offering will only be applied to individuals who receive Him (John 1:12-13). **John 1:1** tells us that the Word continually existed prior to creation: the Greek word for "was" ἦν ("āin", rhymes with "pain") means continual action in the past - the Word was existing continually before the beginning. **The** Greek word for "love" in John 3:19 ("men loved the darkness rather than the Light") is "agape", a love that is willing to sacrifice for the thing loved, even if evil (for "darkness" to hide sin. Also 2 Tim. 4:10, 2 Pet 2:15).

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

We see the deity of Jesus in Isaiah: Yahweh comes and His reward is with Him in 40:10-11; Jesus is the One coming and His reward is with Him in Rev. 22:12. Yahweh is the First and the Last (41:4, 44:6); Jesus is the First and the Last (Rev. 1:17-18; 22:13). Yahweh does not give His glory to another (42:8); Jesus shared His Father's glory (John 17:5). While some may be called "god or gods", Yahweh says "before Me there was no God formed, and there will be none after me" (43:10, 45:5, 48:12; and in 44:8 God says, "I know of none."); therefore, Jesus cannot be "a god" (John 1:1c). Yahweh says "there is no savior besides Me" (43:11); Jesus is "our great God and Savior" (Titus 2:13). **The** Everlasting God, Yahweh, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable. He gives strength to the weary and strength to the weak (40:28-29). He created us for His glory (43:7).

John 1:1c – “and the Word was God”

The first verses of John give us a very specific and wonderful view of who Jesus is and the triune nature of God: “In the beginning was the Word, and the Word was with God, and the Word was God. This one was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” First, the Word was already existing before anything was created. The Greek word for “was” in verses 1-2 is ἦν (“āin”, rhymes with “pain”) and means continual action in the past, so, at the time of the beginning, the Word was already continually existing. The Word was God and was with God, therefore, while He is God, there is more to “God” than just the Word. He made all things, and more than that, everything that has been made was made by Him, so He Himself is not a created thing. Therefore, He falls into the category of “God” rather than someone created. Verse 14 lets us know that the Word is Jesus. Context is always very important!

The third clause in John 1:1 is concise and elegant. It is properly translated “and the Word was God”. With just five short words, John, under inspiration of the Holy Spirit, puts to death two heresies: Sabellianism (“Jesus is the Father, Jesus is the Son, Jesus is the Holy Spirit”; one God wearing three hats, moving between these three roles, and that the “Word” and “God” are completely synonymous); and Arianism (the Word was “a god”, a created being). In fact, what John actually wrote, was the only way he could have written it to indicate the orthodox view of the Trinity - that the Father is God, the Son (the Word) is God, and the Holy Spirit is God, but there is only one God, in three distinguishable persons - the Father is not the Word or Holy Spirit, the Word is not the Father or the Holy Spirit, the Holy Spirit is not the Father or the Word. As the Father and Spirit have the quality, essence, and nature of God, so does the Word. God is more than just the Word; this is how He could be “with” God - the Word was with the Father and Holy Spirit.

The two heresies mentioned above are still with us today. Sabellianism (pronounced “saw-bel-ee-an-ism”), also known as “Modalism”, is found in United Pentecostalism and Swedenborgianism. It was named after Sabellius in the 3rd century. His view was declared a heresy, and Sabellius was excommunicated in 220 AD. Arianism is named after Arius of Alexandria (256-336 AD), and was rejected as heresy in 325 at the Nicene council. This view makes the Word a created being, not deity. We find this view in various cults today. (The Watchtower, The Way International, etc.) Is it possible that John 1:1c could be understood one of these ways? Absolutely NOT!

What if one of these heresies were correct? Could John have written John 1:1c in such a way to make it clear. Absolutely!

First, in John 1:1, the third clause, this is what John wrote: καὶ θεὸς ἦν ὁ λόγος
and God was the Word

“The Word” is the subject, so we move it first in English, “and the Word was God” (deity, having the nature, quality of God, but not all there is to “God”).

Here are other options available to John; they are options that John did NOT write:

If the Holy Spirit wanted John to communicate the Sabellianism view, John could have written it any one of three ways:

- καὶ ὁ θεὸς ἦν ὁ λόγος - (“and the God was the Word”) this makes the “Word” and “God” completely the same thing
- καὶ ὁ λόγος ἦν ὁ θεός - (“and the Word was the God”) this also makes the “Word” and “God” completely the same.
- καὶ ὁ λόγος θεὸς ἦν - (“and the Word God was”) this has the nuance that “the Word alone has the nature of God”. (However, the Father and the Holy Spirit also have the nature of God.)

What if Arianism was true? Could John have made it clear? Absolutely!

- καὶ ὁ λόγος ἦν θεός - (“and the Word was God”) this word order means, “the Word was (a) god”

Why do the above options make so much difference? Because Koine Greek does not work like English. English has to follow word order rules; Koine Greek is not so limited, and therefore is capable of nuance, precision, and emphatic options that we don’t have in English. Another difference is that, in English, the Definite Article (“the”) has a very narrow/limited use; however, the Koine Greek Article is so much more powerful and useful than our English definite article. It can function like our definite article (to make something indefinite to be definite), but that is not its primary function! The Greek article can do so much more; they used it when we never would, and they omitted it when English demands it. Languages are not codes, and therefore, we cannot treat the Greek article and Greek word order as an English definite article or word order. However, this is exactly what the cults do to make John 1:1c say something other than what the Greek text says.

In the Greek text of John 1:1c, “God” is moved forward for emphasis which stresses essence, quality, nature of the Word. The lack of the article keeps us from identifying the person of the Word (Jesus Christ) with the person of God the Father, and the person of the Holy Spirit. Said differently, the word order tells us that Jesus Christ has all the divine attributes that the Father and Holy Spirit have. Lack of the article tells us that Jesus Christ is not all of God (Father and Holy Spirit) rolled into one. The Word is God, but there is more to God than just the Word.

Summary: The way John wrote the verse proves both Sabellianism and Arianism to be false teaching - heresy. If one of those views were true, he would have written it differently. The lack of the article shows Sabellianism to be error. The word order shows Arianism to be in error.

John 1:1c – “and the Word was God”

Sources used for this paper:

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A Manual Grammar of the Greek New Testament, by H. E. Dana and Julius R. Mantey, pages 140, 148-150 (where they quote a number of other related sources, not owned by me)

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Greek Grammar Beyond the Basics, by Daniel B. Wallace, pages 266-269

Going Deeper with New Testament Greek, by Köstenberger, Merkle, and Plummer, page 163

A Grammar of the Greek New Testament, by A.T. Robertson, page 794

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

October – Week 42

Completed

15 - John	4-5	☐
16 - John	6-7	☐
17 - John	8-10	☐
18 - John	11-12	☐
19 - John	13-16	☐
20 - John	17-18	☐
21 - John	19-21	☐

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: gives John's reason for writing (20:31): to believe Jesus is the Christ, the Son of God, and by believing, you will have life through His name. **John** continues to provide evidence for the deity of Jesus: in Ex. 3:14 Moses asked God's Name and was told "I AM WHO I AM", and to say, "I AM sent me to you". John lists seven famous I AM statements of Jesus, The: Bread of Life (6:35); Light of the World (8:12); Door (10:7); Good Shepherd (10:11); Resurrection and the Life (11:25); Way, Truth, and Life (14:6); and True Vine (15:1). (More are listed in "Insights"!)

