

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

September – Week 38

Completed

17 - Proverbs	8-11	<input type="checkbox"/>
18 - Proverbs	12-15	<input type="checkbox"/>
19 - Proverbs	16-19	<input type="checkbox"/>
20 - Proverbs	20-22	<input type="checkbox"/>
21 - Proverbs	23-26	<input type="checkbox"/>
22 - Proverbs	27-31	<input type="checkbox"/>
23 - Philippians	1-4	<input type="checkbox"/>

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

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

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

Hebrew idioms often reveal how they thought, saw things, and used their language. Idioms cannot be translated literally into another language and make sense. (English example: "raining cats and dogs" does not mean animals are falling from the clouds.) All good English translations correctly replace Hebrew & Greek idioms with English words or phrases that accurately convey the meaning. Many verses in Proverbs (9:18; 10:13,21 etc.) say, "lacks sense" or "lacks understanding", but the Hebrew idiom is, "lacks heart". **Many** translations of 14:9 have something like "fools mock at sin" but in Hebrew it says, "mock at guilt" or "Guilt Offering" (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).