

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 – Abiding Savior Free Lutheran Church

July – Week 30

Completed

23 - Job	30-33	<input type="checkbox"/>
24 - Job	34-37	<input type="checkbox"/>
25 - Job	38-40	<input type="checkbox"/>
26 - Job	41-42	<input type="checkbox"/>
27 - Luke	1	<input type="checkbox"/>
28 - Luke	2-3	<input type="checkbox"/>
29 - Luke	4-5	<input type="checkbox"/>

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

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

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

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

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

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