Also, 7:37-41 says Jesus did many signs but they didn't believe in Him, so John quotes two passages from Isaiah (53:1 and 6:10), and says that Isaiah "saw His glory and spoke of Him". Who did Isaiah see in 6:1-3 when the Seraphim were calling out, "Holy, Holy, Holy, is Yahweh of Hosts"? It was Jesus (7:41)! Jesus is Yahweh! **There** are contradictory statements (7:19-20) coming from different groups: the visitors to Jerusalem (for the Feast of Booths) who were not aware of the plot to kill Jesus, but in 7:25-26, the people of Jerusalem knew about the plot. Some didn't know from where the Christ would come (7:27), but others knew (7:42). **Jesus** often referred to Himself as "the Son of Man"; 12:31-34 reveals they understood this is a Messianic title taken from Dan. 7:14, and they understood "lifted up" was an Aramaic expression for execution (see "Week 26 Insights") in contrast to knowing Messiah will reign forever. (Jesus used the same word when talking to Nicodemus in 3:14.) This being "lifted up" became the point where Jesus would draw all to Himself. **We** must obey Jesus: the words spoken by Jesus will be used to judge all rejecting Him and His words (12:48). Obedience shows our love for Him (14:21,24). **The** faith that saves is the faith that remains ("abide" in John 15 means "remain"). **Jesus** said the Holy Spirit will remind them of what He said (14:26), so we can have confidence that the New Testament is accurate. **The** disciples received the Holy Spirit in John 20:22. The Holy Spirit came upon them with power to be witnesses (Acts 2), and filled again in Acts 4:31 to speak God's word with boldness!

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

Jesus refers to Himself as the "I AM" in striking ways, saying things like, "unless you believe that 'I AM', you will die in your sins." 8:24). These can be obscured in English by the addition of "*He*" in italics. See 4:26; 6:20; 8:18,24,58; 13:19; and 18:5-8. **Greek** can make a "contrary to fact" conditional statement ("Second Class Condition") which has a built in "flip-side". An example is in Jesus' statement (4:10) about "living water"; grammatically, the flip-side is, "but you do not know the gift of God or who is speaking to you, so you have not asked Him, and He has not given you the living water." **The** two most common Greek words for "no" or "not" (οὐ - rhymes with "you", and μή - pronounced "may") can be used to indicate if a "yes" or "no" answer is expected. (Mentioned briefly in Week 28 for 1 Cor. 12:29-30). Another example is (4:29) where most English translations have, "Could this be the Christ?", but it should be understood as expecting "no"; "this is not the Christ, is it?". It isn't that she did not believe Jesus is the Messiah, but she used a good strategy because of her reputation: "you have had five husbands, and the one whom you now have is not your husband" (note: Jesus doesn't accept "common-law marriages"). If she had said, "I've seen the Messiah!", she may have been ridiculed. But by asking, expecting "no", they responded by going out to see Jesus for themselves, to know that, "this One is indeed the Savior of the world" (v.42). When both οὐ and μή are used together, they make the strongest possible negative statement available in Koine Greek, to be understood as, "no possible way". Examples: "no possible way he will thirst - to forever" (4:14); "no possible way he should die - to forever" (11:26).

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

John begins (1:1) and ends calling Jesus "God" - He received and blessed Thomas' worship as "Lord and God" (20:28). Seeing Jesus is seeing the Father (14:9). The Father was greater (14:28) because the Son became a man.

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

October – Week 43

Completed

22 - Jeremiah	1-3	☐
23 - Jeremiah	4-6	☐
24 - Jeremiah	7-10	☐
25 - Jeremiah	11-14	☐
26 - Jeremiah	15-18	☐
27 - Jeremiah	19-22	☐
28 - Jeremiah	23-25	☐

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 Jeremiah, often called the "Weeping Prophet" - his message was so hard because the people would absolutely not listen to Scriptures and God's messages through the prophets (6:16). His own family and hometown (Anathoth, belonging to the descendants of Aaron - 1 Chron. 6:54-60, and the home of Abiathar - 1 Kings 2:26) wanted to kill him (11:21-23; 15:10). **Jeremiah** was called as a prophet five years before the book of the Law was found (2 Kings 22:3 and Jer. 25:1-3) in the days of good King Josiah. For a time perspective: from Jeremiah's call to the destruction of Jerusalem was 42 years (25:1-3; 32:1; 2 Kings 25:8). The 4th year of Jehoiakim = the 1st year of Nebuchadnezzar (25:1); the 13th year of Josiah + 23 years of Jeremiah's ministry = 1st year of Nebuchadnezzar (25:3); Zedekiah's 10th year = the 18th year of Nebuchadnezzar (32:1); Jerusalem was destroyed in Nebuchadnezzar's 19th year (2 Kings 25:8). Jeremiah doesn't give his age, but he was young when Yahweh called him to be a prophet (1:6). Let's suppose he was 20 when he was called, he would have been 62 at the time of the destruction of Jerusalem. But we don't know his age, so why guess about this? Consider his lifetime of ministry, as well as the results of his ministry. Note his faithfulness as a prophet during a terrible time of Israel's history. **At** the time of his call (1:10) he was appointed six things: four were negative (pluck up, break down, destroy, overthrow) and two were positive (build and plant). **This** book may seem heavy to us ("doom and gloom"), however, watch for the references and examples of God's love and highlight them (I often use red for God's love - a reminder of the blood of Jesus); you'll find yourself using a lot of red. **It** has been said, "the Psalms are the outcry of man's heart to God, and, Jeremiah is the outcry of God's heart to man" ("My people have forgotten me" [2:32]; "they don't know me" [2:8, 4:22, 9:3]). **It** has also been said that many people (even Christians) have an improper view of God because they don't understand the book of Jeremiah. **When** Jeremiah complains (12:1-4), God shows His hurt: "My house", "My inheritance", "the beloved of My soul" (12:7). **We** see God bending over backwards to not destroy the city (if you can find one man [5:1], keep the Sabbath [17:19-27], judge rightly [22:1-4], submit to the king of Babylon [27:11-15], go out to the king of Babylon [38:17-23] each with a promise to spare the city). God keeps calling to repentance (but they would not). **Again**, as we saw in Weeks 8, 20, and 41, we have another example that God will not send His wrath on the righteous with the wicked: the vision of "good figs" - the people sent to Babylon, and "bad figs" - the people left in Jerusalem (24:1-10).

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

There is a Hebrew "play on words" in 1:11-12, but it is not obvious in our English translations: What does an "almond tree" have to do with Yahweh "watching" over His word? "Now the word of Yahweh came to me saying, 'What are you seeing, Jeremiah?' And I said, 'I see a rod of an almond tree (שֶׁמֶץ "shah-kaid").' Then Yahweh said to me, 'You have seen well, because I am watching (שֶׁמֶץ "show-kaid") over My word to do it.'" (Both have the same root.) **Most** of the Old Testament was written in Hebrew, but 269 verses were written in Aramaic. (200 in Daniel, written during the Babylonian captivity, and 67 in Ezra, written after the Babylonian captivity.) One verse (10:11) in Jeremiah is in Aramaic. Why? It is a warning about false gods. In 10:18 God says He will sling out the inhabitants of the land, and He did, exiling them to Babylon, and Aramaic was the language of Babylon. This was a stark warning about the captivity. **Jerusalem** went into captivity in the fifth month, "Av" (1:3). (See the Hebrew Calendar sent with Week 6.)

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

He is "Lord GOD of Hosts" ("Adonai Yahweh Tsabaot"). There is none like Yahweh, the true God, living God, the everlasting King (10:6-10,12-13). He is the Maker of all (10:16). He wants us to know Him (9:23-24). His word is to be eaten, a joy, and a delight (15:16). In a Messianic prophecy, He is called "Yahweh Our Righteousness" (23:5-6).

By the way, Gen. 31:47 is the 269th verse, having two Aramaic words in it, spoken by Laban.

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

Oct./Nov – Week 44

Completed

29 - Jeremiah 26-28
30 - Jeremiah 29-31
31 - Jeremiah 32-33
1 - Jeremiah 34-36
2 - Jeremiah 37-40
3 - Jeremiah 41-44
4 - Jeremiah 45-48

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We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

This week's reading: Jeremiah didn't give up; he was opposed, insulted, mistreated, and misrepresented, but he remained faithful, he opposed the false prophets, and God took care of him. Through all of these things, God gave him wonderful revelations of His love for His people, His promises to bring them back to their land, and the coming Messiah's New Covenant. **Historical** events in Jeremiah are not always in chronological sequence. **The** prophet Micah is quoted (Micah 3:12) in 26:18. **God** said the dynasty of Nebuchadnezzar would last through his grandson (27:7). This was fulfilled in Dan. 5. **God** provided opportunities for them to repent and obey so that He could relent from sending calamity and spare the city. But the people wouldn't turn from their evil ways. God offered to save the city if King Zedekiah would submit to the king of Babylon (27:12). But he didn't. After the attack began, God gave King Zedekiah another opportunity to save the city by surrendering himself to the officials of the king of Babylon (38:17-23). But he didn't. God's offer of mercy was rejected every time. They left Him no other option; they had to be exiled. **He** told them they would be exiled 70 years (29:10) and that He would be found by them if they would seek Him with all their heart (29:10-14). What wonderful love and faithfulness! Contrast this to Jesus' statement to the leaders of the Jews in John 7:34, "You will seek Me and not find Me; and where I am, you cannot come." Rejecting Jesus has a more dire consequence. **False** prophets are judged: Hananiah was warned in the fifth month (28:1) and died in the seventh month (28:17). Other false prophets were "roasted in the fire" by the king of Babylon (29:21-22). They were not preserved like God's faithful servants in Daniel 3. **God** is not finished with Israel (31:31-37; 32:37-41; 33:14-26). **Even** after the fall of Jerusalem (chapter 39) the horrible level at which the people had given themselves over to sin continues, and even then, they would not repent (they went to Egypt anyway, and continued idolatry to the "Queen of Heaven"). **Even** in the judgments against other nations, we still see God's love and promises for Israel (46:27-28).

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

Jeremiah doesn't have the most chapters or verses, but by the Hebrew word count, it is the longest book of the Bible (English version word counts vary). **English** versions often refer to "making" a covenant. The Hebrew idiom is "cutting a covenant", and 34:17-19 gives a picture of how that was done. This is also significant in Genesis 15:6-21 in Yahweh's covenant with Abram. Hebrews 6:18 says it is impossible for God to lie; how much more when He "cuts a covenant". **Most** English translations of 31:22 (except the CSB) say, "a woman will surround (or encompass, or protect) a man", resulting in a number of different interpretations. In Hebrew, the word is נְקִיבָה ("neh-kay-vah" - "female") not אִשָּׁה ("ee-shah" - "woman"). Almost all Hebrew nouns are grammatically "masculine" or "feminine". (Grammatical gender is not always the same as "natural gender".) The context of the verse is about Israel returning to their land and cities. The Hebrew words for "land" and "cities" are grammatically "feminine". It may be that the "land" / "cities" are surrounding (encompassing, protecting) the returning men (people). **The** name of Jerusalem in 33:16 is יְהוָה צְדִיקָנוּ ("Yahweh Tseed-kay-nu" - "Yahweh Our Righteousness"). **A** deceived person, by definition, doesn't realize they are deceived. "Do not deceive yourselves" (37:9) in Hebrew is "do not deceive your souls". 2 Thess. 2:10-12 says ones not receiving the love of the truth will be delivered to believe the lie. Love/obey the truth! (Jesus, and the Bible)

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

God reveals His will in 26:3,13; 36:3 - He wanted the people to turn from their evil ways so that He could relent and not bring the calamity and destruction. He loves with an everlasting love (31:3). He made the heavens and earth with great power - nothing is too difficult for Him. He is great in counsel, mighty in deed, and His eyes are open to all the ways of men. He will judge each according to their deeds (32:17-19,27). His steadfast love endures forever (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

November – Week 45

Completed

5 - Jeremiah	49-50	☐
6 - Jeremiah	51-52	☐
7 - Lamentations	1-2	☐
8 - Lamentations	3-5	☐
9 - 1 Timothy	1-6	☐
10 - 2 Timothy	1-4	☐
11 - Ezekiel	1-4	☐

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: Jeremiah ends with the judgments against the nations, and a recount of the fall of Jerusalem.

The Ark of the Covenant is not mentioned in the list of things taken to Babylon (52:17-20). **Jeremiah** 52:31-34 is exactly the same as 2 Kings 25:27-30 - showing that the writings of the prophets were among the documents used in the records of the kings. **Lamentations** is believed to be written by Jeremiah as he grieves the destruction of Jerusalem in 586 BC. (The Greek translation of the Hebrew Scriptures, from the 2nd century BC, [the Septuagint or LXX] also ascribes this book to Jeremiah.) Jeremiah's laments are entirely free from an "I told you so" attitude. His heart is broken by the devastation brought on by the people's disobedience. However, He takes consolation from God's Word and His attributes - a great example to all who are grieving! Trust God. He loves you. He is intimately acquainted with all your ways. He is all powerful. He is faithful. It is always right to trust Him. He will lead. All we have to do is trust and follow Him. **They** had too much hope in their king (4:20). Their hope would have been better placed by taking Psalm 91 to heart. **The** two "Pastoral Letters" to Timothy provide encouragement and instruction to this young pastor in the church in Ephesus. **In** 1 Timothy, Paul instructs regarding public worship, qualifications of church leadership, confrontation of false teaching and myths in the church, the need for godliness, as well as relations to various groups in the church: widows, elders, slaves. **2 Timothy** is chronologically the last of the three Pastoral Letters; Paul was in prison and his death was rapidly approaching. **We** must entrust the things of God to faithful men who will teach others (2:2). **Paul** asked Timothy to bring Mark because "he is useful to me for service" (4:11). Mark had deserted Paul and Barnabas (Acts 13:13), and Paul didn't want to take him with them again (Acts 15:36-41). Mark was forgiven! **Scripture** is "God Breathed" (3:16-17). **Ezekiel** is a "visual aid" prophet, unable to speak except when delivering God's message, he often acted out the message from God. (He was able to speak again after Jerusalem was destroyed.) Jeremiah listed three times that people from Jerusalem were taken captive to Babylon (52:28-30). Daniel, Hananiah (Shadrach), Mishaël (Meshach), and Azariah (Abednego) were taken to Babylon in the first group (dated from Jehoiakim in Dan. 1:1). Ezekiel was in the second group (dated from Jehoiachin in 1:2), so he was already exiled to Babylon when he was called to be a prophet, to speak to his fellow captives before Jerusalem was destroyed.

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

The first four chapters of Lamentations are acrostics. Chapters 1, 2, and 4 have one verse for each letter of the Hebrew alphabet. Chapter 3 has three verses per letter. Chapter 1 has the letters in the usual letter sequence, but in chapters 2, 3, and 4 the order of the 16th and 17th letters (ו, ז) are flipped (verses 46-48 and 49-51 in chapter 3). **In** Week 41 we saw that men loved (agape) darkness. In 2 Tim. 4:10, Demas (also mentioned in Col. 4:14 and Phile. 24) loved (agape) the present world ("age"). A Hebrew idiom in Ezek. 2:3 - "to the bone of this day", means, "to this very day".

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

He is the keeper of the fatherless and widows (Jer. 49:11). There is no one like Him (49:19). He is the One bringing back Israel, and has not forsaken Israel (50:4-5, 19-20; 51:5). God pardons sins (Jer. 50:20). He is the One who made the earth by His power, established the world by His wisdom, and stretched out the heavens by His understanding (51:15). He is the God of recompense - He will fully repay; He is the King, Yahweh of Hosts (51:56-57). His steadfast love never ceases, His mercies never end and are new every morning, His faithfulness is great (Lam. 3:22-23). He does not afflict from His heart (3:33). God does not owe it to anyone to pardon, so we should not presume upon grace (3:42). His curse is hardness of heart (3:65). He is the King of the ages, immortal, invisible, the only God (1 Tim. 1:17). There is one God, one Mediator between God and men - Christ Jesus (2:5). He knows who are His (2 Tim. 2:19).

Open My Eyes

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

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

November – Week 46

Completed

12 - Ezekiel	5-9	☐
13 - Ezekiel	10-13	☐
14 - Ezekiel	14-16	☐
15 - Ezekiel	17-19	☐
16 - Ezekiel	20-21	☐
17 - Ezekiel	22-24	☐
18 - Ezekiel	25-28	☐

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: Ezekiel continues to prophecy against Jerusalem. **God** said Jerusalem is "at the center of the nations" (5:5). This statement was made long before Lief Erikson and Christopher Columbus set foot in the Americas. On a map with the International Date Line on each side (east and west), and pushing the land masses together, we see that 5:5 is amazingly accurate! **In** 5:7 God says, not only have they not obeyed His statutes and ordinances, but they were lawless even by the standards of other nations. **In** chap. 8 God brings Ezekiel in visions to Jerusalem and shows him a series of horrible sins, saying, "you will see still greater abominations". **In** 9:1-6 we have another example of God delivering the righteous before wrath. **The** sin was so great in Jerusalem that God had to leave (chapters 10-11), but not before He gave a promise of regathering Israel and giving them a new spirit and a new heart (11:17-20). **False** prophets (chap. 13) were seeing falsehood and lying divination, and said, "Yahweh declares" when He had not sent them; yet they "hope for the fulfillment of the word". If they were true prophets, hope was not necessary, because God's Word never fails. **The** wickedness of Jerusalem was so great that God said even if Noah, Daniel, and Job were there, they would be spared for their own righteousness, but they would not be able to deliver the city (14:13-21). Nothing less than the sacrificial death of Jesus is enough to save others. **Please** do not misunderstand the sexual language and imagery in Ezekiel. God is communicating His hurt as the "jilted husband"; His "wife" (Israel) is unfaithful by worshiping idols. It hurt (crushed, broke) God's heart (6:9). How awful it is to put anything on the same level as (or higher than) God. Chap. 16 graphically contrasts God's faithfulness to the wickedness of Israel and Judah. The splendor of Israel's "golden years" was Yahweh's splendor (16:14). **Do** not be fooled by some people's agenda in using 16:49 to undermine the truth of Sodom's sexual perversion; yes, the things in verse 49 are true, but so are the "abominations" in v.50 (described in Gen. 19, and is, therefore, where we get the term "sodomy".) As horribly as God has been treated in chapter 16, He promises a New Covenant in which His love endures to restoration and forgiveness (60-63). **God** addresses the idea of "generational sins" (chap. 18). Each person is responsible for their own sins and choices (compare to Deut. 24:16). **Contrasting** God's love and faithfulness to Israel's disobedience (chap. 20) includes an interesting statement, "And I also gave them statutes that were not good and ordinances by which they could not live;" (20:25) - what does that mean? Jesus gives us a good example in Matt. 19:3-9 where He makes it clear that, God gave a law regarding divorce, but, it was not His will, it was because of the hardness of their hearts. God regulated it (and slavery and other issues). A difficult "visual aid" is the loss of "the delight of your eyes", Ezekiel's wife (24:15).

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

Most English translations use "LORD" to indicate when the name "Yahweh" (יהוה) is in the Hebrew text. "Lord GOD" is used when the Hebrew word "Lord" (אֲדֹנָי "Adonai", "ah-dough-nigh") is used with "Yahweh" (אֲדֹנָי יְהוה - Adonai Yahweh); so "GOD" also signifies "Yahweh". The Masoretes also adjusted the vowels in Yahweh to reflect this. **Most** versions say God made Ezekiel "a sign" (12:6,11). The common word for "sign" is אוֹת ("oat"), but in these verses the Hebrew word is מוֹפֵת ("moe-fate"), a "wonder". (One translation, the LSB, appropriately says, "I have set you as a wondrous sign".) **Another** interesting word is in 20:46 and 21:2; some versions say, "speak" or "preach". The Hebrew word is נָטַף ("nah-tahf") "cause to drip". Oholah means "Her Tent". Oholibah means "My tent (is) in her" (23:4).

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

God disciplines so His people would not stray from Him, nor defile themselves with their transgressions, that they will be His people, and He will be their God (14:10-11,23). He does not take pleasure in the death of the wicked; but God's desire is that the wicked would turn from their ways and live (18:22,32). He looks for a man in the gap (22:30).

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

November – Week 47

Completed

19 - Ezekiel	29-32	☐
20 - Ezekiel	33-36	☐
21 - Ezekiel	37-39	☐
22 - Ezekiel	40-42	☐
23 - Ezekiel	43-45	☐
24 - Ezekiel	46-48	☐
25 - Titus 1-3, Phile. 1		☐

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 prophetic judgments on specific nations, then turns to Israel's future with promises of blessing. **Regarding** the prophecies against the nations, Josh McDowell's "Evidence That Demands a Verdict", (in chap. 11) lists prophecies against 11 nations, including Ezekiel 26-35 (Tyre, Sidon, Egypt, Ammon, Edom). He lists the details of their history, and the exact fulfillment of these prophecies. He documents the probability (humanly speaking) of these 11 prophecies coming true as, 1 in 5.76×10^{59} . He illustrates the size of this number; but the point is, only God could be so accurate! **God** promised Ezekiel he would receive his ability to speak (24:27) when an escapee arrives to tell him of the destruction of Jerusalem. This was fulfilled in 33:22. **In** 32:17-32, we see that the people of the nations go down to Sheol (see Week 31 "Insights"). In verses 21 and 31 we see there is no "soul-sleep" (a false teaching that says, after our body dies, we sleep with no consciousness until the resurrection - but 2 Cor. 5:6-8 says, to be absent from the body is to be at home with the Lord). **Some** like to listen to the proclamation of God's Word for entertainment; we need to be doers of the Word (33:30-32). **Chapter 34** contrasts the bad shepherds and the Good Shepherd, has a promise of restoration of Israel, and a promise that David will shepherd them. I counted 15 references to "My flock/sheep". **In** chapter 36, what a contrast from the ones who profaned His name, compared to the faithful ones in Heb. 11:16, of whom it was said, God was not ashamed to be called their God. But then, God promises the restoration of Israel and their salvation - that God will put a new heart and His Spirit in them. **Chapter 37** continues the theme of the restoration of Israel, that David will be king over them, and make a new covenant with them (v.26). **After** Israel is restored, chapters 38 and 39 tell of a great battle. **In** chapters 40 through 48 we have information about the Millennial Kingdom. (John tells us in Rev. 21:22 that there is no temple in the New Jerusalem in the New Heavens and New Earth, but much is said regarding the description of the temple Ezekiel saw.) **Then** to the "Pastoral Letter" written to Titus, whom Paul left in Crete (1:5), to give guidance about the ministry: to set things in order, appoint elders / overseers (1:5, 7), deal with false teaching, and other pastoral advice and encouragement. He is probably the same Titus mentioned in Gal. 2:1,3, and who helped Paul with the church in Corinth (2 Cor. 2:13; 7:6-16; 8:6,16,23; 12:18). He was later sent to Dalmatia (2 Tim. 4:10). **The** quote in 1:12 is from Epimenides of Crete (6th century BC). Paul quotes him, but it does not mean all of the writings of Epimenides should be included as Scripture. **Philemon** is unique/distinct in that it is not a "pastoral letter", but a letter to an individual, Philemon, and not a church, regarding a run-away slave. It is closely related to Colossians (Col. 4:10-17 and Philemon 2, 23-24).

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

The "Granville Sharp Rule" (a Koine Greek grammatical rule) is used when two words refer to the same person. In Titus 2:13, "...the appearing of the glory of our great God and Savior, Jesus Christ", the Greek grammar is clear that Jesus Christ is God and Savior. Granville Sharp (1735-1813) discovered this rule. The KJV translators were not aware of the rule, and translated it as two persons, "the great God and our Saviour Jesus Christ". (Corrected in new versions.) "**Onesimus**" (Ονήσιμος "ah-nay'-sim-us") in Philemon 10 means "useful"; compare this to v. 11 (formerly "useless").

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

In the prophecy regarding Egypt, we see in Ezekiel 29:18-20 that Nebuchadnezzar was working for God who reigns over the nations to accomplish His purposes! **In** 33:10 the people were fully aware of their sin, but in the next verse, God states again that He has no pleasure in the death of the wicked, and that it is His will that the wicked turn from their way and live. He calls them to return, and says if the wicked repent, he will live (33:14-16). **In** v.18-19 - our righteous walk needs to be "present tense". **He** feeds His flock, seeks the lost (34:15-16). **God** cannot lie (Titus 1:2).

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

Nov./Dec – Week 48

Completed

26 - Daniel	1-3	☐
27 - Daniel	4-6	☐
28 - Daniel	7-9	☐
29 - Daniel	10-12	☐
30 - Hebrews	1-4	☐
1 - Hebrews	5-7	☐
2 - Hebrews	8-10	☐

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

This week's reading: the chapters in Daniel are not in chronological order: this is the chapter sequence: 1,2,3,4,7,8, 5,9,6,10-12. **The** book of Daniel dates to the 6th century BC. Some (contrary to the evidence) claim Daniel wasn't written until 165 BC. However, (1) Jesus referred to the prophet Daniel as authoritative (Matt. 13:43;24:14,30;26:64 etc.); (2) it is in the Septuagint (Greek translation), so it was written and translated before 165 BC; and, (3) Daniel has 200 verses (2:4 -7:28) written in Aramaic, specifically, "Imperial Aramaic", a distinguishable style of Aramaic, common in the 6th century BC. Because Daniel accurately prophesied the coming Messiah's death and resurrection, it should not surprise us that his prophecies regarding Babylon, the Medes and Persians, Greece, and Rome are also accurate. Therefore, we can be sure that the things yet to come will surely be fulfilled. **In** Daniel's own daily Bible reading, he saw that Jeremiah prophesied the 70-year exile (25:11-12 and 29:10), and he understood Bible prophecy to be literal (9:2). **We** cannot be sure who wrote the letter to the Hebrews (Hebrews and 1 John do not give the author's name). The Greek text style is different from Paul's letters (English translations smooth it out). Also, compare the description of receiving the Gospel in 2:3 (as a 2nd generation Christian), compared with Paul's assertion (Gal. 1:11-12) that he received the Gospel straight from Jesus. **Hebrews** shows Jesus is superior to the angels and Moses, and that His priesthood, tabernacle, and covenant, are superior! **Jesus** taught the words of the Father (John 7:16, 14:24), but, in Hebrews, Jesus is the message - the greatest revelation of God - He is the exact representation of His nature (Heb 1:3). Know God better by getting to know Jesus better, as He is revealed in the letter to the Hebrews! **Hebrews** 9:22 says, "almost all things are purified with blood". Why "almost"? Lev 5:11 makes an exception: if a person was too poor to afford two turtledoves or pigeons, they could bring a grain offering for their Guilt Offering atonement. Lev. 17:11 says that the life of the flesh is in the blood, so it was given for atonement. **In** the description of the Tabernacle "furniture" (Heb. 9:3-4), you may note the Golden Altar of Incense, which was originally placed outside the veil (in the Holy Place, not the Holy of Holies) was moved into the Most Holy Place. This move took place in 1 Kings 6:20 when Solomon built the temple. **Hebrews** (chapters 7-10, and other New Testament verses) makes it clear Jesus' sacrifice was "once for all". He doesn't need to be sacrificed over and over again. Please see "The Bible Vs. Tradition" PDF.

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

The Hebrew names (1:7): Daniel = "My Judge (is) God"; Hananiah = "Yahweh (is) Gracious"; Mishael = "Who That (as) God"; and Azariah = "Yahweh Helped". **We** have an idiom: "getting chewed out". Aramaic has a similar idiom in Dan. 3:8 and 6:24, usually translated as "brought charges" or "accused", but is literally, "they ate the pieces of them/him". **In** 7:14, the Aramaic word translated "serve" (פָּלַח pronounced "peh-lahkh") is only used for "serving someone (or something) considered to be deity". The Messiah is to be served as deity! **In** week 42 I mentioned when both οὐ and μή are used together, they make the strongest possible negative statement available in Koine Greek. In Hebrews 8:12 (and 10:17), "and their sins and their lawless deeds there is no possible way I will remember still". Comforting!

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

God is the One who changes times and seasons, removes and establishes kings, gives wisdom and understanding, reveals the profound and hidden things, knows what is in darkness, and light dwells with Him (2:21-22). His dominion is everlasting, and His kingdom is from generation to generation (4:34). He is ruler over mankind (5:21). Our life-breath is in His hand (5:23). He delivers and rescues (6:27). He is great and awesome and keeps covenant and lovingkindness for the ones who love Him and keep His commandments (9:4). **Jesus** is the greatest communication of God (Heb. 1:1-3). **The** deity of Jesus resounds in the first chapter of Hebrews in the quotes from the Old Testament!

Tradition vs. The Bible

Tradition: The “sacrifice of the Mass” (one of the most important events in being a Roman Catholic - ‘It remains the center of the Church’s life.’ - Catechism 1343)
“The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: ‘The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.’ ‘In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.’” - Catechism 1367

As a sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God. - Catechism 1414

Holy Communion separates us from sin - Catechism 1393
Mass - “The Sacrifice of the Eucharist as the central act of worship of the (Roman) Catholic Church... As defined by the Church at the Council of Trent, in the Mass, ‘The same Christ who offered himself once in a bloody manner on the altar of the cross, is present and offered in an unbloody manner.’ Consequently, the Mass is a truly propitiatory sacrifice, which means that by this oblation ‘the Lord is appeased, He grants grace and the gift of repentance, and He pardons wrongdoings and sins, even grave ones. For it is one and the same victim.’”

“The re-presentation means that because Christ is really present in his humanity, in heaven and on the altar, he is capable now as he was on Good Friday of freely offering himself to the Father. He can no longer die because he now has a glorified body, but the essence of his oblation remains the same.”

“He voluntarily offers himself, the eternal high priest, as really as he did on Calvary.”

“The priest is indispensable, since he alone by his powers can change the elements of bread and wine into the body and blood of Christ.” (Hardon)

“Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, *Do this in commemoration of Me*. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: *This is My body; this is My blood*.” Baltimore Catechism 249-250

The Mass is the unbloody sacrifice of the body and blood of Christ. Baltimore Catechism 263

The Mass is the same sacrifice as that of the Cross because the offering and the priest are the same-Christ our Blessed Lord; and the ends for which the sacrifice of the Mass is offered are the same as those of the sacrifice of the Cross. The ends for which the sacrifice of the Cross was offered were: 1. To honor and glorify God; 2. To thank Him for all the graces bestowed on the whole world; 3. To satisfy God's justice for the sins of men; 4. To obtain all graces and blessings. Baltimore Catechism 265-267

Host - “A victim of sacrifice, and therefore the consecrated Bread of the Eucharist considered as the sacrifice of the Body of Christ... Latin *hostia*, sacrificial offering.” (Hardon)

The Bible says,

“For the death that He died, HE DIED TO SIN, ONCE FOR ALL; but the life that He lives, He lives to God.” (Rom. 6:10) (Hint: What does ‘once for all’ mean? A little more? Regularly? Or never again?)

“And the former priests, on the one hand, existed in greater numbers, because they were prevented by death from continuing, but He, on the other hand, because He abides forever, holds His priesthood permanently. Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did ONCE FOR ALL when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever.” (Heb. 7:23-28)

“But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place ONCE FOR ALL, having obtained eternal redemption.” (Heb. 9:11-12)

“For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own. Otherwise, He would have needed to suffer often since the foundation of the world; but now ONCE at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed for men to die once and after this comes judgment, so Christ also, having been offered ONCE TO BEAR THE SINS OF MANY, shall appear a second time for salvation without reference to sin, to those who eagerly await Him. (Heb. 9:24-28)

“By this will we have been sanctified through the offering of the body of Jesus Christ ONCE FOR ALL. (Heb. 10:10) “but He, having offered ONE SACRIFICE FOR SINS FOR ALL TIME, sat down at the right hand of God,” (Heb. 10:12)

“For by ONE OFFERING He has perfected FOR ALL TIME those who are sanctified. (Heb. 10:14)

“He then says, ‘And their sins and their lawless deed I will remember no more.’ Now where there is forgiveness of these things, THERE IS NO LONGER ANY OFFERING FOR SIN. (Heb. 10:17-18)

“For Christ also died for sins ONCE FOR ALL, the just for the unjust, in order that He might bring us to God...” (1 Pet. 3:18)

“It is finished.” (John 19:30)

“...they again crucify to themselves the Son of God, and put Him to open shame.” (Heb. 6:6)

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

December – Week 49

Completed

3 - Hebrews	11-13	☐
4 - Hosea	1-7	☐
5 - Hosea	8-14	☐
6 - Joel	1-3	☐
7 - Amos	1-5	☐
8 - Amos 6-9, Obadiah 1		☐
9 - James	1-5	☐

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: begins with the "Hall of Faith". **Some** define faith using 11:1. The words "believe" and "faith" have become watered down in English usage. A better English word would be "trust". As we read Hebrews 11, and see the words, "By Faith", we should understand them to mean, "Because of his/her trust in the character of God, His mighty power, and His great faithfulness...". **We** have to trust Him to be pleasing to Him (v.6). When anxiety says, "I don't know what is going to happen; what am I to do?", trust Jesus, the One shepherding us. He is faithful to lead us; we simply need to trust that He will lead us. Faith, in a nutshell, is a proper understanding of God - His faithfulness, goodness, and love. Trust Him. Keep your eyes on Him (12:2). **Do** not take God's discipline lightly (12:5-6). He is working His holiness in us (v.10), and without holiness/sanctification, we will not see the Lord (v.14). **Do** not give up the blessing for temporary relief (12:15-17). **Hosea** means, "Save". God reveals Himself, again, (as in Jeremiah and Ezekiel), as the husband of an unfaithful wife. God repeatedly expresses His love for His people. **Regathered** Israel will return to seek Yahweh their God and David their King (3:4-5). **Why** did they lack knowledge? (Hos. 4:6) Because they rejected it! Read God's Word, don't reject it. **The** words, "O come, let us return to Yahweh" are followed by a promise that was never claimed (6:1-2). They never got away from the sin of Jeroboam the son of Nebat who caused Israel to sin (not even in Elijah's victory on Mount Carmel, nor in Jehu's purge of Baal worship). "**Let** us know, let us press on to know Yahweh;" (6:3) is good encouragement for continuing to read through the Bible. "**They** made kings, but not through me" (8:4); except for a couple of exceptions, most kings in the northern kingdom of Israel were appointed by men. **Joel** ("Yahweh is God") doesn't mention who was king in his day, but his message was directed to Jerusalem (mentioned six times, plus references to "House of God", "Zion", "Holy Mountain", etc. for a total of over a dozen references). **Amos** was from Tekoa, a city in Judah (2 Chron. 11:6). Beware of the famine (8:11-12). **Obadiah** is the shortest book in the Old Testament, with prophesy against Edom, possibly written after the exile of Judah and Jerusalem. **James** was not written by the brother of John, but by the half-brother of Jesus (Matt. 13:55-56; Gal. 1:19), who also gave leadership over the Church Council in Acts 15:13-21. **James'** letter of 108 verses has 54 commands.

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

Amos 8:2 has a Hebrew "word play", lost to us in English: "summer fruit" (קִיץ "kites") and "end" (קֵץ "kates") sound similar. **The** "cloud of witnesses" (Heb. 12:1) is sometimes misunderstood as "observers", watching us run our race. However, the Greek word μάρτυς ("mar-toos") means, "witness" in the sense of "one who testifies" in court. This is a cloud of ones testifying to the faithfulness of God (as given in chapter 11). **Heb.** 12:2 "looking to Jesus" - the Greek word ἀφορώω ("ah-fah-rah'-oh") means "to view with undivided attention by looking away from every other object". In weeks 42 & 48 we saw οὐ and μή used to make the strongest possible negative statement in Greek. Heb. 13:5 (a quote of Deut. 32:6,8) says, "I will never leave you nor forsake you." A paraphrase of the weightiness of the Greek text would be, "There is no possible way I will leave you" and "there is no possible way I will forsake you." In English, "Let" is often understood "to allow", but in James, it is often an imperative: 1:2 "you all must consider"; v.4 "it must have its perfect work"; v.5 and 6 "he must ask"; v.7 "he must not suppose"; v.9 "he must glory". **James** 5:4 mentions, "Lord Sabaoth", which comes from the Hebrew word סָבָאֹת ("tsa-bah-oat") meaning, "hosts" (as in a large army).

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

God wants us to know Him (Hosea 6:1-6). His compassions grow warm and tender (11:8). He is gracious and merciful, slow to anger, and abounding in lovingkindness (Joel 2:13). He does nothing without revealing His counsel to His servants the prophets (Amos 3:7). He gives every good and perfect gift and does not change (James 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

December – Week 50

Completed

10 - Jonah	1-4	☐
11 - Micah	1-7	☐
12 - Nahum 1-3, Hab. 1-3		☐
13 - 1 Peter	1-2	☐
14 - 1 Peter	3-5	☐
15 - Zeph. 1-3, Hag. 1-2		☐
16 - Zechariah	1-7	☐

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: six and a half books of the "Minor Prophets", plus 1 Peter. **We** first saw Jonah in 2 Kings 14:25. **His** city is mentioned in Josh. 19:13. **Some** find the account of Jonah a little "fishy", but it is a "whale" of an account revealing the character of God 😊. Watch for reoccurring words: "great", "perish", and "appointed". **Jesus** quoted and made reference to books of the Old Testament as authoritative. He also promised the Holy Spirit's help in writing the New Testament (John 14:26). The authority of the Bible firmly rests upon the person of Jesus Christ! He affirmed the book of Jonah twice (Matt. 12:39-41; 16:4; and a parallel in Luke 11:29-32). **Jonah** teaches us God has compassion on all who repent and turn to Him. **Micah** (3:12) was quoted in Jer. 26:18. He tells of Yahweh's reign (4:1-7), Messiah's birthplace (5:2), and God's expectation (6:6-8). **Nahum's** prophesy is directed against Nineveh. **Habakkuk** has a great message regarding wickedness and violence: God will judge; and He can use godless nations to do it. He tells us, "the righteous will live by his faith/faithfulness" (2:4). Someday the "earth will be filled with the knowledge of the glory of Yahweh as the waters cover the sea" (2:14). His final verses (3:17-19) express trust and rejoicing in Yahweh in uncertain times. **1 Peter** was written from Rome (called "Babylon" in 5:13). 1:1-2 begins with a statement revealing the work of the Trinity, that we are chosen by the foreknowledge of God the Father, by the sanctifying work of the Spirit, that we may obey Jesus Christ and be sprinkled with His blood. He gives encouragement about looming persecution by reminding us of God's great mercy and salvation, the call to be holy, and the permanence of God's Word. We are to first sanctify Christ as Lord in our hearts, and then be ready to make a defense for the hope we have. He shares practical things for life and for church leadership. **Zephaniah** was a great, great, grandson of Hezekiah (1:1) and prophesies against Judah and her enemies, but ends (3:9-20) with promises of blessing, joy, and restoration. Notice God's desire in 3:7 was that they would fear Him so their dwelling would not be cut off as He punished, yet the people's response was to "corrupt all their deeds". How sad. Their dwellings were destroyed and they were taken to Babylon. **Haggai** prophesied after they returned from Babylon; God used him to encourage the people to rebuild the temple. **Zechariah's** first six chapters have a series of visions; the remaining are prophetic messages to the people.

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

Jonah means "dove"; Micah "Who (is) as Yahweh"; Nahum "Comfort"; Zephaniah "Yahweh hides/protects"; Haggai "My feast"; Zechariah "Yahweh Remembered". **Fun fact:** Zeph. 3:8 contains every Hebrew alphabet letter (even the five final forms). **English** versions differ in 1 Pet. 3:14 in his quote from Is. 8:12: don't fear them, or, don't fear their threats), the Greek text says that we are not to fear "their fear" (what they are afraid of) which is closer to the Hebrew text of Is. 8:12 "and his fear you will not fear" (in the context of "conspiracy"). A note of encouragement from a wooden translation of 1 Pet. 5:7, "casting all your anxiety upon him, because to Him, it matters, concerning you."

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

Jonah is more about God's character than it is about Jonah. **Messiah** is God (Micah 5:2) because only God is eternal. **He** forgives iniquity, does not hold His anger forever, delights in lovingkindness, has compassion, treads down our iniquities, casts sins into the depths of the sea, gives truth and lovingkindness (Micah 7:18-20). **Against** His enemies, He is jealous, avenging, a master/owner of wrath, taking vengeance on ones hostile to Him, yet slow to anger, great in power, but will not clear the guilty; He is good, a stronghold, He knows the ones taking refuge in Him, and will make a complete end of those hostile to Him (Nahum 1:2,3,7,8). He is loving to those who believe in Him and has wrath against those who make themselves His enemies. This contrast, that God is "just" and "justifier" (Rom. 3:25-26): He made grace and forgiveness available to us because He had justice against sin through the sacrifice of Jesus.

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

December – Week 51

Completed

17 - Zechariah	8-14	☐
18 - 2 Peter	1-3	☐
19 - Malachi	1-4	☐
20 - 1 John	1-3	☐
21 - 1 John	4-5	☐
22 - 2 John, 3 John, Jude		☐
23 - Revelation	1-2	☐

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: will finish the Old Testament. **Zechariah** was a post exile prophet, a contemporary to Haggai and Zerubbabel, and those returning from Babylonian exile to Jerusalem, as decreed by Cyrus (2 Chronicles 36:22-23), Ezra (1:1-8). (Isaiah mentioned Cyrus by name hundreds of years earlier - 44:28-45:1). **Zechariah** gives amazing statements on who God is and the identity of Messiah. In 2:8-13, Yahweh is speaking, and He says He will dwell in their midst, that nations will join themselves to Yahweh and become His people, and He says, "and you will know that Yahweh of hosts has sent me to you." Yes, Yahweh sent Yahweh! In 3:2, Yahweh rebukes Satan, saying, "Yahweh rebuke you". Watch for pronoun changes! In 7:13, Yahweh says, "just as He called and they would not listen, so they called and I would not listen". In 11:13, Yahweh said, "Throw it to the potter, the magnificent price at which I was valued by them." Yes, Yahweh was valued at 30 pieces of silver when Jesus was betrayed by Judas. In chapter 12:10, Yahweh is speaking, and He says, "they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son...". Yes, Yahweh would be pierced. The Word (Jesus) spoke the first portion ("Me"). The Father (and/or the Holy Spirit) makes the second statement ("Him"). In 14:3-4 Yahweh's (Jesus') feet will stand on the Mount of Olives. Yahweh will return to Zion and dwell in Jerusalem, the "City of Truth" or "City of Faithfulness" (8:3). In 10:9-10 he tells (just after their return from Babylon) of another scattering and regathering from among the peoples (we are seeing this today). **The Feast of Booths** will be required in Messiah's Kingdom (14:16-19). **2 Peter** 3:8 is often quoted halfway, "a thousand years as one day", but notice the context; the verse goes both ways. We are to be patient regarding His promises because of how the Eternal God views time: He could put 1000 years on one side of the scale, and one day on the other side, and neither is weighty to Him! Jesus didn't return in 70 AD (as some say), because He is still waiting for people to repent (3:9). In **Malachi**, the people became lazy and lackadaisical in their relationship with God. He says, "Return to me!", Elijah will come. Messiah will come! **After** Malachi there are 400 years of silence, until John the Baptist's dad, Zechariah meets Gabriel. **1 John** is a "we know" book, and a Christian should be a "we know" person (by studying through the whole word of God). Why was it written? For joy (1:4), to not sin (2:1), to not be deceived (2:26), to know and believe (5:13). **Jesus** was the atoning sacrifice for our sins; and not for ours only, but also for the whole world! (2:2) **Walk** in the light as He is in the light, walk as He walked. **Love** the brothers. **2 John**: don't let in false teachers. **3 John**: walk in truth. **Jude**: the brother of James, the half-brother of Jesus: contend earnestly for the faith which was "once for all delivered to the saints". (We cannot add things to the faith beyond what He has given us, once for all, in the Bible.) **Revelation**: see the "Alpha and Omega" document.

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

Malachi means "My Messenger". In **Week 47** we mentioned the "Granville Sharp rule". Important examples of this grammatical rule are in 2 Pet. 1:1, 11 regarding the deity of Jesus. He is clearly called "God" in the Greek text. In 1:1, Jesus Christ is "God and Savior"! Again, in 1:11, Jesus Christ is "Lord and Savior". If He is "Lord and Savior", He is "God and Savior". In **Weeks 41 and 45** we mentioned that unsaved people can have agape love - that they will sacrifice for something that is a priority to them, and in 2 Pet. 2:15, Balaam "loved" (agape) the wages of unrighteousness. **2 John** mentions the chosen "lady", κυρία (koo-ree'-ah), which is the feminine form of "lord", κύριος (koo'-ree-ahs).

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

His Name will be feared among the nations (Mal. 1:14). Yahweh does not change (Mal. 3:6). He is able to keep us from stumbling and make us stand in the presence of His glory blameless with great joy; He is the only God our Savior, and He deserves glory, majesty, dominion, and authority from eternity past, now, and forever. Amen. (Jude 24-25)

Who is the Alpha and the Omega?

"Alpha" and "Omega" are the first and last letters of the Greek alphabet. "The Alpha and the Omega" is also used as a title. Who is "The Alpha and the Omega"? (Spoiler alert! The identity of "The Alpha and the Omega" proves the deity of Jesus Christ - that He is God!)

Rev 1:8 "I am the Alpha and the Omega", says the Lord God, "who is and who was and who is to come, the Almighty." He is the "Almighty". 2 Cor. 6:16-18 tells us the "Lord Almighty" is God. Rev. 4:8 says He is "Holy, Holy, Holy" – the Lord God Almighty. Rev. 11:17; 15:3; and 16:7 all refer to the Lord God Almighty. In Rev. 19:6 He is called Yahweh in the word "Hallelujah" (in Hebrew, "Praise Yah!") and is the Lord God Almighty.

Rev 21:6-7 "Then He said to me, "They are done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes will inherit these things, and I will be his God and he will be My son."" Again, we see that "Alpha and Omega" is a title used for God ("I will be his God") the Father (and He will call others "My son"). Also, please take note that a new title, "beginning and end" is added. It makes sense because it would mean the same thing as "Alpha and Omega". Again, this is Yahweh!

Rev 22:12-13 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to his work. I am the Alpha and the Omega, the first and the last, the beginning and the end." Notice that another title has been added, "the first and the last". He is coming quickly with a reward. So, WHO is coming quickly? Look at verse 20...

Rev 22:20 "He Who bears witness to these things says, "Yes, I am coming quickly" Amen. Even so, come, Lord Jesus." John says that Jesus is the one who is coming quickly. Go back to verse 12-16 to see who was talking when He claimed to be "The Alpha and Omega". Verse 16 says, "I, Jesus, sent My angel to bear witness to you of these things for the churches." It was Jesus who claimed to be Alpha and Omega, Beginning and End, First and Last. Notice that the title "First and Last" is used in both the Old and New Testaments...

Isaiah 44:6 says, "Thus says Yahweh, the King of Israel and his Redeemer, Yahweh of hosts: I am the first, and I am the last, and there is no God besides Me." The "First and the Last" really is Yahweh, the only God! Let's go back to Revelation 1:17-18 to see Who the "first and last" is: "And when I saw him, I fell at his feet like a dead man. And He placed His right hand on me, saying 'Do not fear; I am the first and the last, and the living One; and I was dead, and behold, I am alive forever and ever, and I have the keys of death and of Hades.'" This is repeated again in 2:8, "And to the angel of the church in Smyrna write: This is what the first and the last, who was dead, and has come to life, says" - Jesus is dictating letters to John, and He says (a second time) that He is the first and the last, that He became dead, and now lives. If the "First and Last" is Yahweh, and He is, when did Yahweh die? Answer: Jesus is Yahweh and He died for our sins. The Father is Yahweh! Jesus is Yahweh! This is consistent with the rest of the Scriptures: there is a person called the Father, and He is called God. There is a person called the Son (or Jesus) and He is called God. We also find in Scripture that there is another person called the Holy Spirit, and He is called God. (One example: Acts 5:3 Ananias lied to the Holy Spirit; in 5:4 Peter says, "You have not liked to men, but to God.") So, we see three distinguishable Persons who are each called "God", and yet, the Bible is clear that there is only one God, Yahweh!

This is why we see the Scriptures say, "baptizing them in the name (not "names") of the Father and of the Son, and of the Holy Spirit" (Matt. 28:19); "...chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to the obedience of Jesus Christ and the sprinkling of His blood: May grace and peace be multiplied to you." (1 Pet. 1:1-2); and, "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." (2 Cor. 13:14)

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

December – Week 52

Completed

24 - Revelation	3-5	☐
25 - Revelation	6-8	☐
26 - Revelation	9-11	☐
27 - Revelation	12-13	☐
28 - Revelation	14-16	☐
29 - Revelation	17-18	☐
30 - Revelation	19-20	☐
31 - Revelation	21-22	☐

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 our reading goal for this year! **The** Holy Spirit named this book (1:1), "The Revelation of Jesus Christ". Does this mean, "about Jesus Christ", or "belonging to Jesus Christ"? The answer: "Yes!"; it is about Him and it is His. **The** Greek word for "revelation", ἀποκάλυψις ("apah-kah'-lew-psi"), means to "uncover", "unveil". "Apocalyptic literature", shouldn't mean "obscure". The name isn't "The Obfuscation (clouding, mystification, complication, or confusion) of Jesus Christ"; rather, it is the "unveiling", so we can see. **Early** Christians, Justin Martyr (135 AD) and Irenaeus (180 AD), quote from this book and attribute it to John the apostle of Jesus, the son of Zebedee. **To** be sure, some symbolism is used, and much of it is explained within the book. Keep in mind when John says, "like" or "as", he isn't telling us "what it is". He is telling us "what it is like". (Just as in Acts 2:2, it wasn't a violent rushing wind; it only sounded like it.) Consider, if you were living 2000 years ago and saw 21st century technology for which no words existed in Koine Greek, how would you describe it? You'd tell what it was "like". As we read through the Bible, we should take it literally unless it is clear from the context that we are not supposed to take it literally. (Example: chap. 12, the woman clothed with the sun, with the moon under her feet is a picture of Israel and is not a literal description.) God is capable of literally fulfilling everything in the book! It is also possible to take it literally in what John said it is like: in 9:17, he describes "horses" (if you saw a tank 2000 year ago, what would you call it? People are riding it... it must be a horse! The horse's heads are "like" heads of lions, not actually lion heads), but notice, "fire, smoke, and brimstone" come out of their "mouths", but he didn't say "like" fire, smoke, and brimstone! If this is a tank cannon, the fire, smoke, and brimstone are quite literal! **There** are seven blessings: the first (1:3) is for those reading, hearing, and keeping the prophecy written in this book. The other six: 14:13, 16:15, 19:9, 20:16, 22:7, and 22:14. **May** the Lord bless you as you read through this book! **We** will see Trinity statements: the first time is 1:4-5. **For** the "seven Spirits" before His throne, see Isaiah 11:2. **Jesus** gave us the outline for the book (1:19): He told John to write (1) the things which he saw (when Jesus appeared to Him on Patmos), (2) the "things which are" (the Churches), and (3) the things which shall take place "after these things". 4:1 begins this third part, "After these things (the churches), I looked, and behold, a door open in heaven". "**Alpha**" and "Omega" are the first and last letters of the Greek alphabet. This phrase is used with "First and Last" and "Beginning and End". **As** we finish this year's reading of the Bible, please plan to continue to read through the Bible yearly. God will continue to reveal things to us through His living Word (Heb. 4:12). We will never exhaust all He has for us. The Old Testament ends with the promise: Messiah is coming! The New Testament ends with: Messiah is coming! Amen! Come quickly Lord Jesus!

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

In Rev. 1:1, some translations say He "signified" what must shortly take place, but the word σημαίνω (say-my'-no, used six times) means "communicated", not that "everything is symbolic". The best Greek lexicon (BDAG) lists Rev. 1:1 (and Acts 25:27) as examples of the definition: "to make known, report, communicate". **Some** versions in 3:14 say, "Beginning of the creation of God". The word ἀρχή ("are-khay") is often used for "ruler". The English translation, "Beginning", should be understood in the sense of "ruler", "originator", or "source", not that "He was created".

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

God is on the throne. He made all things for Himself. He is holy. Salvation is His. His deeds are great and marvelous. He is worthy of worship. Jesus is King of kings, Lord of lords, Faithful and True, the Beginning / End, the First / Last.

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

Congratulations on reading through the Bible this year! And thank you for using Open My Eyes! My prayer is that God has sharpened your appetite for His Word and that you are looking forward to reading through the Bible again in the coming year!

I often get asked, “What is the best translation?” This is like asking, “What is the best vehicle?” If you live on a farm, it may be a pickup truck. If you have a family with children, it may be a minivan. If you have to travel a lot, it may be a small hybrid with better gas mileage. Use a translation that fits your reading level, one you can understand. However, what if you have a family and a farm, you may want a truck and a minivan. Therefore...

As you consider your Bible reading for next year, I commend to you the suggestion made by the translators of the 1611 King James Version (in “The Translators to the Reader” - in the bottom fifth of the next to last page) where they quote Augustine as saying that a variety of translations is profitable for the finding out of the sense of the Scriptures.

Languages are not like codes. It is usually true that the total meaning of a word (“Semantic Range”) in one language (in the “target language” - English) will not exactly match the total meaning of the word in the “source text” (Hebrew, Aramaic, or Greek). Therefore, translators have to pick a word that comes close to matching the meaning. Usually, you will have meanings not covered by the translated word, and it is possible that the translated word has some nuance that is not a part of the word in the source text. Multiple translations, using different words may help you better understand the meanings of the original Hebrew, Aramaic, and Greek words.

There are some very good versions (LSB, NASB, NKJV) having a goal to tell you what the Hebrew, Aramaic, and Greek texts say (“word for word”). There are also some very good versions (CSB, HCSB, NLT, NIV) with a goal to communicate what the Hebrew, Aramaic, and Greek texts mean (easier to read, “thought for thought”). It is good to read both kinds of translations. Sometimes, a literal translation doesn’t accurately convey the grammatical meaning, but a thought for thought version is not constrained to being “word for word” and can supply subtle nuance to give a better understanding of what the text means. Example: in 1 John 3:6,9, the “word for word” versions give the impression that if you sin you are not saved. However, the “thought for thought” versions, indicate that the saved person doesn’t “keep on sinning” or “continues sinning”. Why the difference? There is no word for “continue” or “keep on” in the Greek text, but it is definitely in the grammatical meaning (because the tense has the nuance of continual or repeated action). Let’s suppose that, as you go through the day, you are presented with 100 temptations, and 99 times you chose to not sin, but you blew it once, it is obvious that sinning is not your continual or repeated action. (By the way, I noticed that the NASB20, added the word “*continually*” in italics to indicate that the word is not in the Greek text, but the meaning is present in the text because of grammar, and is, therefore, a correct translation.)

Another idea (also mentioned in “The Translators to the Reader” in the 1611 KJV) is that it would be wrong to take something the Spirit has made certain, and make it less certain. And, it is wrong to take something the Spirit has not made certain and make it certain. Reading more than one translation makes these statements easier to distinguish.

There have been a couple of years where I read through the Bible twice (January-June, and July-December). Sometimes, in a year, I read through the Old Testament once and the New Testament twice. Sometimes I follow the same Open My Eyes guide, but I include reading a Psalm each day. The important thing is to continue spending time with the Lord in prayer and in His Word every day. Follow the Lord’s leading. I am including two other reading plans: straight through, and a Chronological Reading plan from the Blue Letter Bible. (You can use the Open My Eyes plan as an index to find which week we read a book. For instance, if you wanted to review Hebrew poetry, you’ll find we started Job in Week-29 and you can then review the comments.)

May the Lord continue to bless His word to you, so that you will know Him better, love Him more, walk in His ways, and become conformed to the image of Jesus!

Bruce Steventon